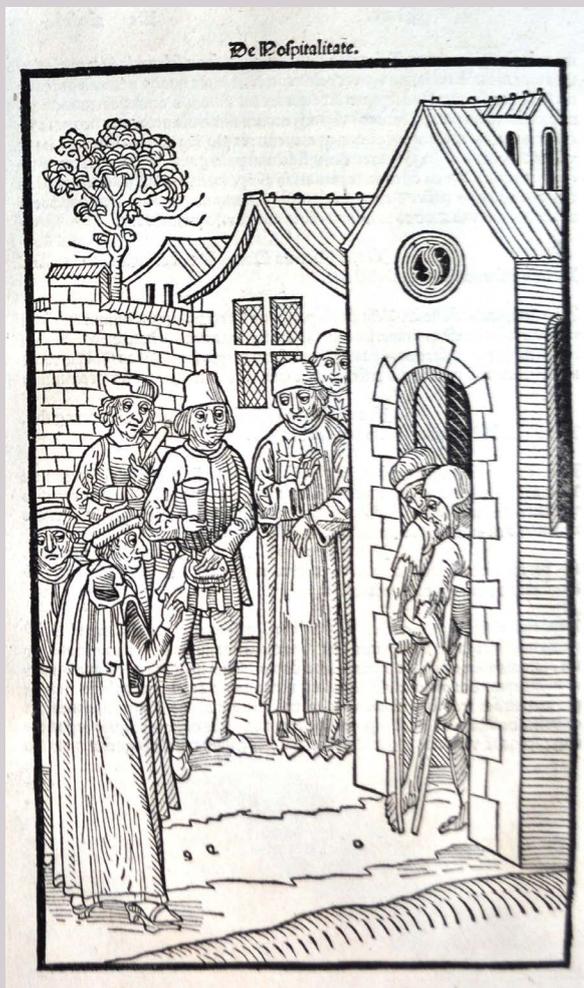


# One St John

THE INTERNATIONAL HISTORICAL JOURNAL OF  
THE MOST VENERABLE ORDER OF ST JOHN  
VOLUME 3, 2017



## Contents

- 1 Third volume of a new journal. *The Editors*
- 2 The importance of history *Malcolm Ross*
- 4 Origins and continuity. How the Most Venerable Order developed in the period before the 1888 Royal Charter. *James Cheshire*
- 17 Annie Brassey's three weeks in Victoria, Australia, June–July 1887. *Ian Howie-Willis*
- 30 The philately of the Order of St John. *John Pearn*
- 36 The Red Cross–St John Ambulance Link. *Allan Mawdsley*
- 43 Two St John's Gate anecdotes. 'Shakespeare at The Gate' and 'Coffins in the Crypt'. *Terry Walton*
- 47 Research down under. More questions than answers. *Peter Wood*
- 57 The St John Ambulance Historical Society of Australia. A history. *Edith Khangure*
- 61 Contributing authors
- 63 Guidelines for contributors 2017

The 'logo' of *One St John*: 'Almsgiving by the brothers of the hospital of St John of Jerusalem', from *Stabilimenta Rhodiorum Militum* by Guillaume Coursin, 1493. By kind permission of the Museum of the Order of St John.



**St John International**

St John House, 3 Charterhouse Mews, London EC1M 6BB, England UK. [www.orderofstjohn.org](http://www.orderofstjohn.org)

© *One St John*: The international historical journal of the Most Venerable Order of St John

ISSN 2411-393X

### **Third volume of a new journal.**

*One St John* is growing in both strength and numbers, with this being its third volume. Since it was launched in 2015 by the Grand Prior, HRH Prince Richard Duke of Gloucester, the journal has worked to fulfil its mission of achieving world-wide outreach to help unite those committed to the ethic of volunteer pre-hospital care and all other endeavours of the Most Venerable Order of St John.

*One St John* aims to affect that unity by providing the international St John family with critical, scholarly insight into its long, shared history.

With this lofty aim in mind, it can be little wonder that *One St John* is still searching for the most effective manner in which to achieve its goal. Two approaches suggest themselves: thematic and chronological. This third volume contains elements of each, in part reflecting the origin of most articles in the numerous editions of the journal of the St John Historical Society of Australia.

With time, it is hoped that growing enthusiasm for (and impact of) *One St John* may solicit original articles that will allow future volumes to concentrate on specific themes or eras in St John history generally, and that of the Most Venerable Order of St John specifically. There is great scope for variety in future editions of *One St John*.

The initial two volumes of *One St John* prove how rich is the vein of historical investigation relating to the heritage of St John. With sustained effort and patience this promises to make *One St John* a truly worthwhile addition to the lived experience of involvement with St John worldwide.

### **Mission statement**

In a contracting world, linkages between the various national arms of St John are becoming closer. Communication between members of the various Pories, Commanderies and Associations has never been more efficient, or more extensive.

*One St John* invites submissions from throughout the St John world. So many people associated with St John have a significant story to tell. The collection and publication of such stories and accounts will be of interest to all 'Johnnies', irrespective of nation.

The challenges, and the achievements, of St John members are so often unique to the circumstances of place and time. Such accounts, however, all contain a core of experiences shared by many in communities which are otherwise very different, but which remain confronted by common challenges.

Both historical and contemporary accounts are welcome, if an author feels there is substance which carries an international message. Prospective articles are submitted to peer-review to preserve the standards of international scholarship which St John espouses.

**Ian Howie-Willis** MA PhD KStJ

**John Pearn** DSc MD PhD MPhil. GCStJ

**Dr Matthew Glozier** MA PhD FRHistS FSAScot

Interim Editors

# The importance of history

Sir Malcolm Ross GCVO OBE GCStJ

Lord Prior of the Most Venerable Order of St John

## Editors' note

This is the text of a talk given to the 19th annual history seminar of the St John Ambulance Australia, in Hobart on 28 April 2017.

---

I am not a scholar (let alone a history scholar) but a soldier; and so, in preparing to talk at this seminar this morning, I had to think about the importance of history, first, and then the importance of the history of St John. So these are the thoughts of a simple foot-soldier.

I have lived a life more surrounded by history than most people. I was educated at Eton, founded in 1440 by King Henry VI, where pupils still wear morning coats. I spent 25 years in the Brigade of Guards where my regiment, the Scots Guards was founded in 1642, whose parade dress is still a red tunic and a black bearskin cap (often mistakenly called a 'busby'). There are practical aspects in both cases. Eton tailcoats are long wearing and demonstrate the status of the wearer in that community. The Guards wore bearskin caps in battle to appear taller and more formidable while the colour of their tunics camouflaged any loss of blood. So tradition is important and uniform, or dress, can be a physical connection with tradition.

Latterly, I worked for 18 years in The Queen's Household and then for a short time with Prince Charles. I have been quoted as saying that the Queen does not like change and I know that to be true. Quite a few times when proposing a plan for an event to her, she would say, 'My father told me such-and-such' or 'My father did it that way'; and once, when organising something only held once before—and that was in 1918—she stumped me by saying 'My grandfather did it the other way round.' She was born in 1926 and was only 10 when her grandfather died ... but she knew!

As well as the practical aspects of tradition, it is right and proper that we should respect the past. On Tuesday last, I attended my first ANZAC Service, in Christchurch, New Zealand—it was as meaningful and wonderful an event as any I have ever experienced. In the UK our veterans on Remembrance Sunday are mainly old servicemen. The ANZAC Service brought out whole communities, including masses of young people. It was an amazing tribute their forebears.

Those snapshots of my life and experience all relate in one way or another to history, so we had better talk about St John's history. I find this quite a difficult one to grasp. Did our story start in 1888 or in 11th century Jerusalem? Does it matter? It obviously does to the purists, and I apologise if that is offensive in this gathering; but, if as I have tried to suggest, history can be useful through the medium of tradition. It can be an important part of our organisational 'body'; but if it is no more than various museum pieces that are nice to look at but of no practical use, it will be unsatisfying. So we must be selective.

There is a terrible word in modern vocabulary and that word is 'brand'. For many years the Order has had 'ambulances' – coming from the Latin root word 'ambulare' meaning to walk or move about. The word clearly described the activities being carried out and was respected and recognisable. Some parts of the Most Venerable Order, however, do not have ambulances and/or do not include the word 'Ambulance' in their title.

This deviation from our history is unhelpful. At home in Scotland, where I was Prior for six years, friends and others who I come into contact with have no idea what 'St John' means. If I attach the prefix 'Order of' before 'St John' it might help and if I add the suffix 'Ambulance or Eye Hospital' they are more likely to understand.

St John's distinguished history is very much something that we can be very proud of but it is in no way elitist, something only to be pursued by specialist historians. It is our simple duty to learn from it, to promote it and to enhance it. Wherever possible it should have relevance to St John of today. An example of this is the wearing of mantles at Chapter meetings. Without naming and shaming, there are establishments where this is not the custom and I have felt that this is disrespectful to those who have gone before and whose standards were not being upheld.

The title of this seminar was variously described as the history of St John and the history within St John. I have a preference for the latter as it suggests that our story is not something to be written in a tome then placed on a bookshelf but is alive and ongoing.

Thank you for listening to me; and thank you for inviting me to address this seminar. The process of preparing my notes for this talk has caused me to think about things which I had not considered before, so one of us at least will have benefitted from this gathering.

# Origins and continuity. How the Most Venerable Order developed in the period before the 1888 Royal Charter.

James Cheshire

Allow me to place before you, for your judicious consideration, a set of circumstances of times of yore. In the year 1826, a Frenchman arrives in England and accepts the assistance of a native Scot. Both men claim noble antecedents to which they are not entitled. The two principals seek others to join their cartel on the basis that they have been empowered by a council in France to raise a mercenary force to support the Hellenic armies in their ongoing war against the Ottoman Empire. Any man who volunteers to serve as an Officer in this militia, or makes a financial contribution to the subscription scheme that funds the force, will be rewarded with admission to the Order of St John as a Knight—no women need apply. The Frenchman asserts that this is the same Order that has not been recognised as existing in the British Isles since it had all its assets seized by the Crown some 272 years earlier.

It is from these events that, in 1831, a group of men is formally established calling itself the 'Council for the English Languge', and utilises the Old Jerusalem Tavern, a public house at St John's Gate in Clerkenwell, as its headquarters. The group is subject to a deal of instability, and the next year fatally splinters.

Three years later, 1834 saw one of the splinter groups assert a claim of rightful authority under Letters Patent granted by Queen Mary I in 1557 and has its leader, a former Chaplain to the Prince Regent, take the oath of office as prescribed by those Letters Patent before the Lord Chief Justice of the Court of the King's Bench. This group thus claim to be the true, just and incontrovertible link to the ancient English Languge, and to the origins of the Order dating back to 1113.

Of course these statements belie a more complex machination of deals, falsehoods, high politics and the Crown. What it does is bring to greater scrutiny a dark, devious, and indeed possibly an illicit fragment to the history of our great organisation.

Since the establishment in 1888 by Royal Charter of 'The Grand Priory of the Order of the Hospital of St John of Jerusalem in England' there has been varying levels of debate as to the bona fides of claims to the ancient heritage of the Order of St John. As an organisation, we have laid claim that St John has a 900-year history. Surely a British organisation established in the eighteen hundreds has a high bar to cross in order to establish, with some legitimacy, a genuine claim to the works and heritage of an organisation in the Middle East in the early part of the twelfth century.

During the course of this paper, I hope to provide an overview of the Order of St John, provide some forensic examination of the strategic events in the nineteenth century revival of the English Languge, their claims to the heritage of the ancient Order of St John, and whether the works of the Order since 1888 are in fact a more appropriate and proud tradition upon which to draw inspiration and authority than those of the ancient Order.

## The ancient Order in Britain

It was primarily during the time of the first three Christian Crusades (that is, between 1095 and 1192), that affluent pilgrims and crusader knights from Britain returned home and were moved to support the works of the Order of St John and indeed provide for their fellow pilgrims returning to the Holy Lands. Many of these brethren bequeathed property and funds to the Order from all over Europe.<sup>1</sup> These knights formed the first English Langue (French: 'tongue' or 'language') which included knights from England, Wales, Scotland and Ireland.

With this growth in support for the Order amongst knights and pilgrims returning to their homelands, the Order instituted a formal administrative system. The operations of the Order were divided into language groups—the tongues or Langues. There was an English Langue controlled by an English Bailiff who administered parts of the Order, such as its finances.<sup>2</sup>

As early as 1144, two Priors had been established in Britain. One for England, Wales and Scotland, while the other was responsible for Ireland.<sup>3</sup> (As an aside, although most historical texts make reference to the Order in England—as one can see that the Order represented greater parts of Britain—care needs to be taken not to limit one's view of these reports.) The Priory for England, Wales and Scotland established a centre for its operations at Clerkenwell, which was at that time located just outside the City of London. From this base, the Prior administered Commanderies spread over most of the Kingdom.<sup>4</sup>

The Irish Prior had his Grand Commandry located at Kilmainham in County Dublin, now a suburb of the Irish Republic capital. Both the Irish and Scottish Prior, whose Commandry lay at Torphichen, in Midlothian were subordinate to the Prior at Clerkenwell.<sup>5</sup> These arrangements did not always prove as effective and efficient as it might have been—the brethren in Ireland often became entwined in their homeland's struggles for independence from the British Crown.

