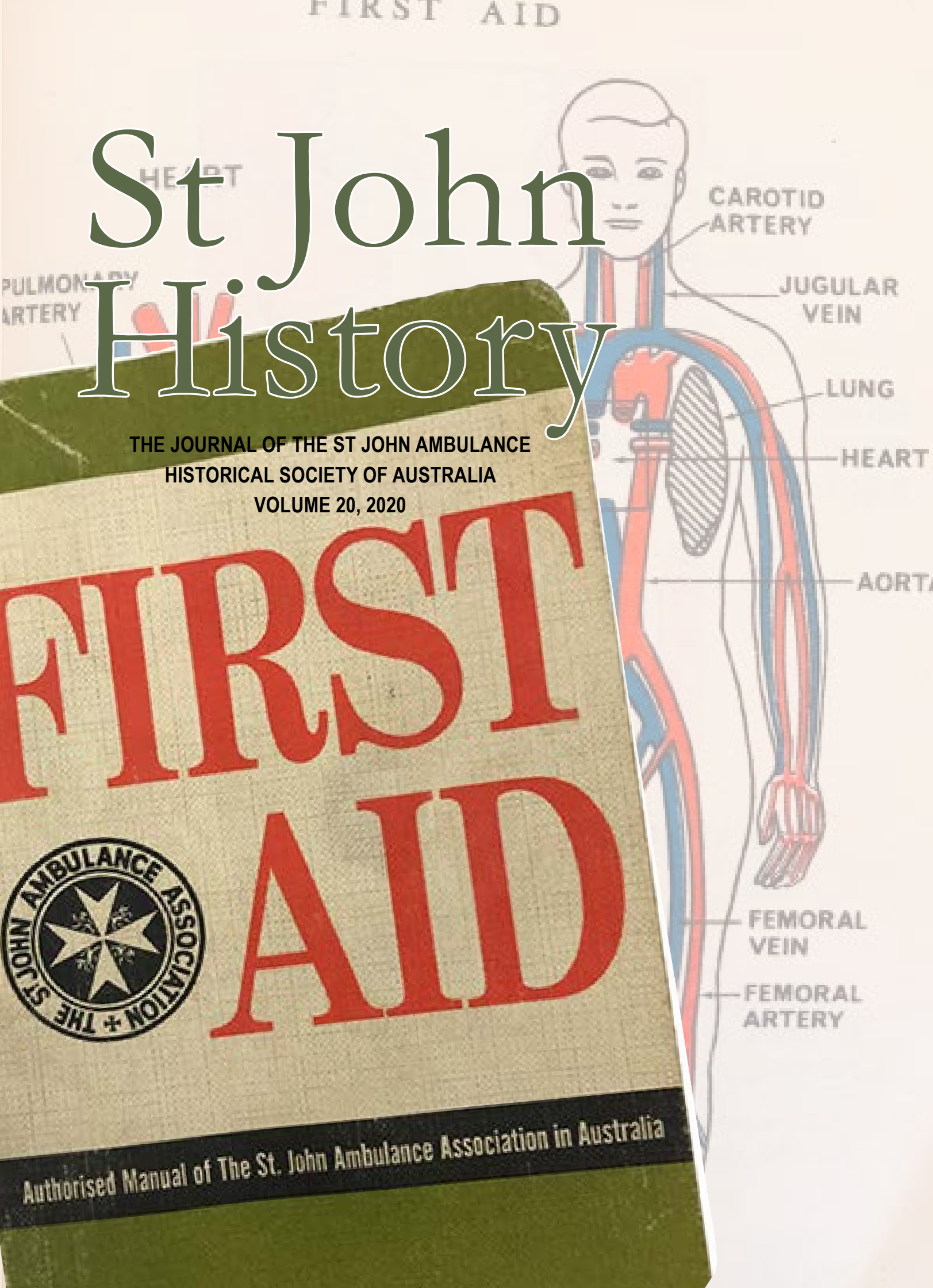
St John History

THE JOURNAL OF THE ST JOHN AMBULANCE
HISTORICAL SOCIETY OF AUSTRALIA
VOLUME 20, 2020



‘Preserving and promoting the St John heritage’

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

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Volumes 1–20 of *St John History* are available online at the St John Ambulance Australia national website: stjohn.org.au/about (click on ‘History’).

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Proceedings of the St John Ambulance Historical Society of Australia
Volume 20, 2020

Editor: Dr Matthew Glozier FRHistS FSA Scot

Introduction

This introduction to Volume 20 of *St John History* begins with a recognition of the strange times in which we live! COVID-19 has ensured the cancellation of the Historical Seminar for 2020, with flow-on effects for next year's volume of *St John History*. Fortunately, this current volume has benefitted from the exceptionally strong and varied presentations made to the 2019 Historical Seminar that took place in Melbourne.

Our first attempt at parallel sessions met with mixed reactions, overwhelmingly due to our audience's thirst to hear all the presentations. Happily, this is a frustration that Volume 20 of *St John History* can alleviate by publishing the full text of seventeen papers. As always, I was struck by the serendipitous thematic connections between the detailed and well-researched lectures. The standard of all the presentations was high and their content universally fascinating. Subjects ranged from the Order of St John in the medieval period in Jerusalem, through to studies of prominent personalities in the recent local history of St John Ambulance. We could not include every paper in Volume 20, but I feel we have published the best of the best.

A highlight of the day was the presence of three important special guests, each of whom presented an interesting paper. The Venerable Howell C Sasser Snr (then Order Librarian), Mr Todd Skilton (New Zealand Priory Librarian, and now Order Librarian), and Paul Gwilliam (historian of the Priory of Wales) helped make this meeting a truly international affair. Howell Sasser delivered a revealing plenary lecture on the duties and responsibilities of the Order Librarian; Todd Skilton spoke meaningfully about taking care of the St John legacy in New Zealand; and Paul Gwilliam presented an authoritative but brief history of the formation of the Priory for Wales, 1877–1918. Ian Howie-Willis spoke meaningfully about the 1931 Centenary of the Order (with significant emphasis on 2031 being its bicentenary); Gabrielle Lhuede shared her extensive experience working with the publication *Australian First Aid*, now in its 50th year communicating first aid; David Fahey informed us about the Royal Doctor Flying Service; Matthew Glozier argued for the significance of Sir Richard Broun in the creation of the Most Venerable Order of St John; four biographical presentations came from: Shirley Moon (Lt-Colonel Henry William Bryant), Allan Mawdsley (Frederick Raven), Vaughan Smith (Edward Alfred Daley), and Neil Dine (Dr Geraldine Archer). Brian Fotheringham instructed us about the remarkable Mr Edwards and the litter he created, and Stephen Szabo delivered a second heraldic paper (the evolution of the arms of Sir John McIntosh Young). John Pearn spoke about body armour and its ceremonial heritage, while Frank Moloney gave a potted history of the equestrian knights of the Holy Sepulchre of Jerusalem—Deus Lo Vult! indeed. Trevor Mayhew shared the results of his research on the Australian Light Horse Field Ambulances, and Bruce Caslake reminded us of one of the key events in the history of the Knights Hospitaller: the fall of Acre in 1291.

We now look forward to broadcasting via ZOOM a paired down History Seminar 2020, with the expectation that a traditional gathering will occur in Sydney in 2021.

Dr Matthew Glozier FRHistS FSA Scot
Journal Editor

Order Librarian. Duties and responsibilities.

Howell C Sasser Snr

Thank you for allowing me to join you for your History Society weekend. It is indeed an honour and privilege to be with you and to be allowed to give you a brief overview of the duties and responsibilities of the office of Order Librarian. First, before I go into more detailed presentation on my duties, my principal and most important duty, in my opinion, will be to support you here in Australia and in the other ten Priories and 27 Associations around the world in the work of researching, preserving and sharing the history, traditions, and customs of our great Order of St John.

Before I talk about my duties as Order Librarian I would like to share a bit of my personal history and background with you so that you will know what I have done in a variety of areas of work and research.

I was born and raised in the state of Florida in the United States of America. I was educated in history at the University of Maryland, George Mason University of Virginia, and the American University in Washington, the District of Columbia. My theological education (Master of Theology) was done at Oxford in the United Kingdom.

My study and research in history has primarily been in Late Antiquity and the early Middle Ages. The Third Century Crisis and the Diocletian Recovery have been and are still an area of special academic interest to me. I also had the honor and privilege of cataloging part of the Roman coin collection at the Cyprus Museum in Nicosia, Cyprus back in the 1980's. I am still an avid Roman Numismatist.

With respect to educational leadership, I lectured on military history in the History Department at the US Military Academy at West Point and later served as Chairman of the Department of Human Intelligence at the US Army Intelligence School and Centre at Fort Huachuca, Arizona. My years in the Army were served primarily as a linguist and Counterintelligence Officer but with a special interest to assist Army Chaplains where possible.

I gave my country the best years of my early life in the US Army and, upon retirement, the rest of my life to the Church of England, as a parish priest and Archdeacon of Gibraltar in the Diocese of Gibraltar in Europe. While there I was fortunate to be elected to serve as Clergy Delegate from Gibraltar to the General Synod of the Church of England. After retirement from active ministry I was called back to act as temporary Bishop's Chaplain to the Bishop of Gibraltar while he looked for a new permanent Chaplain. His previous Chaplain had been taken by the Archbishop of Canterbury.

Anglican Cathedral of the Holy Trinity, Gibraltar, and the logo and Coat of Arms of the Church of England Diocese of Gibraltar in Europe.

Now something about the Order Librarian. First of all, let me say that I am not a Jonathan Riley-Smith and never will be. He was one of the most prominent and important scholars of our time researching and documenting the history of the Crusades and the Middle Ages.

My work as a Historian is to use my talents in management and leadership is to encourage and support the development of historical scholarship across the St John family world-wide. That in itself will be a major undertaking and one in which I hope I can look to you for continued active involvement.

The office of Order Librarian was created by the Grand Council pursuant to Order Statute 13(1), which states that from time to time, officer positions may be created as needed. As a result of the death of Professor Jonathan Riley-Smith in 2016, and a vacancy in the position until 2018, the Grand Prior, on the recommendation of the Grand Council, appointed me to take up the work of Order Librarian—the first American to hold a position at the international level.

Prof. Jonathan Riley-Smith GCStJ (1938–2016), Librarian of the Order (1987–2016), a Knight of Honour and Devotion of the Sovereign Military Hospitaller, Order of Malta. Louise Riley-Smith, 2005, oil.

Dr Jeremy Warren MA, LittD (Ox.), Deputy Order Librarian and Priory Librarian for the Priory of England and the Islands—a distinguished art historian and museum curator.

Now to the structure of the work that I have been asked to take up. As Librarian of the Order, I work for and I am accountable to the Lord Prior through the Chancellor. I will be carrying out my duties and responsibilities with the assistance of a Deputy Order Librarian, Dr Jeremy Warren, who is also Librarian for the Priory of England and the Islands. I have assigned Dr Warren the principal duty of monitoring the libraries and museums—the one at St John's Gate in London and elsewhere in the Order.

It will be my duty to give the Grand Prior, the Great Officers and the Grand Council of the Order and the Secretary General such advice as they may request from time to time with regard to the history, customs and traditions of the Order. I will be looking to you to help us in this effort.

As Librarian it is my duty and privilege to offer to the Grand Council or the Executive Committee, in writing, such submissions as I think fit with regard to historical matters affecting the Order. Such submissions will be made through the Secretary General who acts as Secretary to those meetings. On occasions where the Grand Council or Executive Committee think it necessary, the Order Librarian may be invited to be present for those meetings. At meetings at which the Order Librarian is not present, the Chancellor will normally have the responsibility of presenting matters in the remit of the Order Librarian.

This is a brief overview of the principal duties of the Order Librarian but my responsibilities are far more than just these duties I have just mentioned.

The Order Librarian is also responsible for the following additional duties and activities.

The Order Librarian working with the Deputy Librarian is to maintain an overview of the Order's history and heritage activities in the Priories, Commanderies and Associations of the Order. This work will require contact and work with the eleven Priories, 27 Associations, and the St John of Jerusalem Eye Hospital Group. Where there is currently no historical research, and are certainly places where that is the case, it is my mandate to give support and assistance, as necessary, to assist in the development of historical archives. The Order in Australia's *St John History* journal is an excellent example of what can be done and we hope will be done in every Priory and Association.

My experience in the Priory in the USA is a good example of what need to be done as a result of a lack of understanding about the importance of historical preservation. In 2008 the offices of the Priory in the USA were moved from New York City to Washington, DC. At the time I was living in the Washington area and was asked to assume the duties of Priory Historiographer. My first duty was to accept and organizse the Priory history files that would be moved from New York to the new offices. When the 'so called' history files arrived, I found that what I had was a pile of pieces of paper in no particular order—certainly not in chronological order. There was no organised history archive. My task was to organise the more than 52 years of disorganiszed documents into an orderly and chronological historical archive. The project was time-sensitive because many documents were on onion skin which was literally crumbling into dust; those on thermofax paper were turning brown and the words disappearing. The project required immediate attention to save the history recorded on those pieces of paper. The task took a full year to complete. There had been no Historian or Librarian in the first half century of the existence of American Society of the Order and later the Priory in the USA. We were fortunate that the documents we found had survived. I can only wonder what was not saved. It will be very important to ask each and very Priory and Association to appoint a Librarian or Historiographer, if one does not already exist, to ensure that what happened in the USA does not happen elsewhere. This work will only be successful if we work closely with the world-wide St John family.

With the support of the Deputy Librarian, I will also work to promote and hopefully extend the work being done by the various St John historical societies and, where there is no organised work, to encourage the establishment of historical societies.

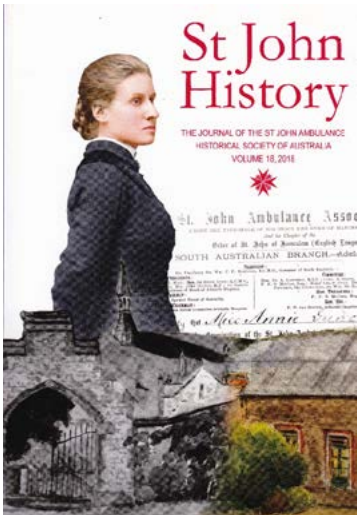
The Deputy Librarian and I will also monitor (and maintain a list of) the numerous historical publications such as the journal of the Historical Society of St John Ambulance Australia. At this point there are not very many in existence. Our goal will be to encourage creation of some kind of historical publication in every Priory and Association. Some will probably not be able to produce a journal such as this

example, but each and every Priory or Association should develop a historical archive and publication to enable its membership to begin to understand and appreciate the rich history of the Order and its work in their part of the world; and be willing and able to share their story with the rest of the Order through the international *One St John* historical journal.

The most important work that has been given to me is to take responsibility for the management and production of the on-line *One St John* historical journal, the management and production of which you here in Australia have done so well and faithfully for the past four years and this fifth year. The Grand Prior and Lord Prior see this publication as *the* historical journal of the Order and realizing its potential for education of every member of the Order, want to see the entire St John family have a part in its expansion by encouraging submission of articles from across the Order. I know for a fact that there are many members across the Order that have little or no understanding of the history and traditions of the Most Venerable Order and of the other Alliance Orders as well. As we move forward with *One St John*, it is my hope, and the Secretary General agrees, that we might even have an occasional article from the Sovereign Military Order of Malta and the Germans, Dutch and Swedish Orders as well.

The Lord Prior has tasked me to monitor the activities of the various Libraries, Museums and Heritage Centres of the Order world-wide. At this moment I am still in the process of discovering exactly how many such activities exist across the Order. When I have actually discovered how many exist it will then be my duty to encourage co-operation and collaboration between them. Also, where none exist to encourage the creating of such activities.

Finally, it will be my duty to encourage individuals to do historical research and writing in all of the Priories, Commanderies and Association. We have many scholars in our Order and just think what we can achieve in discovering and preserving the history and traditions of our Order for current and future members of the Most Venerable Order if we can encourage more of our scholars to contribute through their own Priory and Association publication and our *One St John* historical journal. I look forward to working with you and hope that you will continue to be actively involved in the production of the *One St John* online historical journal.



Editor — Since this article was written, Rev. Dr Howell Sasser resigned as Priory Librarian due to personal reasons. It was a delight to meet him during the Historical Society Seminar, and we all at the Australian Priory wish him and his family the best of days. Mr Todd Skilton was appointed the new Priory Librarian on St John's Day, 2020.

Taking care of the St John legacy in New Zealand.
The Priory Heritage and Archives Committee.

Todd Skilton

I'm delighted to be representing the Priory in New Zealand today. I currently hold the position of Assistant Registrar within our Priory and have been appointed as the chair of the Priory Heritage and Archives Committee. We are an international organisation with a shared heritage. So I believe the more international engagement we have in this space across Priories and Associations, will contribute to further strengthening our Order.

New Zealand has always been highly enthusiastic supporters of our Order and its outputs, with the Order's first official activity commencing in New Zealand in 1885, with the establishment of a branch of the Association in Christchurch.

However, despite Order Statutes from 1926 stating that one of the Order outputs 'was the collection of works of art and objects of historical interest relating to the Order', New Zealand never really embraced the heritage output.

It was, however, agreed at the Commandery Council meeting in August 1944 that the Secretary make inquiries to locate suitable storage space for records for the history of the Order, in case it might be needed.

Between 1947 and 1992, Priory Librarians appointed were members of Priory Chapter—some were outstanding, and supported the publication of books and other material; others failed to even table reports. The Librarian position was re-established from 2005–2011, primarily to support the publication of a history to recognise 125 years of St John in New Zealand. The book was published and the role disestablished again.

Perhaps (and some may say I'm being unfair as St John New Zealand provides the majority of ambulance services nationwide) that is the prime focus of the Priory—the 'Order' and indeed its history takes back seat, hence little serious effort has been made over the years. And I believe there's always been that feeling that 'somebody' was collecting and collating material, and so 'they' weren't responsible for keeping or archiving 'stuff'. Therefore, material continually got destroyed, as part of efforts to 'clean out the old stuff' as moves to new buildings happened, or while modernising our ambulance operations.

I have also been told that all the 'good stuff' was safely tucked away at St John Gate in London, so 'don't worry about it'. Needless to say, after visiting the Gate, they have some nice NZ items, but holdings are minimal—a lot of material has been lost over the years.

I don't believe any of these efforts were malicious—people tried their best and thought they were acting in the best interests of the Priory as a whole—rather than with a specific heritage lens on.

Fortunately various regions and areas, often due to a single motivated individual or group of individuals commenced efforts to retain material. Funding support came from various portions of the organisation and was not really openly declared. As a result, gems turn up, but there has been no deliberate strategy.

This brings us to current times. In 2015, there was renewed interest from senior levels in the Priory to facilitate heritage issues at a national level. Definitely there was (and still is) alarm and concern at the on-going loss of material. This resurgence was accompanied by a review known as the 'Roberts Report'—completed by Kate Roberts, a student doing archival studies. This review is the foundation document which we are working to.

Subsequently, the Priory Heritage and Archives Committee was established. The purpose of the Committee is to develop a national policy on perserving our heritage, raise awareness of the importance and relevance of our history, and provide points of contact. In essence its purpose is to stop the Priory losing more material and prepare us for the future as we recognise and celebrate our history.

The Committee consists of three 'independent' members and a 'champion' from each region—senior Order Members who have a wealth of experience and respect in their region. Other regional representatives attend meetings to get a wide range of views and input.

Until recently, St John in New Zealand was regionally-based and those regions were very powerful, with Priory headquarters having only limited influence. Some long-serving Priory members remember tensions in this relationship. As a result, having respected senior representatives on the Committee helps break down existing barriers. But there is still significant distrust across the country and it is an important issue we must solve in order to protect our heritage.

We have a fairly complicated governance structure, but Priory Chapter or the Order Affairs Sub-Committee gets reports on progress. We have plans in place and are measuring our progress. But we have a lot to do, and limited resources to do it.

So what does St John heritage and archives in New Zealand currently look like?

We don't have a separate historical society. All material is a Priory asset and all those who support heritage and archives activities are members of St John New Zealand. They get recognised with service towards their service medals and some have been appointed to, or promoted in, our Order.

We have three regions:

1. the Northern region, the archives unit based in Auckland, has been functioning for more than 15 years and arose out of a Fellowship Group. There is a satellite group in Whangarei
2. the Central region accessions material
3. the South Island region, based in Christchurch, is re-establishing itself after the earthquake in 2016. It previously supported a large museum exhibit for 125th anniversary of St John's founding in New Zealand. There is a satellite group in Dunedin.

... and there are probably others that haven't yet popped up on our radar.

These collections are vast and include literally everything from Ashford litters to ambulances, and matrons capes to current generation hi-visibility jackets.

So do we have it solved? Unfortunately we are still learning lessons—sometimes very painfully:

- there is an estimated 16 years of work by two volunteers in the Central region archives
- approximately 196 boxes of material are being accessioned by volunteers based in Palmerston North
- historical items are stored in commercial records company, where non-Heritage based archives are also stored
- the regional headquarters in Hamilton were not aware of activities, and when material came up on an automated 7-year review, material was approved for destruction as it was thought the material was old financial records
- 45 boxes remain from the original 196 boxes removed from commercial storage and transferred to the Northern region.

Of course, had the material been housed separately in a series of records just for heritage material, possibly valuable historical material would not have been lost. Lesson learnt, and something to capture in a policy to ensure it doesn't happen again.

As a result, the material that has survived is due to the great efforts of individuals and sometimes a little bit of luck. We need to develop capacity and capability nationwide to ensure our material is deliberately preserved.

We need to develop a passionate and diverse team that covers the country. One example I have personally witnessed is the Dunedin Area Archives; there is, no doubt, more dedicated areas. The Dunedin archives have a secure, locked area with excellent shelving and a team of willing volunteers. Into their safe-keeping, outstanding items of exceptional national importance have been donated, recorded and stored, including the first Service Medal awarded in New Zealand, mounted in the Barclay shield, and two original Brigade certificates which have not been found elsewhere in the country. This purpose-made facility has led to the donation of more material and thus, a greater celebration of Dunedin's local heritage. Supporting and encouraging these facilities is in my opinion very important. They provide the local link and allow us to have heritage champions across the Priory.

Due to lack of national policy, records have been deposited in a range of public institutions. While the material is harder to access for us now, the fact this material has been donated means it has survived. Otherwise the material could easily have been destroyed. A lot of this material is very early, for example BF1s of units from the early 1900s. Unfortunately, some of those holdings are not well catalogued and understood, and this is a project of its own.

What is the Priory Heritage and Archives Committee hoping to achieve?

- A nationwide policy on information management and standards for the accession, storage and retention of material—today's operational records are our future heritage material.
- Support for all regions who are undertaking heritage operations, and provision of advise to ensure important heritage material is not lost.
- A national catalogue of all heritage material.

Some projects underway in local and regional areas, and nationally, include:

- building an Honour Roll of those who died serving in World Wars I and II, and while serving with St John NZ generally
- digitation of resources
- a national search to digitise all Brigade reports, images and forms so that they are accessible across the Priory
- researching historical Order Roll, Service Medal Register, volunteer lists, Brigade Commendations and Bravery awards
- telling and recording stories wherever we can.

One simple but recent example was some work we had been doing on the Service Medal. Part of this work found source documents in the Royal Mint Archives detailing why Queen Victoria's portrait has stayed on service medical. This was provided into the recent Order Review.

I'm very keen to see and hopefully drive wider engagement across the various stakeholders who are part of the St John heritage family. Being able to share resources, support the digitisation of Order heritage items (for example, Chapter General reports and Order Rolls) would be valuable to all. Being able to share lessons learnt, having discussions, contact and building confidence.

This will not only help each individual Priory, but will set a foundation, within my Priory, that our national effort and interest doesn't fade away again.

Australian First Aid. 50 years of communicating first aid.

Gabrielle Lhuede

A little over nine years ago, Peter LeCornu (then National CEO) employed me to be the National Publications Manager. I applied for the job with encouragement from the then current Publications Manager, Shirley Dyson. I didn't know much about St John Ambulance Australia, but I did know about Shirley Dyson. Within the Canberra Society of Editors, Shirley was spoken of in awed whispers: she was that (crazy) one-woman show who published a 500-page, four-colour first aid manual, and over 60 printed teaching resources every year, for all the St John state and territory centres—it was little wonder that she only made the rare appearance at the Society of Editors events.

Shirley was a dedicated, long-time Johnnie with a first aid training background, and great writing skills. She came to Canberra from Melbourne (having been persuaded by our current Priory Secretary and CEO, Mr Len Fiori) to 're-establish' the publishing program with work on the 4th edition of *Australian First Aid*. In the midst of all that work, she also took time-out to graduate from RMIT's Writing and Publishing course: great key ingredients for producing first aid teaching resources. I worked with Shirley for the good part of a year before she retired. I had already worked for over 20 years in academic and science commercial publishing houses in Melbourne, and was also a graduate of the RMIT course (1996), and had passed the Accredited Editor exams.

I make these comparisons because Shirley's and my different professional backgrounds (her first aid knowledge and my publishing knowledge) reflect the changes and different directions that St John has taken over the years to maintain their reputation in delivering their training, to a more mobile and astute public. In what feels like a very short period of time since I started work with St John, our training resources and commercial products have moved from the printed book, to CDroms, to PDFs and finally to online. Shirley's and my professional knowledge and expertise has maintained the importance of the message of first aid, but delivery has been adapted to suit the community's needs.

But this talk isn't about the demise of the printed book, or the pros and cons of print vs digital. It also isn't a 50-year history about book production (from the printing press using oil and water, to digital books produced wholly electronically and which can be downloaded and read on a phone). Nor is it a history of 35 mm slides, carousels, slippery plastic sheets and projectors. And we certainly don't have time to talk about the evolution of educational theory, and teaching delivery and practice over a five-decade period.

The past half-century has seen monumental innovations and advancements in science and technology, thinking and behaviour, and St John Ambulance Australia is a great example for being innovative, and being able to adapt and move with the times. The best example of that resilience, is *Australian First Aid*: the first first aid manual written by Australians, for Australians. The manual holds the extensive knowledge of our healthcare professionals, and has been maintained and communicated to our community over more than five decades. During the past 50 years, this printed first aid manual, alone, has sold over 4 million copies—that's more than 80,000 copies a year; a very good seller on any publisher's financial statement. I say 'alone' because many other titles published over the years by St John Australia, derive from this comprehensive first aid manual—and they also sold in the tens of thousands ... for example, *Staying alive*, *Remote area first aid,* and many and various nursing and home care first aid books.

Fifty years ago, on Thursday 29 May 1969, *Australian first aid* was launched in Melbourne by the then Deputy Prior, Major-General Sir Rohan Delacombe, the Governor of Victoria. Attending the launch was 'a gathering representing many activities in the community with a view to bringing the historic aspect and the St John teaching activities before as many people as possible'. This gathering included 'distinguished guests, representatives of Parliamentary, Government and local bodies'. The first print run of *Australian First Aid* was 50,000 units; a second printing of a further 50,000 units was required a few months later.

Such was the enthusiastic reception of the Manual, that it was decided in the same year of its publication, that it would also be used for 'elementary instruction for ages 11–16', albeit 'restricted to certain parts of the book'. As well, the St John South Australian Centre produced the first Teachers' Guide as an aid to help instructors use the Manual and deliver their first aid course within the then

prescribed 12 weeks of training. The Guide also, importantly, standardised how first aid instruction was delivered by the teachers.

So, why did St John Australia decide to produce its own manual of first aid? As you are all diligent readers of *St John History*, I don't have to remind you about the beginnings of first aid manuals in the late 1880s, and the global success of Surgeon Major Peter Shepherd's *Handbook describing aids for cases of injuries or sudden illness* (otherwise known as *The Little Black Book*), and all the subsequent editions edited and revised by Sir James Cantlie and various others over an 80-year period. And, of course, you've all read Professor John Pearn's essay on Rev. John Flynn and his Bushman's Companion, with its section on 'First aid to the injured'—taken from *The Little Black Book* but revised to suit our Australian vernacular, and the needs of our rural and remote communities.

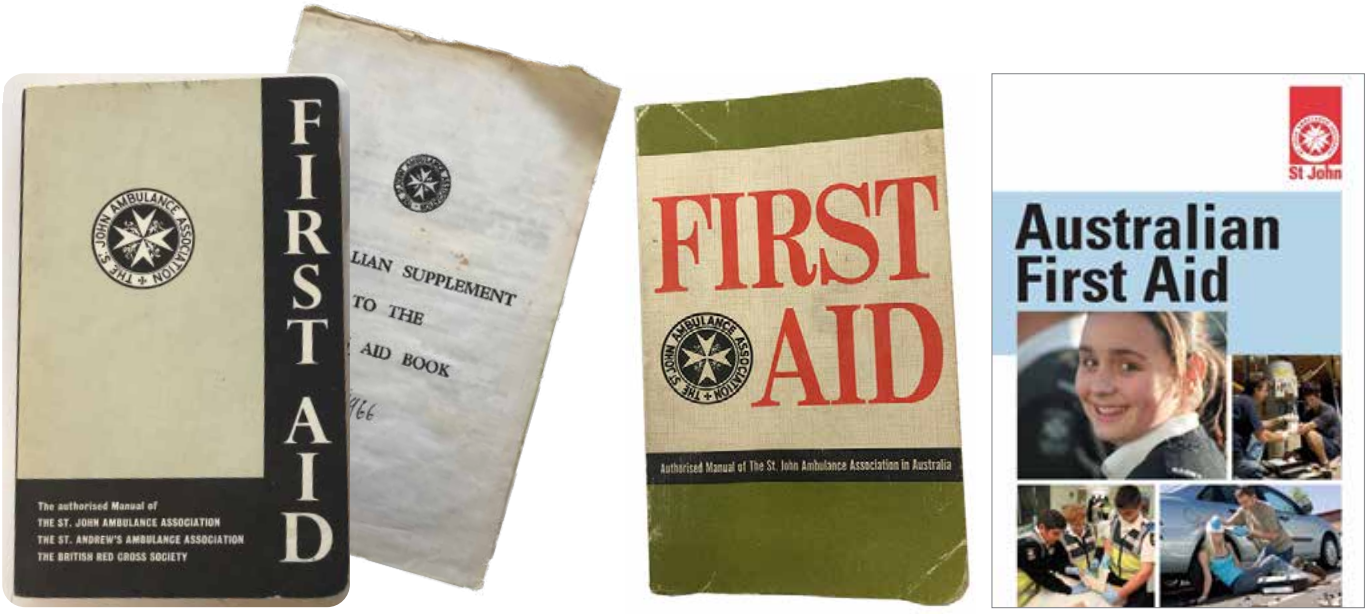
Jumping forward, *The Little Black Book* was the precursor to St John UK's *First Aid, the authorised manual of the St John Ambulance Association, the St Andrew's Ambulance Association and the British Red Cross Society*—shipped to the Australian continent in its tens of thousands for first aid training.

It was not until 1963 that first reference is made for the need of a formal Australian supplement to that first aid manual, and on receipt of the 'new Manual from London' in 1965, there was a lot of criticism of that volume from our St John state and territory centres. Apparently little notice had been taken in London of the text inclusions and corrections suggested by St John Australia's Editorial Panel and the Medical Director. Apparently, there were lots of 'inaccuracies', and revisions were needed to meet many Australian conditions. Eventually, however, the St John Centres agreed to use the manual.

The first official Australian supplement to the UK manual was produced in 1966 (in Melbourne) and inserted into the 2nd edition of the UK manual. The Supplement was a 12-page, unillustrated insert, that 'endeavours to bring to notice various matters associated with our Australian conditions'. It included first aid treatment for snake bite, red back and funnel-web spider bites, scorpion stings, lizard bite, shark bite, tick, mosquito and sand-fly bites, and a long list of marine and freshwater stings and bites.

Of course, producing the Australian Supplement only highlighted the need for a comprehensive manual of 'Australian' first aid that trainers could use.

Thus, following publication of the Supplement in 1966, the Australian Priory Chapter was convinced by the Medical Director of the time, Air Vice Marshal EA Daley, of the need for a first aid manual produced in this country, and relating to the teaching of first aid that aligned more closely to our Australian conditions and environment. Mr AH Toyne, Daley's Deputy, and a select Editorial Panel of representatives from each St John Centre, then toiled for two and a half years, and in 1969 *First aid: Authorised manual of the St John Ambulance Association in Australia* was published and sold for $1.35 ($13.45 in today's money).



Left–right: the UK's first aid manual, and the Australian supplement (1966); the first edition of the Australian first aid manual (1969); the fourth (and final print) edition of *Australian First Aid* (2014).

The aim of the publication was to contribute to 'better teaching and understanding of first aid throughout Australia'. We should certainly recognise Mr Toyne's influence on the content. He 'combined a high professional approach with an essential practical outlook as to the scope of the book'. The Editorial Panel consisted entirely of physicians, surgeons and scientists. Mr Toyne, the managing editor, was himself a Fellow of the College of Surgeons.

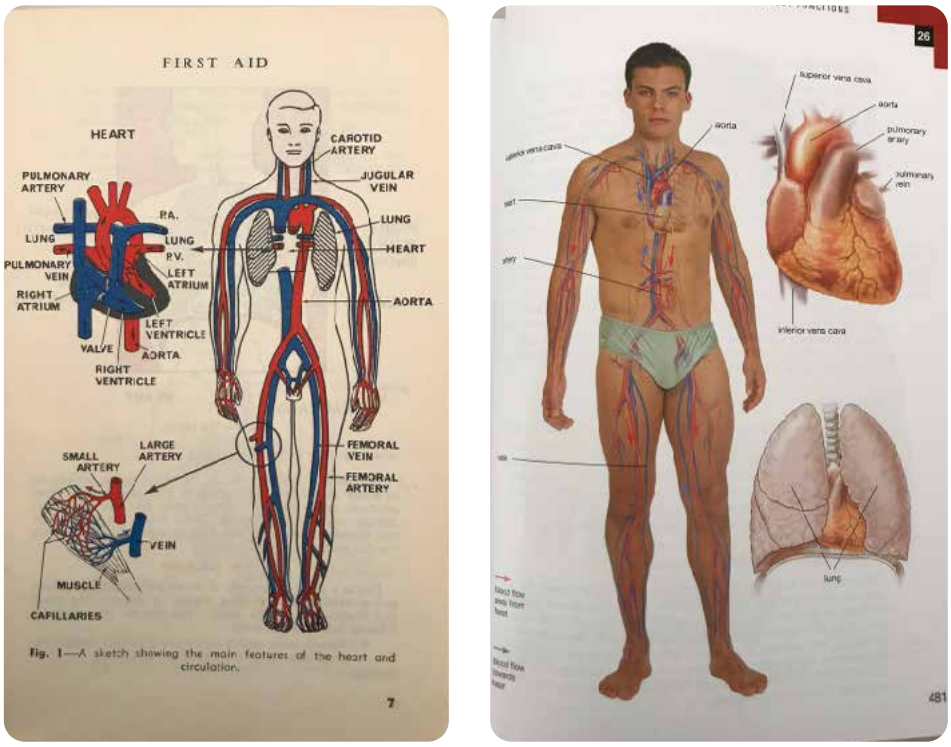
The first edition was a diminutive A-format with 336 pages, weighing in at a light 20 grams. The first two sections of the manual were printed black, with two colours—red and blue because in those sections the circulatory system is described. The entire 336 pages would have been phototypeset—a time-consuming process where typed copy is pasted to the text design format, then filmed to plates for printing. It was printed in Melbourne, most likely on a 4-colour Heidelberg printing machine onto uncoated sheets of paper. It was then gathered, folded, trimmed and section-sewn with 6 points of stitching.

The preliminary pages contained a single contents page, a long list of illustrations (all of which are hand-drawn), and a 'Syllabus' of how to deliver the 21 chapters over 7 theoretical and 7 practical training sessions. The endmatter consists of a glossary, two appendices (the first 'the more common poisons'; the other, a list of marine stingers found in Australia), and, finally, an index.

Main headings in a chapter are printed in red. Upper case and bolded headings were the text design elements for 'signs', 'aims of treatment' and 'treatment'. No first aid management processes were numbered; there is a scattering of bulleted lists, and a whole lot of text indented or centred.

The fourth edition (first published in 2006 and the current reprint produced in 2015) is an A5 format (half of an A4 sheet of photocopy paper); 524 pages, a weighty 70 grams; full colour throughout with photographic illustrations. It was entirely designed and typeset by a single person, using a MAC computer and a print industry typesetting software package (InDesign). Press-ready PDFs were emailed to a printer in China (despite the 6 week shipping journey, there was a significant saving in costs by printing off-shore). The copy was transferred from the digital to plastic printing plates, and output was via a web-feed, 8-colour printing machine. It's printed on a coated paper stock, the better to reproduce the colour. It has 12 points of stitching at the spine to securely hold the heavy, 500 pages together, longer.

Opening the book, the prelim pages contain the Director of Training's Foreword, a list of contents, a few pages marketing the work of St John's National Product Sourcing Unit, and a list of acknowledgements that includes many external health organisations. Endmatter is made up of a glossary and an index. The first chapter gives us a quick guide to first aid: the DRSABCD action plan, and the signs and symptoms, any warnings, and, of course, the first aid management of those illnesses and injuries that can be life-threatening.



Australian first aid: 1st edition (left); 4th edition (right).

The different formats between the first (1984) and fourth (2006) editions (and subsequent reprints) is an example of St John having to adapt to community expectations and industry changes. The first aid protocols and the science in all editions has been compiled and endorsed by representative healthcare professionals. Even the text language and layout has changed over the years, as the Manual has been adapted to improved teaching methods, with an awareness of different learning abilities. The format and construction of the early editions reflects a specific focus on the trainers, training the trainers, and training the public ... and distributing the Manual to a static population. The shift to the later editions, including the Fourth, sees a more marketing approach as St John focused on a client with certain expectations (or bang for their buck), considering the fees paid to undertake training course during work hours.