The Order was considered a foundation of some standing in the Kingdom, and the Prior of England was given precedence at court before all lay barons. In Scotland, the Commander of Torphichen sat in Parliament until 1563, indeed the heir of the last commander maintains a seat<sup>6</sup> in Parliament as 'Lord Torphichen'.

In 1312 the Grand Priory of England received many of the properties and assets of the Knights Templar when they were suppressed.<sup>7</sup> Then, between 1330 and 1358, the Grand Prior for England, Philip de Thame, sought to formally acquire all estates donated or otherwise bequeathed to the English Langue. The Order increased its political power in the life of medieval England with the Priors advising the monarch and often appointed to hold high government positions. By the end of the 14th century, the Order ranked as one of the greatest ecclesiastical landowners in the Kingdom.<sup>8</sup>

The Prior of England, Robert Hales, in 1380 became the Treasurer to King Richard II. Unfortunately, the taxes he introduced were incredibly unpopular and led to the Peasants' Revolt of 1381<sup>9</sup> in which Clerkenwell was burned and Robert was executed (with the Archbishop of Canterbury) by an angry mob.

Notwithstanding such events in the life of the Order, it continued to consolidate its position at court and within England. The Priory in England also maintained its support for its parent Order, now in Rhodes. Such was the amity between the Crown, the nobility and the Order, King Henry VII was named as 'Protector of the Religion'<sup>10</sup>. In 1517, Thomas Stanley, 2nd Earl of Derby, and Charles Somerset, 1st Earl of Worcester, were received into the Order as 'Knights of Honour'. This was a grade within the Order that required no vow of profession.

Early in the reign of King Henry VIII, the previously excellent relationship between the Order and the Crown continued. Henry VIII also took on the title of ‘Protector of the Religion’ as was previously held by his predecessor, Henry VII.<sup>11</sup> Unfortunately, not even the most excellent of relationships could have survived Henry’s demand for supremacy, and his dispute with Pope (Paul III) Paulus Tertius over the dissolution of his marriage to Catherine of Aragon.<sup>12</sup>

As part of his political machinations of the time, Henry VIII had the English Parliament pass a number of pieces of legislation. The first was the *Act of (Henry VIII) Supremacy 1534 (ENG)* which placed the King as the supreme power in England as well as placing Henry as head of the Church of England.<sup>13</sup> Between 1539 and 1541 several prominent Knights of the Order were executed for denying the Royal Supremacy. These included Thomas Dingley, Adrian Fortescue, David Gunston, William Salisbury and John Forest.<sup>14</sup>

Henry VIII (1491–1547), ‘Protector of the Order’, c. 1545, five years after he had dissolved the Langue of England of the ancient Order of St John. (The portrait is attributed to Hans Eworth.)



Henry VIII also gave assent to legislation that seized all assets and properties from the other Roman Catholic Orders, which had the effect of dissolving or suppressing these entities. This legislation included the *Dissolution of the lesser Monasteries Act 1536 (ENG)*<sup>15</sup>, the *Dissolution of the Greater Monasteries Act 1539 (ENG)*<sup>16</sup>, the *Suppression of Monasteries Act 1540 (ENG)*<sup>17</sup>, and finally a specific piece of legislation in relation to the assets of the Order of St John—the *Hospital of Saint John of Jerusalem (Possessions, etc.) Act 1540 (ENG)*.<sup>18</sup>

This final Act of the Parliament at Westminster on 2 April 1540 by His Majesty’s command, and by the rule of law within His Majesty’s Kingdoms and Dominions provided, *inter alia*, that the Order of St John of Jerusalem in England ‘...by whatsoever name or names they be founded, incorporated or known, shall be utterly dissolved and void to all intents and purposes’. All property of the Order was sequestered, and membership of the Order was forbidden within the realm.<sup>19</sup>

Although Henry VIII was not King of Scotland, the cessation of the English Langue in the south had a significant effect on the functions of the Order at Torphichen.

Reports continued of the English Languge operating underground for a period until the succession of Queen Mary I—also known as ‘Bloody Mary’, who professed Roman Catholic faith. In 1557, some seventeen years since the *Hospital of Saint John of Jerusalem (Possessions, etc.) Act 1540 (ENG)*, and without repealing this legislation, Queen Mary I issued Letters Patent<sup>21</sup> that incorporated an ‘Order of St John in England’. Clerkenwell was restored as the Priory, and Thomas Tresham installed as Grand Prior of the Order in England.

However, less than two years later (in 1559), Mary’s half-sister, Queen Elizabeth I, ordered the enforcement of the previous legislation, and by Royal Decrees, the dismemberment of the Priory, and the seizing of its land and assets.<sup>22</sup> Again, the Order ceased to exist in England. In 1564 (now as part of the United Kingdom) the Prior in Scotland ‘surrendered’ all of its property and assets to the Crown.<sup>23</sup> The Order, finally, formally ceased to exist in any form in the British Isles.

Mary I (1516–58), who in her short reign tried to restore Catholicism in England, issued Letters Patent for the restoration of the Order of St John in 1557. The ‘revived’ Priory of England relied on this document for its legitimacy. (The 1554 portrait is by Anthonis Mor.)



For many years subsequent to the formal cessation of activities of the Order in England, there were still Englishmen, Scots and Irishmen who became Knights of the Order, and who maintained a presence in Rhodes and Malta.<sup>24</sup> Until the end of the eighteenth century, most of the Englishmen and Irishmen tended to join the Italian Languge, while Scots usually joined the French Languages. Titular Grand Priors were appointed, together with titular Priors of Ireland and Bailiffs of Egle. The Order was not without recusant knights, but the last titular Grand Prior of England, Girolamo Laparelli, died in 1815.

### The Most Venerable Order

The Most Venerable Order of the Hospital of St John of Jerusalem was originally created as ‘The Grand Priory of the Order of the Hospital of St John of Jerusalem in England’, by Her Britannic Majesty, Queen Victoria, by Royal Charter on 14 May 1888<sup>25</sup>—formal recognition by the British Crown of a group that had been fostered in the early 1800s by Frenchmen.

There then poses the question of: how it is that this group claims a more rich history back to the first crusades in Palestine around the year 1100?

One must first have an understanding of the initial operations of the Order of St John in Britain in the early 1800s.

In the French Republic, there was a revival of the Order of Malta, calling itself the ‘Commission of French Langues’—originally established in 1814 with the objective to recover the assets of the Order confiscated during the French Revolution. This revival had received a ‘brief’ or Papal Letter of Blessing, dated 10 August 1814, from Pope Pius (VII) Septus.<sup>26</sup> In December 1814, King Louis XVIII of France approved the return of properties to Order, upon the Order acquiring an independent state as was previously held in Rhodes and Malta—obviously, this did not occur. However, the French Government did formally recognise new knights created by the Order.<sup>27</sup>

Since 1821, the Order in France had been led by the Commission Secretary, Chevalier Marquis de Sainte-Croix-Molay, who had taken the title of Chancellor by 1823. It is interesting to note that de Sainte-Croix-Molay is not recorded in the French authority as officially holding the title of Marquis; in fact, he is known to have used several aliases including ‘Duc de Santo-Germanie’ and ‘Sante Germiny’. His true identity remains uncertain.<sup>28</sup>

Sainte-Croix-Molay was a fantastic character who sought to raise significant funds by the sale of knighthoods. Between the years 1814 and 1825, the Order in France had admitted 700 new knights, with each new knight contributing 6000 gold francs.

In 1823, Sainte-Croix-Molay planned and lobbied for a naval expedition to regain control of the island of Rhodes, in the name of the Order. To this end, he claimed to have the backing of the French Government including the use of ships, men and matériel.<sup>29</sup> An agreement had been sought with the revolutionary Hellenic armies, who had been engaged in battle with the Ottoman Empire. By July 1823, arrangements had been made with the Greek leader of the revolt, Alexander Mavrokordatos, for the Order to provide troops and 10,000,000 francs for the war, in exchange for the Greek authority recognising the Order’s sovereignty over Rhodes and the secession of two islands.<sup>30</sup>

To progress the funding of this campaign, in November 1823 Sainte-Croix-Molay directed that an attempt to raise funds on the London money market, be made. The venture was coordinated by a Scotsman living in England, Donald Currie, and one of the French Knights, who went by the name of Chevalier Philippe de Castelain. Together they attempted to raised the £640,000<sup>31</sup> required. Currie and Castelain sought also to raise a force of men—a mercenary army for the Order of British soldiers who had seen action with the British army in the colonies. They also sought to make use of war surplus materials available in Britain at the time.<sup>32</sup> The venture failed mainly due to the reaction of the governments of England, Austria and Russia. These powers instituted various measures, including exercising their influence in diplomatic circles.<sup>33</sup>

The Council of French Langues was now not recognised as being an approved administrative authority for the Order, by the Holy See or by the French government. The Lieutenancy had sent a number of items of correspondence stating that the Commission did not have authority to act in the manner in which it had. Indeed, the Lieutenant Master in December 1823 formally published his disavowal of the London-based loan scheme.<sup>34</sup> (No Grand Masters were appointed to head the Order between 1798 and 1879. This was the period between the fall of Malta and the reestablishment of the Order in Rome.<sup>35</sup>)

Finally, the Lieutenancy in 1824 withdrew any formal recognition or authority previously given to the Commission, although this had only been a Papal Blessing, and forbade it to reassemble or reconstitute in any form.<sup>36</sup> The French Government also withdrew the recognition it had given the Commission, and no longer recognised any knights admitted under the Commission unless they were able to produce diplomas issued by the Lieutenancy.<sup>37</sup>

Despite this lack of formal recognition or mandate from the governing authority, Sainte-Croix-Molay and his confreres continued undeterred with their plans for expansion of the Order. In June 1826 Sainte-Croix-Molay authorised Currie and Castelain to make another attempt to raise funds for the Mediterranean expedition.<sup>38</sup>

The French believed Currie to be a Scottish gentleman of some standing and property. This was not the case. Currie, variously described as a military accoutrement maker<sup>39</sup> and a 'Colonial and General Outfitter',<sup>40</sup> lived at his place of business in Regent Street, London. It is probable that it was due to this profession that he was able to maintain a series of respectable connections with persons of note in England. Currie was also personally known to Sainte-Croix-Molay through his business, as well as his visits to France.<sup>41</sup>

Little is known of the self-styled French Knight, Count Chevalier Philippe de Castelain. Castelain is described as a 'shady character' by Riley-Smith<sup>42</sup> and had to be rescued from the debtors' prison by Currie. Castelain is known to have died in the 1870s in Scotland while employed as a 'Professor of the French Language and Drawing in all its departments in Edinburgh and Peebles'.<sup>43</sup>

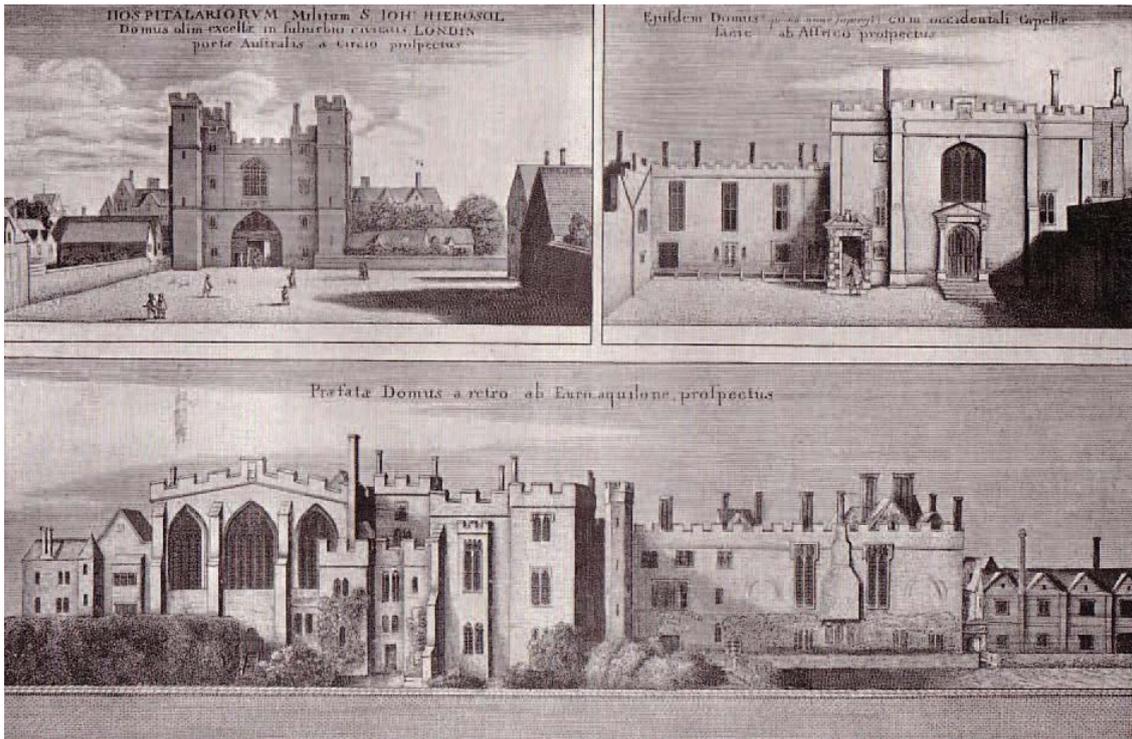
Currie entered into an arrangement with the representatives of the French Langue who, in August 1827, signed Instruments of Convention in which Currie was empowered to raise the sum of £240,000 by private subscription, and that he would be paid a commission on the money he raised. Currie did not raise much money. He did, however, manage to recruit a number of Hospitallers, although it would appear from reports that he was none too particular in the person he enrolled.<sup>44</sup>

In February 1830, with new and grandiose plans to headquarter the Order in Algeria, Sainte-Croix-Molay authorised Currie and Castelain to form a committee to revive the English Langue. Again, it should be noted that the French Langue had been given no authority from the Lieutenancy to pursue such a scheme. Indeed, the Lieutenancy had formally disbanded the French Commission in 1824.<sup>45</sup>

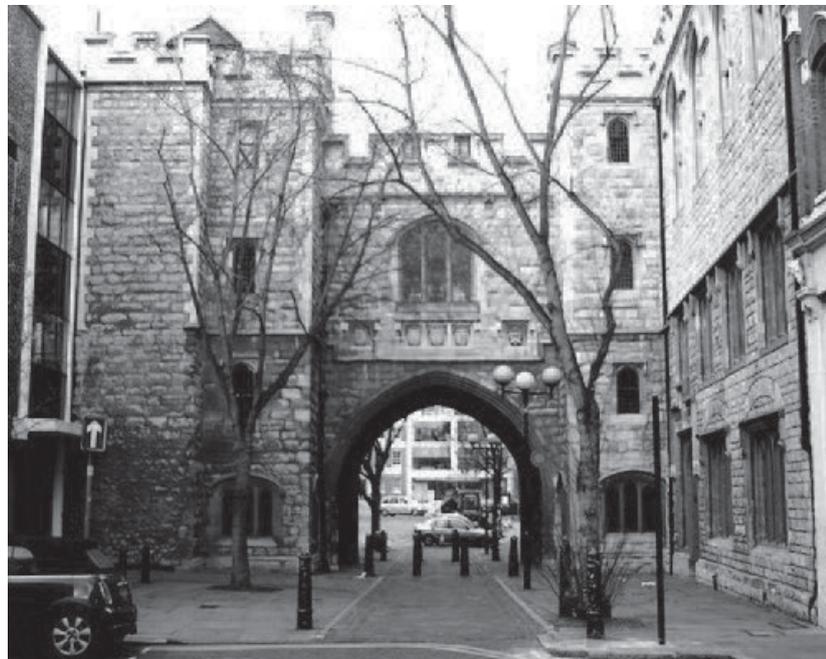
This new 'Council of the English Langue' was inaugurated on 12 January 1831. The executive power as well as the office of President of the Council was given to a person who styled himself 'Count' Alexander Mortara. The address for the Council was the 'Auberge of St John, St John's Gate, St John's Square, Clerkenwell'. This was the public house, 'The Old Jerusalem Tavern', which occupied what had been the Gatehouse to the medieval English Grand Priory for a number of years. Mortara is described by Riley-Smith as a 'charlatan'. Mortara claimed in early correspondence to have established a hospital;<sup>46</sup> a claim that was clearly baseless.

In the winter of 1830–1831, Currie recruited perhaps the most significant character in the establishment of the Order in England—The Reverend Sir Robert Peat, the Vicar of the Parish of New Brentford, Middlesex.<sup>47</sup> We know more about Peat than most of the other characters in the formative years of the Order.

Peat was born about 1775 in County Durham. He was the son of a watchmaker and silversmith from the Hamsterley area. Peat attended Trinity College, Cambridge, as a 'Ten Year Man'.



The buildings of the former Priory of England in Clerkenwell, London, as they were in 1656, a century after the Priory's suppression by Henry VIII and Elizabeth I. The 1504 gateway, now known as St John's Gate, is the structure in the upper left corner. (The 1656 engraving is by Wenceslaus Hollar.)



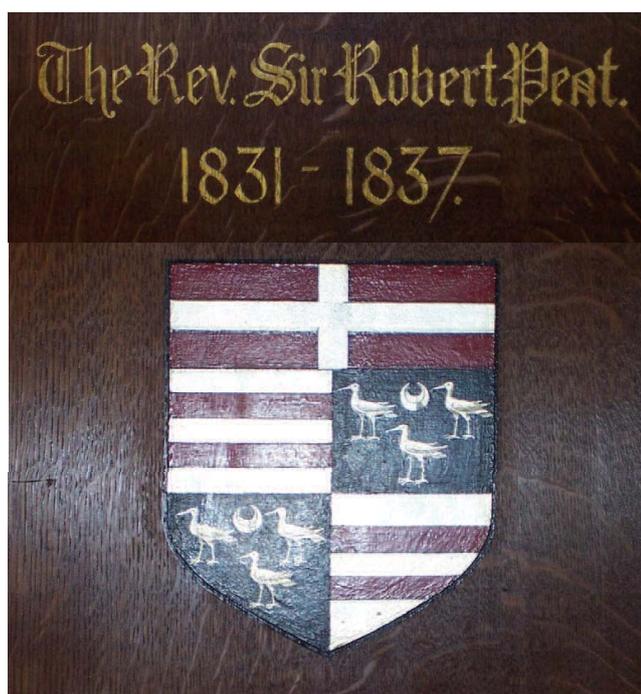
St John's Gate, Clerkenwell: remnant of the once palatial Priory of England of the ancient Order of St John and nowadays the spiritual home of the worldwide Most Venerable Order of St John.

This meant that Peat acquired his degree on payment of a sum of money rather than having to study for the qualification. Peat is also known to have served as a military Chaplain during the Peninsular War and, though never presented to him, he had been appointed as one of about 100 chaplains to the Prince Regent, the future King George IV. Peat took the accolade ‘Sir’ as a result of his admission to the Polish Order of St Stanislas—a dubious use of the title.<sup>48</sup>

Some authorities contribute some additional comments in relation to Peat’s character. Seward suggests that Peat was a heavy gambler and a fortune hunter. An obituary for Peat in *Gentleman’s Magazine* for October 1837, stated that he had married and abandoned a very rich lady twenty-five years his senior. This lady was, as described in Seward, the grotesque and half-crazy, Miss Jane Smith of Herrington House, County Durham, whom Peat married in 1815. It is also reported that Peat had made a prenuptial agreement with Smith for an annuity of £1000. An interesting character by any measure.<sup>49</sup>

Peat claimed the leadership of the Order in England, and sought to establish a legal authority for the ‘revival’ of the Order. To this end, he is said to have invoked the provisions of Letters Patent issued by King Philip and Queen Mary in 1557. The records of the Order state that Peat presented himself before the Lord Chief Justice of England, Sir Thomas, (later Lord Denman of the King’s Bench) seeking to be qualified for appointment, and then took the oath as Prior on 24 February 1834 at Guildhall in the City of London.<sup>50</sup> The oath of office taken by Peat included a statement that he would ‘...faithfully truly carefully and strictly perform fulfil keep and obey the ancient Statutes of the said Order...’, and made a commitment before God to govern the Order under the provisions of ‘... the Statute of the 4th and 5th of Philip and Mary...’<sup>51</sup>. Unfortunately, on cursory examinations of the facts, Peat fails to meet the requirements of the Statutes of the Order as he was (one assumes, given he was an ordained gentleman of the Church of England) a Protestant. Further, any reference to ‘statutes’ or legislation assented to by King Philip or Queen Mary are erroneous, as there was no such legislation in existence.<sup>52</sup>

Commemorative wall panel in the Chapter Room at St John’s Gate for Rev. ‘Sir’ Robert Peat, first Prior of the purportedly ‘revived Language of England’ of the ancient Order of St John. Peat’s arms boldly display the cross of St John the Baptist, patron saint of the ancient Order. The knighthood that Peat claimed was not one awarded through the British honours system.



Very early on in Peat's involvement in the activities of the Order, a rift developed between him and Mortara, and their respective supporters. Peat, with other British members of the Langue, accused Mortara, with some justification, of the sale of knighthoods. Peat and his supporters succeeded in having Mortara expelled from the Order. The Council of the French Langues backed Mortara, and so from early 1832, there were two competing English Langues: the Langue led by Peat (being the unofficial English Langue), and the one lead by Mortara, and supported by the French. The rival organisations existed in parallel for five years, until the disappearance of Mortara early in 1837, when his organisation also disappeared.<sup>53</sup>

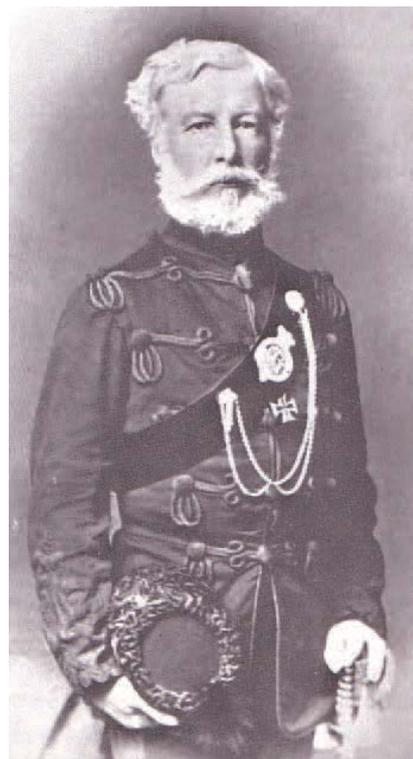
Following Peat's death in April 1837, Sir Henry Dymoke succeeded him as Grand Prior, and under his leadership, contact was re-established with the Knights in France and Germany. And, as there was the additional complication of the death of Sainte-Croix-Molay, the French Commission finally ceased its activities, and the French knights returned to the fold of the recognised administrative authority of the Order in Rome.<sup>54</sup>

The British Order sought official recognition from the Roman Catholic Headquarters of the Order of Malta—contact between the two had been very cordial for several years. The Grand Bailiff of the Order, Cristoforo Ferretti, visited London in 1843 and received a delegation from the Langue. Ferretti dutifully reported the supplication of the English Langue to the Lieutenant Master, Carlo Candida. Candida replied to the English Langue that the statues of the Order forbade the admission of Protestants.<sup>55</sup>

The Englishmen continued their mission to be recognised by the Magistracy in Rome. In 1858, one of the Roman Catholic members of the Langue, John James Watts, visited Rome and met with the Secretary of the Order, Count Gozze. As a result of these meetings, Watts and Gozze developed a scheme whereby a Catholic Priory of the Order would be established in England to try and incorporate the existing, predominately Protestant Langue, as a branch of the new Catholic Order. This project was progressed, until two existing Catholic members of the Langue, George Bowyer and Edmund Waterton, made representations to Gozze that a number of their fellow members of the English Langue were unworthy and indeed, inappropriate persons to be members of the Order. They variously described these inappropriate persons as 'impostors', 'swindlers', 'revolutionaries', and, perhaps at the time, the worst of all charges, 'freemasons'. Howie-Willis attributes Bowyer and Waterton's motives to that of wanting to restrict membership of the Order to Catholics. These actions ended any likelihood that there would be a formal acknowledgement and connections between the two groups.<sup>56</sup> Then in December 1858, the negotiations to have a recognised English Langue where sharply ended when the then Grand Master, Commander Philippe de Colloredo-Mansfeld (1845–1864), repudiated the actions of the French Commissioner in sponsoring the establishment of the Order in England, and refused to recognise a Protestant branch of the Order.<sup>57</sup> The Magistracy also made formal approaches to the British Crown in order to complain of the activities of the English Langue.<sup>58</sup>

These events, however, had a far less catastrophic impact on the parent Order, and indeed for Bowyer himself. Bowyer, who was a lawyer of some standing and Member of Parliament, was admitted to the Order by Rome, and went on, in 1875, to establish and be the Founding President of the Sovereign Military Order Association in Britain.<sup>59</sup> Up to this point, the English organisation had only considered itself to be a Grand Priory and a Langue of the Order. In response to the Roman Catholic Order's refusal of recognition, the English Priory declared itself to be the Sovereign Order in England, under the title 'The Sovereign and

William Drogo Montagu, 7th Duke of Manchester (1823–1890), Grand Prior of the ‘revived’ Priory of England of the Order of St John (1861–1888). Under his 27-year rule as Grand Prior, Montagu turned around the fortunes of an organisation of dubious origins, making it such a greatly respected institution, that Queen Victoria granted it the Royal Charter that established it as a British Royal Order Of Chivalry. The key to his success was that he had brought into the Order the energetic men who gave it new direction by making first aid its primary activity.