Considering that up until the early 1980s, Australia was the only advanced industrialised country where there was no national coordination of training to ensure uniformity of training methods or standards. *Australian First Aid* was produced with input from all over the country, and training guides and supplements were being produced by individual states and territories, against the content of the Manual. Anatomical charts, 35 mm slides and films on first aid techniques were also still being received from London for use in classes.

But by the mid-1980s, following the development of nation-wide TAFEs for industrial training; the growing mobility of the Australian population; the growth in firms operating in more than one state, and the presentation of national industry awards, St John first aid training and event services were in good standing with the Australian community, enabling further development and provision of their services, knowledge and skills. Indeed, in 1984, the Chancellor, Sir John Young, reported:

> It is the view of the Priory that it is essential for Australia to produce its own manuals and teaching aids to main the level of expertise within St John in Australia ... It is pleasing to note that the development of proper training programmes and standards is continuing, and that the impetus given by the AFA manual will continue this trend.

Further, in 1987 at the start of a new (second) edition, the then Director of Training (and later Chancellor) Professor Villis Marshall AC GStJ reported that:

> It is fair to say that AFA is really the life blood of St John training. It is the most widely used first aid text in Australia and the high quality of past editions has allowed St John to retain its privileged position as the premier first aid training organisation in the country.

Today, St John has had to adapt it's delivery of first aid instruction to suit. The last reprint of the current fourth edition was received into the warehouse in 2016 from China, and only a few thousand copies remain. Over the past 10 years, the manual is no longer distributed at training courses as part of the course fee. Instead, first aid training courses are booked online, and students are emailed pre-course learning resources. These days our St John training programs have to also think about the technology (expensive software packages to create interactive audio/visual online learning) and their diverse client base (socioeconomic issues, language barriers, culture sensitivity). Try convincing a first aid student today to listen to you explain the differences between an incomplete, complete or comminuted fracture, when they can Google that in a couple of seconds, access the first aid video on YouTube, Tweet their first aid success, and finally upload a photo of themself (and their distressed patient), to Instagram or Facebook!

Fifty years on, our world has changed so much, that we don't see a physical book anymore, but what AFA represents is still there: in our training classrooms and online training packages; with our volunteers at events; in community services we provide; and in the engagement of our healthcare professionals. The collation of all that knowledge and skill compiled over the decades has made St John in Australia, grow into one of the most well-recognised first aid services in the world. And over that 50 years, the aims of first aid remain the same: to preserve life, prevent further harm and promote recovery.

I leave you now with the words of Professor John Pearn in 1991. His words, I suggest, are still relevant today:

> The challenge we gave ourselves back in the late 1960s and through the 70's and 80s to become a premier provider of first aid training remains: that so long as we continue to have the enthusiastic involvement of so many members of St John from all walks and levels of life, so long as we set ourselves the highest possible standards and meticulously observe the procedures and processes that are necessary to maintain those standards, then we can face the future with confidence that the name St John will continue to be seen by all Australians as synonymous with first aid.

The Royal Flying Doctor Service.

David Fahey

The Royal Flying Doctor Service of Australia (RFDS), more popularly known as simply 'The Flying Doctor' is truly an Australian icon. As far as icons go, The Flying Doctor is just about as Australian an icon as you can get. Even to those of us who don't live in remote parts of Australia, we feel connected with the RFDS. We even had a TV show based on the Flying Doctors, that ran for nine years.

If you'll permit me a small indulgence, I was fortunate enough to spend some time with the RFDS, firstly as a medical student out at Charleville. And secondly, as an anaesthetics registrar, when I worked in aeromedical retrieval in Brisbane. The plane I'm working in here is basically a flying intensive care unit. And it's very easy to take all this for granted – easy to forget that it wasn't always like this, and easy to never ask 'how did all this come to be?'

But because we're all interested in history, we do ask those questions. And the purpose of this short talk is to explain the series of incredibly unlikely, and unbelievably optimistic events that culminated in what we now call the RFDS.

Firstly, we need to calibrate the lens that we're using to look at this issue.

We need to remind ourselves of just how vast, and just how remote, much of Australia is.

Next, we need to try to imagine life in the outback in the 19th century. It's terrifying. This photo was taken near Kalgoorlie *c.* 1900. The conditions are utterly primitive. Where does the food and water come from? The nearest town would be hundreds of miles away. The isolation seems crippling.

We must remember that railways in Australia were extremely limited prior to the turn of the 20th century. Even then, the focus was on connecting capital cities. Outback settlers had to walk, ride a horse, or ride a camel. Getting to a doctor meant getting on your camel. It's hard to even imagine this, because today, a trip through the outback is an adventure – supported by the latest 4-wheel drive, a GPS, and a satellite phone.

For the early settlers, communication was extremely limited or non-existant. Australia's telegraph network did develop substantially throughout the 19th century—Adelaide was connected to Darwin in 1872. But to use it you had to get to a town, where a telegraph operator would send your message in Morse code down the wire. Too bad if you're somewhere remote with a broken leg.

The plight of outback people was something which really inspired into action a man whose name you will all know—the Reverend John Flynn.

John Flynn

John Flynn was born on 25 November 1880 in Moliagul, a goldmining town in Victoria. He was the second son of Thomas Eugene Flynn, a schoolteacher and lay preacher, and his wife, Rosetta.

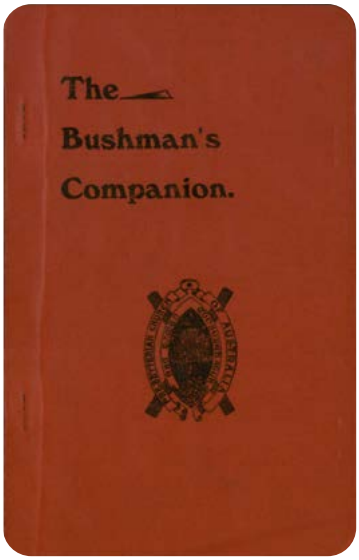
A young John Flynn c. 1900-1910. https://commons.wikimedia.org/

Flynn's childhood wasn't easy. His mother died during labour with her fifth child. Another child had died in infancy, and John lost his older brother, Eugene, 23-years-old, to tuberculosis. Thomas did his best to raise his children on a modest teacher's salary. After his mother's death, John had a somewhat itinerant childhood, being intermittently cared for by various relatives. He was educated at Snake Valley, Sunshine and Braybrook primary schools, and he matriculated from University High School, Carlton, aged 18.

The Flynns were devout within the Presbyterian church, and this, together with coping with the loss of his mother, kindled within John a calling to religious ministry.

Unfortunately, there was no money to send John off to university to study theology. Instead, he followed in his father's footsteps, starting work as a trainee teacher with the Victorian Education Department in 1898.

In 1902, John Flynn completed a St John Ambulance Association first aid course. It made a deep impression on him, and he became deeply interested in the subject. Perhaps this background in first aid training was the seed that culminated finally in what we now call the RFDS.



In 1903 he began training for the ministry through an external course for 'student lay pastors', serving meanwhile in the pioneering districts of Beech Forest and Buchan. His next four years in theological college were interspersed with two periods on a shearers' mission. Through these experiences Flynn developed a deep concern for the 'outbackers'.

Flynn was a practical pastor, who was able to integrate well into these small remote communities. He gave them practical lessons on first aid, and found himself the substitute medico on many occasions of injury or illness. Flynn really understood the value of upskilling the local people so they could be self-reliant in the face of no professional medical help.

To that end, he wrote a small book titled *The Bushman's Companion* in 1910. This was in large part a first aid manual, based heavily on the St John text, but worded using more of an outback vernacular. However, it also included pages on how to make a Will, and how to conduct a burial service, reflecting the needs in the outback. Professor Pearn gave us a wonderful paper on this little book in 2011.

On completion of his studies for ordination Flynn volunteered for appointment in 1911 to the Dunesk Mission in the northern Flinders Ranges, South Australia. This parish extended right up to Oodnadatta where the church had placed a nursing sister. Under Flynn's practical assistance, a nursing hostel was opened. The next year Flynn surveyed the whole of the Northern Territory and on receiving his two long and detailed reports, one on the needs of the Indigenous community, and one on the needs of white settlers, the Presbyterian General Assembly appointed him superintendent of its newly established Australian Inland Mission (AIM).

Flynn was shocked by the death of a stockman named Jimmy Darcy, in the Kimberleys in 1917. This received national headlines. Jimmy was seriously injured, and was operated on by the postmaster who received instructions from a doctor Perth via Morse code. Flynn didn't despair—he applied himself to finding solutions.

Australian Inland Mission

Under the AIM, the important first step in improving the medical care of inland settlers, was the establishment of a series of nursing centres. Beginning with one nurse and one padre at Oodnadatta, over the next 39 years it expanded into many parts of remote Australia. This was the primitive beginning of what Flynn later referred to as the 'mantle of safety' for the outback.

A lot was expected of these nurses: they diagnosed and treated whatever came through the door, with only telegraph communication with a doctor. Their significant contribution was to obstetric care, making it possible for safer pregnancy and childbirth, and also for improving child health.

Another large part of the AIM nurses work was mental health, although probably not recognised as such back then. The cruel loneliness experienced by many settlers led to 'nervous cases' sometimes treated by R&R at one of the nursing hostels. The nurses cared equally for the Indigenous community. But the AIM nurses also had to milk cows and goats, grow vegetables, bury the dead—whatever was necessary to survive.

As wonderful as this service was, it was still severely limited by what Flynn referred to as 'the tyrrany of distance'.

It would take another 17 years until this tyrrany could be conquered by two new technologies: the aeroplane and the radio.

It's hard for us to appreciate just how novel these inventions would have seemed in the 1920s. People told John Flynn he was mad for dreaming up the concept of doctors flying around in planes, having been summoned by a radio message. Even during WW1, planes had a very limited role. On WW1 battlefields, communications relied on direct telegraph lines being laid throughout the trenches. At that time, portable radio transmitters only had a range of a few hundred feet! Everyone thought that Flynn was defeated before he began.

But Flynn was determined.

Aerial Medical Service

In the 1920s there were already planes in the air and in the news. Flynn knew they would be essential to effective medical care as they could cover long distances quickly, and did not depend on roads, which were pretty non-existant. This vision had been inspired in 1917 through a letter to Flynn from Lieutenant Clifford Peel of the Australian Flying Corps, a part of the Australian Imperial Force.

Dr Kenyon St Vincent Welsh (left), and Pilot Arthur Affleck (right).

Flynn had heard of two successful medical evacuations: one by Charles Kingsford Smith in WA, and one by Hudson Fysh and Paul McGuinness the founders of QANTAS. Inspired by this, in 1921 Flynn went to Cloncurry to see Fysh and McGuinness. Both had served in the Australian Flying Corps in the war, and both offered excellent practical advice.

Yet another string to Flynn's bow was his ability to raise funds. When the prominent businessman Hugh McKay died in 1926 he left £2000 to finance the aeromedical experiment on the provision that the Presbyterian Church doubled that. The Church agreed on condition that Flynn raised £5000, which he did.

In 1928 the Australian Aero Medical Service (or AMS) commenced in Cloncurry, with one pilot, Arthur Affleck, and one doctor, Kenyon St Vincent Welsh.

The plane was a De Havilland DH50, named Victory, and leased from QANTAS. It was a fabric covered biplane, single engine, with a top speed of 80 MPH and a range of 250–300 miles.

On 17 May 1928 the first flight was undertaken, to Julia Creek, 137 km from Cloncurry.

Lots of problems had to be overcome, not the least of which was establishing landing strips. Pamphlets were produced to explain to landholders how to prepare these strips. They needed fuel dumps and maps. But most of all they needed a way for people to call for help! When the service commenced in 1928, the only way to summon help was via the telegraph, or a hand-delivered message.

Radio

Flynn knew he had to have radio communications if an aeromedical service was to be anything more than a novelty. He needed apparatus that was small, portable, cheap, robust, and would work on minimal power. And a central base station. None of these had yet been invented.

In the early 1920s Flynn began dabbling himself, trying to build wireless sets, and reading everything he could. In 1926 he was introduced to George Towns, who had been a wireless operator in WW1. He volunteered to work on radios with Flynn for 6 months. They loaded their heavy equipment onto a Dodge truck, along with a generator which was powered from the rear axle, after jacking up the rear wheels off the ground. But the generator was problematic. Flynn was advised to visit Alfred Traeger who had apparently invented a small high voltage generator. Flynn is said to have burst into Traegar's workshop unannounced, asking 'have you still got that generator?' Well, after months of testing, Flynn and Traegar drove to the AIM nursing post at Alice Springs where they were able to send and receive Morse code.

A breakthrough came when Traeger devised a hand-cranked generator, thereby removing the need for heavy batteries, or a motor-driven generator. You turned the generator by pedalling it—hence this device is usually known as the 'pedal radio'.

The next hurdle to overcome was the problem of Morse code. Understandably, training people in Morse code was extremely difficult. So Traeger devised the brilliant Morse code typewriter. When a letter key was pressed, it moved a notched lever which then struck out the Morse signal. The Morse typewriter was immediately popular and made a huge difference.

Of course, developments in radio technology were being made at this time, and in 1933, Traegar incorporated new equipment for voice transmission. This was a revolution. In Flynn's words 'the dumb inland speaks'. Not only could people call for help easily, they could actually have a consultation with the doctor. At certain times of the day, the radio was opened up for general chatter, usually known as the 'galah session'. Later, the radio also developed into the School of the Air. Both these initiatives went a long way to breaking the 'tyranny of distance' and improving the mental health of outback people.

Medical chests

A vital component of providing effective medical care, is ensuring timely access to medications. Common problems like urinary tract infections or constipation are readily treated, but how do you get medicines to patients in remote areas? They can often be diagnosed over the radio, but then what? And for emergencies, a life could be lost unless certain drugs are immediately available.

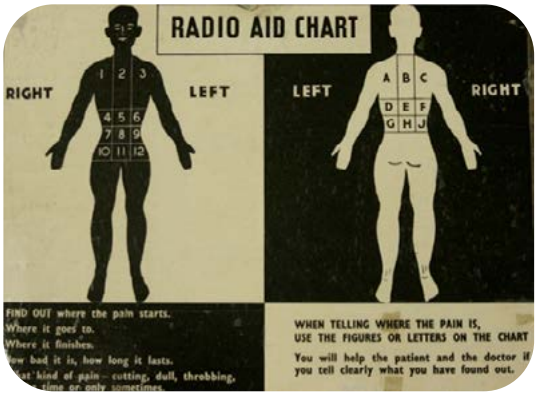
Flynn had pre-empted this when he included in his 1910 manual, a section on what to have in a home medical chest:

> Every house in the country, particularly far inland, should have its own medical supplies, especially 'First Aid'.
>
> The minimum supply—kept in a convenient box out of the children's reach—should be:—triangular bandage, roller bandages, oiled silk, scissors, pins, safety pins, cotton, needles (already threaded with white cotton), lint, cotton wool, sticking plaster, permanganate of potash, boracic acid, vaseline, sal volatile, quinine, Friar's balsam, a pint of carron oil (see page 30). Also carbolic soap, nail brush, hand towel, an enema, and a Lauder-Brunton lancet for snakebite. *The Bushman's Companion*

But the scope of this medical chest is very limited. The AIM nursing posts would have held a range of medicines, but these might have been hundreds of miles from a sick person.

In 1939, Dr Keith Sweetman, the flying doctor for Wyndam in WA, suggested supplying standardised medical chests to approved lay people in remote locations, to enable them to carry out treatment as prescribed by the doctor.

A contents list from a 1940s medical chest held at the little museum at Charleville RFDS base, is a fascinating snapshot of the *materia medica* of the day. The range of medical treatment is really very limited, and many of the drugs are listed using Latin abbreviations; for example, ungum hydrargium ammonium is an ammoniated mercury ointment. And before penicillin was available, there was really only one antibiotic: a sulphur-based tablet. The largest number of items are lotions and potions for wound care, many of which were quite toxic. This reminds me of the rows of little bottles of potions that used to be in first aid kits. Pain relief options were also very limited: 'APC' stands for aspirin, phenacetin and codeine. Chloro-form and morphine mixture was used to treat dysentery. I'm not sure why potassium iodide was there – maybe goitres from poor dietary iodine were a problem then? I love the sound of rhubarb and soda – this was a remedy for reflux. Of course, there was a tourniquet for treating snakebite.

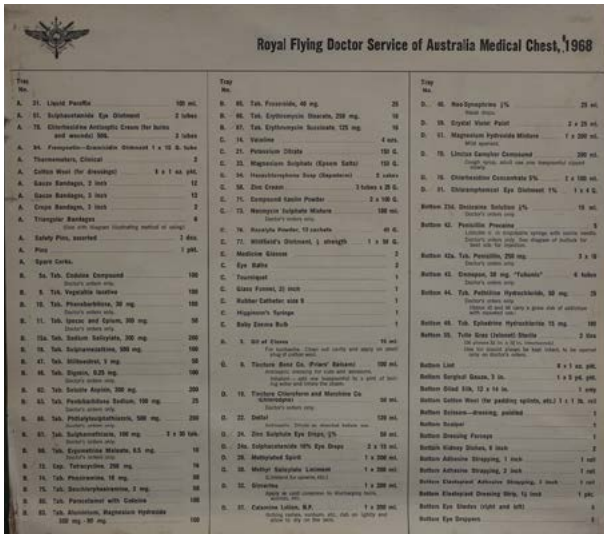


A medicine chest's contents list from 1968, shows a greatly expanded range. In addition to some sulphur antibiotics, now there is penicillin and erythromycin. Pain relief here is better, with the inclusion of pethidine tablets, and omnopon tubonics.

A tubonic is a pre-filled device a bit like a miniature toothpaste tube, with a needle at one end. You would jab the patient, then squeeze the aluminium tube part to inject the medication—this was to eliminate needing glass syringes which had to be sterilised. Omnopon by the way is basically unpurified opium poppy juice. One tubonic contained ¼ grain morphine which is about 15 mg. These devices were developed for the military, but were found to be quite useful for outback emergencies too.

The medicine chest today has greatly simplified the wound care options, and 20 of the 52 drugs are antibiotics. There is morphine and adrenaline, for intramuscular injection using a disposable syringe and needle.

The design and layout has changed little over the past 80-odd years. One thing that has been constant is the inclusion of a St John first aid manual; there used to be a home nursing manual too. No doubt John Flynn made sure the St John manual was there! Another constant has been the numbering of items. In this example, amoxycillin is number 172. And in the early days, numbering ensured the patient didn't have to decipher the Latin pharmaceutical



The Australian Aerial Medical Service which was officially established in 1928, and later became known as the Flying Doctor Service, was granted the 'Royal' prefix in 1955 following the Queen's visit.

The RFDS uses a corporate style logo today, but I think it's a shame that the motto on their old one is no longer used. 'Medicine, aviation, radio'—three elements which had to be combined, against impossible odds, for the mantle of safety to work.

John Flynn was a remarkable man. Single-minded and determined, but still down to earth and practical. He was true to his Christian faith.

He is honoured on our $20 note. Surrounding his portrait we see: Victory, the first plane; a compass within the clear window; a Traegar pedal generator; Sister Garlick's body chart, and a lone man on a camel.

John Flynn died aged 70, on 5 May 1951. He was cremated, and his remains are interred beneath a boulder at the Devils Marbles in the NT.

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Australian Light Horse Field Ambulances.

Trevor Mayhew

Horses have been part of our Australian landscape since the arrival of the First Fleet in Botany Bay in January 1788. The Fleet, stopping at Cape Town, Africa, to replenish supplies, also loaded a stallion, four mares, a colt and a filly. Later ships brought more horses for the heavy work of clearing bush, farming and, of course, as pack horses to explore and open the inland. The breed of horse sent to the colony was chosen for their strength and stamina—to endure the 9–12-month-long sea journey, and to work in the untamed environment.

Once the Blue Mountains were crossed (successfully in 1813) and roads established, settlers moved inland, and strong and reliable horses became a necessity. Explorers, stockmen, settlers, bushrangers and troopers all relied on horses that could travel long distances, day after day. Weak horses were culled but the stronger types were used to breed sturdy saddle horses which were essential for the colony's development. Exploits of the explorers and stockmen and their reliable horses in the Australian bush became folklore, and stories such as *The Man from Snowy River* and *Clancy of the Overflow* romanced the character of these pioneers and their horses.

The mixed breeds of the initial English Thoroughbreds and Spanish stock, and later imports of Asian thoroughbreds, Arabs, Timor and Welsh Mountain ponies resulted in the Australian breed, the 'Waler', so called after New South Wales from whence it was originated. As described by JC Byrne in 1848 (in *Twelve years wandering the British Colonies*),

> ... the race of horse at present in use in Australia is not to be surpassed in the world for symmetry and endurance. It is hard to say exactly how they are bred for there have been large importations of mares from Chile and Peru, stallions of the pure Arab breed from India, also from England and the Cape of Good Hope. Much pains have been bestowed on the breeding of these animals and the results have rightly rewarded the exertion.

The Waler was the original Australian stock horse: healthy, strong and intelligent. It was a utility horse that proved an extraordinary ability to flourish in a tough environment—and it became known as the finest cavalry horse in the world.

Australian light horsemen riding waler horses. The soldiers are of the original contingent of the Australian Imperial Force and the photo was taken before their departure from Australia in November 1914. https://commons.wikimedia.org/wiki/File:Light_horse_walers.jpg Australian War Memorial

The Light Horse in battle

The ill-fated Castle Hill Rebellion of 1804 was Australia's first uprising. It was an attempt by a group of Irish convicts to overthrow British rule in New South Wales, steal ships and return to Ireland to continue the fight for an Irish republic. It was the occasion too, that revealed the value of a mounted solider. Whereas the foot soliders of of the New South Wales Corps were quickly exhausted (and lost), mounted Redcoats riding hardy Walers and carrying only their packs and handy firearms, scouted the rebels movements and captured the leaders.

It was following this event, that the 'light horsemen', as they were already known (defined as 'ightly armed and highly mobile'), began to play an increasingly important role in military forces. British infantry regiments created special mounted units, one of which took part in the attack on the Eureka Stockade at Ballarat in 1854. And that same year, three colonial governments created their own small cavalry forces, and thus began the tradition of Australia's mounted citizen soldiers—men who rode their own horses and trained in their spare time. And it was thehardiness of the Waler that made this horse a natural mount for those purposes.

The Waler was also used when the British found themselves under-mounted at the time of the Indian Mutiny in 1857. Twenty-nine horses were sent from Sydney to Calcutta. They quickly proved superior to the local breeds and the remount officers were commissioned to buy more.

During the Boer War (1899–1902) the Waler was exported in great number: nearly 16,000 Australian men and horses served, and were the largest contribution from the Empire. It was by the end of this War too, that the six Australian colonies were federated, and the six Australian armies centralised to form the Australian Army.

Australian Light Horse Brigade at Elands River.

The value of the Australian light horsemen during the Boer conflicts were quickly realised by the British Army. The climates and geography of southern Africa and Australia were quite similar, and the vast majority of the trained mounted rifles came from rural backgrounds, and thus had a natural horsemanship and bush craft—readily able to mobilise and operated in the vast grasslands of South Africa. One such example was seen in the Battle of Elands River in 1901. When a squadron of England's famous 17th Lancers was wiped out by Boers, a few hundred mounted Australians and some Rhodesians held out successfully against several thousand encircling Boers at Elands River. British Field Marshall, Lord Kitchener who commanded the relieving troops commented, 'Only colonials could have held out and survived in such impossible circumstances'.

It was during another conflict of the Boer War, that Australia's first Victoria Cross was won. Captain Neville Howse served with the New South Wales Army Medical Corps, and was a major in charge of a field ambulance. On 24 July 1900, during action, Howse saw a trumpeter fall, and went through very heavy cross-fire to rescue the man. His horse was soon shot from under him, but he continued on foot, reached the casualty, dressed his wound, and then carried him to safety. For this action, Howse was the first Australian, and the only Australian medical officer, to receive the Victoria Cross. (Howse is an extraordinary individual who went on to acquit himself at the landing at Anzac during World War I. He became Director-General of the Australian and New Zealand Medical Services, establishing an Australian Medical Corps that was recognised as a model for others to follow.) He was made a Knight of Grace of the Order of St John in 1919.

And Australian horses carried not only soliders during the Boer War. The Boers adopted tactics which destroyed bridges, water supply lines, railway lines and military equipment, disrupting the British war effort. Royal Engineers and squadrons of Australia Engineers under the command of Lt Col ST Parrott were tasked to repair bridges, railway lines, establish water supplies etc. Royal Engineers, like most troops were mounted so they could keep up with the mounted infantry. Parrott's squadrons were also mounted and became known as the 'Flying Sappers'. Parrott was later to become the first St John Ambulance Brigade Commissioner in Australia.

Light Horse units in World War I

Initially Australia promised four regiments of Light Horse (2000 men), to fight in the British cause. By the end of the war, 16 regiments would be in action.

The Light Horse were the 'national arm of Australia's defence' and young men, most from the country, flocked to join. Many brought their own horses, and some even brought their dogs. It all seemed like a great adventure. The recruits took a riding test which varied from place to place. At one camp they had to take a bareback army horse over a water jump and a sod wall. In another, they had to jump a log fence.

Horse training c. 1910.

Recruits also had to pass a very strict medical test before they were accepted. They were then sworn in and issued with their uniforms—the normal AIF jacket, handsome cord riding breeches, and leather 'puttee' laggings bound by a spiral strap. They wore the famous Australian slouch hat and a distinctive leather bandolier that carried 90 rounds of ammunition.

If a man's horse met army standards, it was bought by the Commonwealth for about £30 ($60). Many men were given remounts—army horses bought by Commonwealth purchasing officers from graziers and breeders. Each horse was branded with the Government broad arrow and initials of the purchasing officer, and an army number on one hoof.

In camp, the horses were tethered by head and heel ropes between long picket lines. In front of each horse was placed its saddle and equipment. The men slept close by in bell tents—eight men to a tent, feet to the centre like the spokes of a wheel.

At the start of each day, the light horsemen watered, fed and groomed their horses and cleaned the horse lines before breakfast. Then they did their training. Most were already expert horsemen and riflemen. The rest was drill and mastery of the mounted infantry fighting technique.

Each regiment lived and fought as a series of four-man 'sections'. When they went into action, three men would dismount to fight as infantry while the fourth man led the four horses to cover until they were needed for a further advance or withdrawal.

The Charge of the Light Horse Brigade, at Beersheba
www.abc.net.au/ww1-anzac/beersheba/

The charge of the 4th Australian Light Horse Brigade at Beersheba (in Egypt) is famously known as the last cavalry charge in war history.

It was necessary to capture Beersheba in order to break up the Turkish defences in Gaza, which were holding up the British advance into Palestine in 1917. There were wells at Beersheba that the British needed to capture to have a water supply for operations further East.

Moving into position over a night's march toward Beersheba, a Private Hunter's diary reads:

> The dust was terrible. One could not see beyond his horse's head. The horses braved the journey which was about 36 miles. Walked at my horses head for about 10 miles of flat country giving him a rest.

The horses were carrying heavy 120 kilogram packs, and their riders knew that there was no water available until Beersheba fell into their hands.

The Battle of Beersheba took place on 31 October 1917. Commencing at dusk, members of the Australian Mounted Division stormed through the Turkish defences and seized the strategic town of Beersheba. The capture of Beersheba enabled British Empire forces to break the Ottoman line near Gaza on 7 November and advance into Palestine.

The Australians suffered 67 casualties, and at least 70 horses died in the Charge.
About 160,000 Australian horses served in World War I with generals and cavalryman from 20 nations, from both sides, accepting that these horses were more reliable than other breeds. The English cavalryman, Lt. Col. RMP Preston in his book, *The Desert Mounted Corps*, described the stamina and spirit of the Australian Light Horse,

> ...Cavalry Division had covered nearly 170 miles ... and their horses had been watered on an average of once in every 36 hours ... The heat, too, had been intense and the short rations, 91 1/2 lb. of grain per day without bulk food, had weakened them considerably. Indeed, the hardship endured by some horses was almost incredible. One of the batteries of the Australian Mounted Division had only been able to water its horses three times in the last nine days—the actual intervals being 68, 72 and 76 hours respectively, yet this battery on its arrival had lost only eight horses from exhaustion ... Many horses in the Corps were Walers and there is no doubt that these hardy Australian horses make the finest cavalry mounts in the world ...'

Although many good breeding stock left Australia never to return, the huge shipments did not seem to affect the horse population at home. In 1906 Australia had 1,765,186 horses, and in 1918 when the human census was 5,030,479 there were 2,527,149 horses.

4th Light Horse Field Ambulance, Australian Infantry Forces, Christmas 1918. https://www.Flickr.Com/photos/hwmobs/45803765871

Light horse field ambulances

The Light Horse Field Ambulances (LHFA) of World War I were mobile front-line medical units with the purpose of providing transport and aid to the wounded and sick soldiers of an Australian Light Horse brigade. They were manned by troops of the Royal Army Medical Corps. Most Field Ambulances came under the command of a Division, and each had responsibility for the care of casualties of a brigade of the Division. An important element in the success of the LHFA was that, unlike in the British armies, the primary medical personnel were mounted on their Walers. They ensured efficient removal of the wounded from the front line to medical aid.

The theoretical capacity of a Field Ambulance was 150 casualties (although it was often many more). All officers of the ambulance were medical doctors or surgeons. Dental units were often attached to the ambulance as well.

An ambulance consisted of two sections, the Mobile and the Immobile. The Mobile Section travelled with its brigade into combat, where it would establish a Dressing Station. It used stretchers or carts to retrieve the wounded and transport them to the Dressing Station.

The Immobile Section established and operated a Receiving Station, which received the wounded the Dressing Station sent on. The ambulance's surgeons would operate on the wounded at the Receiving Station. From the Receiving Station, the sick and wounded would go first to the Casualty Clearing Station and ultimately to a Base Hospital.

A Walking Wounded Collecting Station provided various rest areas and local sick rooms.

A Mobile Section of a Light Horse field ambulance.

An Immobile Section of a Light Horse field ambulance

Transport

The light horse field ambulances operated in the Middle East: Egypt, the Sinai Peninsula, Palestine and Syria. The methods used to transport the wounded had to operate effectively in the sandy, dusty environment.

Stretcher As in infantry field ambulances, stretchers were used for transport over short distances, rough terrain or when enemy fire prevented the safe use of horse- or camel-drawn transports.

Cycle stretcher These were unpopular and ineffective; after the Gaza battles the forces abandoned the use of cycle stretchers.

Sand cart The mainstay of the transport section was the sand cart. It featured wide steel rims and was designed be able to carry three stretchers over soft sand. Six horses or mules provided the mobile power. However, the sand cart was poorly suited to operating on the hard, rough ground of Palestine and Syria, and breakdowns were frequent.

Sand sledge One of the challenges during the First World War lay with the transport of wounded men across desert conditions—no ordinary wheeled vehicles would do the job. With characteristic initiative the transport section of the 2nd Light Horse Field Ambulance came up with a sand sledge. The sledge was constructed of a sheet of galvanised iron with the front bent to 45 degrees, with a floor made of a rectangle of timber bolted to it, which could hold a stretcher. It had a swingle bar attached so that it could be harnessed to a horse. Altogether, the sledge provided a moderately more comfortable ride for the wounded.

Light ambulance wagon Drawn by a four-horse team, the light ambulance wagon was designed by Surgeon Colonel WDC Williams as an outcome of his experience during the Boer War. Wagons of this type were taken to Egypt by some of the field ambulance units during the early days of World War I.

Camel cacolet Camels were also used as ambulance transports, fitted with cradles or 'cacolets' for transporting wounded. Designed for either sitting or lying they have been described as 'damnable contraptions', but often there was no alternative. Camels could walk very long distances with very little water. The journey was very slow and for the wounded the ordeal of being flung around, on the side of a lumbering camel would have seemed interminable.

Australian Light Horse and St John Ambulance Brigade

An unknown number of St John Ambulance Brigade members served during World War I. My research reveals the dilemma of identifying those associated with St John Ambulance, or later becoming associated with St John Ambulance. Some were medical students; others received first aid training from members of St John Ambulance Brigade; other circumstances are beyond the scope of this paper. Three we can confidently name are: Dr (Major) William Helsham from Hawkesbury, New South Wales; Major-General Rupert Downes, and Sir Frank Kingsley Norris. Essays on the latter two have been published in previous issues of *St John History*, and Dr Ian Howie-Willis has explored the links between the Australian Army Medical Services and St John Ambulance, in a published paper which can be read in *St John History*, Volume 13.

Australian Light Horse tradition

The Light Horse tradition proudly lives on in the Australian Armoured Corps Cavalry Units, equipped not with horses, but light armoured vehicles.

The legendary men of the Light Horse inspire all of us to this day. Their amazing exploits are a perfect example of sacrifice and achievement.

2/14 LHR ASLAVs in Iraq in 2006

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A brief history of the formation of the Priory for Wales from 1877 to 1918.

Paul Gwilliam

The formation of the Priory of Wales came in the afterglow of Edwardian prosperity—a period when economic prosperity combined with national awareness and political creativity of the Welsh people were effectively deployed for the benefit of themselves and their neighbours. In the modern era, the re-emergence of The Order of St John and the pragmatism the Ambulance Brigade offered, had a resonance with ordinary working people. Growth and development of The Order in Wales in modern times may be attributed, in part, to tragedy associated with colliery accidents and disasters prevalent across the mining districts of Wales. The mining districts not only generated financial wealth but also generated human concern for the health, education and well-being of ordinary people

In 1877, the same year the St John Ambulance Association was formed in England, in Wales there was a mining disaster in the Rhondda Valley that caught the attention of the whole nation, including Queen Victoria. The disaster happened at the Tynewydd Colliery in the upper Rhondda Valley and there were daily reports in national newspapers as the drama unfolded.

On Wednesday 11 April, at the end of a shift, a devastating flood from the old workings of the nearby Cymmer Pit broke in upon the workings of neighbouring Tynewydd Colliery. Most of the men were able to reach the surface, but 14 miners were still in the pit, of whom three men and one 13-year-old boy were drowned. Five men were released after being trapped for 24 hours, although one of them was killed during the escape. A further four miners and a 12-year-old boy were rescued after nine days of being trapped.

The operation to rescue the men and boy involved digging through a barrier of coal approximately 38 feet (11.6 metres) long and approximately 3 feet (1 metre) high. The dangers associated with this rescue attempt were compressed air blowouts, flammable gases, and rising water. The story was covered in the national press, and Queen Victoria asked to be informed directly of developments as the nine-day rescue operation progressed. The five were rescued safely.

In direct response to the tragedy, the British Medical Association (BMA) created Gold, Silver and Bronze life-saving medals. The Colliery Surgeon at Tynewydd, Dr Henry Naunton Davies, was the first recipient of the Gold Medal for his work in leading medical teams during the rescue of those trapped underground. Incidentally, the next person to receive the BMA Gold Medal was Lt. Col. James Reynolds VC for his actions at Rorkes Drift in 1879 (Broughton, 2017).

The survivors (l–r): David Jenkins, George Jenkins, David Hughes, Moses Powell, and John Thomas. http://www.welshcoalmines.co.uk/GlamEast/Tynewydd.htm Accessed 05.04.19

On 4 August 1877, it was estimated that 30,000 people attended an open-air gathering on Pontypridd Common for a presentation of awards to those involved. Among those present were the Lord Mayor of London, Lord Aberdare, Major Francis Duncan (at the time, director of the Ambulance Department of The Order of St John in England), and other distinguished guests. A presentation was made of the Albert Medal, the St John Life Saving Medal (First Class), and the distribution of collected funds for the relief of widows and orphans of those husbands and fathers drowned in the flooded pit.