Illustrious Order of St John of Jerusalem, Anglia'.<sup>60</sup> This was a new Order with no connection with the Order in Rome.<sup>61</sup>

The English Order continued in its growth. The Order recruited the 7th Duke of Manchester, William Drogo Montagu, who became their Grand Prior in 1861. The beginnings of a well-established national Hospitaller organisation began when the Order created a corps of ambulances in the 1860s. In 1871, a new Constitution brought about a further change of name offering a more modest identity: ‘Order of Saint John of Jerusalem in England’. In 1876, the Princess of Wales was recruited into membership, followed by the Prince of Wales, later King Edward VII. In 1877, the British Priory of the Order established the St John Ambulance Association in large railway centres and mining districts so that railway men and colliers might learn how to treat victims of accidents. This was followed up in 1887 with the creation of the St John Ambulance Brigade. In 1882, the British Grand Priory founded a Hospice and Ophthalmic Dispensary in Jerusalem.<sup>62</sup>

It is now clear that the organisation in the British Isles was, to their credit, very practical in the life-saving work undertaken by both the Brigade and the Association. In terms of status, the biggest leap forward was the official recognition conveyed on 14 May 1888 by way of the granting of a Royal Charter by Queen Victoria, under the title, ‘The Grand Priory of the Order of the Hospital of St John of Jerusalem in England’. The most recent Charter is dated 1955, with a supplemental charter in 1974. The 1974 Charter recognised the world-wide scope of the Order by setting its current name and short title. The reigning monarch, Queen Elizabeth II, serves as the Sovereign Head of the Order.<sup>63</sup>

The Venerable Order, although it is identified with the reformed tradition, is ecumenical in its membership, and from its early days counted Roman Catholics as members. The reigning Monarch has served as the Order’s Sovereign Head. She is also Supreme Governor of the Church of England. In 1963 the Venerable Order and the Sovereign Military Order of Malta agreed to jointly recognise each other formally.<sup>64</sup>

It is then interesting to note, with the benefit of this additional background, the official summary of the history of the Order:

In the 19th century, around 400 years after Henry VIII had ended the medieval Priory, there were moves to revive the Order of St John in England. Revival required the consent of the Pope, but as Anglicans, as well as Catholics, were involved, it was not given. Despite this, a determined group set up the British Order of St John to care for the sick in the Hospitaller tradition, and the suffering of workers was one of their main concerns.<sup>65</sup>

I have stated from the outset it is not my intention or desire to try and demean or lessen the standing of the Most Venerable Order of the Hospital of St John of Jerusalem—quite the opposite indeed. Since the establishment of the great Foundations of the Order—the Association in 1877, the Eye Hospital in 1882, and the Brigade in 1887—the service provided to the community, internationally, is unequalled. Since 1877, it is the outstanding works of the members of the Order of St John that has established the Order's reputation as a leading worldwide organisation in care of the community with an exemplary ethic and commitment to task.

Today all over the globe, members of St John Ambulance are providing support and assistance to the sick and injured: in war and in peace, in harsh and unforgiving environments, in modern cities and comfortable homes, in schools, aged care facilities, and on the streets. In the past year [sic. 2008], St John Ambulance in Australia alone had in excess of 10,000 volunteer first aiders and health care professionals providing world leading prehospital care to the Australian community. An additional 2000 volunteers provided comfort and support through Community Care programs. The Annual Report for Victoria details that members within Volunteer First Aid Services contributed more than 154,000 duty hours and treated over 23,100 people—this is not the work of a callow and self-serving cartel.

The catalyst for the research leading to the preparation of this paper, was a lack of clarity in my mind about the anomalies surrounding the connections drawn in the course of explaining the history of the Ancient Order and the relations it has to the Venerable Order. Some may even question why it is that the Venerable Order wishes to claim an ancient heritage of wars and invasion, the sacking cities and towns, and the ministrations of religious zealots. Surely the actions of members of St John Ambulance post-1877 are of a far better character and a greater example moral and ethical behaviour than is contained within this ancient past. The past is not something to be ashamed of, but we should acknowledge it, and accept greater and more worthy deeds done as a result of it.

I am now left with possibly more questions than when I commenced my research. The events and conduct of those in positions of authority within the various groups in London in the early 1800s, is a matter for a personal assessment and not for an arbitrary conclusion to be drawn from nearly two hundred years away. Can the claims to an ancient heritage stand scrutiny in 2007? A matter for you to decide.

### Acknowledgements

I formally recognise and sincerely thank the late Professor Jonathan Riley-Smith KStJ KStJ, the former Dixie Professor of Ecclesiastical History at the University of Cambridge and Honorary Librarian of the Order, for his insight and contribution to the issues surrounding the events touched on in this paper.

I also thank a number of individuals who have provided valuable assistance in research, provision of various historical records and documents, as well as with legal advice, research and other

support: Ms Pamela Willis, the former Curator, St John Museum, St John's Gate London; Mr James Butler, Senior Librarian Supreme Court of Victoria at Melbourne; Dr Stephen Donohue of Counsel to the High Court of Australia; and Mr James Forsaith, Australian Government Solicitors, Melbourne Office.

Most importantly I publicly acknowledge the tremendous assistance provided to me in the preparation of this paper by the Historian to the Priory in Australia, Dr Ian Howie-Willis OAM KStJ. I thank Ian very much indeed for his considerable support and unwavering encouragement without which it would have been impossible to complete this project.

## Notes

1. ED Renwick and IM Williams, *A Short History of the Order of St John* (Sixth Edition), Order of St John, London, UK, 1971, p. 43.
2. JSC Riley-Smith, *Hospitallers. The History of the Order of St John*, The Hambledon Press, London, UK 1999, p. 79.
3. Renwick and Williams, op. cit., p. 43.
4. Riley-Smith, op. cit., pp. 79–80.
5. Renwick and Williams, op. cit., p. 43.
6. *ibid.*, p. 45.
7. *ibid.*, p. 47.
8. Riley-Smith, op. cit., p. 80.
9. Renwick and Williams, op. cit., p. 48.
10. *ibid.*, p. 52.
11. *ibid.*, p. 52.
12. *ibid.*, p. 53.
13. Parliament of England, *Act of (Henry VIII) Supremacy 1534 (ENG)*, English Statue Book 1534.
14. Renwick and Williams, op. cit., p. 53.
15. Parliament of England, *The Dissolution of the Lesser Monasteries Act 1536 (ENG)*, English Statue Book 1536.
16. Parliament of England, *The Dissolution of the Greater Monasteries Act 1539 (ENG)*, English Statue Book 1539.
17. Parliament of England, *The Suppression of Monasteries Act 1540 (ENG)*, English Statue Book 1540.
18. Parliament of England, *The Hospital of Saint John of Jerusalem (Possessions, etc.) Act 1540 (ENG)*, English Statue Book 1540.
19. *ibid.*
20. Parliament of England, *The First Act of Uniformity 1549 (ENG)*, English Statue Book 1549.
21. Riley-Smith, op. cit., p. 87.
22. Renwick and Williams, op. cit., p. 53.
23. D Seward, *The Monks of War. The Military Religious Orders*, Penguin Books, London, UK 1995, pp. 336–7.
24. Renwick and Williams, op. cit., p. 54.
25. WKR Bedford and R Holbeche, *The Order of the Hospital of St John of Jerusalem, being a history of the English Hospitallers of St John, their rise and progress*, FE Robinson and Company, London, UK, 1902, p. 207.
26. D Seward, *The Monks of War. The Military Religious Orders*, Penguin Books, London, UK 1995, p. 342.
27. Seward, op. cit., pp. 337–8.
28. *ibid.*, p. 338.
29. *ibid.*, p. 339.
30. JSC Riley-Smith, 'The Order of St John in England, 1827–1858' in M Barber (ed), *The Military Orders: Fighting for the Faith and Caring for the Sick*, Variorum Ashgate Publishing Ltd, Aldershot, UK, 1994, p. 122.
31. Seward, op. cit., p. 339.
32. Riley-Smith (1999), op. cit., pp. 128–9.
33. Riley-Smith (1994) op. cit., p. 123.
34. *ibid.*, p. 123.
35. Seward, op. cit., pp. 310–3.
36. *ibid.*, pp. 338–41.
37. Riley-Smith (1999) op. cit., p. 129.
38. Seward, op. cit., p. 341.
39. Riley-Smith (1994) op. cit., p. 123.
40. Seward, op. cit., p. 341.
41. Riley-Smith (1994) op. cit., p. 123.
42. *ibid.*, p. 123.
43. *ibid.*, p. 123.
44. Riley-Smith (1999) op. cit., p. 129.
45. Riley-Smith (1994) op. cit., p. 124.
46. *ibid.*, pp. 124–5.

47. *ibid.*, p. 125.
48. Seward, *op. cit.*, p. 341.
49. *ibid.*, pp. 341–2.
50. Bedford and Holbeche, *op. cit.*, pp. 205–6.
51. *ibid.*, *op. cit.*, pp. 205–6.
52. Seward, *op. cit.*, pp. 343–4.
53. JSC Riley-Smith and AR Mellows, 'Historical Antecedents', The Grand Council of the Order of St John, March 2002, p. 8.
54. I Howie-Willis, *A Century for Australia, St John Ambulance in Australia 1883–1983*, Priory of the Order of St John in Australia, Canberra, 1983, p. 103.
55. I Howie-Willis, 'The Modern Orders of St John: Making Sense of Who's Who', paper delivered to the Priory History Group, Adelaide, Australia, June 2000, p. 8.
56. Howie-Willis, (2000), *op. cit.*, p. 8.
57. Renwick and Williams, *op. cit.*, p. 57.
58. Howie-Willis, (2000), *op. cit.*, p. 8.
59. *ibid.*, p. 8.
60. Howie-Willis (1983), *op. cit.*, p. 103.
61. Howie-Willis (2000), *op. cit.*, p. 8.
62. Renwick and Williams, *op. cit.*, pp. 58–60.
63. Riley-Smith and Mellows, *op. cit.*, p. 11.
64. *ibid.*, p. 11.
65. St John Ambulance (UK), 'Our History, viewed on 12 October 2006, <[http://www.sja.org.uk/history/victorian\\_britain.asp](http://www.sja.org.uk/history/victorian_britain.asp)>.

## References

- Barber M (ed.) 1994. *The Military Orders: Fighting for the Faith and Caring for the Sick*, Variorum Ashgate Publishing Ltd, Aldershot, United Kingdom.
- Clifford J 1971. *For the Service of Mankind: Furley, Lechmere and Duncan, St John Ambulance Founders*. Robert Hale, London, UK.
- Field AF 2004. *The Order of St John in Victoria. Our First Hundred Years*. St John Ambulance Australia, Melbourne.
- Grand Priory of the Order of the Hospital of St John of Jerusalem in England. Report of the Chapter-General (1888) Charles Cull and Son, London, UK.
- Howie-Willis I 2002. *The Zambuks. The uniformed first aid volunteers of the St John Ambulance Australia, 1901–2002*. St John Ambulance Australia, Canberra.
- Mifsud A 1914. *Knights Hospitallers of the Venerable Tongue of England in Malta*. Library of Congress, USA.
- Nicholson HJ 2001. *The Knights Hospitaller*. Boydell and Brewer, Suffolk, UK.
- Order of St John 2003. *The Regulations*. The Most Venerable Order of the Hospital of St John of Jerusalem, London, UK.
- Price B (ed.) 1995. *Cadet Manual*, Third Edition. St John Ambulance Australia, Canberra.
- St John Ambulance Australia 2006. *Orders, Decorations and Medals. A Guide to Wearing St John Insignia*. Canberra.
- Thompson D. 'Out of Order' in *The Spectator*, 30 October 1999, UK.
- Tozer CW 1975. *The Insignia and Medals of the Order of St John*. JB Hayward and Son,

## Annie Brassey's three weeks in Victoria, Australia, June–July 1887.

Ian Howie-Willis MA PhD KStJ

Annie Lady Brassey was the first wife of the first Lord Brassey, a wealthy English parliamentarian, publisher and later colonial governor. Brassey owned a large steam yacht, the *Sunbeam*, in which the couple and their four children and servants periodically made long overseas voyages. On one of these in 1876–1877 they circumnavigated the globe—the first time this was ever done by a private yacht. A decade later, in 1886–1887, the *Sunbeam* circumnavigated Australia in an anti-clockwise direction from the north-west.

Annie Brassey described these voyages in two long books. The first, *A Voyage Around the World in the Yacht 'Sunbeam'*, appeared first in 1878 and became an instant best-seller. Almost overnight, Annie Brassey became a celebrity—a travel writer of international renown, enthusiastically read by a worldwide audience. Eventually her book was translated into 17 languages. The second of the two books is the one we are concerned with today. This was *The Last Voyage to India and Australia by the late Lady Brassey*, published posthumously in 1889 after Lord Brassey had completed her unfinished travel diaries.

*The Last Voyage* is of particular interest in St John Ambulance history, especially in Australia. There are two reasons for this. First, after arriving at Albany in May 1887, the *Sunbeam* spent fully four months in Australian waters, visiting many towns and cities. In most of the places the Brasseys visited, Annie sought to arouse interest in St John Ambulance first aid training. In two of the capital cities she visited, Sydney and Brisbane, she provided the impetus for establishing local St John Ambulance 'centres'. In the two capital cities that already had such centres, Adelaide and Melbourne, she boosted their efforts by promoting their work to the leading citizens. She seems to have had mixed motives in doing so, not the least of which was drawing attention to herself before large audiences. However, whatever her shortcomings, she was an 'evangelist' for St John Ambulance in colonial Australia. The other reason the *Sunbeam's* Australian voyage is memorable is that Annie Brassey did not survive it: she died at sea on 14th September, eight days out of Darwin on the way home.

### The Allnutt and Brassey families

Annie Brassey was born Anna Allnutt in 1839 in London, the daughter of a wealthy wine merchant. Her husband, Thomas Brassey Jnr, was born in 1836 in Stafford, the oldest son of Thomas Brassey Snr, a railway construction contractor who amassed a huge fortune building railways on five continents including Australia.



An engraving of the young Anne Brassey (artist and date unknown).

After graduating from Oxford University, Brassey Jnr entered parliament as the member for Hastings in 1868. He held the seat for the next 18 years, rising steadily through Liberal Party ranks and eventually joining WE Gladstone's government as Secretary to the Admiralty in 1883. He lost his seat at the general elections in 1885 but was raised to the peerage as Baron Brassey of Bulkeley in 1886. In the House of Lords, he spoke most often on naval matters.

Annie and Thomas Brassey had married in 1860 when she was 21 and he 24. They lived most of their married life at Normanhurst Court, a mock French château near the village of Catsfield, south-west of Battle, Sussex, that Brassey Snr had built for them.



Thomas Brassey Jnr. (1836–1918)—Baron Brassey Bulkeley, later Earl Brassey and Viscount Hythe (image from the Oxford Dictionary of National Biography).

Anna [Annie] Brassey née Allnut (1839–1887). Photography by Bassano, 1883.

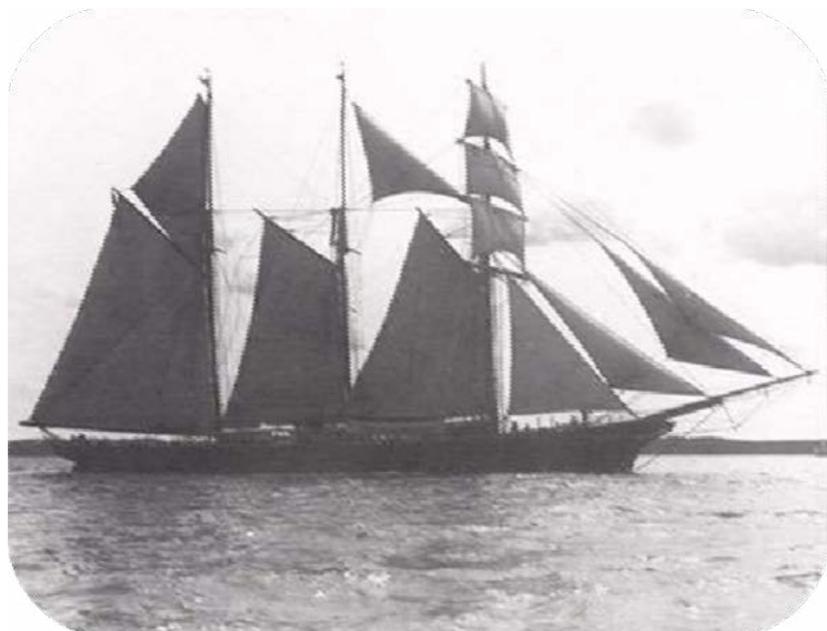
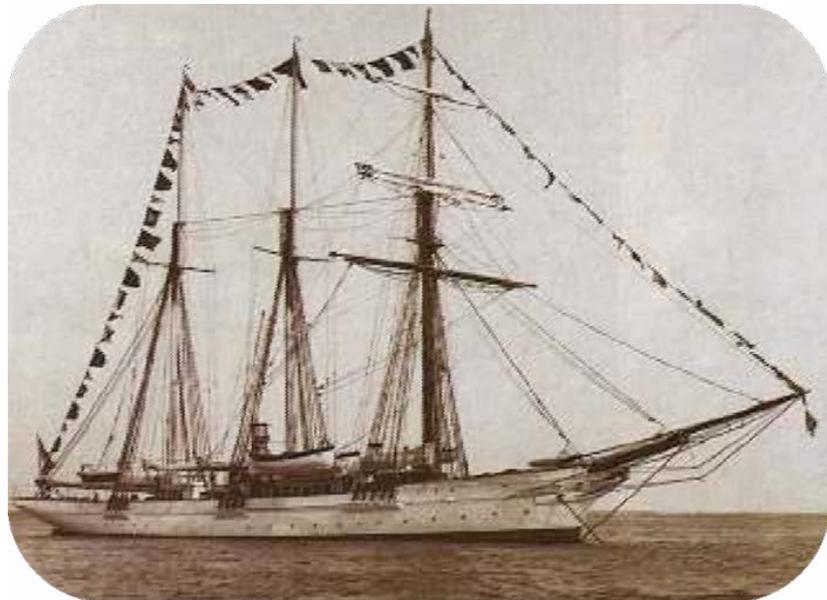
Outside parliament, Brassey had always been keen on things nautical. In 1872 while a parliamentarian, he passed the Board of Trade examinations to gain his master mariner's certificate, becoming the first private yachtsman to earn it. He became a competent sea captain. Thus, in the 44 years he owned the *Sunbeam* it travelled some 741,000 kilometres under his command—the equivalent of 18.5 circumnavigations of the globe via Suez and Panama. Eight years after his voyage to Australia with Annie, Thomas Brassey returned to Australia again on the *Sunbeam*, this time with his second wife and as Governor of Victoria. He served there almost 4 and a half years as the last of the colony's ten governors before federation.

### *The Sunbeam*

Thomas Brassey had the *Sunbeam* purpose-built at Seacombe, near Birkenhead, Merseyside, in 1874. It was a wooden-hulled three-masted top-sail schooner measuring some 51.5 metres long, 8.5 metres wide and 4 metres deep; displacement was 576 tons and sail area was 7600 square metres. As a yacht it was a very large vessel indeed, intended for long-distance ocean cruising in luxurious style,

The *Sunbeam* was also equipped with a 2-cylinder coal-fired steam engine powering a single propeller. Travelling under sail was more efficient because coal consumption increased appreciably at higher speeds. On the Australian voyage the *Sunbeam* travelled 70% of the total distance of 67,535 kms under sail. The crew of the *Sunbeam* had to be large. On its first Australian voyage it carried the six members of the Brassey family, their physician, an artist, Annie's secretary and a crew of 27, that is a complement of 36.

*The Sunbeam*—flying banners, and under sail.



Lord Brassey at the helm of *The Sunbeam*.



Annie Brassey—sailor.  
An 1883 photograph by Bassano; in nautical garb; and writing up her daily journal in her cabin aboard *The Sunbeam* (illustrations from *The last voyage*).



Like other women of her class, Annie Brassey had a social conscience and did good works for various charities. The abiding interest of her life was St John Ambulance. She had been one of the earliest pupils to receive first aid training when the organisation began teaching in England; she received her initial first aid certificate in 1877, and underwent regular re-examination. She insisted on her servants being trained in first aid; and she organised first aid classes in all the villages for miles around. She also raised money for St John Ambulance by throwing the *Sunbeam* open to visitors; and while abroad she promoted St John Ambulance wherever she went.

As mentioned above, Annie died at sea in the Indian Ocean after leaving Darwin. The cause of death was chronic bronchitis complicated by malaria. She had suffered periodic bouts of bronchitis from childhood and after picking up malaria on a voyage through the Suez Canal in 1869 experienced recurring attacks of that as well. The voyage to Australia was meant to be for her health but after reaching Australia she caught a heavy cold, which brought on another attack of bronchitis. She could not shake off these illnesses even when sailing into Queensland's warm climate. Despite her ill-health and the on-board doctor's advice, Annie kept up a busy schedule of travel, sight-seeing, writing, receptions and meetings within the six mainland colonies she visited. This continued north into the Torres Strait Islands, where her daily journal entries ended on 29 August at Thursday Island. That day she had been carried around in a chair to see the town. After a couple more days there the *Sunbeam* reached Darwin. She died and was buried at sea eight days later at a point some 2629 kilometres west-south-west of Darwin and 562 kilometres north-west of Exmouth on North West Cape, Western Australia.

### **Annie Brassey's 'missionary' work in Australia**

The *Sunbeam's* first Australian landfall had been Albany, where it arrived on 9 May. Over the next four months the Brasseys and their retinue sampled most of what Australia had to offer visitors from abroad. For Annie there was also the task of stimulating interest in the St John Ambulance wherever she went. The routine here was much the same in each colony. In the four capital cities that the Brasseys visited they were vice-regal guests, and Annie usually inveigled the Governor to throw open Government House or secure the Town Hall for a public meeting. At these meetings she would speak on the reasons why a St John Ambulance centre should be a prominent local amenity.

The way that Annie approached the task can be seen in her activities in Adelaide, the first of the four Australian capital cities the *Sunbeam* visited. Adelaide had had a successful St John Ambulance centre for the past 2½ years, but Annie nevertheless called a public meeting to promote the first aid cause. Held at Government House and chaired by the Governor, Sir William Robinson, it was attended by about 200 people, including most of the leading citizens. And of course she made sure that her meeting received generous coverage the local press.