Major Duncan, to loud applause, praised the work of The Order of St John and appealed for the teaching of first aid to be undertaken in the mining valleys and elsewhere. He presented four Life Saving Medals of The Order of St John (First Class) to each of the rescuers. Lord Aberdare, on behalf of the Queen, presented the Albert Medal (First and Second classes) to 25 rescuers, including those who received the St John medal. Lord Aberdare said that he was '... deeply honoured to be presenting such brave men with the medals which the Queen had created expressly for them'. (Parry 1996, p5)

By 1907, 30 years after the Tynewydd disaster, there was a state of raised awareness and concern about men working underground. The work in the pits was hard and the treatment of injuries appalling. This is an account by Charles Beven from Ogmore Vale, who started a branch of the Association in that valley. He eventually became a Corporal. He recalls the nasty injury of a miner's hand:

> A fellow collier working nearby immediately applied a piece of string tightly around the wrist to stop the bleeding and covered the mangled flesh with a piece of flannel ripped from his shirt. After walking three miles from the pit to the surgery, some yellow powder was dusted over his hand and covered with a bandage. He was told to report to the surgery next morning to get it dressed. There was also the case of a broken leg where the man was put to rest at the side of his working place until the end of the shift, then taken home on a shutter.
>
> (Parry 1996, p52)

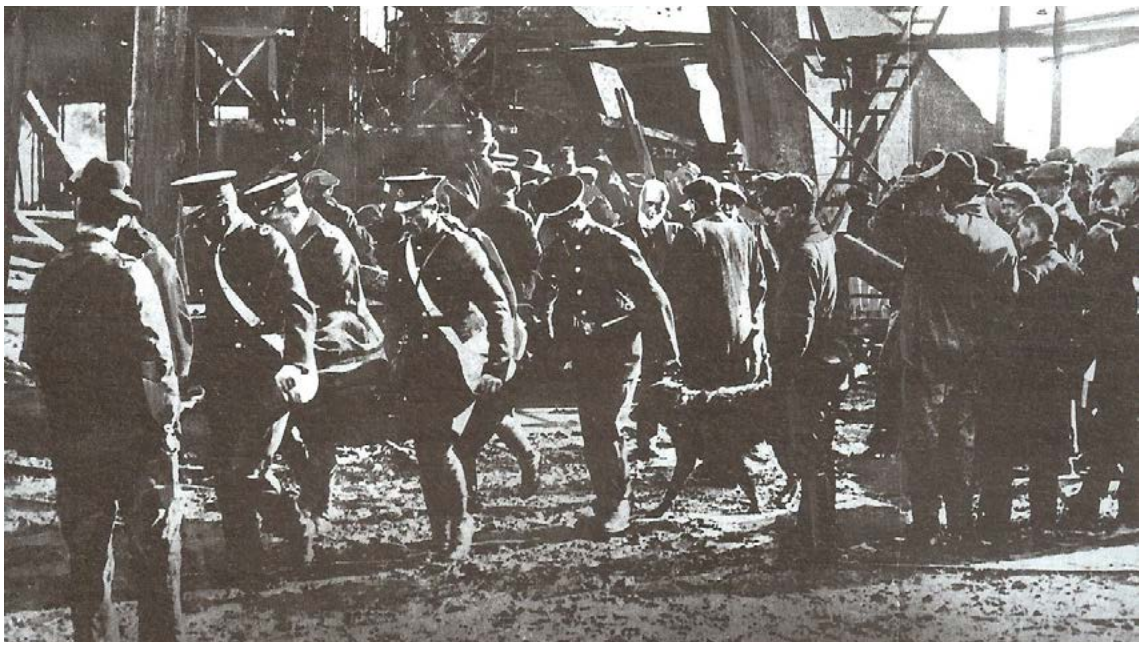
At the end of July and into early August 1913, members of No. 11 District St John Ambulance Brigade attended a 14-day camp in Porthcawl starting on 27 July. The 1000 members were drawn from various parts of the southern half of Wales and Monmouthshire. This was a significant gathering on two accounts. First, it was the first time, in any part of the country, of training such a large collective of ambulance men and women (Parry 1996, p74). Second, it was an opportunity for a 'practice run' of moving wounded soldiers from a train to a field hospital. The exercise included the removal of 'wounded soldiers' from train to platform, to road transport to a field hospital. Future events notwithstanding, it was an exercise that was to contribute to the saving of approximately four million lives over the next four years (Gwilliam 2016). The camp was something of an experiment. It was intended to show how practical training in field nursing under camp conditions would work. It proved a complete success and the camp was set to become an annual event in the work of the No. 11 District Nursing Division, providing there were sufficient volunteers.

Nottage Halt; placing the 'wounded soldiers' on wagons during a training exercise at the camp in August 1913 (Parry CJ, 1996, p74).

On 14 October 1913, the worst mining disaster in Britain took place in No. 11 District of The Order. It occurred at the Universal Colliery in Senghenydd, near Caerphilly, Glamorgan. The explosion killed 439 miners and a rescuer. Some of the region's coal seams contained high quantities of firedamp, a highly explosive gas consisting of methane and hydrogen prone to explosion. The cause of the 1913 explosion is unknown, but the subsequent enquiry, conducted by Richard Redmayne, determined that the most likely cause was a spark from underground signalling equipment that could have ignited any firedamp present. The miners in the east side of the workings were evacuated, but the men in the western section bore the brunt of the explosion, fire and afterdamp—a poisonous mixture of carbon dioxide, carbon monoxide and nitrogen left after an explosion.

Corps Superintendent JW Davison, who was a mining engineer, arrived from Pontypridd to take charge of the St John involvement, taking with him stretchers, medical haversacks, bandages, oxygen apparatus and other equipment. The Deputy Commissioner of St John Ambulance, Herbert Davis, arrived with the motor ambulance. Four hours later, 106 well-equipped men of the Brigade had reported for duty. Aberdare Hall was turned into a temporary hospital, an ambulance station was improvised in the carpenter's shop and the smith's shop was prepared for a mortuary. Five St John's men were part of the exploring party. They brought the first group of 18 men out alive and handed them over to the nursing sisters in the ambulance station. This process went on for six weeks until everyone was accounted for. There were 27 Brigade Divisions involved, with two Divisions able to offer just one volunteer, while others Divisions were offering 15 or more volunteers. A total of 245 St John volunteers helped deal with this tragedy.

Corps Superintendent J. W. Davison wrote afterwards: 'I cannot speak too highly of the way in which officers, men and women volunteered their services... when everyone put self on the side for duty in humanity's cause.' (Parry 1996, p78)



October 1913 the Senghenydd colliery disaster. Men of the St John ambulance Brigade removing some of the victims (Parry CJ, 1996, p77).

In conclusion, the formation of the Priory of Wales can be attributed to a combination of factors.

- In the early days visits from London by notable members of The Order, including John Furley (later Sir John Furley), who were prepared to attend meetings in Wales explaining the work of The Order and the benefits such an organisation could bring to ordinary working people.
- The role of local leaders in Welsh society—not only the aristocrats but also the elected civic leaders, who gave leadership and encouragement to the ideals of St John.
- Welsh leadership within St John itself, bringing together 'movers and shakers' from across Wales. It included holding meetings for colliery owners on the advantages of learning first aid in the work place and by making sure that the Inspector of Mines was in attendance at such meetings.

- The enlightened minds behind the move of Glamorgan County Council to organise First Aid courses to be delivered by the St John Ambulance Brigade.
- The passing of the Mines Act in 1911 and the implications and responsibilities for colliery owners could, in part, be entrusted to an organisation such as St John Ambulance.
- The increased confidence among the population at large. The awakening of a 'can do' attitude among ordinary working people who could see the value and need for the treatment of the injured and sick in their own communities. A pragmatic caring approach was needed and that would be facilitated by an organisation such as St John Ambulance.
- The relatively rapid rate of growth of population in the mining valleys of south Wales, leading to a rapid growth of Ambulance Divisions followed by Nursing Divisions, in those areas. This produced a district that had the largest membership of any in the country in the pre-Great-War period.
- Through the practice of Christian virtues, no matter from what perspective, from the diversity of non-conformist Chapels to the established Church—we take care of each other, in health, sickness and when misfortune occurs.

The Priory of Wales was formed in the shadow of a world war. On 26 May 1914 the first steps necessary in legal and documentary matters for the formation of the Priory were taken. All such matters were concluded by late 1917 and the Priory of Wales came into existence on St David's Day 1918. This is who we are, this is what we do, this is the St John family.

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The 1931 Centenary of the 'revival' of the Hospitallers' Priory of England. The grandest jamboree ever.

Ian Howie-Willis

2031, now only 12 years distant, will be the bicentennial year of the Most Venerable Order of St John. By then, if not formerly, the Order will be 'small-v' venerable in every way—revered because of its great age and good works. In a transitory world, any institution which can survive for two full centuries deserves respect.

It wasn't always so! In our first 30 years, 1831–1861, we came perilously close to extinction. That was because our founders were an unlikely lot of romantics and/or disreputable charlatans much given to sporting bogus titles and honours. We did, however, make it to our Centenary; and, as I'll argue, our celebrations in 1931, the Centenary year, were the grandest jamboree ever in the Order's entire history.

By 1931, branches of the Order were active in most of the dominions and colonies of the British Empire. By then, too, the Order was among the most respected of institutions in Britain and throughout the Empire.

Those responsible for organising the centenary celebrations would have included the Order's most senior dignitaries, officials such as:

- the Grand Prior — Prince Arthur, Duke of Connaught, last surviving son of Queen Victoria.
- the Sub-Prior (called Lord Prior since 1950) — Major-General Aldred Lumley, the 10th Earl of Scarborough
- the Secretary-General — Major-General Sir Percival Wilkinson
- he Bailiff of Egle — Sir John Hewett, who had visited Australia and New Zealand on a tour of inspection in 1928–29 to determine whether or not their St John organisations were ready to be elevated to Commandery status
- the Prelate — The Most Reverend Cosmo Gordon Lang, the Archbishop of Canterbury
- the Chief Commissioner of the St John Ambulance Brigade Overseas — Colonel Sir James Sleeman, who in 1935–36 would visit Australia on an extended tour of inspection to assess the St John bodies' readiness for a national federal Commandery.

The Centenary celebrations were conducted in late June and early July 1931. Invitations to attend were sent to the overseas St John branches. At least 202 delegates came from twelve of the overseas dominions and colonies, as well as thousands from 'Home', i.e. the 60 counties of England, Wales and Northern Ireland. The overseas visitors represented Australia, Bermuda, Canada, Ceylon, Hong Kong, India, Kenya, Malta, New Zealand, Rhodesia and South Africa. A large contingent also came from the recently independent Republic of Ireland.

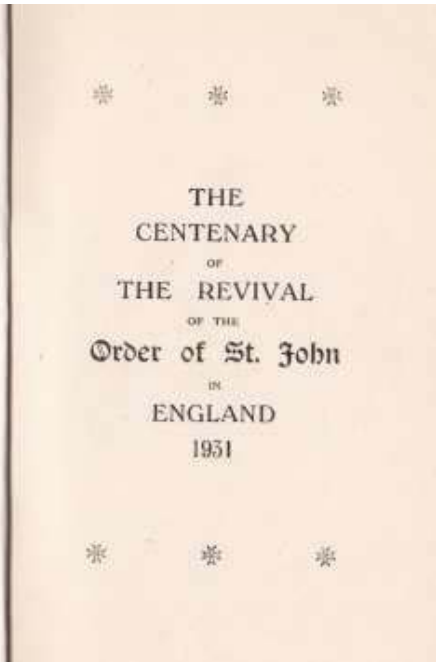
The overseas delegates were all issued with a memento of their visit. This was a sterling silver badge comprising a white enamel St John cross with a scroll beneath inscribed with the name of the wearer's country. One of the 'Australia' badges survives in the Priory Heritage Collection in Canberra.

The eleven-member Australian contingent was one of the smaller delegations. Eight were from New South Wales. Two were Western Australians; and one was a Victorian. No delegates from Queensland, South Australia or Tasmania joined the contingent. The four known the most about are:

1. Thomas Henderson was the Superintendent of the Eastern Suburbs Ambulance at Coogee Ambulance Station. A long-term member of the St John Ambulance Brigade, he had been the Superintendent of its Randwick Division.
2. Sir Hugh Poynter, the 3rd Baronet Poynter, served on the Executive Committee of the New South Wales Association Centre during the 1930s and became its president in 1943.
3. Flora Read was among the first women in New South Wales to earn a St John first aid certificate in 1892. After the Brigade formed in Sydney in 1901–1902, she established a series of Nursing Divisions, including Balmain, Western Suburbs and Leichhardt. In 1924 she became the first woman to join the District headquarters staff, as the Lady District Superintendent (i.e. in charge of women's Divisions).
4. Arthur T Hardwicke was a long-serving member of the local St John Ambulance Association sub-centre in Geraldton, Western Australia.

The small size of the Australian contingent reflected tough economic times and the 'tyranny of distance'. The Centenary occurred at an inauspicious time. Australia was in the middle of its worst economic depression ever. Unemployment reached 27% in 1931. A return fare from Australia to England, roughly the equivalent of almost $24,000 in present-day values, or 61 times the minimum weekly wage, was something few Australians could afford. The voyage between Sydney and London took about six weeks. Ordinary Australians had neither time nor money for such excursions.

H.M. THE SOVEREIGN HEAD



The program of centennial events in London extended from Wednesday 17 June to Friday 3 July. We know a great deal about the program because it was reported in loving detail in a commemorative book published soon afterwards as a record of the celebrations—*The Centenary of the Revival of The Order of St John in England 1931*.

Briefly, here's a day-by day summary of the main events on the program.

Wednesday 17 June — A tea party was held for the overseas visitors who had begun arriving in London. It was hosted in her London home by the Lady Superintendent in Chief of the Brigade Overseas, Mrs Beatrice Holdsworth Dent, wife of a wealthy London silk merchant.

Thursday 18 June — In the morning a bus tour of London was conducted for overseas visitors. This was followed by an afternoon tea party at St John's Gate hosted by the Sub-Prior and Lady Scarborough. The guests were divided into small groups to tour The Gate.

Saturday 20 June — Tour of St Bartholomew's Hospital, London's oldest, on a 10-minute stroll from St John's Gate.

Sunday 21 June — A 'Day Off' with no official functions but informal visits to the London Zoo, Hurlingham Park and Ranelagh Gardens.

Monday 22 June — Banquet and reception at St James's Palace, Westminster, hosted by the Grand Prior. A 'men only' 'white-tie' function, it was attended by 112 'distinguished members of the Order from Home and Abroad'. Only two Australians were present: Dr E. Herrick Knowles and Thomas Henderson.

Tuesday 23 June — An investiture of people admitted into and promoted within the Order, took place at Buckingham Palace. The Sovereign Head of the Order himself, King George V, presented the awards. A total of 159 members were invested, two of them Australians: Thomas Henderson and Flora Read, each of whom received the insignia of an Officer.

Wednesday 24 June — As this was the festival of the Order's patron saint, John the Baptist, a grand 'Centenary Church Service' was conducted at Westminster Abbey. Some 1500 members of the St John Ambulance Brigade 'At Home' and 'Overseas' attended, as well as various dignitaries. The service was broadcast around the world.

While it waited for the service to begin, the congre-gation was entertained with music provided by the Abbey Organist and the band of the Grenadier Guards. Proceedings began at 2.30 pm when the Brigade's Ambulance Divisions led by Colonel Sleeman entered and took their seats. At 2.50 pm the Duchess of York (later Queen Elizabeth, and later still the Queen Mother) led the Nursing Divisions into the Abbey in her guise as their Commandant-in-Chief.

When the Brigade members were all seated, the Royal party entered and took their places; there were eight of them led by the Duke of York (later King George VI, the fifth Sovereign Head of the Order).

The next to enter was the long Capitular Procession, led by the choir, followed by the Order's sword bearer, the Grand Prior, Sub-Prior, bearer of the Order's ancient processional cross, the Prelate and finally the Banner bearer. When they had taken their appointed places, the service commenced. Hymns were

Marching into Westminster Abbey for the Centenary Church Service, Wednesday, 24 June 1931. Left, men of the St John Ambulance Brigade march into Westminster Abbey. Right, the Commandant-in-Chief of Nursing Divisions of the St John Ambulance Brigade, the Duchess of York (later Queen Elizabeth) and the Queen Mother)

sung, Psalms read and prayers offered. Then came the sermon, preached by the Prelate. He spoke of the charitable ethos of the ancient Order, which the modern Order continued through St John Ambulance and the Jerusalem Eye Hospital.

After the Church Service, a 'General Assembly' of the Chapter General of the Order took place in the nearby Hall of the Westminster School, which was filled to overflowing. Messages of congratulations were read; reports on the work of the Order's working Foundations were received; an announcement was made that New Zealand was to be granted Commandery status within the Order, perhaps to the chagrin of the Australians present. Both the Grand Prior and the Sub-Prior made speeches in which they praised and thanked each other. Finally, the Chancellor, Sir Aylmer Hunter-Weston, concluded by thanking everyone.

Thursday 25 June — In the morning many delegates visited the Tower of London. In the afternoon a tea party for over a thousand guests was hosted by the Grand Prior at St James's Palace.

Friday 26 June —The Empire First Aid and Nursing Competitions took place in the Grand Central Hotel on Marylebone Road. They were the first major international first aid and nursing contest ever conducted by the Brigade. Unfortunately, no Australia teams participated.

The scenario for the men's competition was a railways accident; for the women's it was an 'indoor emergency'. As things turned out, the South African teams scooped the pool, winning both the men's and women's events, beating into second place the highly fancied teams from the Brigade 'At Home'.

The day's events concluded with the presentation of the prizes. The trophies were gold cups for the winning teams, 'silver-gilt' awards for the runners-up; silver awards for the third place-getters; and bronze awards for all the other teams. The Sub-Prior chaired the presentation ceremony. The prizes were distributed by Princess Alice, Countess of Athlone, a granddaughter of Queen Victoria, whose husband had donated the gold cups.

The prize-giving which followed the Empire Nursing Competition on Friday 26 June 1931. Princess Alice, the Countess of Athlone presents the gold cup trophy to the captain of the winning team, South Africa. The Sub-Prior, the 10th Earl of Scarborough, who chaired the presentation ceremony, is at the right.

Saturday 27 June —The Centenary Celebration Parade and Inspection of some 4000 members of Brigade Divisions was conducted in Hyde Park. Under the Parade Commander, Colonel Sleeman, the Brigade members assembled and marched in seven 'battalions' to the music of three Brigade bands. The assembled 'battalions' stretched along a 400-yard front.

When the Grand Prior arrived, he took up his position at the saluting base, where he was received by the Sub-Prior. The Banner of the Order was unfurled from the flag-pole while the massed bands played the National Anthem. The Inspection then followed. After that came the March-Past as the 'troops' marched four abreast past the saluting base while the massed bands played 'Land of hope and glory'.

Sunday 28 June — In the morning delegates attended a church parade of local Brigade Divisions in St Clement Dane's Church. In the afternoon, the members of the Brigade Overseas marched from Horse Guards Avenue to the Cenotaph in Whitehall, where they laid Maltese-Cross-shaped wreaths, as a gesture of 'gratitude and remembrance'.

Monday 29 June — Many delegates spent the day touring. They took an early train to Banbury in Oxfordshire, where they were entertained by the Bailiff of Egle, Sir John Hewett. His daughter, Mrs St John Atkinson, took them on a tour of the surrounding countryside in two charabancs. They lunched at the Shakespeare Hotel in Stratford-upon-Avon, where they later visited Shakespeare's grave; they toured Warwick Castle; and had tea on the lawns of the historic Court House in Chipping Warden.

The St John Ambulance Brigade contingent from Kenya at the Centenary Parade in Hyde Park on Saturday 27 June 1931 The Kenyans' khaki uniform and short trousers surprised their English hosts, who had only before seen the conventional black- &-white Brigade uniform worn by the men at the left. Note the uniforms of the two Cadets who were standard bearers for two of the contingents.

St John Ambulance Brigade members march from the Cenotaph in Whitehall after the wreath-laying ceremony on Sunday 28 June 1931. Leading them is the Chief Commissioner of the St John Ambulance Brigade Overseas, Col. James L. Sleeman.

Tuesday 30 June — In the morning the Brigade Divisions assembled in the Guildhall Yard then marched to the Guildhall to a reception hosted by the Lord Mayor. In the afternoon, the Almoner, Captain AC Seton Christopher, and his wife hosted a Tea Party for delegates at the Ritz Hotel on Green Park.

Thursday 2 July —Farewell Tea Party at St John's Gate, hosted by the Chancellor, Sir Aylmer Hunter-Weston.

Friday 3 July — In the morning delegates visited Eton College, Windsor, and were then taken on a tour of Windsor Castle, with morning tea served in the Orangery.

In the afternoon a tea party was conducted in the Royal Gallery of the House of Lords at Westminster. The party was attended by the Prince of Wales (the future King Edward VIII), who was also the Prior of the Order's Priory of Wales. He charmed the overseas delegates by somehow managing to speak personally with them all.

When it was all over, the overseas visitors departed well pleased with their memorable 2½-week experience-of-a-lifetime. They agreed that their English hosts had put on a spectacular show. The summer weather had been perfect; and so, too, was the hospitality.

A present-day historian who, like me, looks back on the Centenary can nevertheless expect some surprises. Those which struck me include these, which I express as questions.

1. Why was no official Centenary history published? All that was published was the book *The Centenary of the Revival of The Order of St John in England 1931*, mentioned earlier.
2. Does that book have a distinctive style? Most definitely! The overall tone is best described as 'forelock-tuggingly obsequious'. The book is characteristically sycophantic to the Royals and titled aristocrats who ran the Order at its most senior levels.
3. How does the official record of the Centenary approach the vexed question of the legitimacy of the Order's origins in 1831? The answer is simple: the author makes no attempt to answer that question at all because it is never raised. Like all historians of the Order until the 1980s, the author of *The Centenary of the Revival* assumed that despite the 273-year hiatus between Elizabeth I's final abolition of the Priory of England in 1558 and the purported 'revival' in 1831, there was a seamless succession between the ancient and modern Orders. The Librarian of the Order, Sir Edwin King, assiduously promoted this view, which reflected that of the Venerable Order's aristocratic leaders. So did Sir Harry Luke, who in 1967 updated King's history of the Order. It was a wilfully obtuse interpretation of the Venerable Order's history, one that ignored an inconvenient reality. This was that a British Association of the original Catholic Order had been established in 1876, twelve years before the Venerable Order had been granted its Royal Charter; and it was that body which was the legitimate heir to the Hospitaller legacy in Britain.
4. Did the Centenary celebrations serve to promote the Venerable Order's worldwide humanitarian endeavours? The Order's leaders certainly hoped that would be one outcome; but did it actually happen? The answer is 'probably not in Australia'. How come? Well …
   a. none of the Order's senior officials in Australia attended the celebrations;
   b. the Australian delegation was too small and only several of its members continued in St John for more than several years afterwards.
   c. St John federation in Australia did not occur for another ten years, until 1941, when the Commandery of the Commonwealth of Australia was finally established. Before 1941 no national structure therefore existed for disseminating information about the Order's international endeavours
   d. 1931–32 was the worst year of the Great Depression in Australia. Like their fellow citizens, most Australian St Johnnies probably had more urgent priorities than making a 50,000-kilometre round-trip for a couple of weeks of partying and sight-seeing.

And so that was the 1931 Centenary! What about the 2031 Bicentenary in 12 years' time? Sadly, only some of us will survive long enough to see it. Unfortunately, by 2031 many of us will have departed to attend the 'great Chapter Meeting in the sky'.

Those who do survive may nevertheless be sure that those of us comprising the Order's celestial Honour Roll will be beaming down upon them, willing the 2031 jamboree to be the rip-roaringly good show that the 1931 event was!

Body armour. Its ceremonial heritage.

John Pearn

In uniformed organisations, such as those of the military and civilian emergency services, emblems of high rank and other official embellishments are universally observed on the uniforms of those appointed to senior roles. The commonest such insignia are epaulettes, gorget patches and aiguillettes. In the twenty-first century, these embellishments carry the echoes of functional and pragmatic items of military accoutrements of centuries past. Two of these, gorget patches and aiguillettes, are heritage metaphors of mediaeval knighthood and the chivalry associated with medieval warfare. Gorget patches are derived from the gorget, an essential piece of plate neck armour. Aiguillettes derive from the tache cord with terminal aglets, used to secure the cuirass (chest armour) and pauldrons (plate armour which protects the shoulders) to a knight's felt undercoat or doublet. Gorget patches are worn by officers of high rank in military organisations, and emergency organisations such as those of the Ambulance and Fire Services. Aiguillettes are worn by officers of high rank during their period of active service in military and Vice-Regal appointments. Both feature in the uniforms of those who serve in St John Ambulance in some 44 Nations throughout the world. Six hundred years after mediaeval knights wore protective and ceremonial armour, senior French army officers introduced epaulettes as a functional innovation to hold shoulder straps and ammunition pouches in place, and to prevent slipping. These three items of rank and appointment—gorget patches, aiguillettes and epaulettes—have also been copied in civilian dress. So often taken for granted, they form a small but significant continuity of the evolution of dress and fashion with preserved but modified heritage, in both the military and civilian domains, throughout a thousand years.

Body adornment, and the display of worn decoration, is one of the oldest behavioural characteristics which define us as humans. Animals display, but not with badges or emblems. Humans do. It has been said that 'Bling makes us humans'.[1]

Individuals wear adornment to signal identity, rank, status and societal affiliation. In such adornments, individuals both identify and display personal as well as collective heritage. Many wear pendants owned by, or refer to, ancestors; or display jewellery comprising symbols of religious or family identity or affiliation. Personal adornment also carries with it proud messages of past heritage, often highly modified or stylised—but nevertheless semiotic metaphors of earlier times. It has been said that 'In personal adornment through the ages, the more we change, the more we stay the same'.[2]

Examples include the badges, adornments and accoutrements of the uniforms of the Order of St John. Embellishments denoting rank and higher appointments include gorget patches, aiguillettes and epaulettes; and the semiotics of colour.[3] These artefacts preserve, within their fabric, much heritage of the past. Gorget patches and aiguillettes are derivative from essential and pragmatic pieces of armour. Epaulettes derive from the decorative ribbons worn on the upper sleeve of soldiers' uniforms. Epaulettes are of more recent origin—their military function, to indicate rank, dates from France during the eighteenth century.[4]

Military uniforms and those of hierarchical societies, like the Branches within the Order of St John, today hold thousand year-old echoes of the past. Many derive from the armour of mediaeval knights, and the metaphors of strength in battle which such armour bespeaks. Full mediaeval armour consisted of a helmet and eleven other elements, initially made of plate, later of chainmail, and later again of plate. Armies in the 21st century retain plate armour in the form of Kevlar, titanium, ceramic or toughened steel plates.

The formal summer uniform for members of the Event Health Services of St John Ambulance Australia. The traditional colours of St John, black and white, are highlighted in the gorget patch, epaulette and sleeve insignia.

Three serving members of the Event Services Branch of St John Ambulance Australia, in uniform showing the aiguillette (at left), epaulettes and gorget patches (right).

Elements of the upper body armour of a mediaeval knight—modern fabrication showing the felt undervest to which the upper body armour is attached by a tache-cord or series of aiguillettes; with (from the top) the gorget, pauldron(protecting the shoulder), couter(protecting the elbow) and the vambrace (protecting the forearm from the elbow to the wrist).

A gilded copper gorget, worn as a ceremonial emblem to denote the Duty Officer of the day, serving in British Regiments, in Europe and Australia, in the period 1790 to 1830. Photograph from the author's collection.

The first elements of protective armour were the helmet and visor. Surviving vase painting and statuary from ancient Greece portray soldiers (and later Roman gladiators) in combat with helmets and face protection essentially as their sole protection.[5] Full body armour evolved in mediaeval times from the eleventh to the fifteenth centuries.

Many of the components of a full suit of armour had arcane names, almost all of which are generally unknown. The gorget was a piece of armour that protected the throat (or gorge), dating from the 14th century. The bevor was a related article of plate armour, designed to protect both the neck and lower face. (The bevor was sometimes called a 'dribble box', as the expired breath condensed on the cold metal). Pauldrons (and spalders)) protected the shoulders. The couter is a piece of plate armour that protects the elbow. The vambrace protected the forearm from the elbow to the wrist. The poleyn protected the knee. Greaves (front and back) protected the leg from knee to ankle; and sabatons were plated over-shoes. The cuirass and elements of the upper body armour were attached to a felt or fabric undervest by a series of steel-tipped strings.

Only two of these elements survive in uniforms today, but they retain metaphors of status and echoes of the chivalry and integrity of mediaeval knighthood. They are gorget patches and aiguillettes. These surviving elements have an evolved history of a thousand years. A feature primarily of uniformed organisations such as those of the military, Orders of Chivalry, Scouting and State Ambulance Services, they appear also in secular derivative fashions. In this latter display they retain the metaphors of discipline, proficiency and power, again with echoes from the armorial display of mediaeval times.

Gorget patches

Gorget patches are worn, as collar adornments and as embellishments of senior rank, to denote Staff Rank (Colonels and above) in armies of the British Commonwealth; and by senior officers in the uniformed branches of many health services such as State Ambulance Services and those of St John Ambulance. Gorget patches, as worn by senior members of such bodies, are the sole relics of all of the elements of mediaeval plate armour;[6] and preserve the metaphor of authority, chivalry, courage and military skill in the perceived pursuit of justice and democracy.

The gorget evolved from the aventail, a chain mail curtain which fell from the helmet, and protected the lower face, neck and shoulders. In the 14th century, developments in lance warfare (particularly with the use of a lance rest) increased the threat of penetrating a knight's chain mail.[7] The throat or gorge is a particularly sensitive and vulnerable part of the body. To counter the threat of injury to the throat, and to provide more rigid neck protection, two plates, front and rear, became the gorget, as an evolved component of total body armour. The gorget had become a universal component of body armour by the sixteenth century. Thereafter, developments in musketry made gorgets, as armour, obsolete by the 18th century.

The gorget was originally constructed of two pieces. During the second half of the 17th century, the back plate was often discarded; and the front neck plate evolved to be a distinguishing badge of rank for officers. By 1702, a small, gilt-coated brass or copper gorget, of standard pattern, was introduced for all officers as part of ceremonial dress. It was chased with the Royal Arms or later simply with the Monarch's cipher surmounted by the Royal Crown. By the late 18th century, the gorget had fully evolved as a ceremonial accoutrement, worn as a badge of rank for officers; and also as a semiotic display that an officer was the Duty Officer of the day. Gilded gorgets were suspended in front of the neck by a ribbon, usually one of the Regimental Colour. Gorgets

were worn by officers in British regiments everywhere, including those stationed in Australian colonies, between 1790 and 1830, after which date they were abolished.

After an interregnum of 70 years, further modifications of this relic of medieval armour evolved. The physical form of the gorget, but with its retained ceremonial significance, was changed to become a strip of coloured cloth worn on the collar of Staff and General Officers, initially those serving in India. A British Army Order of 1896 formally referred to 'gorget patches' for the first time.[8] They were worn in the field during the Second Anglo-Boer War (1898–1902). In 1921, the wearing of gorget patches was restricted to officers of the rank of full Colonel and above. Gorget patches are of coloured fabric with a line of silk gimp ('a twist of silk with cord or wire running through it'); or, in the case of Generals, a central line of gold thread formed as oak leaves in linear array. Gorget patches were originally of scarlet and today remain so for officers of the Arms Corps (e.g. Infantry, Artillery, Engineers etc.). By *circa* 1938, colours other than scarlet were introduced for gorget patches, to distinguish officers of Staff Rank (full Colonels and Brigadiers) who served in several different Service Corps, e.g. dull cherry for senior officers of the Royal Army Medical Corps and its Commonwealth equivalents, and purple for chaplains of similar rank. This practice was re-confirmed in May 1940 by a further Army Order.[9]

The pragmatic and essential features of body armour, and specifically that of the gorget, morphed not only into the embellish-ments of military uniforms of later ages, but also into fashion accessories. Two examples are the robust neck linen and lace of high military officers of 17th century in Italy; and the gorget lace of rich young men in the eighteenth century, sometimes mirrored in children's quasi-military fashions.

A Guardsman of the Household Division, with the rank of major, in full ceremonial uniform displaying gorget patches, epaulettes and aiguillettes. Photograph: Creative Commons.

Aiguillettes

The *Oxford English Dictionary* defines an aiguillette as 'an ornament on some military and naval uniforms, consisting of braided loops hanging from the shoulder on dress uniforms ending in points that resemble pencils'. The word is French, in which language 'aiguillette' primarily also means the looped cords with sharp metalled ends, worn on uniform dress; but it is also the word for 'garfish', and (commonly in the world of gourmet cooking) 'a strip of breast meat'. The word is related to the French verb, 'aiguilleter', 'to lash'. The word 'aiguillette' is also related, both etymologically and functionally, to ' aglet'—the metal tip on each end of a shoelace; or, as *Webster's Dictionary of the English Language* has it, both 'a round staylace' and 'a pendant ornament of the points of braids or cords once used in dress'.[10]

Although the features of aiguillettes today are the (often flamboyant) loops of gold or coloured braid worn to encase the shoulder, it is the pointed ends, the 'needles', which were the feature on the original strings used to attach armour to the cloth undervest worn by mediaeval knights and soldiers.[11] The reason that there was such emphasis on the original mediaeval aiguillette was that if the plate armour was not properly affixed by the cords, it could slip. The aglet or 'points or needles' on the tips of the cord made for easy and secure lacing.

Aiguillettes are worn on military uniforms by officers of General rank, whilst holding serving office; and by aides-de-camps to State Governors and senior military officers. The Cadet of the Year, in the Order of St John, wears an aiguillette during his or her year in office. The Prior of the Order of St John in Australia, the Governor General, is entitled to wear an aiguillette, not of gold but of platinum.[12]

Portrait of Lord Admiral Clinton, 1562, in his felt arming doublet, showing a series of cuirass aiguillettes on his chest; with his two sets of aiguillettes, on the sleeves of his upper arms, for the affixation of his plate pauldrons, the armour protection of the shoulders. Unknown artist, British School. Image [WA 1845.4] courtesy of the Ashmolean Museum, Oxford, with acknowledgements.

In civilian uniformed organisations, aiguillettes are worn also by those holding privileged appointments. In the uniformed Event Services Branch (formerly the Brigade and latterly the Operations Branch) of St John Ambulance Australia, an aiguillette is worn by the Cadet appointed as aide-de-camp to the Chief Commissioner. In Scouts Australia, aiguillettes of different colours denote the attainment of higher awards. As a display of debased decorative flamboyance, aiguillettes are also worn by bandsmen, by members of marching girls' teams and by football cheerleaders. The paedophile rock star, Michael Jackson, famously sported an aiguillette as part of his personal, narcissistic fashion.

When aiguillettes are worn as evidence of current appointments to high military or civilian posts, there is a delicious irony that the humble metal-tags of string, necessary to secure plates of armour, should today be held in such esteem. Because they were simply functional items usually hidden beneath plate armour, there are relatively few contemporary mediaeval accounts, and less illustrations, of aiguillettes. Examples of 'hooks, taches and tache-hooks' have only recently (2002) been described as parts of Tutor treasure hoards.[13] *Beard's* [unpublished] *Dictionary of Arms, Armour and Costume* refers to 'arming points' as:

> … one of a number of points by which the various parts of an armour were attached to the underclothing that is the arming doublet, hose and shoes. They must have been used at least in the twelfth century, but they are not mentioned until the fifteenth.[14]

A surviving account, written *circa* 1465, 'How a man sch all be armyd at his ese when he schal fighte on foote', noted that:

> ... and undir the arme the armynge poyntis muste be made of fyne twyne suche as men make stryngis for crossebowes and they muste be trussid small and poyntid as poyntis. Also they muste be wexid with cordewineres coode . and than they woll neythir recche nor breke.[15]

One of the few surviving portrayals of a (post-Renaissance) military aiguillette is that in an unidentified painting (British School) of the Lord High Admiral Clinton, Edward Fiennes de Clinton, Earl of Lincoln, portrayed in his arming doublet in 1562.[16] As in the case of other military embellishments, so also were aiguillettes copied in civilian fashion. A famous painting in the Prado Museum, of Isabel the Valois, the daughter of King Henri II of France, portrays her with many opulent jewels, including her austere black velvet dress decorated with aiguillettes.[17]

The gorget patches of Colonel Neville Howse, December 1915, following his promotion to the rank of full Colonel. Sir Neville Howse was the Chief Commissioner for St John Ambulance Australia. Photograph (Image 15486) courtesy of the Australian War Memorial, with acknowledgements.

Epaulettes

Epaulettes, from the French *épaule*, meaning 'shoulder', are of relatively recent (17th century) origin. The Creative Commons definition is: 'An ornamentation, worn on the shoulders of a military uniform, as a sign of rank'; also 'The red patch on the shoulders of a red-winged blackbird'.

Epaulettes became a feature of late 16th century army and naval uniforms. They originated 'as partly decorative, and partially intended to prevent shoulder belts from slipping'. Epaulettes were originally fringed shoulder boards, flamboyant and highly visible, and, it is recorded, 'a good target'. Epaulettes were first worn by officers in the French army:

> They required a shoulder strap to hold their cartridge pouches in place. During the Seven Years War [1756–1763] epaulettes became associated with being a symbol of rank, apparently at the instigation of Marshal Belle-Isle in 1759'.[18]

In the United states, General George Washington:

> … saw a need for badges of rank and ordered a series of coloured ribbons to be across the chest of General officers, coloured cockades on the hats of field and company officers, and that coloured worsted epaulettes [be] worn on the shoulders of non-commissioned officers.[19]

In 1872, epaulettes were replaced by shoulder straps and boards.[20] Thus they continue today, often in further modified form.

Our lives can be enriched by an awareness of the history and heritage that lives on, albeit in modified form, in the symbols which we encounter every day.

A posed photograph of the Beatles, portraying a derogatory message against warfare and hierarchical organisations by their fancy dress, following their award of Membership of the British Empire (1965); and the subsequent release of their album, *Sergeant Pepper's Lonely Hearts Club Band* (1967). Each is wearing flamboyant and humorous gorget patches, epaulettes and aiguillettes, as ridicule of hierarchical organisations. Photograph courtesy of IPTC Photo Metadata, with acknowledgements.

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From Gentleman to Bailiff Grand Cross.
The evolution of the arms of Sir John McIntosh Young.

Stephen Szabo

Portrait of Sir John Young

The first armorial bookplate of John McIntosh Young QC, Gentleman.[1]

Coats of arms, knighthood and orders of chivalry are all related and intertwined matters. It is possible to have a coat of arms without being a knight bachelor or a member of an order of chivalry, or vice-versa, but when combined the sum is much more than its parts. My focus in this presentation is on coats of arms, or heraldry, and in particular upon the achievement of arms of Sir John McIntosh Young,

In recent years a number of Australians, on being promoted to Bailiff Grand Cross of the Venerable Order, have obtained grants of arms, and so acquire arms, crest, motto, the 'chief of religion' (that is, the arms of the order itself on the top third of the shield) and supporters in one fell swoop. However, one does not have to wait until reaching an exalted rank in an order of chivalry in order to petition either the Earl Marshall in England or the Lord Lyon King of Arms in Scotland to issue a Warrant directing that arms be granted, and so it was that Captain John Macintosh Young sought a grant of arms via Scotland, whence his parents emigrated to Australia in the early twentieth century.