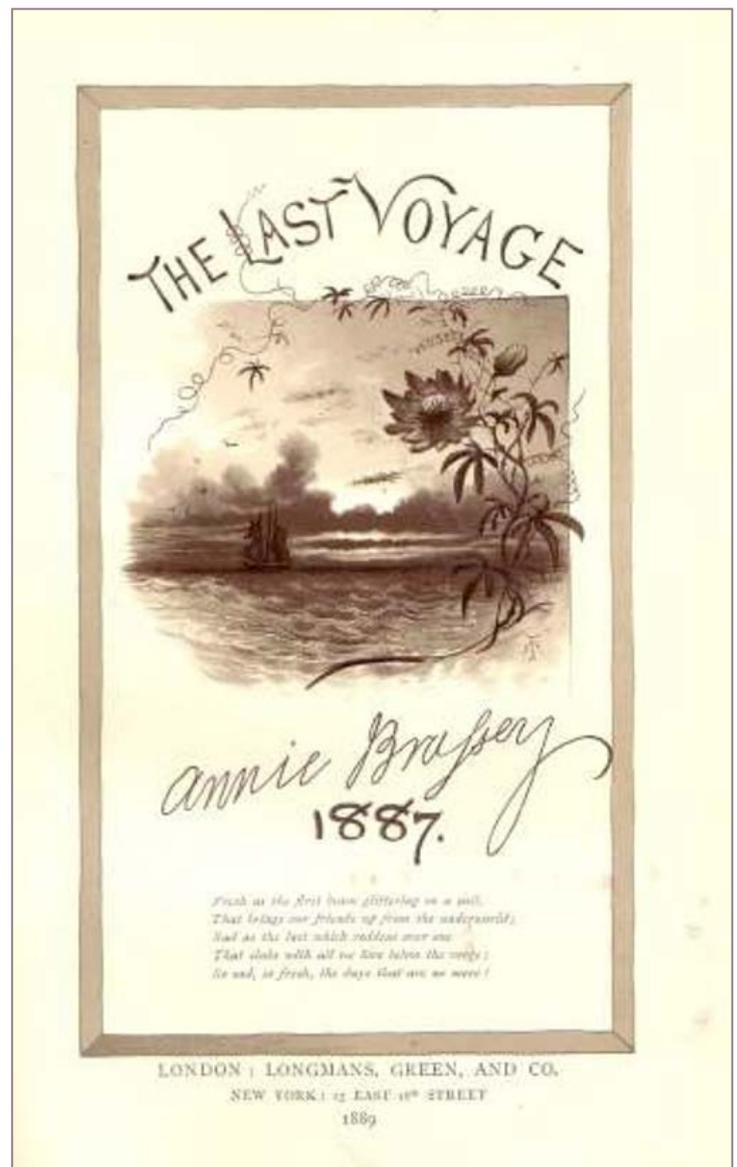
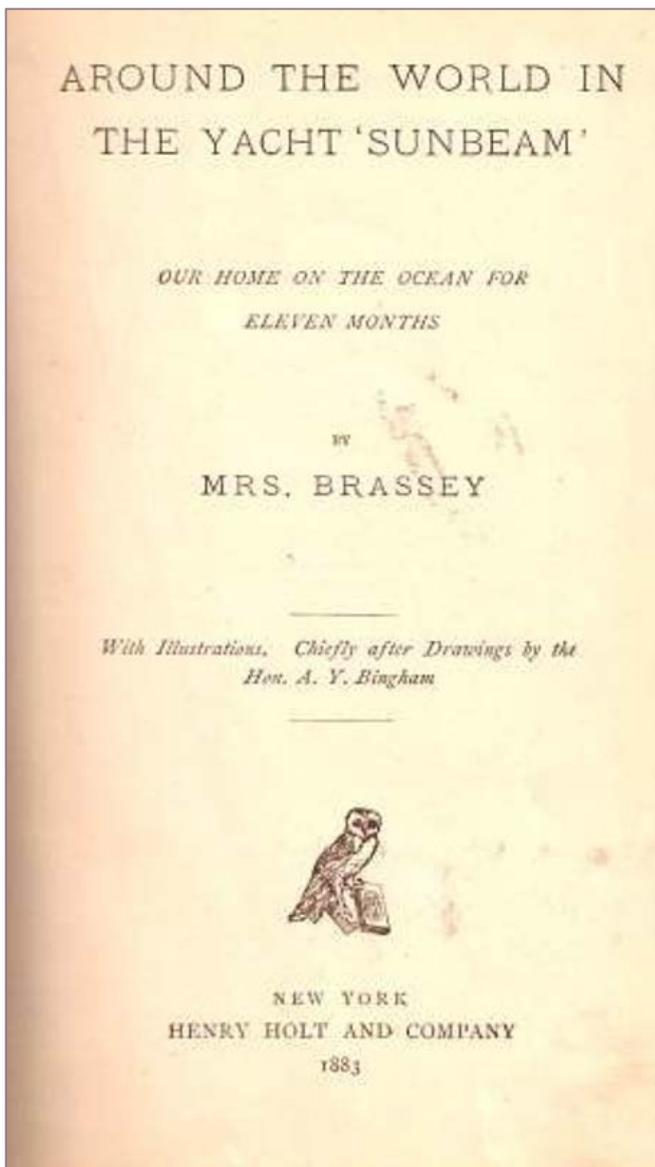
Although she gave the same basic speech at all her public meetings, its spontaneity seemed never to suffer from being so often repeated. It was little more than a collage of stories about the accidents and injuries she had witnessed, all demonstrating the value of St John Ambulance first aid training. To drive home her point she judiciously larded her narrative with anecdotes from her recent Australian adventures.

Annie's speeches targeted the lay people present, particularly the women. Thus, she usually remarked on 'how much good a poor weak woman can do to aid those abler and stronger than herself if only she knows the right way to set about it'. For instance:

Only the other day on the yacht one of our stewards burst a soda-water bottle in his hand, cutting all the five arteries and blowing off the top of one finger. Blood was starting out in all directions, and if someone had not been on hand to bind a handkerchief around his wrist, he would probably have bled to death, or have been terribly weakened by loss of blood. The picking out of the broken bits of glass, tying up the arteries, and stitching up the gaping wounds, though most skilfully performed by the doctor, was, as you may imagine, a terrible business, with the poor boy in frightful pain, groaning at intervals. Many of the men were obliged to go away, turned fearfully sick, and I am quite certain if I had not gone through some previous ambulance training I could not have held through the trying operation, though I must honestly own that I felt very ill after it, in spite of all the previous training.

Annie certainly had an uncanny knack of being where mishaps like this occurred. Her speeches were full of them. In most instances, she argued, it was a knowledge of first aid that helped avoid disaster.

The title pages of Annie Brassey's best-sellers



## Annie Brassey's three weeks in Victoria

After a side trip to Broken Hill to inspect the mines and impress on the mine management the importance of first aid training in such a remote corner of the country, Annie moved on from Adelaide by train to Melbourne while Lord Brassey sailed the *Sunbeam* there. In Melbourne she found a strongly established St John Ambulance centre, Australia's first. Melbourne at the time was busy celebrating the golden jubilee of Queen Victoria's reign, and so nearly every day the Brasseys' vice-regal hosts, Lord and Lady Loch, had official engagements. Amidst the festivities there was no time for Annie's usual public meeting and speech. Her special contribution to the local ambulance cause was the 'Lady Brassey Ambulance Corps' at Williamstown, where the *Sunbeam* was moored for the three weeks the Brasseys spent in Victoria. Annie seems to have provided the funds for this venture, which recruited certificated pupils from the St John Ambulance classes.

I won't dwell at length on the time the Brasseys spent in Victoria because unlike her visits to the other colonies she did comparatively little proselytizing for the St John cause here. How, then, did the Brasseys spend their three weeks in Victoria? You'll find a summary in the Appendix to the printed version of this speech, copies of which will be available afterwards. In the meantime, however, here's an outline:

- On her way from Adelaide to Melbourne by train, Annie toured both Ballarat and Geelong, attending civic receptions in her honour in each. She also spent two hours down the 'Midas' mine between Ballarat & Creswick and even found a small nugget when she panned for gold nearby.
- Lord Brassey attended two meetings of the Imperial Federation League, in which he was the treasurer. The impossible aim of this organisation was to unite the 'white' dominions and the UK in a grand parliamentary federal polity.
- The Brasseys attended a dinner at Government House for the leading Victorian politicians, including the young Alfred Deakin, just back from representing Victoria at the Colonial Conference in London.
- Lady Brassey received delegations from numerable charitable and community organisations. Lord Brassey's visitors tended to be from patriotic, military and political organisations. Both Brasseys were frequently interviewed by the press.
- Lord Brassey spent five days on a side-trip across the border into South Australia for the opening of the Naracoorte–Mount Gambier section of the branch line south from Wolseley (between Bordertown and Serviceton).
- Lady Brassey was given conducted tours of the Public Library, Gallery and Museum, the Law Courts and the Botanic Gardens; she attended a foundation stone-laying at Wesley College; and spent a night out at the Bijou Theatre.
- As the guests of the Governor, the Brasseys attended a series of official functions held in connection with Queen Victoria's golden jubilee. These included a grand review of the colonial military forces, the Governor's levee, a patriotic demonstration by 20,000 schoolchildren, a huge choral concert in the Exhibition Building, the official opening of Queen's Hall in Parliament House, a grand fancy-dress ball at Government House and a race meeting at the Caulfield racecourse.
- The Brasseys also hosted two receptions aboard the *Sunbeam* at Williamstown dock. One of these was attended by about 200 guests.

- While Lord Brassey sailed the *Sunbeam* to Sydney, Lady Brassey and her children spent two nights at the St Hubert winery at Coldstream as the guests of the de Castella family. During this trip they also spent a day visiting the Coranderrk Aboriginal settlement near Healesville then driving on through the snow-clad Black Spur forest near Narbethong to visit a timber milling camp at Fernshaw.
- Finally, on the way to Sydney by train, Lady Brassey made a one-day excursion from Seymour to Shepparton through the flooded Goulburn Valley. While in Shepparton she met a group of local citizens who were interested in establishing a local ambulance service.

### **Adverse views of Annie Brassey's character and personality**

Biographers of Annie Brassey have customarily portrayed her as a female high achiever of the nineteenth century who, like Florence Nightingale, had a distinguished career in a world in which men dominated public life. They do not, however, tell us much about the inner woman or her relationships with family and friends. In recent years some new insights into Annie's character have come to light with the publication in 2001 of the correspondence of Lady Elizabeth Loch, wife of Sir Henry Loch, Governor of Victoria 1884–89. The Brasseys stayed with the Lochs at Government House for most of the three weeks they spent in Melbourne. According to her biographer, Elizabeth Loch 'disliked [Annie] intensely'. She wrote about Annie as follows:

I never saw anyone give themselves such airs as L.<sup>dy</sup> B. & they certainly will not be loved in Australia — & I think they stir up my bile (especially L.<sup>dy</sup> B.) more than anyone I have ever met in my life — there are 12 of their party daily here & they ask so many reporters & all sorts of hangers on to the House that our ser<sup>nts</sup> are really worked off their legs running after them.

Annie Brassey wearing her star of a 'Dame Chevaliere' of the Order of St John. She was admitted into membership of the Order in 1881 in recognition of her promoting of the First Aid 'gospel'.



Lady Loch also thought that Annie was ‘publicity-mad’. In this respect she was right: Annie habitually chased after newspaper editors and reporters. St John Ambulance people could be glad that she did because that assured them of a steady flow of pupils into their first aid classes.

(Interestingly, the only other of the many gubernatorial house guests that Lady Loch disliked was the Duke of Manchester, who was none other than the Grand Prior of the Order of St John for the 25 years 1863–88. He made several long business trips to Australia, and stayed with the Lochs for five weeks in November–December 1884. She not only found him tedious company, but he stayed so long she feared he might ‘stay for ever’.)

Lady Loch was not the only Melburnian to be sceptical about Annie Brassey. The Melbourne correspondent of the *West Australian* newspaper, for instance, cattily wrote that when Annie went along to the Governor’s grand jubilee fancy dress ball dressed as Queen Mary I, she was well cast. Annie’s ‘style of figure and face, somewhat harsh and gaunt’, had fitted her well to the role of ‘Bloody Mary’, which was the nickname the English gave their queen because of the number of Protestants she’d executed. The journo couldn’t have known that Annie was suffering her final illness, but the comment was nevertheless unfair. The *Argus* newspaper also commented adversely, if obliquely, in its report of its long interview with Annie:

Will her ladyship talk a little on matters Australian? Her ladyship will do anything to oblige, and if her views, hurriedly formed and hastily expressed, have any value, they certainly will not be withheld.

Reading between these lines, we might guess that the reporter thought Annie Brassey was garrulous, opinionated and if given half a chance would expatiate on any topic.

### **The Brasseys’ touring after leaving Victoria**

Once Annie Brassey had reached Sydney she almost single handedly established a New South Wales St John Ambulance Association centre. To her surprise, she found that in this colony various one-off classes had been run in the preceding six years without a centre having been formed. She therefore set about organising one. She contacted Dr Samuel Knaggs, who had run Australia’s earliest first aid class in 1881, and arranged for him and other interested parties to attend a preliminary meeting under the chairmanship of the Governor, Lord Carrington, in the drawing room of Government House. Many leading citizens attended, including the Premier (Sir Henry Parkes), the Lord Mayor and leading members of the medical fraternity. After Annie delivered her speech the meeting called on the Lord Mayor to run a public meeting two days later in the Town Hall. This second meeting duly voted to establish a New South Wales St John Ambulance centre. Annie then departed by train for Brisbane, certain she had left behind a strong new St John Ambulance centre; however, for various reasons the centre did not materialise for another three years, during the second half of 1890.

Interestingly, both the Brasseys were strong advocates of Australian federation. They made it their business to meet the leading federationists, for example Parkes and Alfred Deakin, who later became a friend of Lord Brassey. Indeed Lord Brassey supported federation so fervently that staff in the Colonial Office thought he had ambitions for becoming Australia’s first Governor-General.

In Brisbane Annie called her customary meeting, on 27 July, this time in the Town Hall. Among those present was Dr John Thomson, through whose efforts a local St John Ambulance centre would eventually be established. The meeting was perhaps shorter than those the Brasseys

had attended earlier in their voyage because Annie was suffering badly from her cold and bronchitis and could barely talk. Despite that, she recounted several more of the accidents that seemed to follow her. The meeting voted to establish a Brisbane St John Ambulance centre, but as in Sydney it would be some time before the centre formed.

Meanwhile, the Brassey entourage moved on to Rockhampton and ports further north. From here Annie wrote a report on her Australian experiences to St John Ambulance headquarters at St John's Gate, London. 'In all parts of this great country I have visited,' she wrote, 'I have met with much encouragement from the leaders of public opinion, and valuable co-operation from the principal medical gentlemen, without whose cordial support [St John Ambulance] could not exist'. Apart from promoting the first aid cause among the Torres Strait Islands, Annie Brassey's St John Ambulance 'mission' to Australia was drawing to a close, and with it her life. The last paragraph of her last journal entry, written on Thursday Island, was about the arrangement she was making for the local medical practitioner to teach a first aid class.

Lady Brassey and friends aboard a steam-tram to see the sugar plantations near Mourilyan in northern Queensland. Annie was so ill she had to ride propped up in a deck chair.