On 19 November 1970 the coat of arms shown in this first bookplate[1] was granted to John McIntosh Young QC and matriculated in the Public Register of All Armorial Bearings in Scotland. The blazon from this first grant is:

> Argent three piles Sable, on a chief of the last a falcon's head erased proper between two annulets Or within a bordure engrailed Gules charged in base with a mullet of the Third. Above the shield is placed an Helm befitting his degree with a mantling Sable doubled Argent, and on a wreath of the Liveries is set for Crest a dexter hand proper grasping a quill pen Gules, and in an Escrol over the same this Motto 'SEMPER JUVENIS'.

At the time of his grant of arms the fifty-one year old John Young had already had a distinguished career as a lawyer, as well as seeing military service. Time does not permit a detailed discussion of his life, so a very brief outline must suffice.

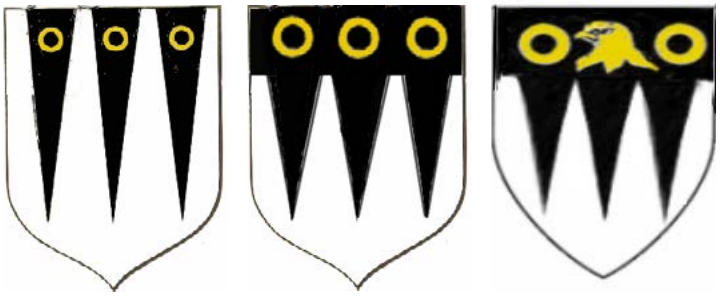
Born in 1919, John McIntosh Young was educated and Geelong Grammar, then Oxford University. He enlisted the day after Britain declared war on Germany in 1939 in the Horse Cavalry, undertook officer training at Sandhurst, and then transferred to the Scots Guards. He served until 1946, was mentioned in despatches, and rose to the rank of Captain.

After the war John Young returned to Australia, studied law at the University of Melbourne, and was admitted as a barrister in Victoria in 1949 and was appointed a Queen's Counsel in 1961. It is presumed that, in the midst of a busy professional and family life, John Young also developed an interest in genealogy and heraldry, which led to his petitioning for arms.

There is no time to delve into the minutiae of the Scottish heraldic system, which has existed for around eight centuries. A few points need to be stressed however to place the arms into context. Legislation passed by the Scottish Parliament in 1662, 1663, and 1672 codified the powers of the Lord Lyon King of Arms to register existing arms and grant new arms, established a Public Register of All Arms and Bearings in Scotland, and to impose penalties on those who made use of arms that were not duly registered to them. Since arms were hereditary and "followed the name", the genealogical fiction was accepted

that all individuals with the same surname were related, and arms were granted or matriculated to people based either on proven descent from an individual whose arms were already in the register with appropriate differencing to make the arms unique to the current grantee or matriculant, or on unproven descent as an indeterminate cadet. This system was not always rigidly enforced, but at the time that John Young was granted arms it was being used regularly and consistently.

The ultimate origins of John Young's arms lies in two coats of arms entered in the Public Register in 1673. Those of Young of Lenie are the simplest and therefore probably the oldest, while those of Young of Aldbar are differenced by the addition of a chief. All subsequent Young arms are differenced versions of these.



Arms of Young of Lenie (left) and Young of Aldbar (middle), and base arms of John McIntosh Young (right).[2]

I have not been able to access original material held by the heirs of John Young, but I suspect that the Letters Patent granted the arms to John Young and to the other descendants of his great-great grandfather, with any subsequent matriculations to include 'such due and congruent Differences as may hereafter be severally matriculated for them'. These would be the basic arms for John Young's particular family, with the falcon's head erased replacing the central annulet differencing them from the arms of other Youngs.[3] The use of a red border around the arms with invecting and the inclusion of a star at the base of that border as in John Young's arms suggests to those versed in heraldry that these are the arms of a third son of a second son of a third son of the patriarch of a family. All of this speaks to John Young's reputation as a traditionalist.

When John Young was made a Knight Commander of the Order of St Michael and St George in 1975[4] he had a second bookplate produced. There are no changes to the shield, crest or motto, but the ribbon of the Order encircles the shield with the insignia suspended below it, and the visor on the helmet is open, which indicates that these are the arms of a knight.

Young's second Armorial Bookplate.

The third bookplate depicted here reflects a further change in status. In 1975 Sir John was appointed chair of the St John Council for Victoria, a position that he held until 1982, when he was appointed as third Chancellor of the Priory of Australia. Sir John became a Knight of Grace in the Venerable Order, and so was accorded the privilege of placing his arms on the badge (or cross) of the Order which, as this bookplate shows, he did.

Being an armiger and a traditionalist, Sir John wished, in due course, to be elevated to the rank of Knight of Justice. The Genealogist of the Grand Priory, being an English Officer of Arms, would not recognise a Scottish grant of arms to someone domiciled outwith Scotland as meeting the criteria for this elevation, so Sir John petitioned the Earl Marshal for a grant from the English Kings of Arms, and Letters Patent granting same were issued on 7 November 1983. A very minor change in the tincture of one of the charges was made to the blazon of the shield itself,[5] to reflect Sir John's existing use, and an additional charge[6] included in the crest, but they were essentially his Scottish arms. The blazon of the English grant is:

> Argent three piles on a chief Sable a Falcon's Head erased between two Annulets Or a Bordure engrailed Gules and in base a Mullet gold And for Crest upon a Helm within a Crown Or a Dexter Hand proper holding a Quill Pen Gules Mantled Sable doubled Argent.

In English fashion the motto was not mentioned in the grant, but the depiction of the arms in the margin also includes the motto 'Semper Juvenis' on a scroll under the shield.

Young's third Armorial Bookplate.

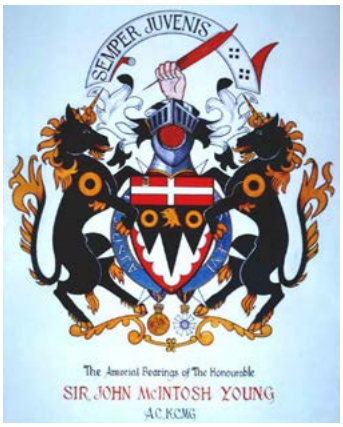
It seems that Sir John was not overly impressed with being put through this process and being made to feel that his Scottish grant of arms were not worthy of recognition. It is quite telling that there appears not to be a bookplate depicting these English arms

When Sir John was appointed a Bailiff Grand Cross of the Venerable Order towards the end of his tenure as Chancellor of the Australian Priory, he was entitled to use a chief of religion on his arms. He was also entitled to petition for the granting of supporters, and he did so with alacrity. However, it was not the College of Arms to which he turned for this grant, but to Edinburgh. He petitioned Lord Lyon for a grant of supporters, and rematriculated his Scottish arms on 10 December 1990. The new blazon is given as:

Young's fourth and final Armorial Bookplate.

> Argent three piles Sable, on a chief of the last a falcon's head erased between two annulets Or within a bordure engrailed Gules charged in base with a mullet of the Third; over all a chief charged with the Arms of the Most Venerable Order of the Hospital of St. John of Jerusalem. Above the shield, behind which is set the Cross of a Bailiff Grand Cross of the Most Venerable Order of the Hospital of Jerusalem, is placed an Helm befitting his degree with a Mantling Sable doubled Argent, and on a wreath of the Liveries is set for Crest a dexter hand proper grasping a quill pen Gules, and in an Escrol over the same this Motto "SEMPER JUVENIS"; and on a compartment below the shield are set for supporters two unicorns Sable, horned, unguled and maned Or, each charged on the shoulder with an annulet of the Last, which Supporters We have Declared to be limited unto, and Do by These Presents Assign, Ratify and Confirm unto the Petitioner, Sir John McIntosh Young for all the days of his life as congruous to his rank and dignity of a Bailiff Grand Cross of the Most Venerable Order of the Hospital of St John of Jerusalem.

All of these additions are reflected in Sir John Young's fourth and final bookplate, with the changes to the shield itself as well as to the external ornaments. Also of note is the suspension of his insignia as a Companion of the Order of Australia along with his earlier KCMG insignia, as Sir John had been recognised within the Australian honours system in 1989 for services to the law and to the Crown.



To conclude, and so that you might see an illustration in colour executed by a proper heraldic artist, here are Sir John Young's arms as a Bailiff Grand Cross as depicted by one of the artists at Lyon Court. I hope that, despite the strange terminology, you have found this to be of interest. I am more than happy to provide further information about obtaining arms and on other heraldic matters to any who desire it and my contact details can be found attached to the paper copies of this lecture. I further note that Dr Matthew Glozier and I are collecting information regarding the arms of Australian members of the Venerable Order with a view to publishing an armorial containing these. We already have material on the arms of some sixty to seventy individuals, but would be happy to hear from you about any that you know of. Thank you.

References

1. Unfortunately, I did not have access to Sir John's Letters Patent for his arms grant, but Sir John was very kind to send me images of his bookplates in 2005.
2. These sketches were created for the purposes of illustration only.
3. Argent three piles Sable, on a chief of the last a falcon's head erased proper between two annulets Or
4. John Young became Chief Justice of Victoria and therefore Lieutenant-Governor of Victoria in 1974, and at that time the holders of those offices were almost automatically appointed to the Order of St Michael and St George
5. The tincture of the Falcon's Head erased in the original Scottish grant is termed "proper" (ie, in its natural colours), but it seems that Sir John had always used a Falcon's Head erased Or (ie, gold or yellow)
6. The crown Or, which was either introduced to difference the crest from one already granted by the English Kings of Arms to another or to difference it from the original Scottish grant.

Sir Richard Broun, 8th Baronet of Colstoun (1801–1858). Saviour of the Most Venerable Order of St John of Jerusalem in the British Realm, Advocate for Baronets' Privileges, and Inveterate Promoter of Schemes.

Matthew Glozier

Sir Richard Broun, 8th baronet (1801–1858) is described in his entry in the 2004 *Oxford Dictionary of National Biography* as a 'pamphleteer and fraudster'.[1] Sir Richard Broun, baronet of Colstoun and Thornydykes, in Haddingtonshire and Berwickshire respectively, in Scotland, was Chief of the Name and Arms of the ancient Scottish House of Broun.[2] For anyone ignorant of the term, a baronet is an hereditary knight. They were first created in England in 1611; those of Scotland came into being in 1625. Broun was the eldest child and first son born to James Broun and Marion Henderson. Sir Richard was the author of a variety of books, encompassing heraldry, colonization schemes and railway extension. Not to be forgotten is his pioneering work on the peculiarly Scottish sport of curling, an interest in which he inherited from his father, who had been a passionate advocate of the leisure activity. Sir Richard was also the chief architect of the survival of the 'revived' British *langue* of the Order of St John of Jerusalem, of which he was a Knight Grand Cross and Grand Secretary for twenty years between 1837 to his death in 1858. He was also Honorary Secretary to the Committee of Baronets for Privileges—a group he created that later grew into today's Standing Council of the Baronetage—and he held the same position in the Central Agricultural Society, another creation of his active civic enthusiasms.[3] Though they might appear disparate, these interests and activities were linked. Sir Richard's belief system was consistent throughout his life, and while many of his interests resulted in respect, even admiration, from his peers, others were pilloried unmercifully as being too far out of step with the 'modern' age of industrialisation.

Deguerreotype image of Sir Richard Broun (c. 1843–44).

Born in 1801, Sir Richard Broun died unmarried and childless in December 1858. Before succeeding to the baronetcy, he endeavoured to establish the right of the eldest sons of baronets to receive the dignity of knighthood. Having been denied this honour consistently, in 1842 he assumed the title of 'Sir' of his own volition (which action caused his most implacable opponents to accuse 'Mr Broun' of being a self-styled, pretended, false knight). He inherited the family baronetcy from his father in 1844.4 His brother, Sir William Broun, a solicitor in Dumfries, succeeded him as 9th baronet. It is from Sir William that the line of baronets who migrated to Australia later in the century descend. The title is currently enjoyed by The Much Honoured Sir Wayne Hercules Broun, 14th baronet of Colstoun and Thornydykes. His uncle, Sir William Broun, was 13th baronet and father of Mrs Sheree Veron to whom I give thanks for allowing me to consult the extensive Broun papers that reside in her possession, many of them written by the hand of Sir Richard. I wish to acknowledge publicly my debt to Mrs Veron. I also want to acknowledge the generous encouragement of Charlotte Broun, daughter of the late Malcolm Broun OAM QC, both of whom were passionate scholars of their Broun ancestry. Finally, I advertise my debt—of an intellectual nature—to the author and historian, Sir Ian Anstruther of that Ilk Bt, whose biography of Sir Richard Broun, entitled *The Baronets' Champion*, has greatly informed this paper.

The Order of St John

To understand Sir Richard Broun and his relationship to honorific Orders, decorations and privileges in early Victorian Britain, it is important to narrate some of the history behind his most long-lasting achievement—the revival of the Order of St John in the British Isles. Following King Henry VIII's break with Rome, in 1540 the ancient crusader era Order of St John was suppressed alongside other monastic and religious institutions all dissolved by royal edict.[5] However, just seventeen years later the *langue* of

England was restored and re-incorporated by Queen Mary I in 1557, during her short-lived attempt to revive Catholicism in England. Although its renewed existence lasted just two years—Queen Elizabeth I again confiscated all the Order's estates in 1559—the Order was never abolished. In other words, Queen Mary's revival of the *langue* remained in force in Law.[6] This reality was given weight in Scotland, where the influence of the Reformation only ended the Order's activities in 1564, and then only due to the actions of the last Prior of Scotland, Sir James Sandilands. He brokered a deal with the government that resulted in him privately purchasing the Preceptory of Torphichen as a secular estate with himself raised to the Scots peerage as Lord Torphichen.[7]

As the effects of the Reformation took hold and England and Scotland became increasingly certain of their adoption of Protestantism, it is tempting to assume the Catholic Order of St John could have no place in British life. However, this is most surprisingly not the case. Under the Stuart monarchs their hierarchical attitude towards state religion and the Divine Right of Kings resulted in fertile ground for a rapprochement between Anglican England and the Catholic Order.[8] King Charles I was naturally drawn to the pious chivalric romanticism of the Order of St John and his personal crypto-Catholic religious views suggested the possibility for Queen Mary's extant revival of the Order in England to be honoured in a practical way with the restitution of estates. Agents of the Order entered into negotiations with the king's representatives.[9] The dramatic events of the English Revolution of the 1640s destroyed all hope of the reappearance in England of a medieval order of devoutly Catholic knights. But the Stuarts persisted and, under King Charles II, the Order was keen to point out that it was possible for a Catholic Order to operate in a Protestant land: Germany served as a template for how this could be done.[10]

The high-point of optimism for a full restoration of the Order of St John in England occurred in the reign of Charles's openly Catholic brother, James II. King James welcomed the Order with open arms. His ambassador to Rome, the Earl of Castlemaine, received 'frequent visits' from the Order's agents, which 'lifted the morale of the Order'.[11] King James appears to have modelled his 'revived' Scottish Order of the Thistle in part on the military-religious nature of the Order of St John. The Thistle Order was an overtly Roman Catholic chivalric creation, confined to a tight-knit group of Scottish aristocrats bound together by ties of family and faith.[12] James's short-lived reign ensured that the fate in Britain of both the Order of St John and Roman Catholicism were sealed. However, King James's direct (though illegitimate) son, Henry FitzJames, was Grand Prior of the English *langue* in exile from 1689 to 1701.

Revival of the 'Langue' of England

The Glorious Revolution of 1688 marked the defeat of the Catholic monarch, King James II, and extinguished all hope for a return to England of the Order of St John. Just over 140 years after that event a group of British gentlemen embarked on a venture that would (in time) result in the birth of St John Ambulance. Some background and contextual information are required in order to explain exactly how a 'revival' of the *langue* of England came to take place in 1831, because to this day there remains a strong feeling within the Most Venerable Order of the Hospital of St John of Jerusalem that it is, both morally and historically, a branch of the original Knights Hospitaller.[13]

In the 1820s the Order of St John was in disarray. It had been cast out by Napoleon from its island stronghold on Malta in 1798 and was a stateless Order, desperately clinging for survival to an insistence on its sovereign status, established by canon law from 1113 and by past domination of Rhodes. The headquarters of the Order was now on Italian soil and headed by a small band of Italian knights. However, the Order had in fact been dominated throughout its existence by French knights who had formed its backbone in terms of numbers and leadership. And French knights remained the vital driving force behind the Order so that when they formed a Capitular Commission it readily came under the patronage of the restored French king, Louis XVIII, and received the blessing of the Pope. Negotiating with the Greek patriots then in rebellion against their Ottoman oppressors, the French knights of the Order (via the Capitular Commission) arranged for the Order of St John to re-occupy the Mediterranean island of Rhodes in exchange for their practical support for the Greek War of Independence.[14] This called for fighting personnel, which the knights were happy to supply, but the vital impediment was money. England offered compelling opportunities for raising financial capital in combination with a genuine desire expressed by many British gentlemen to become knights of the ancient Order of St John.
How does one explain the desire of Protestant Britons to join an explicitly Catholic chivalric Order?

The Romantic Movement had its origin in late-eighteenth century Germany, in direct opposition to the cerebral Age of Reason that had inspired the politically 'rational' movements of the American

and French revolutions of the later-1700s. The devastation of much of Germany by Napoleonic French troops created a nationalist reaction that emphasized local traditions as a patriotic statement against the invaders. A Romantic revival in literature and art also took root in Britain. The novels of Sir Walter Scott inspired a rose-tinted view of the middle ages that built on earnest and valuable antiquarian research.[15] Scott himself combined literary flights of fancy with serious historical investigation, almost single-handedly creating a movement among Britain's landed gentry and nobility which resulted in the real-life playing-out of chivalric concepts. Most notably, in Scotland Scott provided the inspiration for an actual medieval style tournament complete with antique armour purchased by the participants at huge expense. The outcome of the Eglinton Tournament of 1839 (risible in the view of many hostile observers) is best summarised in the title of a bemused modern historical study of the event: *The Knight and the Umbrella.*[16]

The essential point, however, is that members of the upper echelons of society who were in possession of both money and leisure time, felt compelled by a British genuine emotional drive to take part in rituals that their near-ancestors would have disparaged as being socially or religious objectionable. Added to the cultural attractions of literary Romanticism a further relevant development deserves mention: the Oxford Movement. By mid-century a group of Anglican theologians and scholars were dissatisfied with current practices within the Church of England and a growing evangelical trajectory. Inspired by the theological trends of the reign of King Charles I, they initiated the High Church movement within Anglicanism. Emphasizing church ceremony, with bells and incense and an array of ceremonial robes and vestments, they adopted the hierarchical practices favoured by King Charles and his Archbishop of Canterbury, William Laud. The most radical of them, including John Henry Newman, converted to Roman Catholicism.[17] If these trends had given hope to the Order of St John during the reign of the Stuarts, they certainly suggested the Order might find fertile ground for support in Britain by the 1830s.

The scene was set for the revival of the *langue* of England.[18] Queen Mary's charter had never been revoked and legitimate representatives of the Catholic Order of St John took the initiative by reaching out to Protestant English gentlemen to offer them membership of their exclusive historic chivalric body. This even included members of the ultra-Protestant Orange Order.[19] Sadly, a series of unfortunate events then ensued. In 1830 the French monarchy was overthrown by a popular revolution and at the same time Greek independence was achieved. In truth, the British government had been hostile to assisting the Greeks and placed barriers in the way of financial support, but this left a number of British gentlemen in a dilemma. They had become Knights of the Order of St John and this 'revived' British branch wished to honour that august chivalric institution by entering into full communication with it. However, these same men soon received the disquieting news that they were not recognised as members of the Order of St John at all.[20]

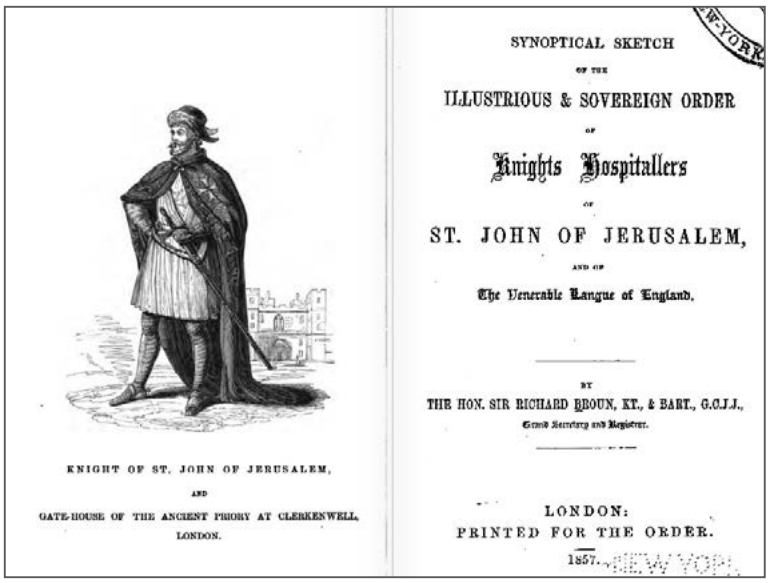
This was, actually, a dramatic reversal of the good relations enjoyed previously by all concerned. Dire though this situation appeared, the English knights benefitted from the historical prestige retained by the Order in Britain.[21] The Order's prestige remained very high indeed.[22] Furthermore, the British knights could take heart from developments elsewhere. For example, in Germany the Protestant branch of the Order—the Johanniter Orden—had become a secular State Order in 1812.[23] In other words, change was possible and altering the status of the branches of the ancient Order could occur at any time. Even the stem of the ancient Order appeared threatened by a form of Papal secularisation.[24] From the mid-1830s the British group included men of high honour and social standing. Among them was Sir Richard Broun, who had joined in 1835 and occupied the position of Grand Secretary from 1837 to his death in 1858. Broun was also the Order historiographer as he wrote a book in 1837 narrating the history of the Order up to its 'restoration'. He was instrumental in recruiting friend and fellow baronet, Sir Henry Dymoke Bt, the Hereditary Champion of England, and Broun encouraged him to become Prior of the *langue*, in succession to the Rev. Sir Robert Peat, on the occasion of Peat's death in 1837.

Sir Henry Dymoke occupied this leadership position for a decade until 1847, when he was succeeded as Prior by Colonel Sir Charles Montolieu Lamb Bt, Knight Marshal of the Kingdom. As is indicated by their archaic (but genuine) titles, these men were politically conservative romantics opposed to the kind of changes in modern Britain represented by the Great Reform Act and growing industrialisation. Sir Richard Broun and all those well-born men he recruited into leadership roles within the Order of St John were baronets, a special category of hereditary honour established in England by King James I in 1611 (and in Scotland by Charles I in 1625). Lamb was both a Knight of Malta and a member of the Committee of the Baronetage for Privileges which Broun established at this time. In fact, Lamb was the only *bona fide* member of the Catholic Order who stayed involved in the British group. Three further

members of Broun's early 'revived' Order of St John belonged to his baronets' Committee: among them can be counted Sir Joshua Colles Meredyth Bt, Sir Francis Charles Knowles Bt and Sir William Hillary Bt.[25] After 1865, another baronet, Sir Edmund Lechmere, became a hugely influential Secretary General of the Order of St John. He served in the position for thirty years up to his death in 1894.[26]

The British knights, in their resolute naïveté, maintained they were genuine Knights of the Order of St John. By the late 1840s, however, the 'Anglia' knights nearly died out and even Richard Broun became disheartened. They did, however, renew their efforts for formal recognition by the Order of Malta in 1857 when they approached the Lieutenancy of the Order in Rome through a Catholic member of their group, John James Watts. Watts proposed the establishment of a Catholic priory, which could in time encompass a Protestant branch consisting of the existing group. The Grand Lieutenant, Philippe de Colloredo-Mansfeld, was initially in favour of this plan. However, dissension within the British group proved fatal. Watts and two other members—the Roman Catholic Sir George Bowyer MP and Edmund Waterton, from an old recusant family—were received as Knights of the Sovereign Military Order of Malta. Deciding to break from the English group entirely, they went on to form a British Association of the Order of Malta (founded in 1876). The knights of England were not actually and fully rejected until 1858, when Colloredo-Mansfeld definitively repudiated the actions of the French Capitular Commission. Even then, the British group was only undone by the active connivance of its own membership.[27]

Sir Richard Broun's published history—the *Hospitallaria*—reappeared at this crisis point in the existence of the British knights. Under the title *Synoptical Sketch of the Order of St John*.[28] Broun's optimism, concerning acceptance by the Order of Malta, is evident in the fact the book named Colloredo and the Catholic Order as their superiors. The Lieutenant demanded the removal from the book of his name and references to the relationship with the Sovereign Order of Malta. Sir George Bowyer conveyed a letter of protest to Britain's Prince Consort, Prince Albert, who (though Protestant) was a recipient of the Sovereign Order's Cross of Devotion. The British knights had little choice but to accede to the request.[29] Despite all this, the republication of Broun's book in 1857 renewed the energy and vitality of the 'Anglia' knights and, in light of this and in combination with their rejection by Rome, it is little wonder they pursue their own course into the future, independent of contact with the Catholic Order of Malta.[30] Ironically, the committee meeting that resigned itself to this course of action was chaired by a genuine Knight of Malta, the Swiss Count de Salis-Soglio (who remained involved with the group into the 1860s). Dialogue between the Orders was not renewed until the 1960s. Believing in the justness of their claims, in the spirit of Sir Richard Broun (who died in 1858), the British knights persisted under the name of 'Sovereign and Illustrious Order of St John of Jerusalem, Anglia'.[31]


KNIGHT OF ST. JOHN OF JERUSALEM,
AND
GATE-HOUSE OF THE ANCIENT PRIORY AT CLERKENWELL,
LONDON.

SYNOPTICAL SKETCH
OF THE
ILLUSTRIOUS & SOVEREIGN ORDER
OF
Knights Hospitallers
OF
ST. JOHN OF JERUSALEM,
AND OF
The Venerable Langue of England.

BY
THE HON. SIR RICHARD BROUN, KT., & BART., G.C.J.J.,
Grand Secretary and Registrar.

LONDON:
PRINTED FOR THE ORDER.
1857.

Sir Richard Broun, *Synoptical Sketch of the Illustrious Sovereign Order of Knights Hospitallers of St John of Jerusalem, and of The Venerable Langue of England* (London: Venerable Order of St John, 1856).

Having separated themselves, however unwillingly, from the ancient Catholic Order of St John, the British knights returned slowly to the original purpose of the Knights Hospitaller. Influential Masonic connections and prominent annual processions through London on St John's Day (24th June), built the respectability of the 'The Sovereign, Military and Religious Order of St John of Jerusalem, in Anglia'. It attracted aristocratic members, including Lord Torphichen, who was a direct descendant of the last Lord Prior of the Order in Scotland. A measure of the prominence of the British group is evident in the fact that, when the Sovereign Military Order of Malta established its own English Association in 1876, it was under the leadership of an Irish peer, the Earl of Granard, but consisted of an odd mixture of Irishmen, Maltese and Catholic foreigners. Only later did it attract English gentlemen from old recusant families. Sir George Bowyer was bitterly disappointed at the refusal of the Sovereign Order to erect a full-blown Grand Priory (which would have been an actual Order sanctioned and approved revival and

continuation of the ancient *langue* of England).[32] In contrast to the frustration of Bowyer and his Malta knights, in the same year of 1876, His Royal Highness the Princess of Wales joined the British knights. Under the leadership of the Duke of Manchester, they were already awarding a St John bravery medal to first-aiders who risked their lives 'conferred by the Order for the reward of deeds of valour in saving life on land'.[33] In 1877 the St John Ambulance Association was created, calling on strong connexions built on trust and a robust sense of mission. The British knights surged ahead with their own philanthropic endeavours. In 1882 the British knights established an eye hospital in Jerusalem. In 1887 the St John Ambulance Brigade came into being. Finally, on 14 May 1888, Her Majesty Queen Victoria granted a Royal Charter creating as a Royal Order of Chivalry 'The Grand Priory of the Order of the Hospital of St John of Jerusalem in England'.

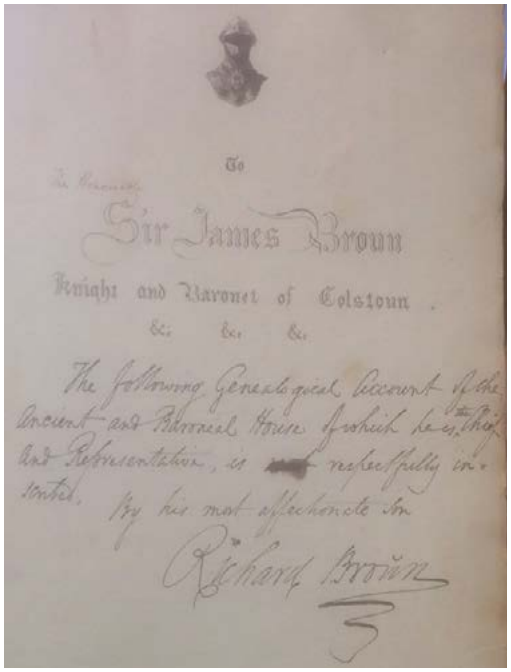
Restorer or creator?

Sir Richard Broun was an inveterate creator of rules for new honorific privileges, always based (he claimed) on ancient precedent. The outcome was copious writing and many published works that narrated ancient traditions based on original manuscript source material, often illustrating uniforms, ephemera (i.e. swords, rings, gold spurs) and additaments to existing honorifics, chief among them coats-of-arms. In short, Broun was an enthusiastic antiquarian with enough education and intelligence to formulate coherent and, at times, persuasive arguments. He became the original of Benjamin Disraeli's Sir Vavasour Firebrace, a disparaging literary caricature in the novel, *Sybil, or The Two Nations* (1842), and is today remembered as 'Sir Richard Broun, Victorian champion of the baronets against the plebeians'.[34] The received wisdom of academia is that Sir Richard Broun is the 'eccentric baronet' who lobbied unsuccessfully for many years to have numerous supposed ancient rights of his order restored. Best known was his advocacy of the right of having the eldest sons of baronets knighted as a matter of course by the sovereign, on reaching the age of maturity of twenty-one. Against Sir Richard is his designing of fabulous costumes of splendid faux-medieval style, replete with cloaks and feathers. The result of his loud advocacy in favour of these innovations was that he was roundly pilloried 'as an absurd fantasist, arch reactionary, and all round lunatic'.[35] It should be recalled that, for a section of the British landowning elite, such interests were common and well-accepted in the early nineteenth century. One has only to visit the home of Sir Walter Scott to witness the effect on the interior design of Abbotsford of Scott's romantic and antiquarian sensibility.

What drove such intense devotion to these peculiar interests? A strong clue is present in Sir Richard Broun's own description of the restoration of the Broun baronetcy which he initiated in favour of his father in 1826:

> Thus I had the heartfelt happiness, and satisfaction to see … my father restored to the long dormant honours of his name, and family, and felt prouder to see him stand in his place, amongst the nobles of the Land, than if the possessions of his ancestors had become his inheritance. These had passed into other hands [he refers to the Colstoun estate], and were acquired, as others perhaps again acquired; But this was what wealth could not buy, nor power create, the acknowledged Chieftain of his race in Scotland. This gave him what the King cannot give, but what a King had given, rank and precedence over the greater part of the Baronetage, and above all the Gentry of the Empire'.[36]

Such sentiments would lead one to assume that Sir Richard was a stickler for precedent, due process and strict adherence to legal forms. However, he was in reality quite cavalier about the strictness with which he observed the rules that emanated from the legitimate font of honour. For example, Broun accepted readily the words of the Edinburgh solicitor, Mr John Henderson, in relation to the question of whether or not he needed to register in some law court or elsewhere his father's succession to the baronetcy (which had been established in a regional court in their native Lochmaben):


To
Sir James Broun
Knight and Baronet of Colstoun
&c. &c. &c.
The following Genealogical Account of the
Ancient and Baronial House of which he is the Head
and Representative, is respectfully in-
scribed,
by his most affectionate Son
Richard Broun

Frontispiece of Sir Richard Broun's manuscript history of the Broun family and the revival of the family baronetcy, dated August 1828.

> You seem to imagine that your father's right to the title must be recognised by Government, and gazetted, before he can take it up. This is quite a mistake. There is no formal recognition by Government required. The title rests in the nearest heir-male ipso fure. The Service does not confer the right, it merely proves who the person is that is entitled to it … it is usual to put a notification of the Service into the *Gazette*.[37]

Although Broun expressed inordinate pride in his family's lineage and title, the meager financial position of the family is revealed in the final piece of advice given him by Henderson in relation to his father taking up the succession to the Broun baronetcy: 'I think it is a matter which should be well considered, whether in his present circumstance it would be prudent to do so'.[38] Poverty never inhibited any Scot's pride in his family; in the words of Sir Walter Scott: 'Every Scottishman has a pedigree. It is a national prerogative, as unalienable as his pride and his poverty'.[39] This applied to Richard Broun, who spent the majority of his life living in genteel poverty at a property called Sphinx Cottage in the London suburb of Chelsea. Interestingly, one of the family's land-holdings in Scotland was called Sandersdean. It was originally called Templelands, because it belonged to the Knights Templar until their suppression in 1312, whereupon it passed into the possession of the Knights of St John of Jerusalem.[40] Perhaps Sir Richard's pride in his ancestry sparked his interest in the 'revived' *langue* of England?

Dr Matthew Glozier and Miss Charlotte Glozier with Sir Wayne Broun, 14th Baronet of Colstoun and Thorniedykes, 30th Chief of the Name and Arms of Broun, wearing the silver-gilt Collar of SS.

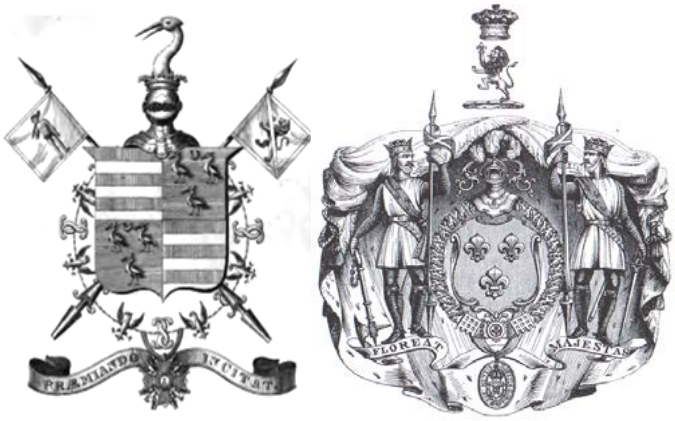
> 'The badge I wear is attached to an 'SS' chain. This was presented to Sir Richard by the Standing Council of Baronets for his work'.[41] —Sir Wayne Broun, 14th Baronet of Colstoun and Thorniedykes.

Richard Broun later (in 1842) assumed the title of 'Sir', following the Lord Chamberlain's rejection of his 1836 petition to be dubbed a knight in right of being the eldest son and heir of a baronet. King George IV had withdrawn this right in 1827 and Broun was unable to have it revived. Broun then took the action (in the words of the editor of the contemporary *Gentleman's Magazine*) of assuming the title to 'vindicate this fundamental and inalienable privilege of the eldest sons of baronets'.[42] Fortunately for him, he inherited the Broun baronetcy within the year and so escaped the embarrassment of exposure as a false knight. Broun obviously felt the decision to call himself 'Sir' Richard was significant enough to warrant him commissioning a deguerreotype image of himself from the Edinburgh photographers, David Octavius Hill and Robert Anderson.[43] The image is undated in the Collection of Glasgow University, but internal evidence confirms it must have been taken in 1843–44, in the months between assuming the title 'Sir' and inheriting the Broun baronetcy. Sir Richard wears the silver-gilt Collar of SS gifted to him by members of the Committee of the Baronetage for Privileges in 1843. He is not wearing the family's original jewel of a Baronet of Nova Scotia; its omission suggests this photograph was taken to celebrate Broun's self-assumption of the title of *eques auratus* (knight) in the year before he inherited the Broun baronetcy. This theory is strengthened by the presence on the table of a jousting helm with open visor—this is the heraldic symbol of a knight. These observations date the picture to 1843–44. At a subsequent date the Collar of SS was augmented with the baronet's badge and both have been worn by the Broun baronets ever since. The current baronet, Sir Wayne Broun, had the items regilded upon inheriting the baronetcy and its attached ephemera.[44]

Sir Richard Broun's self-assumption of knighthood is an important event because it relates directly to another self-styled knight, Sir Robert Peat, an Anglican cleric and the first Grand Prior of the revived English *Langue* of the Order of St John, 'Anglia'. Peat's arms and position in the Order are still proclaimed at St John's Gate, Clerkenwell, London, the international headquarters of the Most Venerable Order of the Hospital of St John of Jerusalem and the ancient gatehouse of the original Catholic knights in England. However, like Richard Broun, Sir Robert was not a British knight and had no right to the title of 'Sir'. He was a genuine member of the Polish Order of Saint Stanislaus, to which he had been appointed in 1790 by Stanislaw II August Poniatowski, King of Poland. Thus he held a real, albeit it foreign, knighthood and, it must be admitted, he was far from being the only man in Britain to misappropriate the title of 'Sir' based on holding a foreign knightly decoration. Indeed, numerous recipients of the Hanoverian Royal Guelphic Order called themselves 'Sir', including the prominent astronomer, Frederick

William Herschel.[45] Like his Polish honour, Peat's armorial bearings were also genuine, being recently quartered to show his inheritance from his mother's ancient Heron family.[46]

Building on these pretensions, in a similar vein Sir Richard Broun took it upon himself to redesign his family's Scottish armorial bearings, in order to reflect his pretensions relating to the rights of baronets. Broun believed that baronets should use a coronet, just as members of the hereditary peerage did—he advocated for a diminished form of that used by barons (lords), his version bearing two visible pearls.[47] This is present in the arms he redesigned for his father though, oddly and untraditionally, it sits above the crest. He went further still by adding supporters on either side of the shield. He surrounded the shield with the legitimate and traditional badge of a baronet of Nova Scotia (the specifically Scottish baronetcy which the Brouns held from 1686), but augmented this with an elaborate Collar of SS which he maintained was the right of baronets.[48] Finally, he removed the chevron, an inverted 'V' shaped pattern on the shield in order to make the Broun arms look more regal; he appears to have initiated the story that the Brouns were a branch of the French royal family. All of this was done without the authority of the Lord Lyon King of Arms, the Great Officer of State charged with regulating heraldry in Scotland. It is hardly a defence for Broun, but it can certainly be acknowledged that he was not alone in his actions. For example, Peat's arms resemble those invented by Broun—both make use of the open-visored knight's helm in addition to elaborate trappings that reference non-existent honours. In Peat's case this includes the crossed jousting spears behind his shield. The modern arms of the Broun baronets do indeed include supporters, but these are born by right of the Broun baronet being the male-line representative of his first recorded ancestor, Walterus le Brun, the Scottish baron who witnessed a charter in 1116 AD.[49] The Broun baronet is chief of an ancient Scottish family and by right bears additions to his armorial bearings that only a Scottish chief may use. All the other additaments added by Sir Richard in the 1840s have long departed in the official rendering of the arms.



Left, the armorial bearings assumed by Sir Robert Peat[47] and (right), the armorial bearings attributed by Sir Richard Broun to his father, Sir James, 7th baronet. Note the Collar of SS, heraldic supporters, mantle of estate and baronet's coronet above the crest.

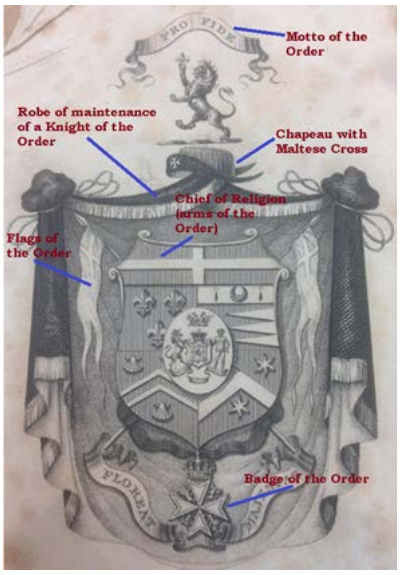
Of particular interest to this paper are the arms designed and employed by Sir Richard Broun for his personal use as a Knight Commander and Grand Secretary of the British *Langue* of the Order of St John of Jerusalem, 'Anglia'. He occupied these key leadership positions for 20 years between 1837 to his death in 1858. He joined the group as a Knight on 28 July 1835; became Registrar, 8 March 1837; Knight Commander and Grand Secretary, 24 June 1839; and, finally, Knight Grand Cross of the Order, 24 June 1841.[50] His bookplate displays the remarkable armorial achievement he concocted to reflect his status within the Order. The arms do not include the Collar of SS, the baronet's coronet above the crest, or supporters on either side of the shield. This all suggests that the bookplate dates from the period before 1843, when he received the Collar of SS and, a year later in 1844, inherited the Broun baronetcy. It also appears to pre-date Broun becoming a Knight Grand Cross as the badge beneath the shield appears to be that of a Knight or Knight Commander (although it remains unclear if the mantle of estate surrounding the arms relates to the higher grade of Grand Cross). The bookplate thus appears to be contemporary with the 1837 publication of the *Hospitallaria* or *Synoptical Sketch*, which advertised many of the accoutrements

Sir James Lionel Broun, 11th Baronet (1875–1962), wearing Sir Richard's Collar of SS, the white and red shoulder sash and silvered Maltese Cross. 'The Star or Cross of the three classes of Knights are the same in shape and material, but they differ from each other in size. They are made of frosted silver with the edges burnished'.[51]

Sir Richard Broun (*c.* 1835–1841)[57] wearing the badge of a Knight of the Order of St John, 'Anglia'.[58]

Top: the trophy of arms from Broun's 'Hospitallaria' (1837), and the St John Ambulance cap badge (*c.* 1939–1945), and St John Ambulance badge (initiated 1887).

visible on and around Broun's arms. It also set a valuable precedent for his approach to the privileges of baronets which he outlined in his 1844 Baronetage publication. Incidentally, all of Sir Richard's successor Broun baronets have worn (along with his Collar of SS) a white-watered silk shoulder sash, edged with red, to which some of them pinned a silver Maltese Cross. The cross belonged to Sir Richard and is a rare surviving Grand Cross of the Order from 1841. Unfortunately, there are no hallmarks to date the cross, although it appears to be silver. It is significant that all of Sir Richard's collateral descendants (via his brother, Sir William, 9th Bt) kept together as a precious inheritance his Collar of SS, the baronet's jewel and this silver Maltese Cross.



Bookplate of a Knight of the Order of St John, 'Anglia'". Sir Richard Broun's arms are enhanced by six references to the Order of St John.

Sir Richard Broun's arms are enhanced by six references to the Order of St John.[51] To explain the origin of these symbols and their usage we must turn to his 1837 publication, the *Hospitallaria*; or, *A Synopsis of the rise ... of the ... Order of Knights Hospitallers of Saint John of Jerusalem*.[52] Broun designed a ring, a special cap of dignity (heraldic in its inspiration) and insisted on the liberal use of the famous Maltese Cross. All of these symbols were inspired by the Order of Malta and yet they were innovations unknown in the Catholic Order, as was their usage as armorial additaments.[53] These inventions were pure Richard Broun. In truth their design, inspiration and usage has more in common with Masonic rites of the sort that still exist today than it does with any tradition of the Order of Malta. In fact, the 'Knight of Malta' uniform designed by Broun and displayed in the *Hospitallaria* bears a striking resemblance to that associated with the Masonic degree of the same name:

> The regalia of the Order is composed of a cap, tunic, mantle, a breast cross, belt and sword. The mantle is of black material with tassels and the hood lining in white. … The tunic is knee length of red material, with similar Maltese Cross in the centre of the breast. The cap is black velvet, bearing a white enamelled Maltese Cross of metal gilt on the front.[54]

Sir Richard Broun's bookplate is evidence that he did more than simply theorise about the use of symbols. He put his ideas into practice both on the page and in real life. Only two images of Sir Richard exist from his lifetime. We have already seen the one from 1843–44. The second probably predates it by a few years. It is preserved in the archives of the Most Venerable Order of St John and shows Broun wearing the badge of a Knight Grand Cross of the Order of St John, 'Anglia'. The photograph was probably taken to celebrate Broun's entry into, or elevation within, the Order, between 1835 and 1841. The badge is clearly visible around his neck, suspended from its black-watered silk ribbon. Of interest

is the fact that it so closely resembles the badge of a Knight of Honour and Devotion of the Sovereign Military Order of Malta. This rank in the Catholic Order requires exacting proofs of noble ancestry of the type that Sir Richard could have produced. This fact emphasises strongly the ongoing insistence by the British knights that they remained within the ambit of the international Catholic Order. The key point of difference with Sir Richard's badge is that it contains between the arms of the white-enamelled Maltese Cross the Royal Beasts—the lion of England and the unicorn of Scotland. It is a precursor to the badge of the modern Most Venerable Order of St John. The Royal Beasts were discontinued from the badge between 1871 and 1888, but they were restored to the angles of the Maltese Cross thereafter and remain there to this day.[55]

Just like the knight's badge, other remarkable continuities exist between this early time in the 'Anglia' Order and the symbols and badges later adopted and used by St John Ambulance and the Most Venerable Order of St John. For example, Broun included in his *Hospitallaria* of 1837 representations of the Maltese Cross of the Order combined with various trophies, flags and mottoes. Broun's inventions have inspired current usage.

Unfortunately for Sir Richard, the time and effort he put into creating, producing and wearing uniforms and decorative items left little room for the activity that would in time guarantee the survival and growth of the Most Venerable Order of St John in Britain—its humanitarian endeavours. Indeed, some historians have emphasized a potentially damning and embarrassing aspect of Broun's involvement with the Order of St John, 'Anglia' (and that of all his direct compatriots). This relates to their apparent disparagement of the ancient philanthropic motivation of the Knights Hospitaller. The historian and late Librarian of the Most Venerable Order of St John, Professor Jonathan Riley-Smith, made a study of Broun's surviving papers at the St John Ambulance headquarters at St John's Gate, Clerkenwell, in London. Those papers contain statements by Broun, expressing his attitude towards the activity of his 'Anglia' knights. To quote the eminent Order historian, Riley-Smith:

> Although in 1857 they announced that they would support the [Catholic] Order's plans to establish a hospital in Jerusalem, their leader, Sir Richard Broun … was still dreaming of the recovery of Rhodes [the post-crusades capital of the Knights Hospitaller, where they had been sovereign lords of the island], wrote that the hospital 'is like a recurrence of the Dark Ages, and savours of monkdom, instead of chivalry. We live in a material age, one of progress and rationality; and the Order of St John must aim at higher things than washing the feet, and healing the sores of the few thousands of persons who may think fit to pay visits to the early scenes of the Christian faith'.[56]

This is a very surprising quote, because it does not accord with the image we have built up of Broun. Several observations and explanations can be made about it, the first being that the Catholic Order did not establish its Bethlehem hospital in the Holy Land until 1990, building on an existing establishment run by the Daughters of Charity since 1882. It was, in fact, the Most Venerable Order of St John (the successor and inheritor of Broun's knights), which established an eye hospital in Jerusalem in 1882. The Hospital was the second great Foundation of the British Order. Furthermore, Broun obviously shared the contemporary British Protestant anti-clerical prejudice against Catholic enclosed communities, as opposed to humanitarian works out in the world. This sentiment appears to lay behind his reference to 'rationality', a phrase that resonates with the Order's later focus on easing suffering in British industry via first aid training. Broun said, in relation to the intractable barrier of religion: 'We have crossed the rubicon'.[57] In other words, for Broun as for so many members of the British elite, there was no going back to Rome.

Sadly, it is true that Broun himself was seen as a barrier to reconciliation between the Catholic Order and the 'Anglia' knights. The few Catholic 'Anglia' members, who eventually split from Broun's group in order to form their own local branch of the Order of Malta, put much energy into exposing Broun's oddities, including his self-assumed knighthood. By the time Broun died in December 1858, the 'Anglia' knights as a group had been libelled so thoroughly as to make them appear to be disreputable adventurers.[58] Finally, however, we must correct Riley-Smith on one important point; the pipe-dream of reoccupying the Holy Land and subjecting the locals to rule under the Order of St John was not Broun's idea. By contrast, it was the creation of his friend, Sir William Hillary Bt, who wrote to Broun, advocating the plan, and published a pamphlet on it in 1841, entitled *Suggestions for the Christian occupation of the Holy Land as a Sovereign State by the Order of St John of Jerusalem*. It is true that Broun read out Hillary's letter at a Chapter of Council meeting of the 'Anglia' Order held on 18 December 1840, but this

appears to have been the extent of his enthusiasm for Hillary's scheme (despite it having a superficial resonance with Broun's earlier enthusiasm for North American colonisation).[59]

Despite all of this, Broun included in his *Hospitallaria* second edition of 1857 (renamed the *Synoptical Sketch*) a list of the Grand Masters (and Grand Lieutenants) who ruled the Order of St John from 1118 (Raymond du Puy) to 1847 (Colloredo-Mansfeld). In doing so he established a tradition that has been honoured by many authors writing on the history of the Most Venerable Order of St John.[60] Similarly, Broun emphasided the significance of the revival of the Order in England by Queen Mary I and her consort, Philip II. He reprinted the text of their Letters Patent in full. This document, too, has been the focus of much scholarly debate in relation to the legitimacy of the revival of Broun's 'Anglia' Order. Although Broun framed his *Hospitallaria*/*Synoptical Sketch* in terms of continuity and inclusion in the Catholic Order of Malta, in the words of Riley-Smith:

> These English knights of St John, having little understanding of crusade ideology or of Catholic religious life, simply could not comprehend what religious orders were about. They wanted, for example, to turn the Order of Malta into a pluriform, secularized institution.[61]

It must be emphasised that Broun did, indeed, created more high-minded aims for the Order than simply sailing boats up and down the Thames, waving the red flag with its white cross. His Articles for the Order of St John, 'Anglia', have a remarkable resonance with the modern, ongoing humanitarian aims of the Most Venerable Order of St John. Article VII asserts that Broun and his members were 'convinced that the revival of the British *Langue* of the Sovereign Order of St John of Jerusalem … must be highly serviceable and agreeable to the Gentlemen of the United Kingdom'.[62] The same Article expresses the aspiration that the Executive Council will 'procure for the British *Langue* from Her Most Gracious Majesty Queen Victoria that royal favour and consideration that the Order enjoys under other powers'.[63] Although Queen Victoria's favour did not eventuate until 1888, it is remarkable that the course of action advocated by Broun in 1837 was pursued with singular focus by his successors in the Order for the better part of a century. Finally, Article IX expresses sentiments that are recognisable today in the Most Venerable Order of St John and among the volunteers who represent the life-force of the humanitarian effort that is St John Ambulance:

> That admission into the Order in the kingdom shall be wholly irrespective of political feeling; and whilst the British *Langue*—remodelled so as to place it in accordance with other aristocratic and chivalric institutions of the present day—is essentially Protestant in its character, differences in Christian faith will not of themselves form grounds of exclusion. Further, whilst the chivalry of St John in the British Dominions will ever be actuated by the warmest sentiments of loyalty and devotion to the reigning Sovereign, and by fidelity to the British Constitution in Church and State, its objects will pre-eminently be the promotion of the Cause of Charity, and of the Hospitaller Virtues which presided over the Order at its inception in Palestine.[64]

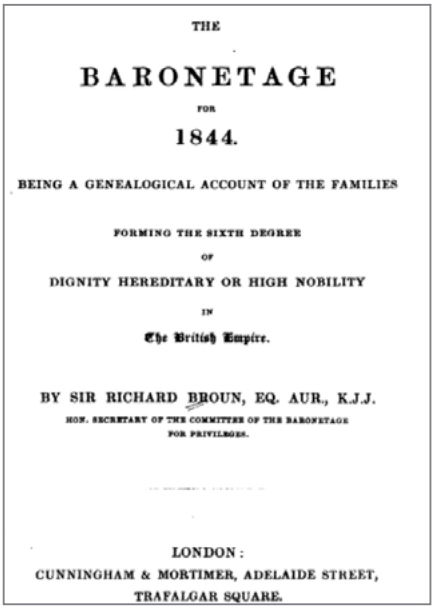
RICHARD BROUN, Bart., G.C.J.J.,
Grand Secretary.

In short, the 'Anglia' knights were out of step with the Catholic 'parent' Order and were already, from the very start of their 'revival' venture, setting a different course for themselves. This was a course that would result in the global humanitarian effort of St John Ambulance. All of this has a bearing on Sir Richard Broun's activities generally.

For the Committee of Privileges for Baronets, Sir Richard Broun similarly designed an elaborate uniform, including a fancy feathered hat, a ring and special sword, in addition to robes. According to Broun, baronets were entitled to various additional honours, titles and distinctions, including the appellation of 'The Honourable', a Collar of SS, a badge, robes, a coronet and heraldic supporters to their arms.[65] Their uniform was to be a white hat and plume of feathers, a dark-green dress coat, a belt, a scarf, a pennon (flag), a gold thumb-ring and gilt spurs (being knights). Although this might all sound ridiculous, it was in order to fight for the recognition of these items that Broun succeeded in gathering about him sufficient fellow baronets to form a Committee for Privileges, with himself as Honorary Secretary. They then (in the words of one hostile contemporary writer) 'besieged the Crown in all possible ways for a concession of those preposterous and unfounded claims'.[66] Government approval was beyond Broun's control, but what he could dictate and guide informally was information about baronets, as well as their choices about how to display their armorial bearings. This explains his Baronetage, a book which was designed to act as a register of existing baronets and their dates of

creation. It was also designed to be an active advertisement for the pretensions of the baronetcy as a grade of the hereditary nobility of Great Britain. This was broadcast in the subtitle to his Baronetage, which he described as *Being a Genealogical Account of the Families forming the Sixth Degree of Dignity Hereditary or High Nobility in the British Empire*. In reality, baronets have never been counted as members of the British aristocracy, but in Broun's mind it was absolutely so—thus his invention of the baronet's coronet with two pearls visible (four in total around the diadem), as a sub-species of the coronet used by barons (lords), which had four visible pearls (and eight in total). In Broun's words:

> The Committee having heard the exposition made by the Honourable Secretary, and deliberated upon the same, unanimously passed a series of resolutions, to the effect, that the Arms of the applying Baronets should be registered in the books of the Order, with the exterior heraldic ornaments above ornamented ; that the precedent should exemplify the mode whereby in future to charge exteriorly the arms of all other applying Baronets of the several creations ; and that from this rule the Arms of such-applying Baronets should form exceptions as have either heretofore carried supporters, or who represent.[67]


THE

BARONETAGE

FOR

1844.

BEING A GENEALOGICAL ACCOUNT OF THE FAMILIES

FORMING THE SIXTH DEGREE

OF

DIGNITY HEREDITARY OR HIGH NOBILITY

IN

The British Empire.

BY SIR RICHARD BROUN, EQ. AUR., K.J.J.

HON. SECRETARY OF THE COMMITTEE OF THE BARONETAGE FOR PRIVILEGES.

LONDON:

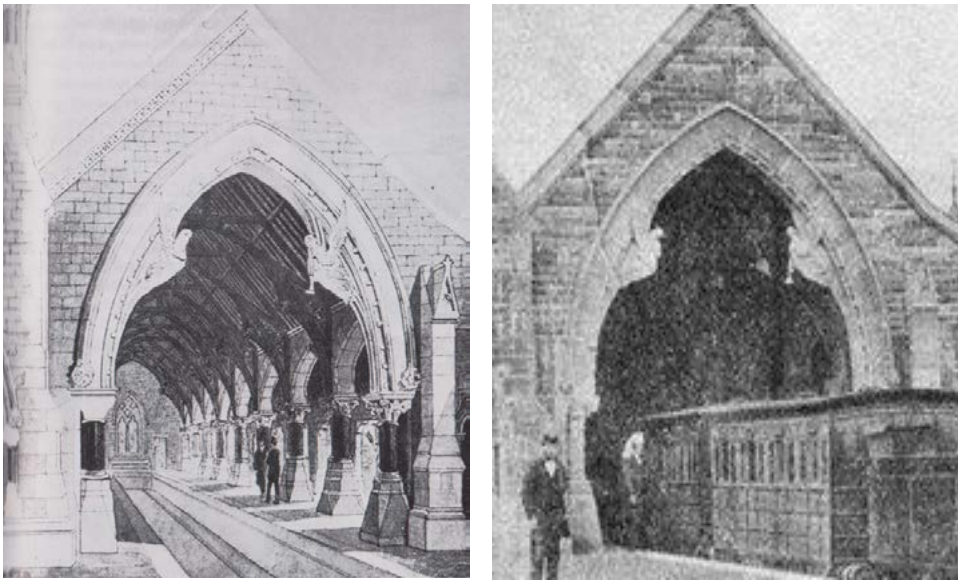
CUNNINGHAM & MORTIMER, ADELAIDE STREET, TRAFALGAR SQUARE.

In a sense Broun's 1844 *Baronetage* represents the zenith of his publishing career. His literary *oeuvre* had begun humbly with a book about the sport of curling, published in Dumfries in 1830. Broun's father, Sir James, had been closely associated with curling in their local Dumfriess area in the 1820s.[68] Broun's grandfather, the Rev. Richard Broun, had also been heavily involved in the sport and its administration in the same place.[69] Sir Richard, too, seems to have had a genuine passion for the sport as he dedicated his book to the office-bearers and members of the Lochmaben Curling Society. His is one of the earliest books on the rules, techniques and lore of the game and it established a pattern that Broun followed through his life, whereby he spread his ideas in print, which consolidated the formation of an interest group, which then grew in respectability, attracting an increasingly influential membership. For example, following the publication of the book in 1830, in 1838 the Grand Caledonian Curling Club was formed by delegates from clubs throughout Scotland as a governing body for the sport. Sir Richard Broun was one of its founders. In 1843, Prince Albert became patron, whereupon its name was changed to the Royal Caledonian Curling Club. Significantly, in his book Broun dwells on the ceremonial aspects attached to the initiation of new members into some of the ancient curling societies.[70] In fact, rules were the inspiration of Broun's next foray into publishing; his short book advocating reforms for better government, published in 1834.[71] This tendency is visible in his next book, *Case of the honourable the baronets of Scotland and Nova Scotia: shewing their rights and privileges, dignatorial and territorial* (Edinburgh: W. Blackwood & London: J. Mortimer, 1836).

Richard Broun soon abandoned reforms for better local governance in favour of grander schemes that drew together themes of imperial expansion, albeit seen through Broun's peculiar prism of historical specificity. In short, Broun took up the idea of realising the imperial ambitions of his substrata of the Scottish *noblesse*—basically, Broun wanted to see the baronets of Nova Scotia take up the land claims paid for by their ancestors. This involved nothing less than 'the whole question of the rights and objectives of the Baronets of Scotland and Nova Scotia' via the formation of the Central Agricultural Society of Great Britain and Ireland in 1837.[72] Broun drew into the scheme a fellow enthusiast, Thomas Rolph. Broun aimed to revive the land claims of the baronets and Rolph the systematic colonisation of British North America. The British American Association was formally established in 1842 with the Duke of Argyll as president, induced to join by claims the scheme would relieve the economic distress of so many Scots; strengthen British influence in North American; and promote a well-organised system of emigration under the direction of the Consultative Council of the Association. Unlike contemporary emigration schemes promoted by evangelical Christians, this one promoted the strengthening of existing ties between landlords and their tenantry. The scheme was explicitly paternalistic and feudal in intent. The subsequent story of the scheme is an unfortunate one; it discredited Broun and embarrassed Argyll.[73]

It is curious to contemplate the possibility of an intellectual trajectory, beginning with curling and travelling through the revival in Britain of the ancient Order of St John and culminating in Broun's *Baronetage* of 1844, yet that is what we appear to have in the form of Broun's growing intellectual

commitment to the development of ever-more complex systems of rules and privileged entitlements based in part of existing (if obscure) precedent and partly the creation of his own fertile imagination. That same mind conceived plans that went beyond the realm of family pedigrees. By the end of his life, Broun was advocating truly ambitious and very modern schemes. One involved the building of a railway dedicated to transporting corpses to their burial outside of London, necessitated by the restrictions imposed by the *Burials Act* (1851), whereby new graves were prohibited in built-up areas of London.[74] Inspired by Broun's idea, two temporary stations were opened at Brookwood: a 'South Station' for Anglican burials and a 'North Station' for all other religious denominations. London's main 'Necropolis Station' opened in November 1854 at Waterloo.[75] The noted architect, Sydney Smith, designed an elaborate Gothic edifice for the Brookwood stations, but his plans were too costly to be realised. Smith's designs did, however, inspire the New South Wales Rookwood Mortuary Station, constructed in Sydney in 1855 to transport corpses the 14 miles (22.5 kilometres) to the cemetery near Parramatta to the west of the city. It is pleasing to think of there being an echo of Sir Richard Broun in the City of Sydney today.



Inspired by Sir Richard Broun's idea for a London Necropolis: (left) Smith's design for London's Necropolis; and (right) Sydney's Rookwood Mortuary Station.

Another Broun scheme had empire-wide dimensions, involving 'European & Asiatic intercourse via British Columbia, by means of a main through Trunk Railway from the Atlantic to the Pacific … [a] great national undertaking'.[76] Broun wrote a letter to the Colonial Secretary just two months before his death. He had been advocating for the scheme since 1852 when he addressed a letter to The Rt. Hon. the Earl of Derby on what he termed the 'Imperial Halifax and Quebec Railway and Anglo-Asian Steam Transit Project'. Sir Richard published a pamphlet with that same title in that year.[77] The idea seemed to combine two older designs—the necropolis railway and the reoccupation of North America by the Nova Scotia baronets. Neither was realised at the time of Broun's death in December 1858.

For an understanding of Sir Richard's character and focus at this time of his death, it is instructive to examine his St John's Day address, delivered on Thursday, 24 June 1858, being the Anniversary Festival of St John the Baptist and the occasion of a Chapter General of the 'Venerable British *Langue* of the Sovereign and Illustrious Order of St John of Jerusalem'. The event took place at the ancient Gate House of the Priory at Clerkenwell and Sir Richard Broun, as Grand Secretary, read the following report which contains such an interesting elision of historical romanticism mixed with contemporary British imperial sentiment and a genuine humanitarian vision for the usefulness of the Order to humanity. Broun predicts the Order's move towards Royal protection and the Order's creation of its great Eye Hospital foundation in Jerusalem:

> *The … Synoptical Sketch*, lately printed, contains an exposition of the general views and principles of the *Langue*. Nevertheless … as this assemblage is held within the ancient precincts of the Grand Priory of England for the first time after a lapse of 300 years … publicly to inaugurate its mission … The Order of St John, unlike all other knightly fraternities, is a supreme sovereign institution in itself, wholly independent of crowns, princes, potentates, and governments; and the venerable *Langue* of England (which embraces all those parts of

> the whole habitable globe which own submission to the flag of England), whatever may be its numerical strength or the resources of its treasury, is a commanding, moral, intellectual, and social power, as one of the original and integral component parts of an eight-branched whole, founded for as noble, enduring, and useful purposes as any that can occupy humanity ... Since the formal revival of our *Langue* nearly thirty years have passed … and within that period it has enrolled a chivalry of about 140 members, of whom upwards of 100 are now alive. Consolidated, therefore, by progression of time, and already both respectable and strong in point of numbers and social influence, the period has now assuredly arrived — if, indeed, the Order on British soil is ever destined again to play a conspicuous part as an institute of utility here and throughout the Christian world— for the *Langue* to be up, and vigorously take the field. ... A Donat Fund must now be formed, and contributions to it collected, not merely by appeals to the members of the *Langue* themselves, but to the religious and benevolent of all ranks and creeds. By a late Turkish *firman*, it is made allowable for Christians to acquire rights of soil within the dominions of the Sublime Porte … [which] would materially [aid] the grand and glorious work of re-civilizing the East. ... The occasion, likewise, is most opportune for putting an unanimous ordinance upon record, expressive of the unswerving loyalty and attachment of this great Protestant branch of the Fraternity of Saint John to our most Gracious Sovereign Lady Queen Victoria, and to all established institutions in Church and State, not only in this chief home-seat of the free, but within all lands that are surrounded by the Christian pale … and for unanimously, earnestly, and publicly proclaiming the objects of the revived *Langue* of England to be — 'Glory to God in the highest, peace on earth, and good will to the whole family of man!'.[78]

Broun's biographer, Sir Ian Anstruther of that Ilk Bt, concludes his study of Sir Richard by observing: 'He never had the income or land commensurate with his baronetcy … and it was probably this that made him eager to boost the attributes of the title as much as possible'.[79] This does indeed appear to have been a central motivator for Sir Richard. However, even had he enjoyed considerable wealth, it is doubtful he would have forgotten his claims and schemes. After all, many of his fellow baronets were very wealthy men indeed, but they lent Broun their full support. The same is true of his friends in the Order of St John, 'Anglia', who included the well-off Sir William Hillary, an eccentric baronet who was also a thrice-decorated life-saving hero. Broun was an arch-conservative and quixotic romantic, but it was his single-minded focus on ratifying systems and rules that accounts for much of his life's effort. Colonel Pixley, the Secretary of the Standing Council of the Baronetage, writing about Broun in 1901, acknowledged the huge support lent to Sir Richard by his fellow baronets. Pixley regretted, however, 'that a pugnacious attitude was adopted'.[80] This aspect of Broun's personality is recognisable in all his undertakings. The flip-side of his determination is visible in his achievements. He did so much to revive and to sustain the Order of St John in Britain. Without his tireless enthusiasm it would certainly have languished and disappeared. It was Broun who kept it going administratively as Grand Secretary, endlessly writing letters of instruction and encouragement; and it was Broun who arranged for so many of his baronet friends to take up senior positions in the 'Anglia' Order. Ultimately, Broun's effort resulted in the Order achieving its apotheosis as a Royal Order of Chivalry in 1888 as the Most Venerable Order of St John, on its way towards becoming the global humanitarian body that is today. Broun's presence remains within the Order, just as it does among the baronets and it is these achievements that make Sir Richard Broun truly worthy of celebration.

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Lt-Colonel Henry William Bryant (1860–1920).

Shirley Moon

Lt-Colonel HW Bryant

The Honour Board of St John members from Victoria who served in the Great War is mounted on the wall of the entrance lobby to St John Museum. The first name on the board is Lt-Colonel George Horne, who was the first Commissioner of St John Ambulance Brigade in Victoria, and you can read his biography in a paper by Allan Mawdsley.

The second name was Lt-Colonel HW Bryant. Who was he? The only information we had was that he had been the first St John Ambulance Brigade Divisional Surgeon for the City of Melbourne Division in 1910, and that he was a member of St John Council from 1916 to 1919. We also knew that he was a medical officer in the Australian Army Medical Corps in World War I and received the Volunteer Decoration.

Cricket

Henry ('Harry') William Bryant was born in Melbourne in 1860. He was the only son of James Mark Bryant, known as 'Jerry', and Letitia Bryant (nee Donaldson).

Jerry Bryant was a cricketer who played eleven first class games between 1852 and 1862 for Victoria and also for Surrey. He was the first professional cricketer employed by the Melbourne Cricket Club. His style of play was described as, 'plain but good, an all-rounder who has proved himself the right man in the right place'. He was also described as one of Melbourne's first entrepreneurs. He was a publican who hosted regular gatherings of the most influential men in the Melbourne cricketing world. It was at his Parade Hotel in East Melbourne on 17 May 1889 that a group of men met to write down the first set of rules for the Melbourne Football Club (later to become the Australian Football League).

Jerry Bryant (second from the right) in 1859, father of Henry.

This meeting was a follow-on from a letter by Tom Wills in the Melbourne-based, *Bell's Life in Victoria and Sporting Chronicle*, in the winter of 1858 in which he wrote,

> Now that cricket has been put aside for some months to come ... why can they not, I say, form a foot-ball club, and form a committee of three or more to draw up a code of laws?

Shortly after this letter, Wills was one of the umpires in the Scotch College versus Melbourne Grammar football match which was the forerunner of these Australian Rules. The forty-per-side teams had no fixed rules and continued over two subsequent Sundays, ending in a draw.

The hand-written copy of these rules produced at Bryant's Hotel still exists in the AFL archives. Jerry Bryant took an active role in promoting football matches in nearby Richmond Park and his son, Henry, was one of the first players.

It follows then, that Jerry's son, Harry was also a keen follower of cricket (and angling)—at one time Henry was considered to be one of the best field shots in the state. He played cricket for Williamstown, and in 1892 played in a match against Lord Sheffield's English team. In this match he scored 25 runs before being caught and bowled by WG Grace (Grace, 1848–1915, was important in the development of cricket and considered one of its greatest-ever players). Harry Bryant went on to become President of the Williamstown Cricket Club.

Marriage and family

Henry Bryant married Evelyn May Tidy at St Luke's church in Adelaide, South Australia, on 19 November 1887. Evelyn was born at Croydon, England in 1865, daughter of wealthy farmer John Tidy and his wife, Patience. Henry and Evelyn had two daughters, Bronwyn Patience Bryant (1888–1945) and Evelyn Muriel Bryant (1890–1961).

Bronwyn married a grazier, Clarence Sides, and moved to Hay in New South Wales, where she had one daughter, Betty Sides, who came back with her to Melbourne after she divorced Clarence.

Evelyn Muriel married a widower, David Sydney Wanliss, in 1923 at Christ Church, South Yarra. They had no children although David had a son (John) by his earlier marriage. David had been a Lieutenant Colonel of the Victorian Scottish Regiment and led the 5th Battalion AIF at Gallipoli. After the War he became the Chief Judge in the Mandated Territory of New Guinea until returning to Melbourne on retirement. He died in 1943.

Medical career

Bryant entered Melbourne Grammar School in 1869 and was a Prefect and captain of the rifle team in 1877 and 1878. He left in 1878 and, deciding on a medical career, he continued his studies at the Melbourne and Edinburgh universities. On taking the degrees of Licentiate of the Royal College of Physicians and Licentiate of the Royal College of Surgeons at Edinburgh, and Licentiate of the Faculty of Physicians and Surgeons of Glasgow in 1885, he returned to Melbourne and settled in the Williamstown district, where he soon acquired a large practice. Dr Henry Bryant was one of the more prominent medical men in Williamstown for more than twenty years and played an active role in several important civic projects. He was a supporter of the founding and development of Williamstown Hospital; he lobbied for improvements in water supply and sanitation; for vaccination of children, and a stronger juvenile welfare system.

The first meeting of citizens who aimed to build a hospital in Williamstown was in 1889 but as Melbourne was suffering the collapse of the land boom it was not until 1895 that it finally opened. Bryant and his wife were among the members of the original committee. He was also one of the benefactors, promising one guinea each month (equivalent to $130 per month in today's currency), providing £5 was promised from other sources. He was a supporter of the ongoing fund-raising activities such as the Annual Ball and the work of the Ladies' Committee which in turn was supported by the Lady Brassey Ambulance Corps. Bryant remained a medical officer of the hospital until 1919.

Williamstown Hospital c. 1910.

In the early days Williamstown had poor water supply and no sewerage system. As a consequence there was a high incidence of typhoid fever and occasional outbreaks of bubonic plague. Bryant was an outspoken advocate for improved sanitation and strict public health measures. Addressing the Williamstown Branch of the Australian Natives Association Dr Bryant highlighted the shameful fact that typhoid was more prevalent in Victoria than in Great Britain.

> Money is spent in the wrong direction. While public health is disregarded, some local places are a disgrace to a civilised city.

He was equally enthusiastic about smallpox vaccination.

> Just look back on the last century and see what the test of vaccination has been. Has not the immense number of pitted and disfigured people so decreased that one is seldom passed in the streets, when only twenty years ago a pock-marked face was common? And has not this desirable state of affairs been brought about since the discovery of vaccination?

About 1906 Bryant moved to 103 Collins Street and had a lucrative city practice by the outbreak of war. He was a strong supporter of his old School, and was a popular member of the Victorian medical and military circles for many years.

Amateur birdwatcher

Bryant was also a recognised authority on Australian bird life and was one of the founders of the Bird Observers' Club of Australia in 1905. The Bird Observers' Club magazine in 1916 reported,

> Lieut-Col. Bryant entertained the members at his rooms (103 Collins Street) at the August meeting. He gave a most interesting and instructive paper on 'Birds met with while on Foreign Service with the AIF.

He illustrated his remarks with lantern slides, which included some remarkable views of the war zone.

Army surgeon

Volunteer Forces Decoration

Whilst at Williamstown, Bryant joined the Naval Brigade as a surgeon, but transferred to the military forces in 1897, and continued with the Australian Army Medical Corps up till his death. He received the Volunteer Forces Decoration which was only awarded to officers who served for more than twenty years.

On the outbreak of the war Bryant was appointed with the rank of Lieutenant-Colonel to command the No.1 Australian Stationary Hospital, a unit raised in South Australia. He embarked with the command on the hospital transport 'Kyarra' at the end of 1914.

They spent two months in Egypt preparing a hospital for service. In March 1915 Bryant's hospital was sent to Mudros, a small port city on the Greek Island of Lemnos, and did magnificent service under severe conditions attending to the sick and wounded during the early days of the Gallipoli campaign. (Henry reported from a Remington Junior typewriter donated by a South Australian businessman to No.1 Hospital,which eventually came back to Australia via the Citizen's War Chest and Australian Red Cross before lodgement in the Powerhouse Museum in Sydney.)

Byrant's typewriter.

In a letter to the Patron of Australian Red Cross, Lady Helen Munro-Ferguson, Bryant typed,

> When we first arrived here it was cold, boisterous and wet; and, as we had been able to retain all our Red Cross stores which we had brought from Australia, we were well off. The warm flannels, pyjamas, sock, Balaclavas, etc. were very much appreciated by the men during the months of March, April and May. During the period ours was the only hospital on Lemnos, and there was a very great deal of sickness amongst the 5000 or 6000 troops that first assembled in Mudros Bay. We had to attend to a great many cases of pneumonia, while measles was rife among the men. The personnel of this hospital was sufficient for 200 cases but we often had over 400, and this went on practically up to the end of April, when the attack on Gallipoli Peninsula took place.

Bryant went on to describe relocation briefly to Cape Hellas before returning to Lemnos where he received 274 patients from Gallipoli in two days, with no additional staffing. They also had to move their own equipment and do building work. He reported,

> We set to to build an operating theatre and X-Ray room, with wood which I managed to collect with great difficulty in the village. We installed electric light all over our camp, and about eight days after this was started we had a visit from Sir Frederick Treves and Lt-Col. Sir Courtold Thomson, Chief Commissioner of the Order of St John and the British Red Cross Society of Malta. They expressed themselves as pleased at our efficiency.

Patients in tent ward at Mudros, 1915. © Australian War Memorial

For his work, Lt-Col Bryant received ‘Mention’ in Sir Ian Hamilton’s Despatches of 22 September and 11 December 1915.