Annie Brassey is important in Australian as well as St John Ambulance history. The portrait of Australia that she painted in *The Last Voyage* shows a society in transition — a group of remote colonies of Empire making their way towards independent nationhood. Australians would have liked what she wrote because she described a vigorous, enterprising, self-confident, youthful nation making great 'Progress' in bringing 'Civilisation' to a whole continent. The book is also an important historical resource because of the evocative engravings it contains. These were produced by the ship's artist, R.T. Pritchett. There are 72 illustrating the book's Australian chapters. Collectively they comprise a 'snapshot' of life in Australia as it was in 1887 — a now vanished Australia of boomerang-throwing Aborigines, Murray River paddle steamers hauling barges, hastily erected miners' camps, selectors battling to carve farms from forests, stage coaches losing their way at night, the Victorian Navy patrolling Port Phillip Bay and German settlers trekking overland in covered wagons to take up land in Queensland.

As in her more famous book, *Around the World in the 'Sunbeam'*, Annie's chatty style in *The Last Voyage* 'struck exactly the right note'. Those reading what Annie wrote 122 years ago will, like me, come away amazed at what she continued accomplishing even when dying, for she kept on touring, promoting first aid training and writing up her journal almost to the end.

The demanding routines that Annie Brassey kept up during her four months in Australia probably helped kill her. We know, and perhaps she did too, that she would not survive her 'Last Voyage'. Aware that she was sailing to her death, we can admire the more her accomplishments during her four months in Australia. Realising that she would never return home to Sussex might have been what drove her so relentlessly to promote the cause dearest to her heart. An unabashed self-promoter, free-loader and publicity seeker she might well have been, but she continued campaigning for first aid training. We in St John Ambulance Australia can be grateful that she did.

## Appendix. Lady Brassey's itinerary in Victoria

### THURSDAY, 9 JUNE, 1887

- Arrived Ballarat by train from Adelaide 6.00 a.m. Met by mayor 8.00 a.m.
- To Craig's Hotel for breakfast.
- Lord Brassey had meanwhile sailed the Sunbeam from Adelaide to Melbourne and then Geelong. In Melbourne he attended opening of parliament and annual dinner of Public Service Association.
- Reception by City Council. 11.30 a.m.
- Visited Albion Lode gold mine then Star of East mine. Spent two hours underground at the latter.
- Back at Craig's Hotel interviewed by reporters from the local press.
- Drive around Ballarat and surrounds in hansom cabs.

### FRIDAY, 10 JUNE, 1887

- Miss Cornwall, discoverer and part-owner of the Midas mine arrived with the mine directors to take the Brassey party on a tour of the mine near Dowling Forest (15 kms north of Ballarat)
- Descended mine. Washed for gold. Lady Brassey found small—half ounce—nugget.
- Lunch with Bishop of Ballarat then train to Geelong to rejoin the Sunbeam.

### SATURDAY, 11 JUNE, 1887

- Mayor of Geelong and councillors plus wives arrived to present an address of welcome.
- Drive around Geelong to see the sights, including tour of Botanical Gardens.
- Sailed to Melbourne. Arrived at Government House during dinner.

### SUNDAY, 12 JUNE, 1887

- At Government House.

### MONDAY, 13 JUNE, 1887

- Lord Brassey to Town Hall to meet deputation of Imperial Federation League.
- Lunch on Sunbeam at Williamstown. Officers of the naval forces visited.

### TUESDAY, 14 JUNE, 1887

- After bad night at Government House, suffering from a 'cold', Lady Brassey received many interviewers including a chap from the Women's Suffrage Society, whom she disappointed by not being much interested in his cause.
- In afternoon went with Governor (Sir Henry Loch) to visit the Public (State) Library, Picture Gallery and Museum.
- Lord Brassey plus son and a daughter left by train for opening of Mt Gambier to Narracoorte line.

### WEDNESDAY, 15 JUNE, 1887

- Lady Brassey spent the day reading, writing, receiving interviewers at Government House. Tried on fancy dress for Jubilee Ball. Didn't attend foundation stone laying for new ward at hospital, but committee had expected she would and had bouquet with stuffed bird & model of the Sunbeam to present to her.

### THURSDAY, 16 JUNE, 1887

- Attended stone-laying at Wesley College with Sir Henry Loch.
- Attended performance at Bijou Theatre of Madame Majeroni in 'Wanda'.

**FRIDAY, 17 JUNE, 1887***(No journal entry for this day.)***SATURDAY, 18 JUNE, 1887**

— Lord Brassey, 'Tab' [son, Thomas Alhutt Brassey] & Mabelle returned from Mt Gambier. Had travelled first to Wolseley, where they joined a special train bringing the Governor from Adelaide.

— At Mt Gambier greeted by school children singing National Anthem. Attended hunt meeting and Wesleyan Chapel. Special train to Narracoorte.

— Lunch on Sunbeam followed by an 'At Home' aboard attended by 200.

— Lord Brassey spoke at Seamen's Meeting.

— Dinner in evening at Government House. Guests included members of the Government, among them Alfred Deakin, just returned from the Colonial Conference in London.

**SUNDAY, 19 JUNE, 1887***(No journal entry for this day.)***MONDAY, 20 JUNE, 1887**

— Grand Volunteer Review, beginning of Jubilee Week. Brasseys drove with Governor & Lady Loch in carriages. Positioned near saluting flag to see formations parade. The Lancers & Royal Naval Brigade were especially 'well drilled'.

**TUESDAY, 21 JUNE, 1887**

— Governor's levee. Very crowded. Included two 'black chiefs' from Fernshaw (near Healesville). Hundreds of loyal addresses presented to Governor

— Grand lunch by Mayor.

— Lady B went for long drive, first through St Kilda and on to Convent of Good Shepherd. Passed a dozen drovers herding a mob of about 500 cattle.

**WEDNESDAY, 22 JUNE, 1887**

— At midday Lady B visited law courts with her children and was shown around by the Sheriff.

— After dinner dressed for the Jubilee Ball in Government House. Enormous crowd present including numerous spectators. Brasseys sat on official dais. Official party retired at 1.00 a.m. but ball continued till 5.00 a.m.

— Sunbeam added to festivities by hanging out red white & blue lights.

**THURSDAY, 23 JUNE, 1887**

— Main event of day was official opening of 'Queen's Hall', the central hall of Parliament House. Immense crowd of people present. Brasseys accompanied the Governor & Lady Loch.

— After this ceremony Lady B went to the Sunbeam to receive about 200 guests.

— After dinner at Government House, the Brasseys attended the State Concert at the Exhibition Building. Proceedings opened with the massed choir of the 'combined musical societies' singing 'Old 100<sup>th</sup>'.

**FRIDAY, 24 JUNE, 1887**

— Main event of day was a 'demonstration' (i.e. patriotic ceremony) of some 20,000 school children at the Exhibition Building. Main address by Bishop of Melbourne.

**SATURDAY, 25 JUNE, 1887**

— Spent morning at Government House answering correspondence and writing journal, but both tasks made difficult by a succession of visitors, mainly secretaries of charitable societies.

— At midday drove to Caulfield to attend a race meeting. Lady B impressed by the ambulance wagon driven to the centre of the track and by the 'neat little hospital' at the race course. Surprised by the number of race accidents arising from the large fields of horses—32 in one race and 47 in another.

— Left Caulfield at 2.30 p.m. so that the Governor could open the bazaar of the Convalescent Home at the Exhibition Building. Brasseys accompanied him.

— Brasseys spent that night aboard the Sunbeam, though Lord B first attended a banquet of the Melbourne Branch of the Imperial Federation League.

**SUNDAY, 26 JUNE, 1887***(No journal entry for this day.)***MONDAY, 27 JUNE, 1887***(No journal entry for this day.)*

**TUESDAY, 28 JUNE, 1887**

- Sunbeam was due to depart for Sydney about 10.00 a.m., with Lord B sailing there and Lady B travelling overland by rail. Dense fog, however, prevented the yacht from leaving Williamstown until later that day.
- Lady Brassey & children travelled by train from Spencer Street station to end of line at Lilydale. From there a Cobb & Co coach took them to the St Hubert's vineyards & winery of Hubert de Castella at Coldstream. They stayed at the winery that night

**WEDNESDAY, 29 JUNE, 1887**

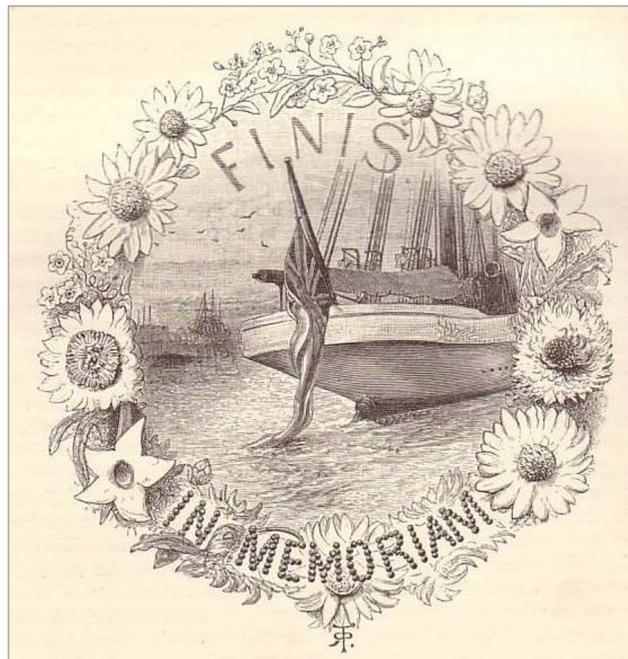
- Started early (9.00 a.m.) for the Black Spur (near Narbethong, between Healesville & Marysville) in two coaches.
- Visited Koordal (probably Coranderrk) Aboriginal reserve near Healesville. Gave butterscotch to the children there.
- Drove on to Fernshaw along roads now called the Maroondah Highway and Acheron Way. Greatly impressed by the forests of immense mountain ash and gullies of tree-ferns amidst heavy snows. 'I never thought anything could be half so lovely as this romantic ravine.' Visited a camp of rail-splitters and was horrified by the desolation they had created by ringbarking the surrounding trees.
- Returned to St Hubert's late afternoon but called past the Aboriginal reserve for 'a little more chat with them.'

**THURSDAY, 30 JUNE, 1887**

- Left St Hubert's early for train to Melbourne. Late breakfast at Menzie's Hotel. At 12.30 p.m. drove to Botanical Gardens, where the director, W.R. Guilfoyle, conducted them on a tour.
- Farewell lunch at Government House, then to Menzies Hotel via Coles Book Arcade. Collected luggage from hotel and took 4.55 p.m. train for Seymour, where the Brassey party (Lady B and her children) overnights.

**FRIDAY, 1 JULY, 1887**

- Left Seymour 'in pouring rain' for day trip to Shepparton by 9.30 a.m. train. Much of Goulburn Valley was flooded because of recent rains.
- At Shepparton visited the house of a Mr & Mrs Robinson to meet some people interested in ambulance work. Spoke to them and gave them papers. Suggested they contact the Melbourne 'St John Head Centre' with a view to establishing a local sub-centre.
- Took 4.30 p.m. train back to Seymour, which they reached just in time to catch the 6.30 p.m. express to Albury. At Albury they transferred 'into Lord Carrington's carriage, sent up from Sydney for us.'

RT Pritchett's end-plate for *The Last Voyage*

# The philately of the Order of St John.

John Pearn AM KStJ

Nations issue postage stamps to promote and highlight themes of national pride and importance. The philatelic record becomes a cumulative archive of a nation's history. In the international context, the many hundreds of thousands of different postage stamps which have been issued comprise a history of humankind and its endeavours.

In this context, the philatelic collection of St John stamps is one repository, a selective archive, of the work of St John in all its forms. These comprise portrayals of St John charity and philanthropy, rescue and resuscitation, ambulance transport, hospital care, welfare of those with visual disabilities, and first aid training. All these themes are encapsulated in the ethos of the Good Samaritan.

The stamps of St John are primarily identified by the emblem of the Crusader Cross, the metaphor for charitable work in the emergency, medical and health support professions. The first stamp portraying the Crusader Cross was that issued in 1860 by Malta, then a British colony. In the twenty-first century, St John stamps are issued to highlight the voluntary service of those who, as trained responders, teachers and philanthropists, give their skill and care in the enduring spirit of the Good Samaritan.

Nations issue postage stamps to portray themes with which the nation identifies. Charitable works generally and volunteer service specifically, are common themes portrayed in the philatelic medium. In this context, the role, service and heritage of the ambulance and philanthropic work of many St John organisations form an extensive philatelic record.