Bryant’s wife died in 1915 while he was overseas. This, together with the strain and responsibilities of his position and the hardships of the campaign, told severely on his health, and, much against his will, he was invalided back to Australia. His appointment terminated on 28 February 1916.

After convalescence in Melbourne, Bryant resumed medical practice and also assisted the Defence Department by serving on medical boards for the assessment of war pensions. In July 1916 he presided over a meeting in the Athenaeum Hall ‘to consider the advisability of forming an association known as the returned Sailors and Soldiers’ Imperial League of Australia’, later known as the Retired Soliders League—the RSL.

Bryant’s health, from which he never fully recovered, commenced to fail rapidly. He was obliged to give up all professional work, and he entered the Red Cross Home at Healesville. He was transferred to the Anzac Hostel at Brighton, where he died on 6 May 1920.

He was buried in the Brighton Cemetery (together with his wife and daughters) with full military honours.

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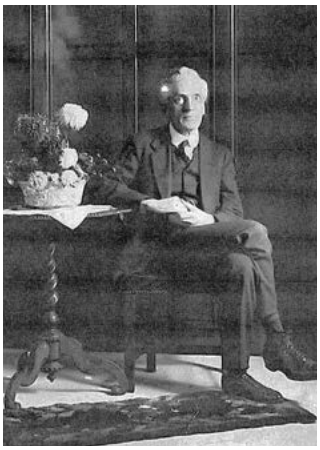
The Eight Points of the remarkable Mr Edwards and the litter he created.

Brian Fotheringham

> Don't get carried away—but if you do,
> rest assured that the stretcher which supports you
> has a long history of development underpinning it.
>
> Peter Bell, Editor, *A Short History of Stretchers*.[1]



At the Historical Seminar conducted by the St John Ambulance Historical Society of Australia in Perth in 2014, David Fahey gave a papertitled 'Eponymous stretchers. Stretchers named after their inventors'. He described six such stretchers: named after Furley, Neil Robertson, Stokes, Jordon, Ferno and Sylvia.[2] This paper intends to add the eponymous Ria-Edwards litter to that list.

In 1893, William Rea Edwards ACA then aged 29 years, became the first accountant for the Order of St John in London. From this we can deduce he was born *c.* 1864. He was promoted to Assistant Secretary in 1908 and to Secretary in 1910. He held this post until his resignation in 1922, brought on by ill-health when he was just 58 years old. He was awarded the OBE in 1918 for his work as Secretary of the Order of St John. William Rea Edwards died at the age of 60 on 13 March 1943.

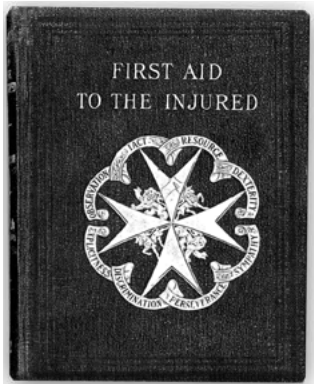
He was a particularly active Secretary. He was the first non-medical, non-nursing adviser to an editorial panel that revised editions of *First Aid for the Injured*, the main textbook of the St John Ambulance Association. He was the Secretary to the Northampton Conference in 1895 that 'consolidated the Brigade'. He was the person who was most responsible for the institution of the Inter-Railway First Aid Competitions in 1897.[3]

South African War Medal of the Order.[4]

Edwards did much to organise medical supplies and comforts to troops in the South African War. He was awarded the South African War Medal of the Order for his efforts. Other forms of recognition for his work include the Order's Medal for 'conspicuous service' and his appointment as a Member of the Ambulance Committee and of Chapter General. He was also a Knight of Grace of the Order of St John.[5]

Further, he wrote *A Catechism of Domestic and Personal Hygiene,* and *Problems in First Aid* in conjunction with Frank Christian. Edwards assisted HW Fincham in writing the *Order of the Hospital of St John of Jerusalem, and its Grand Priory of England*. He was quite an author!

You might think that: being the first accountant and the first Secretary for St John; being on a specialist editorial panel as a lay person; influencing the Brigade's structure; instituting inter-railways first aid competitions; helping the South African War effort, and writing several books were enough. But there are eight points to the remarkable William Rea Edwards! Edwards is perhaps best known as the creator of the litter that bears his name … an eponymous litter.[8]



First Aid to the Injured, 37th edition, 1927.

Older, first-aiders may recognise the 'Little Black Book' (*First Aid to the Injured*) with the so-called 'Ambulance Cross' on the front cover.[6] This symbol was intended to bring out the characteristics of an excellent first-aider: 'Observation, Tact, Resource, Dexterity, Sympathy, Perseverance, Discrimination and Explicitness'.

These eight points were put forward by 'Wm. R Edwards' in an article published in August 1918 in *First Aid & the St John Ambulance Gazette*. He noted the religious meaning attached to the eight points (the Beatitudes) and wrote,

> … the additional meaning of these points … [are] the qualities which they [first-aiders] have for long ... endeavoured to cultivate in themselves and instil into others.[7]

By way of revision, and to place the main litters in order of appearance: the 'Neuss' litter (made by the Neuss company of carriage-makers in Berlin) was the first, dating back to 1864; the so-called 'St John litter' was next, marketed by St John from about 1872; then came the 'Ashford litter' so-called as it was produced in Ashford, Kent, UK (It was promoted by St John from 1879 to 1939—a remarkable 60 years!); and finallly, the 'Rea-Edwards litter' from the 1890s.[8,9]

The Rea-Edwards litter could be bought for the various prices as listed by the St John Ambulance Association. The prices were published as 'Specimen Prices', as there were many combinations to choose from. The undercarriage was just ten pounds sterling.[10]

The 'Clemetson' stretcher, padded for patient comfort, and with its ventilated hood and apron cost an extra 15 pounds and 18 shillings.[11] Harry Pearce Clemetson took out the patent for his eponymous stretcher in 1905. Curiously, he resided in Ashford, Kent, UK, the home of the Ashford litter.

One of the reasons that the Clemetson stretcher was promoted was it could be used in railway compartments, with two legs telescopically extended to the floor while the two opposite legs retracted to lie on a carriage's seat.

A first aid box complete with a comprehensive array of first aid materials could be carried below the axle of a Rea Edwards litter. That box cost another two pounds in 1915, rising to three pounds and seven shillings in 1921.[10,11] If perchance you wanted a handbrake for the litter, that was another one pound ten shillings.[10]

There seems to have been a price war between the 'Rea Edwards' and the 'Ashford' litters, although both came under the wing of the St John Ambulance Association.

William Rea Edwards was quite a promoter! Referring to his eponymous stretcher,

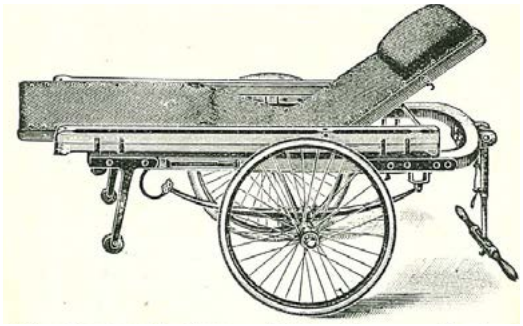
> It will be noted that the prices are considerably lower than those of the 'Ashford' Litter': '… the comfort to the patient and ease in propulsion are increased beyond all comparison with any litter yet produced'. The litter '… was fitted with … bicycle wheels …[and] owing to the reduction in the height of the wheels relative to the Ashford litter, it was easy to lift a loaded stretcher over them, and the cranked axle [built into the Ashford litter] was replaced by a straight one constructed of tubular steel.[12]

That little point of difference about the axles has significance in this story of the litter in the Adelaide St John Museum.

It was common knowledge in South Australian St John circles for many years that our Rea-Edwards litter had been in use at Port Pirie, about 230 kilometres north of Adelaide, beginning in 1902, and that it had met with a nasty accident:

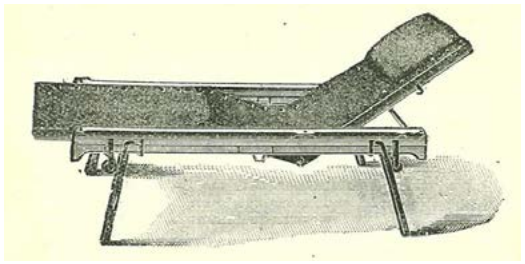
> The public ambulance which recently arrived here … has met with misfortune. It had been used several times since its arrival, and on Wednesday was utilised to remove some scarlet-fever patients to the Port Pirie Hospital. It was considered necessary to fumigate it, and the upper portion consisting of the stretcher cover, pillows, &c, were lifted off and run into a disinfecting chamber.
>
> 'The method of fumigation was most effective. The whole structure caught fire, and when the chamber was opened there was little left but charred remains.[13]

All this happened before this brand-new litter was officially received by the Port Pirie mayor!

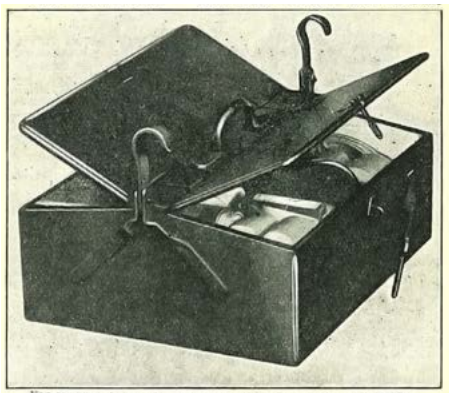


The Rea-Edwards litter as promoted in *First Aid to the Injured*, 28th edition, 1915.

The Rea-Edwards litter at the St John Ambulance Museum in Adelaide.



The 'Clemetson' stretcher as promoted in *First Aid to the Injured*, 28th edition, 1915.



The Rea-Edwards litter first aid box as promoted in 1927.

A recent detailed examination of the reports of the time indicate that our Rea-Edwards litter was not the one involved in the conflagration despite many visitors to our museum being told of the misfortune it had suffered. The description of the 'ambulance van' that was incinerated includes reference to its cranked axle so it was an Ashford litter, not the eponymous Rea-Edwards one that suffered in the flames.

Research not only discovers new facts, it also corrects long-held mistaken beliefs.

South Australian St John members are particularly interested in the Rea-Edwards litter. This litter can be viewed in the South Australian St John museum—it is possibly the only one in Australia, and is featured on the sign at the front of our museum and on the museum's business cards.

Acknowledgements

I thank Lyn Dansie, Ian and Lynette Pole and John Burnley for their help in finding references, and to Mark Leak and Annie Broecker for preparing the illustrations.

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Frederick Raven KStJ JP (1894–1967).

Allan Mawdsley

Frederick Raven was a key figure in St John Ambulance for more than forty years as well as being Superintendent of Victorian Civil Ambulance Service for 27 of those years. It is now just over half a century since his death and it seems timely to remember his contribution to our history.

Frederick was born in West Ham, Nottinghamshire. His father, George Raven, was a Railways official. George had been born in Marylebone in London and was already a widower at 32 when he married Sarah Elizabeth Stanyon, a 27-year-old spinster from Nottinghamshire, on 4 July 1886 at St Barnabas Church at St Pancras, Middlesex. They went to live near her family in West Ham.

George and Sarah had seven children, one of whom died in infancy. By the 1911 British Census the family had moved to London where they lived in Russell Road, Custom House. George was then a Railways foreman at the port of London Authority, where he managed to get jobs for two of his sons, George Jnr and Frederick, as messengers. Beatrice and Dorothy were factory hands, Gladys was 'in-service', and Frank was still at school.

Frederick was 19 years old when war was declared in 1914. He may have done limited war service as he did have a couple of medals on his uniform, but it is difficult to obtain British War records. There are ten Frederick Ravens recorded, but it is likely that our Raven was a private in the Essex Regiment from 1917 but did not serve overseas.

In 1920 he migrated to Australia, leaving London on the P&O passenger liner, *SS Berrima*, outward bound via Cape Town, South Africa, to Melbourne. The ship had a colourful history. The *Berrima* was built by Caird and Company, Greenock, in 1913. It initially carried immigrants from the United Kingdom to Australia via Cape Town. In August 1914, the *Berrima* was requisitioned for military use: refitted, armed and commissioned into the Royal Australian Navy as an auxiliary cruiser. The ship transported two battalions of the Australian Naval and Military Expeditionary Force to the German New Guinea colonies in September. It then served as a troop carrier for soldiers to Gallipoli. The *Berrima* was returned to commercial service in March 1920, and Frederick's journey in September would have been one of its earliest.

Two days following Frederick's arrival in Melbourne, he found work in a grocery store until acceptance of his application for work with the ambulance service later that year.

The inaugural ambulance service had started under St John Ambulance Association auspice in 1887 with Ashford litters in police stations around the city. A horse-drawn ambulance started service at the Eastern Hill fire station in 1898. From 1903 St John ran the service, relying mainly on donations because the small municipal and government grants were insufficient.

The actual running of the ambulance service from its independent inauguration in 1903 was contracted out but supervised by Harry Osgood-Cannon, an Army Medical Corps warrant officer who had served in the Boer War. At that time, he had little to supervise: the service consisted of just one horse-drawn ambulance and two driver-attendants, of which he was one. In 1905 he secured the contract for the service himself and retained it until 1913. The Council then terminated his contract and began managing the service directly through a sub-committee led by A Howard Hansford, the Council's assistant treasurer. Osgood-Cannon was, however, retained as the Chief Officer of the service. At the time he was also Superintendent of the Metropolitan Division of the St John Ambulance Brigade. He remained with St John and the service for a further 17 years until his death in 1930.

Costs increased dramatically with the purchase of motor ambulances from 1910. To accommodate the expanding fleet, the Council obtained new premises for the service on the corner of Swanston and Franklin Streets.

Occupying the new premises imposed additional costs on the service. As the deficit of £476 in 1913 became £1053 in 1914 and then £2178 in 1915, the service continued sliding into debt.[1] In order to separate the commercial from the charitable aspects of St John work, the Victorian Civil Ambulance Service was created in 1915 with Howard Hansford as its inaugural Chairman. It subsequently registered

The St John Ambulance building, 1911.

The Ambulance headquarters in Lonsdale Street, c. 1920s

The ambulance fleet in the 1930s.

as a limited liability 'not-for-profit' company. It took a further seven years to clear the debts, during which time the service coped with the crisis of the Spanish influenza epidemic and a growing demand requiring expansion of its fleet.

In addition to negotiations with government and municipal authorities about financial support there were many other fundraising activities such as the annual ball and a 'Queen of Victoria' competition. Hansford remained Chairman for the next 20 years until his retirement in 1934 at the age of 69. His successor as Chairman was Major-General Rupert Downes who was also simultaneously Chairman of Victoria's SJAA Centre and Commissioner of Victoria District SJAB.

In 1920 the ambulance service was just recovering from its financial crisis. When Raven was employed by Harry Osgood-Cannon there was no doubt in his mind about the importance of cost-control and fund-raising. He was diligent in his work and when Osgood-Cannon retired Frederick became Secretary to the Victorian Civil Ambulance Service in 1930 and Superintendent/Secretary in 1938. He held the position until his retirement in 1965, forty-five years after he joined.

Ambulance headquarters by this time was in Lonsdale Street, over the road from the Melbourne Hospital. It was also the residence of the Superintendent and contained the office of St John Ambulance Association.

Osgood-Cannon's vision of an up-to-date fleet was perpetuated by Raven. He had a reputation for iron-fisted command. Although bells and warning lights were used in emergency journeys, drivers were usually promptly dismissed if involved in accidents.

Raven was as equally involved in the activities of St John Ambulance as he was with Civil Ambulance. Raven was a member of the Hospitals and Charities Commission Ambulance Advisory Panel, the Traffic Advisory Committee and the Royal Tour Planning Committee.

Raven was a member of St John Council for Victoria from 1931 to 1959 and was a District Officer of the Brigade. During his forty-four years of service his interests embraced active participation in the affairs of the St John Ambulance Association and Brigade, as District Officer and District Secretary, with ambulance transport his main concern.

Fred Raven (second from left) as a driver in early 1920s.

Frederick Raven (right) was admitted to the Order of St John as an Officer in 1937, at the same time as Doris Downes, the wife of Major-General Rupert Downe (left).

Before World War II Frederick was Assistant State Controller (under Dr Arthur Sherwin) of the Voluntary Aid Detachments, and during the War he played a key role in the Civil Defence organization, being responsible for selection and training of aides for overseas service.

In 1936 Colonel (later Sir) James Sleeman, Commissioner-in-Chief of the Brigade from St John's Gate, London, visited Australia to ascertain whether or not Australia was ready to be granted Commandery status. In the six years since the previous visit in 1928 by Sir John Hewitt, sentiment had grown for a federal organisation. Sleeman stayed in Australia longer and toured more extensively than Hewett, the previous delegate. Everywhere Sleeman went he found that the State St John organisations wanted greater local autonomy and freedom from regulation by St John's Gate, except in Western Australia which felt it was better served by direct communication with England than being swamped by dominant eastern states.

When asked why the South African and New Zealand St John organisations now had Commanderies but the Australian St John did not, Sleeman could only reply that the Association and Brigade branches and State organisations needed to work harmoniously together for this to happen. Sleeman's diary entry of 1 April 1936,reports that he was guest at a dinner in Scott's Hotel attended by Frederick Raven, Major-General Rupert Downes, Dr Arthur Sherwin, Sir John Newman-Morris, Chairman of St John Council for Victoria, together with some members of the Australian Aerial Ambulance Service.

Everywhere he went he found that the State St John organisations wanted greater local autonomy and freedom from regulation by St John's Gate. Whenever this matter arose, the question of an Australian Commandery hovered, begging an answer. In most States Sleeman addressed combined Association-Brigade conferences. Those participating repeatedly asked him why the South African and New Zealand St John organisations now had Commanderies, and when the Australian St John would be granted the same status. Sleeman tried to explain that St John Ambulance had evolved differently and had been ready to rise to Commandery status in those countries. In Australia, by contrast, there

Left to right: Major-General Rupert Downes, Sir John Newman-Morris, Col. James Sleeman, Dr Arthur Sherwin, Miss Edith Wells and Frederick Raven.

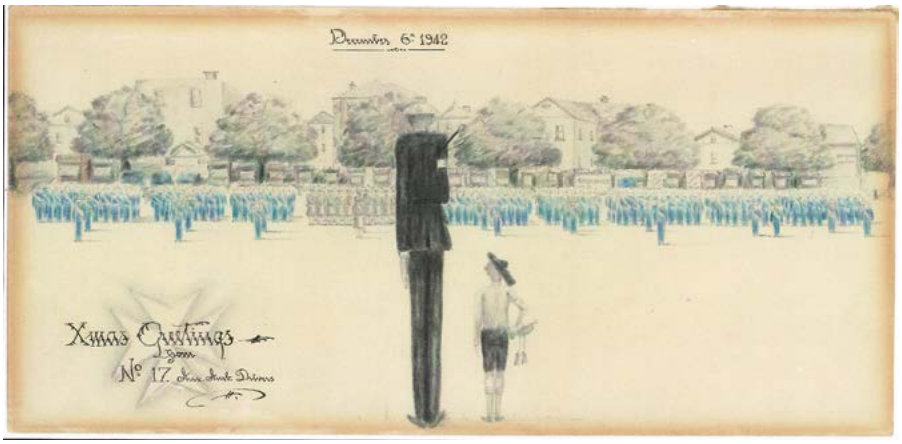
had often been conflict between the Association and Brigade in some States; and, as the Central Council had demonstrated. the Australian St John bodies were not yet ready to enter a federal structure. Rather lamely, he could only advise them to learn to work harmoniously together. achieving the national consensus on which a national Commandery must depend.

It was the outbreak of war on 3 September 1939 that finally pushed St John's Gate and Australia's St John bodies to establish the Australian Commandery which they had now been discussing continuously for over four years. At St John's Gate the drafting of a constitution for a 'Commandery for South Eastern Australia and Tasmania' based on Melbourne and including New South Wales. South Australia, Tasmania and Victoria, was completed. The Chapter General of the Order approved the draft on 17 November 1939. The final draft of the Constitution was approved and the inaugural meeting of the Commandery for Australia (excluding Western Australia) took place on 19th January 1942. Frederick Raven was the Victorian representative of St John Ambulance Brigade on the first Commandery Council.

Raven's work with Voluntary Aid Detachments was recognised by his promotion to Commander in the Order of St John in 1944.

As part of his Brigade work he supported the involvement of St John in the training and logistics of the Victorian Railways First Aid Championships.

Fred Raven leading the VAD in a march along St Kilda Road at the end of World War II, to the saluting base at Melbourne Town Hall.



A Christmas card of 1942 showing a caricature of Fred Raven with VAD Parade.

He continued as a member of St John Council and as a delegate to the Commandery and subsequently to Australian Priory after its formation in 1946. He was promoted to the grade of Knight of Grace in 1964.

He presided over the commissioning, building and official opening of the new Civil Ambulance headquarters at 64 La Trobe Street in 1957, which was officially opened by the then Premier, Sir Henry Bolte and the Chairman of the Board, Eric Ormond Baker—by this time the ambulance fleet had grown considerably larger.

Conscious of the importance of public relations, he took every opportunity to involve the Patron of the Service, Governor Sir Dallas Brooks, in the affairs of the organisation.

Frederick retired from VCAS on 31st March 1965. He was married but had no children. His retirement announcement in the Service Annual Report acknowledged his 44 years of service and wished him and his wife well in their retirement.

Frederick died only two years later, on 18th April 1967 and was cremated at Springvale. There are memorial plaques to him at Springvale and also at Ambulance Service headquarters.

Reference

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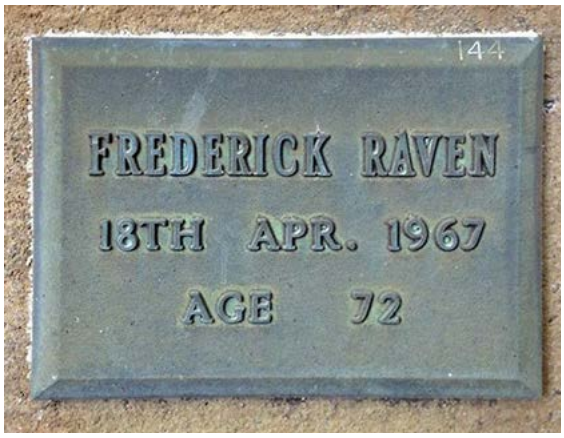


Raven (far right) with representatives at Commandery Council 1946.

St John Council for Victoria 1949. Raven stands in the back row, third from the left.

Sir Dallas is seen here inspecting a Neil Robertson stretcher as part of the emergency equipment used by the Service.

Edward Alfred Daley (1901–1985).

Vaughan Smith

It gives me great pleasure to present the biography of Edward Alfred Daley, a humble, quiet and gentle man who dedicated his life to involvement with the care of the injured in both his military and civilian life.

Edward Alfred Daley was the fourth son of Charles Portland Daley, a school teacher, writer and historian based in Bendigo.

Edward was born on 23 January 1901, the youngest of four boys. His brothers were significantly older that Edward, the youngest, Frank, being 9 years his senior and thus Edward might be thought of as being brought up as an only child. All four boys were well educated and all had successful careers.

Edward's mother, Caroline Rose Daley (nee Bromfield), was 33 when Edward was born.

Little is known of Edward's early years in the Victorian countryside but the family relocated to metropolitan Caulfield, probably as a result of a new position for Charles in the education system.

Edward attended a nearby school in his later school years (Caulfield Grammar School) and became a prefect in his final year.

He was a good student enjoying especially Physics in which he received a school prise after graduating with honours. He also enjoyed Music and playing Tennis, qualifying for the first school tennis team (a pursuit he followed for the rest of his life becoming a member of the Lawn Tennis Association of Victoria.

Edward Daley (back left) at Caufield Grammer.

Edward was a member of the Caulfield Grammar Army Cadet unit, as at that time it was then compulsory for all boys to be actively involved. It may have been that this time in the army cadets provided the impetus for Edward to join the armed forces after he had finished his medical training.

His school reports and grades indicated that Edward was an effective and industrious student.

In a letter to his Physics teacher Mr RW McCullough, who was celebrating 50 years of teaching, he states

> I have always been very grateful, realising since, all the fine basic training one received from you in Honours Physics. It is strange that so many years later, this subject in which I always maintained an interest, became so valuable in Aviation Medicine.

He also recalled fondly other staff at Caulfield Grammar including the Headmaster and Arthur Astley in later years.

Ted, as he was affectionately known, studied Medicine at the University of Melbourne graduating in1925. He continued his recreational love of tennis during his university years, playing in the university team. Edward spent his junior resident medical officer year at Warrnambool Hospital and his second year at the Austin Hospital, followed by two years in the Australian Army Medical Corps in 1926–1927 as a Captain.

At this time the only Military Medical Corps was organised by the Army and the fledgling Navy and Airforce Corps were yet to be developed.

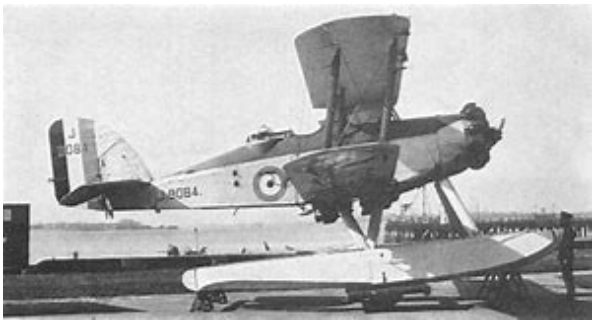
Whilst studying medicine at the University of Melbourne Ted found his life time partner, music lover and tennis supporter, Katharine Grace Wright-Smith (known affectionately as 'Grey'), whom he married at Scots Church, Melbourne on 28 July 1927. It is unfortunate that the marriage bore no children although Ted had a great relationship with his nieces and nephews.

Edward Daley was appointed to the RAAF permanent Medical Service as a Flight Lieutenant on 16 July 1928 and was the Unit Medical Officer at 1AD Laverton (1928-30) and at 1FTS Point Cook from 1930 till 1935. He was only one of three doctors in the RAAF stationed at Point Cook at that time.

The others were Flight Lieutenant W. D. Counsell and Flight Lieutenant S. C. Steele. During this time the organisation of Defence Force Medical arrangements were being restructured in response to technological developments in the Navy and Air Force and this uncertainty lasted several years.

No. 1 Aircraft Depot (No. 1 AD) was a maintenance unit of the Royal Australian Air Force (RAAF). Formed in July 1921 at RAAF Point Cook, Victoria, it relocated to the nearby RAAF Laverton in March 1926. As well as servicing aircraft and other equipment, in its early years the depot supported survey flights in Australia and the Pacific region. It was also responsible for training maintenance staff.

No. 1 Flying Training School (No. 1 FTS) was a school of the Royal Australian Air Force (RAAF). It was one of the Air Force's original units, dating back to the service's formation in 1921, when it was established at RAAF Point Cook, Victoria. By the early 1930s, the school comprised training, fighter, and seaplane components. At this time Edward Daley undertook several studies of pilots and aircrews in respect of the impact that altitude (and lack of oxygen) had on their performance in the cockpit. This became important later in the procedures he developed in vetting air crew selection.



Being very keen on flying Edward decided to train as a pilot, achieving his wings in 1930 He gained invaluable experience in what pilots actually experience and he continued to fly through to 1936 when he went on exchange to England with the RAF. Daley flew Gipsy Moths (DH60) and Wapitis and he was promoted to Squadron Leader in 1933. Daley was a progressive thinker who believed the MOs needed to experience flying, understand fatigue and talk the same language as the pilots they were looking after. He was appointed Deputy Director of Medical Services in 1935.

In 1936 Edward became the most senior permanent medical officer in the Service and he and Katherine set out to England in an exchange posting with the RAF. Whilst there Daley was able to assess the standards in use, for the selection of air crew and other categories of personnel, together with administrative procedure used to maintain ongoing medical records. This allowed the RAF and RAAF in the future to work closely together after the outbreak of WWII.

In England Daley also took 4 months study leave to gain a Diploma in Tropical Medicine (at the University of Liverpool) as he believed any future war involving Australia would almost certainly involve tropical areas. Grey and Ted really enjoyed their time in England and made many friendships there. They returned to Australia in 1938.

On returning to Australia Ted introduced the RAF methods of documentation and organisation to the Australian Airforce. This allowed the RAF and the RAAF medical teams to operate together very effectively which proved crucial after the outbreak of WWII. Upon his return Daley was appointed as Deputy Director-General of Medical Services (DDGMS) and his time in England produced much improved communication and joint organisation between the two air force medical teams.

Daley and Air Commodore Victor Hurley planned the formation of the RAAF Nursing Service based upon a similar arrangement in England (Princess Mary's RAF Nursing Service). Now a Wing Commander Daley initiated the building of 1 RAAF Hospital at Laverton in Victoria.

The armed service Medical Corps were going through significant change. One of the major developments was the decision to remove control of the medical services of the RAAF from the army and to form a separate medical service in 1940. Ted was appointed Deputy Director of this new service arrangement under Sir Victor Hurley, a Melbourne surgeon transferred from the army reserve. Later that year he was appointed as Honorary Physician to the King George VI and later to Queen Elizabeth II from 1952.

The outbreak of WWII in 1939 saw Daley serving for a short time in New Guinea as well as in the Middle East. He flew a De Havilland DH86 air ambulance from Laverton to Heliopolis (Egypt).

Ted Daley showed significant interest and expertise in the transport of casualties by air, which he first considered in early 1930. The aim was to treat casualties away from the active front and to provide expert treatment in well-established hospitals. In July 1944 he visited Normandy on D-day plus 32 to observe the methods of flying casualties straight back to Great Britain rather than setting up hospitals in France. His expertise was put into action in a range of theatres of war helping numerous casualties in both the Pacific and European conflicts.

When Victor Hurley retired in 1945, now Group Captain Daley became the Director General of Medical Services, a position which he held until his retirement with the rank of Air Vice Marshall.

Following the atomic bombing at Hiroshima in 1945 Ted Daley obtained graphic photos of the damage which he showed to a gathering of Medical Officers and specialists initiating detailed discussions on treatment of radiation burns and related illnesses. The impact of radiation in warfare was very new and procedures needed upgrading to deal with this development.

Processes were initiated and suitable equipment was developed for both personnel and aircraft. These were later tested and refined at the controlled explosions of atomic weapons at Monte Bello and in Australia at Maralinga between 1952 and 1957. Ted Instigated the wearing of protective clothing and the washing down of aircraft that had been in the blast zone of a nuclear explosion.

In 1949 Daley established the special group on aviation medicine of the British Medical Association in Australia and was its first Chairman. In March 1952 Daley was awarded a CBE (Commander of the British Empire) which, pictured here with his wife Katherine Wright-Smith, was presented at Buckingham Palace in London.

Daley was involved Internationally with Aviation Medicine and he was involved in developing links between the air forces in the UK, Canada and the United states of America. In 1955 Daley presented a paper on 'The Evolution of Aviation Medicine in Australia' in the United States of America and shortly afterwards became the Vice-President of the Aero-Medicine Association of the USA.

Edward Daley showed a great deal of interest in civilian medical services and, being an able administrator, he involved himself in Red Cross as a state and federal councillor and was vice president of the Victorian section of the Royal Flying Doctor Service.

His involvement with volunteers in Red Cross began in 1939 when he is mentioned in the Annual Report as being part of the Voluntary Aid Detachments Committee. The VAD system was originally founded in England in 1909 and emulated in Australia in 1914 with the help of both the Red Cross and the Order of St John and revolved around civilian nurses assisting in Military Hospitals, acting as orderlies. The senior-office bearers of both organisations were often involved with both and were good friends, recruiting each other for key roles. As time progressed the role of VAD volunteers increased providing an integral service for Women's support of the War effort. Daley was well involved in the Victorian and then National Committees being mentioned in the Red Cross Annual Reports throughout the 1940's together with Colonel JAH Sherwin and Mr Frederick Raven.

In addition, he had a very close association with St John Ambulance which he joined, I believe, at the end of World War II although there is no documentary evidence of this. According to St John records he was awarded a Priory Vote of Thanks in 1946 indicating involvement with St John well before this time. He progressed rapidly through the grades of the most Venerable Order of the Hospital of St John of Jerusalem: Officer (1951); Commander (1956), and Knight (1962).

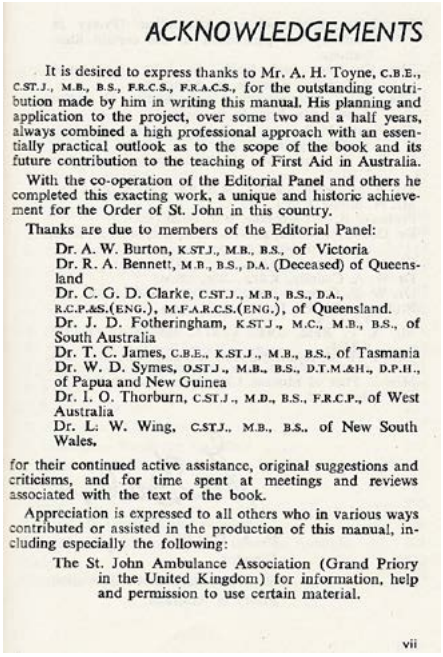
Here he is pictured in the background at a wreath laying ceremony in Canberra in 1963. This event shows a wreath being laid on the grave of Viscount Dunrossil, the former Governor General and Prior of the Order who died suddenly in December 1961. In the foreground is the Governor-General and Prior Viscount De L'isle with Daley in the background, capless.

Ted Daley showed significant interest in training volunteers and first aid and became a member of the St John Ambulance Association Committee from 1948–1967 and then again from 196–1976 (a total of 25 years). This Committee developed into the St John Council for Victoria in 1954.

Daley became a member of the St John Association Centre Committee (training) from 1954 to 1961 being the Chairman in his final two years. Following this he was appointed 'Director of Ambulance' (Chairman of Training) at Priory Headquarters in Canberra from December 1961 until 1975, just under 15 years of service.

As well as this involvement Ted Daley was Deputy Commissioner of St John Ambulance Brigade in Victoria for the triennium 1960–1963, when Douglas Donald was Commissioner.

Ted Daley instigated the *First Aid: the authorised manual of the St John Ambulance Association in Australia*, giving relevant procedures developed for Australian conditions. The first edition being published in 1969. There were at least 7 further impressions of the manual which was used widely both within and outside St John as the 'bible' of first aid.



ACKNOWLEDGEMENTS

It is desired to express thanks to Mr. A. H. Toyne, C.B.E., C.ST.J., M.B., B.S., F.R.C.S., F.R.A.C.S., for the outstanding contribution made by him in writing this manual. His planning and application to the project, over some two and a half years, always combined a high professional approach with an essentially practical outlook as to the scope of the book and its future contribution to the teaching of First Aid in Australia.

With the co-operation of the Editorial Panel and others he completed this exacting work, a unique and historic achievement for the Order of St. John in this country.

Thanks are due to members of the Editorial Panel:

Dr. A. W. Burton, K.ST.J., M.B., B.S., of Victoria
Dr. R. A. Bennett, M.B., B.S., D.A. (Deceased) of Queensland
Dr. C. G. D. Clarke, C.ST.J., M.B., B.S., D.A., R.C.P.&S.(ENG.), M.F.A.R.C.S.(ENG.), of Queensland.
Dr. J. D. Fotheringham, K.ST.J., M.C., M.B., B.S., of South Australia
Dr. T. C. James, C.B.E., K.ST.J., M.B., B.S., of Tasmania
Dr. W. D. Symes, O.ST.J., M.B., B.S., D.T.M.&H., D.P.H., of Papua and New Guinea
Dr. I. O. Thorburn, C.ST.J., M.D., B.S., F.R.C.P., of West Australia
Dr. L. W. Wing, C.ST.J., M.B., B.S., of New South Wales,

for their continued active assistance, original suggestions and criticisms, and for time spent at meetings and reviews associated with the text of the book.

Appreciation is expressed to all others who in various ways contributed or assisted in the production of this manual, including especially the following:

The St. John Ambulance Association (Grand Priory in the United Kingdom) for information, help and permission to use certain material.

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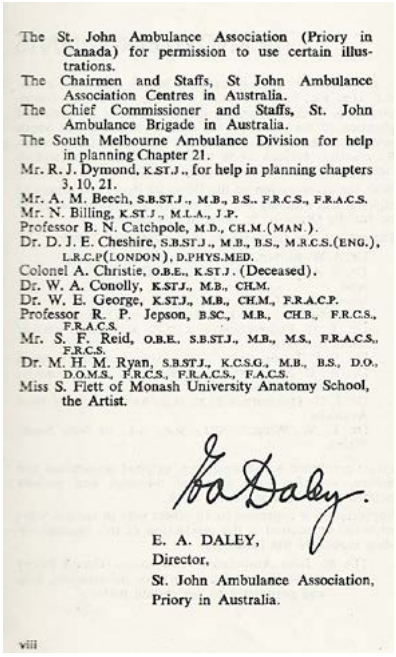

The St. John Ambulance Association (Priory in Canada) for permission to use certain illustrations.
The Chairmen and Staffs, St John Ambulance Association Centres in Australia.
The Chief Commissioner and Staffs, St. John Ambulance Brigade in Australia.
The South Melbourne Ambulance Division for help in planning Chapter 21.
Mr. R. J. Dymond, K.ST.J., for help in planning chapters 3, 10, 21.
Mr. A. M. Beech, S.B.ST.J., M.B., B.S., F.R.C.S., F.R.A.C.S.
Mr. N. Billing, K.ST.J., M.L.A., J.P.
Professor B. N. Catchpole, M.D., CH.M.(MAN.).
Dr. D. J. E. Cheshire, S.B.ST.J., M.B., B.S., M.R.C.S.(ENG.), L.R.C.P(LONDON), D.PHYS.MED.
Colonel A. Christie, O.B.E., K.ST.J. (Deceased).
Dr. W. A. Conolly, K.ST.J., M.B., CH.M.
Dr. W. E. George, K.ST.J., M.B., CH.M., F.R.A.C.P.
Professor R. P. Jepson, B.SC., M.B., CH.B., F.R.C.S., F.R.A.C.S.
Mr. S. F. Reid, O.B.E., S.B.ST.J., M.B., M.S., F.R.A.C.S., F.R.C.S.
Dr. M. H. M. Ryan, S.B.ST.J., K.C.S.G., M.B., B.S., D.O., D.O.M.S., F.R.C.S., F.R.A.C.S., F.A.C.S.
Miss S. Flett of Monash University Anatomy School, the Artist.

E. A. DALEY,
Director,
St. John Ambulance Association,
Priory in Australia.

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Edward Daley was well involved with civilian first aid services including being a life member of the Sports Medicine Association, a member of the medical Committee for the 1956 Melbourne Olympic Games and became President of the Victoria Division of the Royal Flying Doctor Service in 1965.

The March 1981 Bulletin for RFDS celebrates his 20 years of Service,

> Since Air Vice Marshal Daley joined the Council in 1961, he has made a very significant contribution to the Victorian Section's activities. He was President of the Council from 1965 to 1968 and has been a very active member of the Medical Committee. Mrs. Daley, too, has over the years been very helpful in her support of the Section.

Ted Daley was actively involved with ex-serviceman in a variety of ways supporting his colleagues. Here he is seen in an Anzac Day march in Melbourne.

Edward Alfred Daley died on 15 March 1985 and in his last act of service to Medicine the death certificate reads

> Body received at Department of Anatomy University of Melbourne on 19 March 1985 by Robert A Ramadage.

Truly a great man who 'Served Mankind'

Dr Geraldine Archer MB BS DStJ (1905–1992).
Doctor, philanthropist and a wonderful woman.

Neil Dine

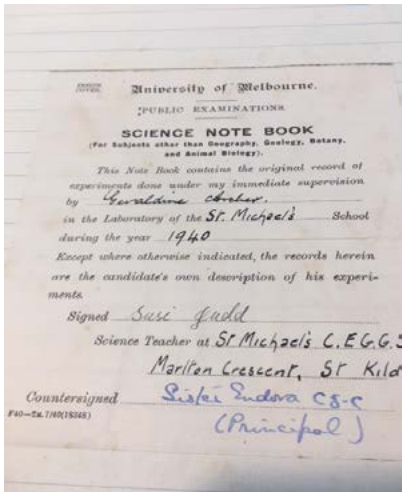
Dr Geraldine Archer was born on 27 October 1905, the only daughter of Gerald and Louise Archer (nee Phillip). I will now refer to Dr Geraldine Archer, throughout this manuscript, as 'Dr Gerry' which is the name by which she was known in Launceston for most of her professional career—a life of tireless giving.

The family

Frank Archer senior and his family purchased the farm in 1876 and when Frank Archer died in 1902, Gerald Archer (Dr Gerry's father) and his brother Hedley inherited the large family estate 'Landfall' in Northern Tasmania just outside Launceston. Hedley and Gerald set about building one of the largest merino sheep studs in Tasmania. In 1929, Hedley was killed in a horse riding accent and Gerald bought out his share in the farm.

Geraldine's mother suffered ill health for many years and died after a long illness in 1935 and Gerry, who had been nursing her mother, took over running of the house as the house keeper. A note from a reference to Dr Gerry by her niece Louise, in a book called *Effecting a Cure, Aspects of Health &Medicine in Launceston, notable Medical Personalities*, indicated that while looking after the family Gerry regularly had to take the dogs out into the paddocks to get some rabbits for meat for dinner. Her father, who was a strict Methodist, died of cancer in 1949 and her brother took over running the family farm. The Archer family still own 'Landfall' and since 1949 the family have moved into breeding Angus cattle and are now prominent breeders of these cattle in Tasmania.

Dr Gerry attended the Rocherlea Primary School and from year seven attended the Methodist Ladies College (MLC) in Elphin Road, Launceston, as a boarder. During my research in Launceston the staff at the Queen Victoria Museum and Art Gallery uncovered a reference to one of Geraldine's friends, a Muriel Osborne, who had referred to Geraldine along with their teacher riding their horses to the MLC. She finished her matriculation certificate at MLC around 1923; she later attended the St Michael's Girls' Grammar School in St Kilda, Melbourne, and in 1940 at around 35 years of age passed a University of Melbourne Science examination.



University of Melbourne.
PUBLIC EXAMINATIONS.
SCIENCE NOTE BOOK
(For Subjects other than Geography, Geology, Botany, and Animal Biology).
This Note Book contains the original record of experiments done under my immediate supervision by Geraldine Archer, in the Laboratory of the St. Michael's School during the year 1940
Except where otherwise indicated, the records herein are the candidate's own description of his experiments.
Signed Susi Judd
Science Teacher at St. Michael's C.E.G.G.S.
Marlton Crescent, St Kilda
Countersigned Sister Sudova C.S.C
(Principal)

In the 1930s after a privileged upbringing, Gerry shocked her parents by declaring that she wished to study medicine. Her father was infuriated because that was not regarded as appropriate career for a young women of her background. Her father treated her idea of becoming a doctor with derision and said that he would cut her off and leave her penniless. After nursing her mother for many years and running the family home Dr Gerry contravened her father's wishes to study medicine.

It appears that her father did allow Dr Gerry to study Science at the University of Tasmania, where she completed the first year and eventually Dr Gerry started on her long journey to study medicine.

After further upheaval in the family, Gerry packed her bags and left the house. As there was no medical school in Tasmania she moved to the University of Adelaide, where she studied Medicine. As this was during the early part of the Second World War she took a job in a munitions factory in Adelaide and saved as much as she could so she could to fund her studies. Her father relented and periodically sent her cheques to aid her studies; but according to Louise Archer she refused to cash them.

As Gerry finished her final residency year at the Royal Adelaide Hospital, her father wrote to advise her that he had stomach cancer. She contacted his doctor, a Dr Clements, who confirmed the diagnosis. She immediately resigned her position at the Royal Adelaide Hospital and missing out on an advanced surgery course, returned home to nurse her father.

Louise Archer once asked Gerry, 'Do you think that your father understood your chosen career in the end?' Gerry replied, 'I think that he knew what I had to do what I had to do.' Her ambition was to further her studies in obstetrics in the UK, but the reimbursement of her own funds that she had used taking care of her father was refused by the trustees of her father's estate.

Dr Gerry's surgery until 1992.

General practice

After her father death she took a position as a Resident Doctor at the Launceston General Hospital (LGH). She stayed there for some years and when she left LGH she took a position in Launceston in general practice. Dr Gerry was a feisty woman, her gruff exterior disguising the most compassionate, caring healer beneath. After a while Dr Gerry decided to assume a muchneeded specialist role in the provision of obstetrical and gynecological services in Launceston, working as a female doctor treating female patients. To that end, she became well known and respected throughout the community for her work in this area.

Dr Gerry had been living at Mowbray, a Launceston suburb some five kilometers from the Queen Victoria Hospital Maternity Hospital, where she was now delivering babies on a regular basis; and so in 1960 she bought a house next to the hospital. Aida Bell and her sister Bess first met Dr Gerry in 1957. Bess worked for Dr Archer for a short while on the proviso that Bess could take whatever time off that she needed to undertake her musical interests and around this time Aida Ball became Dr Gerry's housekeeper. Aida, who also had three sisters who were excellent musicians, gave a very emotional account of her life and her friendship with Dr Gerry to a morning coffee talk at the Queen Victoria Museum on the 28 October 1999. A transcript of the audio recording was prepared for me by the Friends of the Museum which gave a tremendous insight to the life of Dr Gerry.

Dr Gerry opened her own practice at 24 Brisbane Street, Launceston, which was overseen for many years by her devoted and over-worked receptionist Mrs Smith or 'Smithy' as she was known to all. No one ever seemed to know her Christian name. Dr Gerry was highly respected for her professional care. No patient was ever denied help whatever the hour. No call for treatment was ever refused no matter how inconvenient the time or day. Patients commended her for her thoroughness and care, which went beyond the professional call of duty.

On one occasion Gerry was having her annual one week's leave at Scamander and was about to have her dinner when she received a call that one of her patients was in early labour. As this patient had already lost a baby during child birth, Gerry immediately commenced the three-hour drive back to Launceston in time to deliver the baby. She then returned to Scamander after ensuring the mother and baby were well

In the 1960s the Board of the Queen Victoria Hospital ruled that uninsured patients could not have their doctor to assist with their deliveries as the hospital would be responsible for the doctors' fees, they could only have a midwife. Dr Archer challenged the board by paying for these patients as private patients. After a few months of adverse publicity the Board apparently changed their directive.

There is a classic anecdote about Dr Gerry visiting patients at all hours. In the late 1960s a young police officer who was new to Launceston soon got to know Dr Archer. Very late one evening he had stopped a battered Brown EH Holden Station Wagon that was speeding and went through a red light in York Street. When he asked the driver what she was doing going through a red light, the driver, who was Dr Gerry, wound the window down, smiled up at him and replied, 'I am a doctor going to an emergency delivery; and if young men like you kept your fly buttons done up, I would not have to go through red lights. Good night!' With that she took off and left him standing in the middle of the road. This was in the days before police officers had radios, so he noted the registration number and when he got back to the police station he explained what had happened to his sergeant and was about to write out an infringement notice or summons when the sergeant said, 'You will see more and hear more of Dr Gerry's exploits around this town. Forget the paperwork, because I will not counter sign it'.

During the early 1960s Dr Gerry was in discussion with fellow doctors at the Queen Victoria Maternity Hospital. They were deciding what to do with a baby suffering phocomelia, a condition in which the hands or feet are attached close to the trunk, the limbs being grossly underdeveloped or even absent.

A common cause is the drugs the mother has taken during pregnancy. It is commonly known as 'thalidomide syndrome' because, as medical science soon proved, the drug responsible was thalidomide, which had been administered to ease pregnant women's morning sickness. In this particular baby's case, thalidomide had certainly been responsible. The birth mother had indicated to Dr Gerry that she could not look after the baby. Dr Gerry adopted the baby, christened him David and Aida Ball, who had been a teacher before devoting much of her life to being Dr Gerry's housekeeper, became David's nanny. As a footnote, it was David who cared for Aida in her later years. As Aida once said, Dr Gerry would be very proud of David.

The local Lions club built an electric car for David to use and he was often seen racing up and down the pavement outside Dr Gerry's surgery at 24 Brisbane Street. In later years David has become a very well-known Launceston photographer.

Dr Gerry's very busy practice in Brisbane Street became the hub of many St John activities and some meetings. This was where the film projector and the 'Pulse of Life' CPR film were located. On one occasion in the early 1970s I called into her practice to pick up the projector; and as I was talking to 'Smithy' Dr Gerry came out of one of her consulting rooms and called (or shouted) down the passage way, 'Mr Dine, I want to talk to you. Go into room one!'

The Ball sisters with David Archer in his electric car. Aida is third from the left.

Wondering what I had done, I went into the consulting room while Dr Gerry went into the next door consulting room to see a patient. In her usual booming voice Gerry said to the poor lady (let's call her Mrs Brown), 'Mrs Brown, your breasts are for feeding your baby not for your husband to play with. Bakers Milk (local milk supply) is no longer any good because it's been buggerised [homoginised]. If you have a problem feeding your baby I will arrange for the District Nurse to call and help you'. 'Mrs Brown' exited the consulting room very embarrassed because she was aware that all of the patients in the waiting area would have heard Dr Gerry's loud comments.

Dr Gerry had her own house next to the Queen Victoria Maternity Hospital so that she was not far from her patients. The house now has specialist consulting rooms.

Dr Gerry then came into the room to see me and said, 'I hear that you delivered Mrs T's baby last week. She was one of my patients. Well done. Both mother and baby are well and the baby has been named Peter Neil T—. Goodbye'. The previous week I had been on duty as a volunteer ambulance officer with the Northern Districts Ambulance Service. I was rostered with another ambulance officer, Peter Fisher, when we were called to a house in the centre of Launceston where a woman, assisted by her mother was well into delivering her baby. We completed the delivery and I took the baby to the Queen Victoria Maternity Hospital in a police car while Peter Fisher waited for assistance in getting the mother down a very steep staircase.

St John Ambulance

In the 1950s Dr Gerry was asked to lecture at the local St John Ambulance first aid classes by Cecil Thors, who was also member of St John and a first aider for the Tasmanian Railways workshops. For many years Cecil and his wife Vera, who was in the Launceston Nursing Division of the St John Ambulance Brigade, coordinated these first aid courses. Dr Gerry also became the Divisional Surgeon for the Launceston Nursing Division.

Dr Gerry became very involved with St John in Launceston: she was appointed to the Tasmanian Centre Committee of the St John Ambulance Association, the Tasmanian St John Council and the St John House Committee. She was promoted through the grades of the Order of St John to the grade of Dame.

St John House, Launceston. The arrow indicates the entry to the original garage where three ambulances could be parked. It was 200 metres from Dr Gerry's home.

Rear of St John House.

Invitation to the Offical Opening of St John House in December 1959

St John House

Because the St John Sub-Centre of the St John Ambulance Association in Launceston lacked adequate premises it has been recorded that Dr Gerry donated 'Waratah House' to St John, but I have been unable to find any information to substantiate this fact. 'Waratah House' was built in 1870 for the manager of the Mount Biscoff Tin Mine located at Waratah on the West Coast of Tasmania and occupies a prominent position at the top of York Street overlooking the Tamar Valley.

St John House was purchased by St John from the Prior family for around £20,000 pounds in 1958. However, given Dr Gerry's well-known generosity, it would not surprise me that she would have been a major donor towards the purchase of St John House. The only information that I can find was that each of the Launceston Divisions contributed £1000 pounds from building funds; £8000 pounds was contributed by the State Headquarters from the Lord Mayor's Building Fund; and a Savings Bank Loan for the balance possibly as a mortgage. An additional £2000 pounds was raised for alterations and a new stairway and this is where I believe Dr Gerry made a generous donation. The building was free of debt and mortgage in March 1978.

'Waratah House' was renamed St John House and was opened on 5 December 1959. A St John House Committee was formed and Dr Archer was the first chair of the committee. In 1994 the main hall was named as the 'Geraldine Archer Hall'.

St John House became the Northern Headquarters for all St John Association and Brigade activities in Tasmania. In the early 1960s the lower part of the premises was used by St John, who took over running the Launceston and District Ambulance Service from the Launceston Fire Brigade. In January 1960 the top floor was leased to the Queen Victoria Maternity Hospital as nurses' accommodation.

When St John relinquished the operation of the Ambulance Service a few years later the lower floors were leased to the Northern Districts Ambulance Board as its Headquarters until around 1970, when the ambulance service moved into its new Headquarters in Wellington Street. Part of St John House was then sublet to a national engineering consultancy. Sadly, after some heated discussion and correspondence between State Headquarters, the St John House Committee and Local St John Divisions, St John House was sold in 1996 and is now known as 'Waratah House Bed & Breakfast Hotel'.

Launceston Archer Division

In June 1969 a number of volunteer and permanent ambulance officers were concerned about the local St John Ambulance Division. The few members that were in the Launceston Ambulance No. 1 Division were unable to cover all of their duties and their training was not that exceptional. Also the Launceston Nursing Division only had a few members. It was decided to form a new Combined Division and in recognition of Dr Gerry and her work with St John it was decided to call it the 'Launceston Archer Division'; and it still retains her name.

Dr Gerry when told of our plans was quite pleased and delighted with the name. Des Squires, a Station Officer with the Northern Districts Ambulance Board, enrolled around 15 members and he was the first Superintendent. Geoff Rundle, also a volunteer ambulance officer, was the Divisional Officer and I was nominated as a corporal. Early in 1970 Des relinquished the role of Divisional Superintendent and Geoff Rundle declined the Superintendent's position. I was appointed as Divisional Superintendent. I remained in this position until I transferred from Launceston to work in Hobart in December 1974.

Dr Archer completed nearly 50 years of voluntary service with St John and certainly made her voice heard at the Centre Committee meetings and Priory meetings where she represented Tasmania.

Dr David Lees, one of Tasmania's Leading micro-surgeons who lived in Launceston, got to know Dr Gerry through their work with the St John Ambulance Association. He also filled in some of Dr Gerry's life in the history book, *Effecting a Cure, Aspects of Health and Medicine in Launceston*.

In this book, Dr Lees relates some of the stories that Dr Gerry had told him on their travels to and from Hobart for St John meetings. After her father's death she worked at the Launceston General Hospital (LGH) as a resident. Dr Craig was the Medical Superintendent and there was an ever present problem of both positions in the hospital and on one occasion he accosted her saying, 'You have the largest pile of uncompleted case histories of anyone, Dr Archer. Will you please get rid of them'. She replied, 'Right, Dr Craig, I'll get rid of them today'. Little did he know how determined she was to obey as they stalked off in different directions, he to his duties and her to hers. Shortly after she was seen carrying a huge pile of case histories to the boiler house where she opened the furnace door and got rid of them. Dr Lees was unaware of this sequel to their conversation.

Dr David Lees, became involved with St John in the 1970s and was the State chair of the St John Ambulance Association (now called Training Branch) for many years. Together with Dr Gerry they championed the North as it was another organization that had begun in Launceston and lost its control to Hobart. David got to know Dr Gerry quite well on their journeys to Hobart and other areas for State Committee meetings. He comments on her hidden sense of humour and her bluntness when it came to disputes in meetings. Amusing stories abound regarding Dr Gerry and Dr Lees found that they had substance when she told him of these stories.

One hilarious meeting was when Dr Gerry had been loudly pushing the case for starting first aid courses for seamen, reading from her notes with her head down. Dr Lees soon realised that if she had read these notes to herself they would seem clear and unambiguous, but when read out very loud (as Dr Gerry did) the word seamen in her accent could easily be confused and was causing nervous glances around the Centre Committee table. Despite her sober phrases, the predominantly male committee could not avoid seeing their double entendres. The committee members were trying to suppress with difficulty their tell-tale grins and reddening faces. One of Dr Gerry's upward glances made her realise what was happening and characteristically she continued doggedly to state her argument until eventually she said with resignation, 'Well, it seems nobody here can keep their bloody minds off sex. You are all sex crazy, so we'd better have a vote on the matter and pass onto something else; but I am very surprised at some of you. I thought better of you!' And so once again Dr Gerry succeeded in getting her way as the Committee pretended to hang heads in shame.

At the St John Priory meeting in 1974 Dr Gerry, who was then the Chair of the Association's Tasmania Centre, and Dr John Large, Brigade Commissioner for Tasmania, were part of some robust discussion regarding the new *Home Nursing* manual. Dr Gerry and Dr Large denied that the new manual, written by Sister Honor Morris of Adelaide, was difficult to understand. Dr Gerry stated in no uncertain terms that the 'Home Nursing Manual is an excellent manual for any intelligent women'. Dr Gerry moved a five-part motion with regard to the publication of the manual. Dr Large also eloquently reminded the meeting that St John Ambulance Australia depended on the efforts of women in the organisation.

Many Priory Executive Officers were reluctant to see the Chapter meeting become an open forum for airing divisive issues. However, as a result of Dr Gerry's comments Priory passed the manual for publication; but behind the debate there was a lurking suspicion that the Association Executive would need to be continually prodded to ensure that the Priory Chapter decision was complied with. Before that occurred, there was immediate strident contention over whether or not Dr Gerry's motion was in order. In the Chair for the first time was the new Prior, Sir John Kerr, the Governor-General, and it required a ruling by Sir John that Dr Archer's motion should be allowed. After hearing the discussion and claims from either side he ruled that Dr Gerry's motion be proceeded with. Although there was further discussion on the motion at the meeting, the manual was finally published and launched in Perth in June 1976.

Dr Gerry was also active in many other causes. Louise Archer commented that she delivered hundreds of babies to unmarried mothers and she would not charge those who she knew could not afford to pay. I believe that with the Catholic Family Welfare Bureau she was instrumental in setting up the Karadi Home for unmarried mothers. It was located in a grand old house behind Dr Gerry's house and attached to the Queen Victoria Hospital. It opened in 1960 and closed around 1980.

One of Dr Gerry's main concerns was the plight of the homeless and she became involved in establishment of the Homeless Men's Society and overseeing the location of the first homeless men's shelter in Launceston. Dr Gerry continued to look after their medical needs for many years.

Dr Gerry's generosity was well known, and Louise Archer can also recall at weekends she could be found in her kitchen in the hessian garden apron, vegemite glass of sherry in hand with a flagon nearby and a 'Craven A' sitting on the end of her lip. She would cook a number of chickens that family members would deliver to families and people who were alone or not well.

In November 1979 Dr Gerry was very moved by the plight of the Kampuchean (Cambodian) people and paid for and arranged the transport of first aid materials, medical supplies and blankets to Kampuchea.

According to Aida Ball, Dr Gerry loved reading and when a book took her liking she would buy many copies and give them to her friends.

Aida Ball also said that Dr Gerry stood no nonsense from anyone and if they were to ignore or disregard her advice, her standard comment was 'I am a Doctor'. She would make or argue a point with the minimum of words; and on most occasions they would not argue back.

Gerry's brother Frank and Gerry donated land at Rocherlea near Launceston for a football ground near the family farm for use by the community; and when she discovered a few years later that the council was going to use it for other purposes; she protested and reminded the council of the donation deed of the land. The Council ignored her protests and seemed to be unaware of her determination. It was only after the intervention of Sir Reginald Wright, a family friend and prominent QC in Tasmania that the council acceded to Dr Gerry's wishes. The land is still in use for community purposes.

Visitors to the Winifred Curtis Scamander Nature Reserve.

Dr Gerry met Dr Winifred Curtis, one of Tasmania's most distinguished botanists, while studying at the University of Tasmania; and despite each having a heavy workload in their own field of endeavors they became a life-long friends. Winifred was around the same age and a kindred spirit who also endured the burden of chauvinism. With Winifred, Dr Gerry found time to enjoy the Tasmanian bush. Her love of the pristine uniqueness of the Henderson Lagoon area, on Tasmania's East Coast near Scamander, led her to buy two hectares of land and a cottage where she would spend her rare moments away from her surgery and her patients. And when she died, Dr Gerry left the property to the people of Tasmania; the Winifred Curtis reserve has since expanded and now covers 80 hectares.

Dr Gerry had an extensive library with many specialised books which she left to the Queen Victoria Museum in Launceston on the understanding that the public must have access to them to read and study

Dr Gerry was promoted through the grades of the Order of St John of Jerusalem. She was appointed Dame of Grace in 1977. She also received other honours and awards. In 1987 the Launceston City Council gave her its Australia Day Citisen of the Year award. Dr Gerry was also entered on the Tasmanian Honour Roll of Women in 2005 for her service to medicine, her service to the community and her service to the environment. She was also profiled in the 2012 St John Ambulance Australia book *Women in St John*.

In Dr Lees's commentary, 'Memories of Dr Geraldine Archer', Dr Lees says that while he was tolerated he was not sure what Dr Gerry really thought of men; but unquestionably she had a poor opinion of men as a group. Her abrupt manner may have been due to the rough treatment that she received from her father, who seems to have been unforgiving person and very Victorian in his manner towards women. Dr Lees found that Dr Gerry was a softie at heart who tried very hard indeed to keep this hidden in case someone damaged it. Her attitude was understandable because, after all, none of us wants anyone else to be aware of our vulnerabilities.

In April 1971 Dr Gerry took on the Commonwealth Pharmaceutical Benefits authority over certain drugs that she felt should be available on the PBS for women. She appears to have had some success here because some of the drugs she believed should be subsidised subsequently were, making them accessible to patients who could not otherwise afford them.

For Dr Gerry, life and work were nearly synonymous and she rarely stopped. Dr Lees commented that it was a pity that she did not retire and enjoy the books that she collected along with the beautiful antique furniture that she had in her home; but he then realised that she would not have been happy to simply wasting idly away. If she had any control over the way her life might end, she would probably have liked to go, still in harness; which in fact she did quite suddenly. She worked until the day she died. A patient who saw her on her last morning of surgery found her undimmed. Sadly she died on the 29 May 1992. She was 87 years of age.

It was my privilege to have known Dr Gerry. Looking back on her life, I am able to appreciate her efforts the more. Louise Archer commented that her life has profoundly been made more interesting, colourful and strengthened by having Dr Gerry as my Aunty and my friend. The memory of Dr Gerry will never fade for those who knew her; and through them others will continue to learn of her lifelong dedication to women's health in particular, to St John Ambulance and the Order of St John and to Tasmania. She was a great loss to the community in Tasmania. We Tasmanian 'St Johnnies' can be glad that she devoted so much of her great talent, energy and resources to the cause we all hold dear.

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Acknowledgments

Thanks to Ross Smith and staff of the Community History Department of the Queen Victoria Museum.

A potted history of the Equestrian Knights of the Holy Sepulchre of Jerusalem. Deus Lo Vult!

Frank Moloney

The history of the three Holy Orders of Christian Knights (formed as a result of the successful retaking of Jerusalem from its Muslim captors in July 1099) demands a review of perhaps the most momentous event in the history of the Church up until that age—namely the First Crusade.[1]

Constantine, Emperor of Byzantium, was converted to Catholicism in 312, and in celebration laid the foundations of a magnificent Basilica on what he believed was the site of the burial of Jesus Christ.[2] Whether he actually converted or merely adopted the labarum symbol after his vision of God is debatable.[3] The central focus of worship thereafter became the Holy Sepulchre which was believed to be the tomb of Christ after His Crucifixion and before His Resurrection. That Cathedral was commenced in 326 and dedicated in 335. Legend has it that Constantine's mother, Helena, had found the True Cross on pilgrimage to Palestine in 326.[4] Hence the Cross and the Holy Sepulchre were the centrepieces of attraction and focus of Christian pilgrims for centuries to follow. Jerusalem was finally recaptured by the Muslims in 637, with its partial destruction, including most of the Church of the Holy Sepulchre. The 'Infidels' continued their rampage across Palestine and Egypt, destroying thousands of Catholic Churches and other sacred sites throughout Palestine and neighbouring enclaves of Christianity.[5] The necessity to recover and retain Jerusalem with its Holy Sepulchre and its sacred site of Calvary was evident to all Christians and a potent stimulus for action. As John of Abbeville lamented in 1217: 'Our inheritance has turned over to strangers, our homes to aliens … seized … [and] the holy places are profaned; the holy cross is made a captive'.[6]

The First Crusade has received a wide variety of historiographic reportage, particularly in western accounts. Christopher Tyerman records: '… no aspect of Christian medieval history ... has been more subject to egregious distortion ... most of what passes in public as knowledge…is either misleading or false. The Crusades were not solely wars against Islam in Palestine ... nor were they part of some early attempt to impose western economic hegemony on the world'.[7] The esteemed Historian, Librarian and London Museum Curator of today's [Ecumenical] Most Venerable Order of the Hospital of St John of Jerusalem, the late Jonathan Riley-Smith shared a similar view.[8] The renowned Catholic apologist and Historian, GK Chesterton, would have given those two books a very positive review, as he himself was staunchly of the opinion that: ... Christianity ... is likened to] a gigantic bronze come out of the furnace of the Near East'.[9] Only Chesterton could summarise the First Crusade thus: 'It was nothing so simple as a quarrel between two men who wanted Jerusalem. It was the much deadlier quarrel between one man who wanted it and another man who could not see why it was wanted'.[10] In contrast, however, is the view of several self-proclaimed and overtly hostile non-Christian Historians, the classic example being Steven Runciman, who concluded his encyclopaedic three volumes on *The Crusades* tersely: '... The Crusades were a tragic and destructive episode ... there was so much courage and so little honour, so much devotion and so little understanding. High ideals were besmirched by cruelty and greed ... and] by a blind and narrow self-righteousness; and the Holy War itself was nothing more than a long act of intolerance in the name of God which is the sin against the Holy Ghost'.[11]

Before proceeding, an important question demands an answer: why was there a need for a Crusade in the first place? The story is familiar to students of Byzantium, namely that the eleventh-century ruler of Constantinople, Alexios I, became convinced, based on solid and bloody evidence, that his entire Byzantine Empire was under dire threat, particularly from the Seljuk Turks. In 1071 the Muslims sustained a great victory at Manzikert in Eastern Turkey, defeating the Roman Emperor Diogenes IV.[12] Sensing the growing danger to Byzantium itself, Alexios sent delegates to Pope Urban II, requesting perhaps two or three thousand of the finest and bravest Knights in Christendom to come to his aid. Alexios's legates convinced the Pope that their Emperor needed help, and help he received aplenty, but not quite the military support Alexios expected. Instead of a core of experienced Knights and their men-at-arms, he was gifted the biggest army hitherto assembled in Europe, which would march South-East for three years to his rescue. Behind this unprecedented assemblage of the World's most massive fighting contingent lurks a major question: how was it possible for the Pope to generate such incredible enthusiasm, which resulted in perhaps twenty or thirty thousand European Knights and their

vassals and support teams 'gathering to the fray'? Why would they mortgage their castles [usually to the Church] to raise the money? Why would they head off into dangerous and unknown territory, risking life and limp for a distant Monarch?

It must be appreciated that Alexios was Eastern Orthodox and not Catholic in the true sense of Catholic. The answer is that 'magic pudding' in the Pope's larder: the Plenary Indulgence. That spiritual gift from earlier Popes had proven successful in the Reconquista of Spain, hence its revival by Urban II as a stimulant to action for the arduous task that now lay to the East, its goal the Holy Land, its focus Jerusalem.[13] But that Plenary Indulgence was not any 'common or garden' variety, namely forgiveness for all sins committed up until that time, but one that gave the recipient *carte blanch* for any minor or major sin committed in the future, or at least while the warrior was officially on Crusade. Urban's spiritual gift was an *Indulgentia Plenaria Perpetua et Futura*.

Plenary Indulgence

As soon as the coin in the coffer rings, the
soul from Purgatory springs.[14]

By the time that statement was allegedly made by the German Dominican Preacher Johann Tetzel, *circa* 1517, the Plenary Indulgence had been subverted and widely abused by many a corrupt Cleric and indeed by Pope Leo X himself.[15]

The Catholic sale of indulgences shown in 'A Question to a Mint-maker, woodcut by Jörg (Jeorg/Jan) Breu the Elder of Augsburg, c. 1530. Creative Commons.[16]

The successful recruitment of that first Crusade and its slow, chaotic evolution into a vast and historically unprecedented army of Church-inspired militia, changed the entire course of Christian discourse for time immemorial. Arguably at the core of this spiritual call-to-arms was Pope Urban II's promise of a means of redemption for all *soldats de la croix* who responded to his dramatic request.[17] No verbatim account of his Claremont speech exists, but four chronicle versions written several years later are available, all of which seem generally related. Fulcher's and Robert's accounts make definite mention of Urban's promise of an indulgence, whereas Baldric's and Guibert's refer only to the honour of dying for Christ or achieving the glorious rewards of martyrdom.[18] But instead of Crusaders uniting Christendom into a solid, functional coalition, the long series of Church-sanctioned military adventures commencing in 1095 led to the dramatic splintering of, and disunity within, Christian Europe for centuries to come.

Undisputed as a seminal and highly dramatic moment in late Medieval history was that of Martin Luther's nailing his ninety-five theses to the door of Wittenberg Castle Chapel on October 31, 1517. Whether that depiction is more apocryphal than realt, is unknown, but it heralded the beginning of the Protestant Reformation.[19]

Acknowledging that the Protestant Reformation is beyond the time-scale of this paper, it will be argued that the use of the Plenary Indulgence by Urban II in 1095 was the vital catalyst responsible for changing history in numerous and unanticipated ways.

Without his speech there would be no First Crusade; without the First Crusade there would be no Equestrian Knights of the Holy Sepulchre, and no 'Johnnies', Catholic or Ecumenical, Venerable or 'Unvenerable'.[20] Indulgences were not 'invented' for the First Crusade, having been confirmed in Canon Law at the Council of Ancyra in 314, which stipulated: '... it shall be lawful for the Bishops to grant more indulgence ...'.[21] Where Crusading is concerned, indulgences were first promulgated by Pope Leo IV in his letter to the Franks in their early battles with Muslims in the Iberian Peninsula.[22] Leo's missive to his Spanish milites Dei stated categorically: '... we wish you to know that the kingdom of heaven will be given as a reward to those ... killed in this war'.[23] In 878 Pope John II wrote to his Bishops in the realm of Louis II: '... those who ... die in battle fighting ... pagans ... shall receive eternal life ... for the Lord has said ... in whatever hour a sinner shall be converted, I will remember his sins no longer ...'[24]

Peter the Hermit and Urban II preaching the First Crusade in the Square of Claremont. Francesco Hayez (1791–1882); oil on canvas, c. 1835. Creative Commons attribution: Fondazione Cariplo.[25]

Hence Urban II's promise of the Plenary Indulgence was the indisputable 'fatal attraction' for Crusading. Thus, its reintroduction in 1095 acted as a potent stimulus for Christian success in *Outremer* in general and in Jerusalem in particular. Were it not for that Papal sermon delivered outside the French City of Clermont on November 29, 1095, the First Crusades and the many to follow, might have withered as a failed Ecclesiastical seed never coming to fruition.

With the promise of perpetual annulment of time owing in God's 'purgatorial penitentiary', an unholy uprising was officially Baptised and Christened with the *nom-de-guerre* 'Holy War': a Catholic Jihad. The combatants were duly anointed and sent forth into conflict, protected not only by their physical armour, red crosses and shields but much more potently by the spiritual talisman of the non-culpability of their actions: their guarantee of an *Indulgentia Plenaria Futura et Perpetua*.[26] The fires of Purgatory, no less intense than those of Hades, could be confidently avoided, as the heroic *fratres cruciferi* passed from this earthly ephemeral life into the heavenly eternal next. But there is no purpose to a Plenary Indulgence without a Purgatory.

Virgin of Carmel saving souls in Purgatory. Circle of Diego Quispe Tito, c. 1670; oil on canvas. Creative Commons.[27]

Purgatory receives scant reference in early Church writings, waiting until the Emperor Theodosius made Christianity the official religion of his Holy Roman Empire in 381. His decree *Cuntctos populous* lead to a flood of Pagans into Roman Churches, accompanied by their sometimes-exotic polytheisms and traditional ways.[28] The need for some form of decontamination from wickedness after dying, and the consequences of dying in sin, has a biblical basis in the New Testament albeit without using the word Purgatory.[29]

The concept of an intermediate, temporal state of existence or place, between dying and Heaven, for Christians who did not leave this Earth in a state of mortal sin, was not set in stone as an infallible dogma until the Council of Florence in 1431.[30] Pius IV's *Purgatory Dogma Decree* followed in 1563, and a belief in its existence was made compulsory for all Catholics by the Council of Trent in 1564.[31] As detailed above, Urban used the dual concepts of Plenary Indulgence and Purgatory to achieve the overwhelming support of his flock for the attainment of his unambiguous goal: a Holy War against the Muslims to win back Jerusalem. As Le Goff summarised the connection so well: '… the infernal system of indulgences found powerful support in the idea of Purgatory'.[32]

The Protestant Reformation

Luther's publication dealt a lethal blow to his relationship with the didactic religion he had avowed to serve as Augustinian Monk and Theologian, leading rapidly to the first of many major reforming sixteenth-century schisms to follow. He was soon excommunicated, his actions generating a permanent and irreversible rift between German and Roman Catholicism.

In voluminous outpourings Luther expanded on his original dissertation, detailing his abject dissatisfaction with the debasement of Plenary Indulgences, all around him sold as commercial goods in the marketplace, rather than bestowed as invaluable, hard-earned blessings on devoted and penitential suppliants. How prescient then were the words of Martin Luther: '…the storms and winds without do never move the Earth, it is only vapours within that causeth earthquake'?[34] His writings might have resulted in only a mild tempest were it not for the fact that the rising toxic vapours of Papal and priestly corruption

had set the scene for the spiritual earthquakes of sixteenth-century Protestant Reformation, soon to shake apart the universality of the Catholic Church.

Up until Martin Luther, the most significant upheaval in Christendom had been the East-West Schism or the Great Schism, which represented a complete division in Eucharistic relationships between the See of Rome (Roman Catholicism) and the Sees of Constantinople, Alexandria, Antioch, and Jerusalem (Eastern Orthodoxy). Multiple heresy movements followed but space precludes their discussion here. Thus followed the long sixteenth-century of Church reform, witnessing the appearance of the Anabaptists in 1525, the Church of England in 1534, Calvinism in 1541, Presbyterianism in 1560, the Dutch Reformed Church in 1571, and Congregationalism in 1592. Multiple challenges to the universality of Catholicism were well underway when 1600 gave birth to even more egregious '-isms'.[35] Urban had set up the canvas for Luther to complete the picture.

Martin Luther hammers his 95 theses to the door. Ferdinand Pauwels, 1872, oil on canvas. Creative Commons.[33]

The First Crusade

Following Pope Urban famous speech on November 27, 1095, and after many other similar sermons throughout France, European Knights began preparations to depart. It took many months to plan for such an arduous trip. Urban's speech was in November 1095 but the armies do not set off until August 1096, a full ten months later. Not all Crusaders were so tardy: Peter the Hermit gathered together a few thousand peasants, a few dozen Priests, a few unattached Knights, and sundry camp-followers and marched off within weeks. Unfortunately, they made several side-trips North for some preliminary murder and mayhem, perpetrating pogroms against German Jews to raise funds and obtain provisions.[36] Peter is famous for one of the most important archaeological finds of history, namely the Holy Lance. When it appeared that he and his followers were about to be annihilated by the Muslim Army laying siege to Antioch, Peter entered a crypt in the Church of St Peter, guided by a vision from St Andrew, and found the holy lance which punctured the side of Jesus on the Cross.[37] The authenticity of that relic remains open to historical conjecture.

A manuscript illumination created 1321–1324 depicting Peter the Hermit leading eastward, a contingent of the first wave of the First Crusade (the so called Peoples' Crusade) in 1096. From the Egerton Manuscript, folio 45 verson, France. Creative Commons.[38]

Godfrey of Bouillon, the Duke of Lower Lorraine, led the Northernmost Army and eventually established the Order of the Holy Sepulchre. Hebrew Chroniclers, however, were not so happy with Godfrey, one praying: 'May his bones be ground to dust!', his derision relating to how much wealth the Duke had extracted by force from the Jews of Cologne and from Mainz on his passage Eastward, a sum estimated at around ten thousand ounces of silver.[39] Eventually the four separate First Crusader armies coalesced before the final drive to Jerusalem. The siege of Jerusalem ended in a remarkable victory for the Crusaders, the Chronicles documenting extraordinary bravery on the part of Godfrey who was perhaps the first to enter the City from the rampart of his siege engine in 1099, the victory assured by July 15.[40]

Following the capture of the Jerusalem, Godfrey was made the first monarch, adopting the title of Protector of the Holy Sepulchre but he refused the title of King and a King's Crown as he asserted that Christ was his King and the Crown of Thorns was Christ's Crown.[41] He gathered around him a group of Knights and entrusted them with protecting the Holy Sepulchre in Jerusalem. A very brief timeline of events from then to now follows.

In 1113 Pope Paschal II (Urban II's successor) officially recognised the existence of the Order of the Knights of the Holy Sepulchre of Jerusalem (KHS) and accepted its purpose.[42] In 1122 Pope Callistus II issued a Bull declaring the Order as a lay religious community with the specific responsibility of guarding the Basilica of the Holy Sepulchre. After the defeat of the Christian armies at the Horns of

Hattin in 1187, the Knights fled to the city of Acre, and in 1244 were given command of the fortress of St. John where they remained until Acre fell in 1291, and the Latin Kingdom came to an end in a bloody massacre of sixty-thousand Christians.[43] In 1330 Pope John XXIII passed the custodianship of the Holy Sepulchre to the Franciscans, followed by Pope Innocent VIII's suppression of the Order in 1489, merging it with the Order of the Knights of the Hospital of St. John of Jerusalem, the original 'Johnnies', until Alexander VI [a Borgia and Innocent's successor] restored its independent status, decreeing that the senior post of Grand Master was to be filled by himself and his successors—mostly his children! He was a Borgia after all, and one of the most infamous and debauched Popes in the history of the Vatican. The Bishop of Strasburg recorded in his diary the event now celebrated as the 'Banquet of Chestnuts':

> One day in 1501, the Borgia Pope arranged a banquet in the Vatican with fifty honest prostitutes—who danced after dinner—at first in their garments, then naked—the candelabra with the burning candles was placed on the floor, and chestnuts were strewn around, which the naked courtesans picked up—creeping on hands and knees—while the Pope, and his sister Lucretia looked on.[44]

Leo X in 1516 and Clement VII in 1527 issued regulations outlining who might be dubbed a Knight and what attributes were essential to be worthy of the honour, recorded specifically in 1553 as the right to legitimise bastards, change a suppliant's baptismal name, to use Church goods for personal use, to be exempt from taxation, to cut down bodies hanging on the gallows and arrange for them a Christian burial, to wear brocaded silk garments otherwise reserved for Knights of the Realm and Doctors of Medicine and to enter a Church on horseback.[45] The title 'Equestrian' is now historical and horses are unwelcome as church attendees. A strict code of Chivalry, however, remains extant.[46] The Latin Patriarchate of Jerusalem was restored in 1847 by Pope Pius IX, who named the Latin Patriarch Superior of the Order and Grand Prior, the Pope reserving himself the role of Grand Master.[47] Women were admitted as Dames by Leo XIII, the KHS being the first such Catholic Order to do so, the Queensland Lieutenancy currently overseen by Dr Monica Thomson, with Dr Paul Bartley the vice-Governor for Asia and the Pacific regions.

The Order petitioned Pope Pius XI to remove its description as a military organisation, replacing 'military' with 'equestrian', thus arriving at the present title of The Equestrian Order of the Holy Sepulchre of Jerusalem.[48] There then followed a protracted series of administration and hierarchal changes. 1930 witnessed a dispute between the KHS and the Order of the Hospitallers of St. John of Jerusalem, leading to a temporary hiatus in activities, until Pius XII undertook a complete restructuring of the KHS, establishing its official headquarters in Rome [now] at the Domenico Della Rovere Palace.[49] Membership is reserved solely for practicing Catholics. Our current Grand Master is Cardinal Edwin O'Brien who representing the sitting Pope.

Regalia and Insignia are regulated as a white robe emblazoned with the Jerusalem Cross, that red emblem chosen by Godfrey de Bouillon himself. Interpretations of the Jerusalem Cross vary but it is generally agreed that the Cross represents the five wounds of Christ on the Cross at Calvary, the red the precious blood of Christ, shed for our salvation, but serving as a reminder that each Knight, if required, must not shirk from shedding his or her own blood in defence of the Faith.

Regalia and the Cross of Jerusalem

The Knights of the Holy Sepulchre in modern times, supports a wide variety of multidenominational schools in the Holy Land including Bethlehem University, all institutions catering to a majority of Muslim students, with reputations of high scholastic achievement level and uncompromising discipline. Currently the Knights sponsor over twenty-thousand students in forty-one schools and thirty-four kindergartens, directed by the Latin Patriarch, and all supported by the fundraising of the Order to the amount of some €14–16 million each year.[51]

The Knights of the Holy Sepulchre wear a uniform of a cape of white wool with the Jerusalem Cross in red on the left breast with a black beret adorned with the Jerusalem Cross and insignia of rank. *National Catholic Register*, 2017.[50]

This writer's wish is that the Knights of the Holy Sepulchre might one day emulate its confreres in the Venerable Order of the Knights of the Hospital of St John of Jerusalem and establish its own History Society with its annual meetings, its exemplary speakers on a wide variety of subjects. Such scholastic enterprise does glory to the 'Johnnies' and serves as a catalyst for continuing and valuable historical research, not merely into the history of Chivalric Orders but of the extraordinary benefits to society in general, derived from the worldwide reach of the St John's Ambulance Brigade and its cohorts.

fratris nostri milites bibemus!

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The fall of Acre, 1291. The end of the Crusades and of the Latin principalities of the eastern Mediterranean.

Bruce Caslake

Why was Acre so important to the Crusaders?

My paper 'The Battle of the Horns of Hattin' (*St John History*, Volume 17) examined the battle at Hattin, and how it was the turning point of the Crusades in the favour of the Muslims.

To recap: by mid-September 1187, Saladin had taken Acre, Nablus, Jaffa, Toron, Sidon, Beirut, and Ascalon. Tyre was saved by the fortuitous arrival of Conrad of Montferrat, resulting in Saladin's assault being repulsed with heavy losses. Jerusalem was defended by Queen Sibylla, the patriarch Heraclius and Balian of Ibelin, who subsequently negotiated its surrender to Saladin on 2 October 1187. The news of this huge defeat soon reached Pope Urban III which, it is said, caused him to die of shock. This news also triggered the 3rd Crusade. Three kings from England, King Henry II and after his death, King Richard I (Richard the Lion Heart), King Phillip II of France, and Holy Roman Emperor, Frederick I of Germany, answered the call of the Cross from Pope Gregory VIII.

We now move on to the rest of the Crusades, where the strategic port of Acre plays an important role.

The 3rd Crusade (1188–1192)

King Henry's preparations for the Crusade started early in 1188, but when he died on the 6 July, King Richard took over and decided that his army would be transported by sea to the Holy Land instead of overland as in the past. Almost a year later, King Richard joins King Philip in Sicily for the winter before heading to Cyprus. Emperor Frederick of Germany did not make it to the Crusades, drowning in the river Goksu in Turkey on 10 June 1190. His death resulted in the collapse of the German campaign for the Cross, although a small force that made it to Acre joined the other Crusaders.

The Third Crusade, and the seige of Acre. http://crusades.boisestate.edu/pics/Crusades%20Manuscripts/crusad28.jpg

King Richard arrived in Acre on the 8 June 1191 to find the city was held by Saracens forces. Another Saracen force headed by Saladin held the surrounding land with King Phillip's army and the local Franks headed by King Guy of Jerusalem, caught between the two. In a very short time King Richard's forces tipped the balance of power and defeated the Saracen forces in the city and scattered Saladin's army on the outside. He then took up residence in the Hospitallers' fortress to plan for his next move to recapture Jerusalem.

About three months later (because of treachery and distrust within the Crusader forces), King Phillip and his army left for Tyre and the returned home to France leaving King Richard to continue the fight for the Holy Land.

A further three months later, King Richard left Acre, heading along the coast towards Jaffa and then onto Jerusalem. On the way at Arsuf on 7 September 1191 the Hospitallers, being the rear guard, got sick of Saladin's badgering army and so finally retaliate, and lead an attack. King Richard saw what was taking place and sent the whole army to assist the Hospitallers. Saladin's army was caught off-guard. A great victory was won by the Crusaders, and Saladin's army was defeated, but Richards's forces were now reduced. When he finally reached Jerusalem Richard realised that he could win the battle to capture the city but Richard does not have the numbers to hold it. He thus negotiated a truce with Saladin allowing unhindered access to Jerusalem for Christian pilgrims. On 9 October 1192,King Richard the Lion Heart sails for home, ending the Third Crusade.

The 4th Crusade (1202–1204)

The 4th Crusade was the most unusual Crusade, as in its outset it had good intentions—regaining of the holy city of Jerusalem. But, due to financial and political pressures of the time, it turned into a religious war between the two main branches of Christianity: the Catholic West against the Orthodox East, and the ransacking of Constantinople. The expedition was called by Pope Innocent III.

The Fourth Crusade and the conquest of Constantinople in 1204. David Aubert (1449–79), 5th century miniature. http://gallica.bnf.fr/ark:/12148/btv1b550069168/f460.image

The Crusader forces were made up from troops from France and Italy. The agreement required a full year of preparation by the Venetians to build numerous ships and train the sailors who would man them. This curtailed the city's commercial activities. The Crusading army was expected to consist of 4500 knights (as well as 4500 horses), 9000 squires and 20,000 foot-soldiers. When the Crusaders were finally ready to depart, the number of troops were much fewer than expected. The price of transport had already been agreed on, yet the Crusaders could not afford to pay this. So what was to be done? The Venetians were big on commercial activities and had curtailed a lot of their business to accommodate the Crusaders, so the Crusaders were asked to attack and retake a nearby port of Zara in recompense of the moneys owed. When this was done it still did not cover the amount owed by the Crusaders.

The leader of the Crusaders, Boniface of Montferrat, met with the recently-ousted ruler of the Byzantine Empire, Alexios IV. He offered to: pay the entire debt owed to the Venetians, give 200,000 silver marks to the Crusaders, 10,000 Byzantine professional troops for the Crusade, the maintenance of 500 knights in the Holy Land, the service of the Byzantine navy to transport the Crusader army to Egypt, and the placement of the Eastern Orthodox Church under the authority of the Pope—if they would sail to Byzantium and topple the reigning emperor Alexios III Angelos, brother of Isaac II.

The stage was now set for Christian to fight Christian. It took two sieges, the first from 23 June to 18 July 1202; the second from 9 to 13 April 1203, setting off one of the biggest fires in European history and destroying nearly one quarter of the Byzantium city. From what I understand from my research, none of the military orders were involved until the remnants of the Crusade finally reached Acre around the second half of 1203. There they took part in a number of raids with the Hospitallers, but nothing noteworthy. A truce was in place and without large numbers to follow through, the truce could not be broken. Thus the 4th Crusade ended. The only thing it accomplished was to widen the rift between the two Christian factions.

The Fifth Crusade and the capture of Damietta. Cornelis Claesz van Wieringen, oil on canvas, c. 1625. http://www.franshalsmuseum.nl/nl/collectie/zoeken-de-collectie/de-verovering-van-damiate-590/

The Fifth Crusade (1217–1221)

This Crusade had the same intent as the previous Crusades, to retake Jerusalem and cleanse the Holy Land of Muslims. To accomplish this, the starting point would be in Egypt, with the aim to conquer the powerful Ayyubid state first. The Crusader forces would come mainly from Hungary and Germany under the leadership of King Andrew II of Hungary, organised by Pope Innocent III and his successor Pope Honorius III.

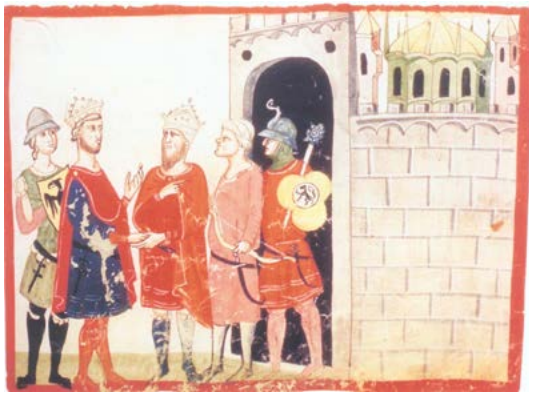
The Crusading force from Europe arrived in Acre in October 1217 to join the local forces and the Military Orders. In July 1218 the Crusaders began their siege of Damietta near the mouth of the Nile River. The outside of the city was taken on 25 August. The rest of Damietta wasn't taken until November. The local Sultan tried to negotiate peace with the Crusaders—he offered to trade Damietta for Jerusalem. This was not accepted by part of the Crusader leadership and caused great division amongst them ,with some returning home to Europe.

The next step was Cairo and this proved to be disastrous. The river Nile flooded ahead of them, stopping the Crusader advance. A dry canal that they had previously crossed, flooded, thus blocking the Crusader army's retreat. With supplies dwindling, a forced retreat began, culminating in a night time attack by the local Sultan which resulted in a great number of Crusader losses and eventually in their surrender. Thus ended the 5th Crusade and again nothing was really accomplished due to division amongst the Crusaders.

The fall of Acre, 1291.

The Sixth Crusade (1228–1229)

This Crusade involved very little actual fighting. The diplomatic manoeuvring of the Holy Roman Emperor, Frederick II, proved that fighting was not the only way to gain access to the Holy Land. Frederick's power was starting to outshine that of the Pope. An epidemic forced Frederick to return to Italy at the time of the fifth Crusade. When Pope Gregory IX came to power, he took this opportunity to excommunicate Frederick for breaking his Crusader vow.



Frederick II, Holy Roman Emperor (left) meets al-Kamil Muhammad al-Malik (right). Giovanni Villani, Chronica, 14. Jahrhundert, Biblioteca Apostolica Vaticana, Rom Cod. Chigi L VIII 296, fol. 75r. https://commons.wikimedia.org/wiki/File:Friedrich_II._mit_Sultan_al-Kamil.jpg

Frederick II arrives in Acre in September 1228 via Cyprus, but being excommunicated made it difficult for him to gain local support, thus reducing his army's numbers. He had full support from the Teutonic Knights, but the Knights Hospitaller and Knights Templar would not support him unless his name was removed from official orders. So with low military numbers and no support from the Pope, Frederick's only option was deception and negation.

Frederick hoped that a token show of force, a threatening march down the coast from Acre would be enough to convince the Sultan of Egypt to honour a proposed agreement that had been negotiated some years earlier during the fifth Crusade. Due to other political matters on the Muslim side this worked and a 10-year truce was called to cede Jerusalem to the Franks, along with a narrow corridor to the coast, thus ending the 6th Crusade.(In further research I found evidence that some said that this Crusade was a win without honour, as very little human sacrifice in lives was made.)

The Seventh Crusade (1248–1254)

The Seventh Crusade was a Crusade led by King Louis IX of France.

Louis IX on a ship departing for the Seventh Crusade. Guillaume de Saint-Pathus, Vie et miracles de Saint Louis. http://www.usu.edu/markdamen/1320Hist&Civ/chapters/15CRUSAD.htm

Again it would end in disaster. The thought was to take Egypt but, as with the fifth Crusade, the Nile River flooded cutting off the Crusader army and stranding them for several months. They then sent part of their army to take Cairo and it was defeated. The rest of the Crusader army was attacked near Mansourah. Instead of surrendering, a stand was made. However, the Muslims cut off all supplies and in a short time sickness and pestilence took hold. King Louis became ill and was taken prisoner. He was cured by the Muslims and ransomed for 800,000 bezants. Once the ransom was paid he returned to Acre. He organised the rebuilding of other Crusader cities. In 1254 Louis' money ran out, and his presence was needed in France where his mother and regent, Blanche of Castile, had recently died. Before leaving he established a standing French garrison at Acre. So ended the 7th Crusade.

This is also around the time when the Mongols and Mamluks came into play. The Mongols had been expanding their empire and were now encroaching on Muslim territory. They seemed more interested going east rather than west and also seemed to have a soft spot for the Christians. Now a third party is interested in the Holy Land.

The Mamluks were a race of slaves brought up in the Muslim faith and turned into soldiers. Over time they started to gain leadership roles in the military, and became major players in Muslim society. This is the group of Muslims that will eventually oust the Crusaders.

In between the 7th and 8th Crusade the exhausted settlements in the Outremer (French: 'beyond-the-sea', a common term in Europe for the Crusader states in the Middle East) were systematically overrun by the methodical campaigns of Baibars. By 1265, Galilee had been raided and the Cathedral of Nazareth destroyed; Caesarea and Arsuf captured, and Haifa temporarily held.

The death of Louis IX at the Battle of Tunis, during the Eight Crusade. Jean Fouquet, Grandes Chroniques de France, c. 1455–1465. http://expositions.bnf.fr/fouquet/enimages/chroniques/images/f029.jpg

The Eighth Crusade (1270)

Again the 8th Crusade was led by Louis IX of France. Bridges had been mended and a full papal consent was forthcoming. However, the interest in the Crusades in the Holy Land was waning—only France, Spain and Sicily were interested in sending troops, still with papal backing financially and with contingents from other parts of France and Spain. Louis' initial plan was to descend on the coast of Outremer by way of Cyprus. However, a new plan was developed in 1269, wherein the fleet would first descend on Tunis. The thought was that Tunis was a major supplier of goods to Egypt and to take Tunis and stop this supply, might in some way persuade the Mamluks to surrender Jerusalem.

The Crusaders landed on the Tunisian coast on 18 July and built a fortified camp on the ruins of Carthage, and awaited the arrival of the Sicilian contingent under Charles of Anjou. The North African summer bred pestilence, and an epidemic of dysentery swept through the Crusading ranks. King Louis contracted dysentery and died. This ended the 8th Crusade, before it had even reached the Holy Land, very short and again with no real positive outcome.

Prince Edward of England (later King Edward I) arrived with an English fleet the day before the Crusaders left Tunis. The English returned to Sicily with the rest of the Crusaders with the combined fleet badly damaged in a storm off Trapani. At the end of April 1271, the English continued to Acre to carry on the Ninth Crusade.

The return of the Crusader. Karl Lessing, oil on canvas, 1835. https://commons.wikimedia.org/wiki/File:Last_Crusader.jpg

The Ninth Crusade (1271–1272)

On 9 May 1271, Edward finally arrived at Acre. He brought a small but not insignificant contingent of approxiately 1000 men, including 225 knights. Edward, with the help of the military orders and local troops, started a fight-back campaign to some success, but unfortunately the Mamluks forces were too great. Edward sent word to the Mongols for help but, again, unfortunately they are attacked and defeated in Syria which ends the Franco-Mongol alliance.

Edward realised that to create a force capable of retaking Jerusalem it would be necessary to end the internal unrest within the Christian state, and so he mediated between Hugh and his unenthusiastic knights from the Ibelin family of Cyprus. In parallel to the mediation, Prince Edward and King Hugh began negotiating a truce with Sultan Baibars—a 10-year-10-month-and-10-day agreement was reached in May 1272, at Caesarea. Edward soon left the Holy Land for England to tend to matters at home thus ending the 9th and last Crusade.

The final battle for Acre (4 April–18 May 1291)

The trigger

A group of Italian Crusaders had a disagreement with a group of Muslim traders sometime in the early summer of 1290. It got out of hand and many of the traders were slaughtered despite the efforts of the military orders to protect them. Word was sent to the Sultan Qalawum in Cairo. Qalawum demanded that the leaders of the riot be handed over for trial. All in Acre agreed that it was the traders that started the riot and would not hand the Italian Crusaders over. So, Qalawum had his excuse to break the truce of the 9th Crusade, and final scene is set. Qalawum sends word to all the Mamluks and Muslim throughout the Holy land to prepare for war, to assemble their armies and head to Acre for the final battle.

The fall of Acre, 1291.

The build-up

The spy network throughout the Holy Land for the Franks went into overdrive, and warned them of the build-up of Muslim forces. The Franks put the word out that Acre was to be attacked in the near future. Very little response came from the West. The Military Monastic Orders did receive reinforcements, as well as reinforcements from Henry II of Cyprus. In the end the Crusader would be largely outnumbered. The Muslim armies started to arrive outside the walls of Acre on 6 April 1291. For about a week no fighting occurred while the Muslims prepared setting up their weapons of war.

The Siege of Acre. Dominique Papety, *c.* 1840. https://commons.wikimedia.org/wiki/File:SiegeOfAcre1291.jpg

The Battle

When it began the Mamluks pushed forward barricades and wicker screens until they reached the fosse before the outer wall. Rapid-fire siege engines were brought up. The besiegers began mining and bombarding the walls. Acre's gates remained open, but heavily defended. Attacks were made by the Franks by land and sea but to no avail, as the walls started to fall due to the mining.

All could see that the end was near and so the Crusaders started to evacuate to Cyprus. By the night of 18 May, Acre was in Mamluk hands, except for the seaside Templar fortress at the western tip of city. The fortress held out for ten more days. The Crusaders fought valiantly but with the overwhelming numbers of the Mamluks, the outcome was never in doubt.

The Templars lost their Grand Master—unlike in the recent TV program, 'Knightfall', which right from the first episode was full of inaccuracies (but why spoil a good story with the truth?). The Knights Hospitaller fared a little better. At least their Grand Master survived with only a handful of knights who escaped to Cyprus. Here ended the Christian battle for the Holy Land in the Outremer, but the fight would continue against Islam.

So, to answer the question posed at the start of this essay: 'Why was Acre so important to the Crusaders?'

Geographically Acre was almost right in the coastal centre of the Crusader states. It had a large well-protected harbour, and as the city was on a peninsula it was easy to build the wall that protected the city. With these facts in mind, all the Military Monastic Orders as well as various European countries (such as France, Italy, England and Germany) built fortified headquarters in various parts of the city. This was truly a cosmopolitan city and the gateway to the Crusader states. When Jerusalem fell it was natural that Acre would become the capital of the Outremer.

The Knights of St John were heavily involved in the day-to-day running and protection of the Crusader states throughout all of the Crusades. They were highly regarded by all, even the Muslims. This was not only because of their fighting capability but first and foremost, their respect and compassion for their fellow man. If the Crusaders had a look back at what mistakes were made during the Crusades and had taken note (e.g., stop the infighting and not attack Egypt via the Nile), the outcome of the Crusades might have been very different. A lot can be said for the saying 'United we stand, divided we fall'!

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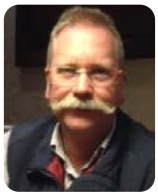
Author biographies

The following profiles are given in alphabetical order of the individuals' surnames rather than in the sequence in which the presenters appeared on the program.



Mr Bruce Caslake OStJ lives in Portland, Victoria, where he works as an electrician in the engineering maintenance team of Portland District Health, the agency which runs the local hospital. He came into St John via Malvern Hawthorn adult division in 1976; and then after a break he joined his local adult St John Event Health Services division. He is best known to St Johnnies beyond Victoria for being the instigator and co-organiser (with his friend Tony Oxford) of TWO wonderfully successful St John Ambulance Australia Overseas History Tours, in 2014 and 2017. He is a member of the Historical Society's Executive, his portfolio title being `Tours Adviser'.

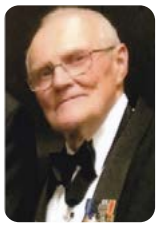
Mr Neil Dine JP CStJ has had a lifelong involvement with St John and Tasmanian Ambulance activities. He joined the Farningham Division of St John Ambulance in the UK in 1964, and early in 1967 he and his wife Carol immigrated to Australia. He was a volunteer Tasmanian Ambulance Officer in Launceston and Hobart from 1967 to 1977. He rejoined St John in June 1969 as a founding member of the Launceston Archer Division and has held many positions within St John Ambulance in two States. These have included: Founding member of the Launceston Archer Division; Divisional Superintendent, Launceston Archer Division 1970–1974; State Officer Tasmania; State Superintendent, Tasmania; State Officer, Victoria; Deputy Commissioner, Victoria; Director of Training, Victoria; Member St John Council, Tasmania; Member St John Council, Victoria; Chair of the Victorian Branch of the St John Historical Society. Neil has had a lifetime involvement in occupational health and safety in Tasmania, Victoria and globally and was recognised as the American Society of Safety Engineers International Safety Professional of the Year in 2013. When he retired he was the Director, Corporate Occupational Health, Safety and Security for the CSL Group of companies. He is currently a member and the chair of the St John Ambulance Historical Society of Victoria

Dr David Fahey CStJ is a specialist anaesthetist who works at Royal North Shore Hospital in Sydney and as a clinical lecturer in anaesthetics at the University of Sydney. He is also the State Medical Officer for St John in NSW. David joined St John in 1983 as a 13-year-old Cadet in Goulburn Division, and during his 34 years of membership he has held Divisional, Regional and State positions in both NSW and Queensland. David moved to Queensland in 1999 to study medicine, and then undertake postgraduate specialist training in anaesthesia. In 2009 he spent six months working with the CareFlight rescue helicopter in Brisbane, and acquired an additional qualification in aeromedical retrieval. David is also the Historical Society's President.

Dr Brian Fotheringham AM KStJ is the founder and foundation President of the Historical Society. He is also the founder of the Society's State branch in South Australia, which preceded the national society by two years. Previously he was the 14th St John Ambulance Commissioner in South Australia and then served a record period of 13 years as the eighth Priory Librarian. He joined St John 58 years ago as a `Probationary Surgeon' within the South Australian St John Ambulance organisation. His late father, Dr Jim Fotheringham MC, was also a St John Commissioner in South Australia. In his professional life, Dr Fotheringham Jnr spent most of career as a senior medical administrator at the Adelaide Children's Hospital (which became the Women's and Children's Hospital). He is a regular contributor of papers to this seminar.

Dr Matthew Glozier FRHistS FSAScot is a professional practising historian who specialises in early modern European history. He has both MPhil and PhD degrees in History, and is a Fellow of the Royal Historical Society and the Society of Antiquaries of Scotland. He has a long list of published books and journal articles. He is the Historian of the Sydney Grammar School, where he is also a member of staff. Previously he researched and lectured in History at four different universities. He became interested in St John Ambulance when he discovered that many prominent SGS 'Old Boys' were St John Ambulance pioneers. Apart from SGS, Matthew's special historical interests are the history of the Huguenots (French Protestants), Scottish military history and the history of Scottish settlement in Australia. He is the Chairman of the NSW St John History Group and the Official Historian and Hon. Archivist for St John Ambulance NSW. He is currently completing the official NSW St John Ambulance 130th anniversary history, which will be released in 2020.

Mr Paul Gwilliam MA FRGS FCollT EsqStJ is Chair of the St. John Historical Society, London, having been previously been Vice Chair to the Society and served as a Member of Council for the last seven years. Born in Wales he grew up in the mining valleys of the south. His family has been associated with The Order of St John in Wales for three generations. He is an Esquire to the Prior of England and the Islands, and is a Companion of the Order of Malta. He obtained his first St John First Aid Certificate in order to pursue his interest in Mountain Leadership. A retired headteacher, he has written extensively on geography in the primary phase of education in the UK. He has written several article for the *Newsletter of the St John Historical Society*, London. Most recent publications related to the history of The Order include a short history of the formation of the Priory for Wales from 1877 to 1920 on the occasion of the Centenary of the Priory for Wales, and a paper in the Occasional Paper series of the Historical Society on The Contribution of The Order of St. John to the formation of Ambulance Trains in the early period of WW1 from August 1914 to May 1915. Mr Gwilliam is honouring our Historical Society by taking the trouble to travel 12,000 miles (19,200 kms) to attend our annual gathering. We express to him our gratitude for that; and we welcome him as the head of our sister Historical Society in England.



Dr Ian Howie-Willis OAM, KStJ, FRHistS is a professional historian. He joined St John 38 years ago, recruited to produce the centenary history, *A Century for Australia: St John Ambulance in Australia 1883–1983*. Since then he has produced six other St John histories either alone or with co-authors. He was Priory Librarian 2003–12 and the foundation secretary of this Historical Society. He has edited the Society's quarterly newsletter, *Pro Utilitate*, since its inception in 2001. He is also the Historical Adviser to the Office of the Priory. With John Pearn and Matthew Glozier he has produced four editions of the on-line international journal of history of the Order, *One St John*. Away from St John, he specialises in military-medical history. His last book was *An Unending War: The Australian Army's struggle against malaria, 1885–2015* (1916). The book he currently has in press, *VD: The Australian Army's experience of sexually transmitted diseases*, is due for release in the period May–June 2020. He is also a lay preacher in his local Uniting Church in Canberra, where he has lived for the past 44 years.

Ms Gabrielle Lhuede MStJ is the National Publications Manager with St John Ambulance Australia, based at the Australian Office in Deakin, ACT. She took on the role from her predecessor, Shirley Dyson, almost ten years ago. Her main role is to maintain the technical and scientific standards of St John's first aid procedures which are published in print and online, for the Australian community. Gab has worked in the Australian publishing industry for 30 years, starting as an editorial and production assistant with Blackwell Science (now Blackwell Publishing Asia); with CSIRO Publishing where she was rigidly schooled in typesetting and proofreading from an old newspaper linotypist; with Melbourne University Press for over seven years, working on Australian biography, maritime and art history with the best editors and authors (of the day!); and as a production and editorial manager in an Australian Indigenous publishing house in Alice Springs, before arriving in Canberra and working with Aboriginal Studies Press as the Deputy Director.

Dr J Allan Mawdsley OAM KStJ is the immediate past President of this Historical Society. A retired psychiatrist who lives in Port Melbourne, he has spent 69 years continuously in St John, having first joined as an 11 year old Cadet in the Malvern Division. In the intervening years he has held almost every position available to a St John volunteer in Victoria. He is a former Victorian Commissioner and has been a long-serving member of his State St John Council, of which he was a member for 37 years. He is also the current Secretary of the Victorian branch of the Historical Society, which runs a first rate St John museum at Williamstown. A Knight of the Order and an accomplished medical historian, he is the author of a biography of the late Alice Creswick DstJ. In 2014 he was awarded the Medal of the Order of Australia for his services to community health.

Mr Trevor Mayhew OAM KStJ joined St John as a Cadet in 1953. He was awarded his Grand Prior's Badge in 1958. He has held various appointments, including Divisional and Corps Superintendent and State Staff Officer. He is a former State Operations Officer, State Ceremonial Officer and is currently on NSW State Council. He served in the Reserve Forces 1959–1973, in both the Royal Australian Army Medical Corps and the Royal Australian Corps of Signals, holding appointments such as Acting Wardmaster, Foreman of Signals and Squadron Sergeant Major. In civilian life, he retired in 2007 from Workcover NSW as a Technical Specialist (Occupational Hygienist) Working Environment. Within the Order he

was promoted Knight in 2000. His wife Jean served for 36 years in St John and their eldest daughter Michele is Senior Nurse Educator and a former NSW State Nursing Officer. Both are Officers of the Order. Natalie, their youngest is a clinical coder. In 2011 Trevor was awarded the Medal of the Order of Australia for his St John work.

Dr Frank Moloney KHS is a Brisbane-based Oral and Maxillofacial Surgeon. He has worked in the UK and the USA as well as in Australia. Keenly interested in History, he is currently a student working towards an honours degree in Mediaeval History at the University of Queensland. Dr Moloney is a Knight in the Equestrian Order of the Holy Sepulchre of Jerusalem, an ancient Catholic Order of Knighthood, the origins of which date back to the same post-First Crusade decades as the great military monastic Orders of Knights Hospitaller and Knights Templar. Dr Moloney is an expert on the mediaeval history of the military orders which participated in the Crusades.

Mrs Shirley Moon OStJ gained her First Aid certificate in 1985 and joined St John a year later at Western Suburbs Division in metropolitan Sydney, NSW. She became an instructor of First Aid in 1986 and over the following decade she instructed 47 classes and examined a further 27. She received a Certificate of Merit in 1993 for services rendered to St John in NSW, and was appointed president of Ryde Division. Shirley was an active participant in preparations for St John involvement in the 2000 Olympic Games and was a live-in house supervisor for St John accommodation during the Games. She was admitted as a Member of the Order of St John in 2001. Shirley moved to Victoria in 2005 and immediately volunteered at the St John Museum where she has been an active contributor ever since. She held the position of Chair of the St John Historical Society Victorian Branch from 2009 to 2015. She was promoted to the grade of Officer in the Order in 2009.

Emeritus Professor Maj .Gen. John Pearn AO GCStJ is Professor Emeritus of Paediatrics of the former Royal Children's Hospital campus of the University of Queensland. A retired Major General, he is also a former Surgeon General to the Australian Defence Force. John is a former Director of Training for St John Ambulance Australia and the co-author of the centenary history of St John in Queensland, *First in First Aid: The story of St John Ambulance in Queensland*. An eminent medical scientist and professionally qualified historian, Professor Pearn is greatly in demand as a lecturer at national and overseas medical symposia.

The Ven. Howell C Sasser KStJ was the Librarian of the Order and the first member of the Priory of the USA to have been appointed as a Principal Officer of the Order. He was formerly a career military officer. A colonel, he served as intelligence officer in the US Army. After retiring from his military career, he was ordained as an Anglican priest. His experience as an Anglican priest was extensive before his retirement in 2005. He was the Archdeacon (i.e. senior administrator) of the Diocese of Gibraltar 2002–2005. As such, as well as the congregations in Gibraltar, he also served 27 congregations in Spain, Athens, Montreux (in Switzerland), Andorra, Morocco and Porto (in Portugal). Before Gibraltar he had ministered in the Diocese of Cyprus and the Gulf, and in Somalia within the Diocese of Egypt. During his time on Gibraltar he represented the Diocese in Europe in the General Synod of the Church of England. Fr. Sasser holds BA and MA degrees in History; he also has a Master of Theology degree from Oxford University. He and his wife, Elaine, have two grown children and live in Mechanicsburg, Pennsylvania. He was invested as a member of the Order of St John in 2004. He served as a member of the US Priory Chapter from 2008 to 2012. In 2008 he was appointed as the US Priory Historiographer, a position he held until 2015. Since then he has continued his service as the US Priory's official Protocol Advisor. Rev. Sasser was most welcomed to our Melbourne gathering, and we thank him for undertaking the very long journey from Mechanicsburg to be with us.

Mr Todd Skilton JP MStJ is the Deputy Registrar for the New Zealand Priory of the Order of St John. He lives in Wellington, where he works as the Chief Information Security Officer for a New Zealand government statutory entity. He is the Chair of the Priory Heritage and Archives Committee for the St John Priory in New Zealand. His primary historical interest is in Orders, Decorations and Medals and he is the Secretary of the New Zealand Branch of the Orders and Medals Research Society and an elected Member of the National Council of the Royal Numismatic Society of New Zealand. He is also an Officer in the Army Reserve and a Justice of the Peace. He is the new Priory Libriarian, as of St John's Day 2020, and we assure him of the full support of the Historical Society as he undertakes his duties as Order Librarian, a position we regard as critical in the life of the Order.

Mr Vaughan Smith JP OStJ joined St John in 1979 when he founded one of the first St John Ambulance Brigade Divisions in a school—Scotch College, Melbourne. This developed into a strong Division over the next four years when Vaughan accepted a position at Caulfield Grammar School in 1983. He then established two further divisions at each of the campuses of Caulfield Grammar, Glen Eira and Wheelers Hill, during the 1980's. During the 1990s Vaughan was appointed Corps Officer Cadets (School Divisions) as part of Central Corps in Victoria looking after further Cadet divisions which were being established at that time, mainly in private schools. Vaughan worked with the Victorian Government to also establish Divisions in State run schools under the Victorian Youth Development Program (VYDP) funded by the Kennett Government. He was later appointed State Officer Cadets on two separate occasions in the 1990s and 2000s. Vaughan held the position of Head of Research at Caulfield Grammar for more than 10 years and has an Engineering degree and two Master's degrees in Education.

Mr Stephen Michael Szabo FSAScot is a graduate of the University of Sydney who has pursued a career in the NSW public sector as an administrator. In this time he has continued to maintain his interest in matters historical and heraldic, his particular area of interest being heraldic use and display in 19th and 20th century Australia. He also works as a heraldic consultant, preparing reports on heraldic heritage as well as designing coats of arms for individuals and preparing documentation for them to seek grants of arms as appropriate. He is Secretary of The Australian Heraldry Society and editor of that society's journal, *Heraldry in Australia*; a former member of the History Advisory Panel of the New South Wales Heritage Council; and a Fellow of the Society of Antiquaries of Scotland and of The Augustan Society.

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