The work of St John Ambulance, indeed that of all bodies connected to pre-hospital care of the sick and injured, has as its underlying ethos, the example of the Good Samaritan.<sup>1</sup> The Good Samaritan himself was portrayed on three stamps issued by Vatican City in 1964, issued to commemorate the Centenary of the Red Cross.<sup>2</sup>

There exist five legitimate Orders of St John and more than thirty fraternal and collegiate societies or associations which identify with the healing and charitable ethos of the Good Samaritan.<sup>3</sup> All are derivative of the Catholic Sovereign Military and Hospitaller Order of St John of Jerusalem, called of Rhodes, called of Malta. That Order was established as an offshoot of the Benedictine Order,<sup>4</sup> prior to the mid eleventh century AD in the era before the First Crusade (1096–1099).<sup>5</sup> The emblems of all the St John medical and charitable bodies incorporate the Crusader Cross, or its later derivatives including the Cross Patée and the Cross Patée Formée, the latter often called the Maltese Cross.<sup>6</sup> In turn, all are derivative of the Amalfitan Cross. These crosses, as metaphors for emergency and pre-hospital care, appear extensively on postage stamps commemorating the work of both the Sovereign Military Order of St John and the Venerable Order of St John; and of secular ambulance services.

The philatelic record thus forms a parallel archive, albeit a selective one, of the important place of the professional work (both as volunteers and salaried members) of St John in many countries.

First Day Cover of stamps issued in 2002, to highlight the insignia of the Sovereign Military Order of St John, Rome. Courtesy of Associate Professor Stephen Gatt, OAM.



## The cross of St John

The unifying symbol of the St John philatelic collection is the Crusader or St John cross. This striking symbol has become a metaphor for medical care and philanthropic support for the sick and injured. It is displayed as such both in the religious and secular contexts.

The St John cross was originally the emblem of a religious guild of the Maritime Republic of Amalfi. In or about 1050 Amalfitan merchants of that guild (of whom one Pantaleone Di Mauro Comite was prominent) obtained permission from the Caliph of Egypt to build a church and a monastery and hospital in Jerusalem. The Benedictine Order of monks had long had a tradition of caring for travellers. The Benedictine Rule of 530 AD had mandated the acceptance for shelter of anyone seeking such at a Benedictine monastery, irrespective of their social or religious status, and whether friend or foe. In many ways it was a natural progression to extend the spirit of the Benedictine code to that of the shelter and care of Crusader pilgrims, especially those in need of medical aid. It was from this ethos that a new religious Order, the Sovereign Military Order of St John, was established by Fra Gerard Sasso, one whose birthplace is claimed by the town of Scala from the mountains in the hinterland of Amalfi. The new religious Order adopted the Amalfitan cross as its emblem. I believe that that cross was earlier derived from the cross of St Andrew, the Patron Saint of Amalfi. The Duomo (Cathedral) of St Andrew was decorated with early Amalfitan crosses cast in its 10th century bronze doors. They were embossed with silver, traces of which remain on the cathedral doors of the Duomo at Amalfi today.<sup>7</sup> I believe that was the origin of the

white Crusader cross. The St Andrew's cross, a saltire 'X', has oblique arms, and the reverse-obverse background space is an eight-pointed cross—known heraldically since medieval times as a Cross Patée.<sup>6</sup> If this interpretation is correct, it establishes the origin of many St John, Crusader and Maltese crosses of today as derivative from that of the complementary background of the Amalfitan cross of St Andrew.

### **The stamps of the Sovereign Military Order Of St John**

The Headquarters of the Sovrano Militare Ordine Ospedaliero di San Giovanni di Gerusalemme di Rodi e di Malta are to be found in the Via Condotti in Rome. The Sovereign Military Order has issued several thousand postage stamps, used for legal postage if posted from the Sovereign Military Order's Letterbox, but if so deposited then recognised for postage throughout Italy and beyond. The Order's philatelic centre issues stamps with the widest variety of pictorial themes. These range from portraits of the Grand Masters of the Order, scenes from the history of the Order as a dominant fighting military and naval force in the Mediterranean (from 1099–1798), to beautiful portrayals of religious art.

Recent issues of the Sovereign Military Order have included both religious and secular works of art from the great galleries of the world, especially those of the Vatican (Rome), the Louvre (Paris) and from the Hermitage Museum in Russia. All portray the St John Cross.

### **St John Ambulance—the philatelic record**

Pre-hospital care of the sick and injured includes response, rescue, control of the accident site, on-site paramedic and medical care and transport. These roles of St John Ambulance are portrayed on stamps of a number of the 80 nations in which St John Ambulance operates.

The first postage stamps to portray the Crusader cross were those of Malta. As a British colony in 1860, it issued a five shilling red stamp portraying the profile head of a young Queen Victoria, surrounded by four Crusader Crosses.<sup>8</sup> By 1899, a further eight Maltese stamps had been issued all portraying the Crusader Cross. These emblems were used as national metaphors, not as symbols of the Hospitaller or charitable work of St John.

The first stamp portraying a Hospitaller Knight of St John was an omnibus issue of 11 stamps, issued by Malta in 1922. Perhaps the most beautiful of all St John stamps is the two-penny Maltese issue of 1964, a commemorative stamps issued on the occasion of the 1st European Catholic Doctors' Congress, held in Valletta in that year.<sup>9</sup>

Advocacy for the issue of St John stamps came relatively late in the history both of St John and of philately itself. Postage stamps were invented by Sir Roland Hill and the first stamp, the Penny Black, was issued in Great Britain in 1840. The world's first stamp portraying a medical theme was a one-penny stamp issued by the British colony of Nevis, in the Caribbean, in 1861.<sup>10</sup> It portrayed Hygieia, the Greek goddess of Health, offering healing water to a patient, the figures standing beside a medicinal spring on the island of Nevis. The world's first charity stamp, in which a surcharge was made at the point of sale in post offices for medical or charitable work, was the 1897 Queen Victoria Diamond Jubilee issue of New South Wales.<sup>11</sup>

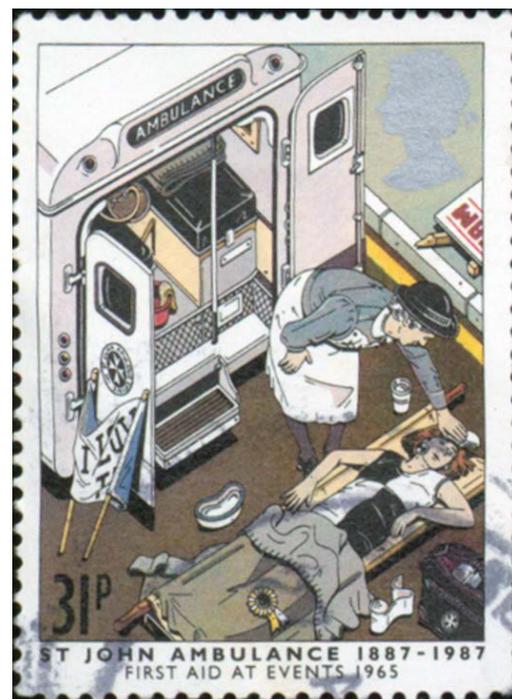
By the middle of the twentieth century, there were extensive collections of Red Cross stamps, stamps commemorating Boy Scouts, Girl Guides, refugee organisations and stamps commemorating the fight against specific diseases such as leprosy and malaria.<sup>12</sup>

The St John philatelic collection is a phenomenon of the second half of the twentieth century. One of the first issues, as a specific acknowledgment of the work of charitable organisations,

An essay of the short-listed series of Australia's first postage stamps to be issued in 1912. This proposed stamp portrayed King George V with the neck decoration of the Order of St John (Venerable Order of the Hospital of St John of Jerusalem). The stamp was never issued. Australia's first postage stamps being the well-known 'kangaroo' series.



A 31 pence stamp, one of four issued to commemorate the work of St John Ambulance in the United Kingdom. This stamp features a first aider attending a participant who has fainted at a public demonstration event.



was the German (West Germany) 'Malteser Hilfsdienst' ('Welfare Organisation') issue of 1969. That single stamp issue was a 30 pfennig red and black stamp featuring the Crusader Cross.<sup>13</sup>

Two nations have issued stamps portraying living, uniformed colleagues of St John Ambulance. In 2007, Post Papua New Guinea issued a six-issue series of stamps portraying the rescue, transport, resuscitation and educational role of St John, in addition to its work in hospitals and its outstanding work in both running the St John Blood Service (a 20 toya stamp) and the St John Blind Service (85 toya). The 5.35 Kina stamp featured Mr Douglas Kelson,

Two postage stamps of the Centenary (1987) of St John Ambulance Brigade in the United Kingdom with a special First Day of Issue Cancellation. The stamps portray two aspects of casualty transport. The 18 pence stamp features an Ashford Litter (a 'gurney'); and the 22 pence stamp a motor ambulance of the inter-war period.



Chief Commissioner of St John Ambulance Papua New Guinea, an esteemed colleague who has transformed the St John Service from a one-ambulance organisation into a major health support system in Papua New Guinea, running blood transfusion services, ambulance transport services, the St John Blind Service as well as its educational and training volunteer service.

On the 27 June 2008, the Norfolk Island Philatelic Bureau issued a four-stamp series, again portraying the work of rescue, transport, charitable and training work of St John on Norfolk Island. This series of stamps, with its First Day Cover, featured the late Mrs Bonnie Quintal, MBE another esteemed member of the international St John community.

### Philatelic outreach

The philatelic medium has been used extensively to promote health campaigns. The 1962 multi-national omnibus issue to promote the World Health Organisation's Anti-Malaria Campaign saw 4.1 billion stamps licked and applied to mail in that year. The annual New Zealand Health stamps and the Belgian Pro-Juventute series are other classic examples of the philatelic medium's significance influence in raising awareness of health issues.

Besides postage stamps, a number of nations have issued St John Ambulance Christmas and Easter seals. These both support and promote the emergency medical care and the charitable work of St John Ambulance. They continue a long tradition of such seals, known as ‘Cinderella stamps’. One of the first St John Cinderellas was issued by the Lord Mayor of London’s Red Cross and St John Fund, and sold at the Stamp Centenary Exhibition in London from 6–11 May 1940. That beautiful issue portrayed both the Red Cross and a Crusader Sword.

Postage stamps are works of fine art. As such, they form one cumulative heritage archive of the art and science of pre-hospital care, in all its forms.

## Acknowledgments

I thank particularly Associate Professor Stephen Gatt OAM MOM MD consultant anaesthetist and philatelist, Knight Commander of the Holy Sepulchre of Jerusalem, and Knight of the Sovereign Military Order of the Hospital of St John, of Sydney. I thank also Dr Ian Howie-Willis OAM KStJ, historian, author and co-founder of the St John Ambulance Historical Society of Australia, Miss Beth Dawson AM DStJ and Dr Mervyn Cobcroft OAM OStJ RFD all for much encouragement.

## References

1. Pearn J, 2003. ‘St John and St Luke. The foundation and Influence of the Good Samaritan in contemporary Australian life’. *J St John Amb Aust Hist Soc*, 3: 23–25.
2. Stanley Gibbons. *Stamps of the World 1976*. 1976 Edition. A Stanley Gibbons Catalogue. Forty-first Edition. London, Stanley Gibbons Publications Ltd., 1975 [sic]. Vatican City. Stamps 436–38: 1353. [NOTE: This series of three stamps (10 lira brown; 30 lira blue; 300 lira sepia) feature the Good Samaritan comforting the assaulted traveller on the Jerusalem-Jericho road (‘Samaritanus Misericordia Motus Est’). The stamps feature the painting of the Good Samaritan scene by a student(s) of Emilio Greco. The original work is held in the Vatican Museum, Rome.]
3. Howie-Willis I. *A Century for Australia. St John Ambulance in Australia 1883–1983*. Canberra, Priory of the Order of St John in Australia, 1983. Introduction: xxiv–xxv. [NOTE: The three primary Orders of St John are The Sovereign Military and Hospitaller Order of St John of Jerusalem, called of Rhodes, called of Malta (‘The Sovereign Military Order of St John’); the Johanniterorden (a series of Protestant, primarily Lutheran Orders of St John in such countries as Sweden and Germany); and The Most Venerable Order of the Hospital of St John of Jerusalem (‘The [Venerable] Order of St John’), this latter a secular Royal Order of Chivalry established by Queen Victoria in 1888.]
4. Saintry, Guy Stair. *The Order of St John: The history, structure, membership and modern role of the five Hospitaller Orders of St John of Jerusalem*. New York, American Society of the Most Venerable Order of the Hospital of St John of Jerusalem, 1991: 1.
5. Pearn JH. ‘The Crusades. A Conduit for Medical Knowledge’. *Medicinal Herbs and Woundworts*. Brisbane, Amphion Press, 1993: 3: 11–14.
6. Pearn JH. ‘Crosses: Symbolism and heritage’. *J St John Amb Aust Hist Soc* 2007; 7: 39–43.
7. Magi, Giovanni. ‘The Cathedral’. Amalfi. Florence, Casa Editrice Bonechi, 2005: 15.
8. Stanley Gibbons. Op. cit.: See Ref 2: 821.
9. Ibid.: 822.
10. Stanley Gibbons. *Stamps of the World*. [Annual publication, as catalogue—e.g. 41st Edition]. London, Stanley Gibbons Publications Ltd., 1976: 897. [Nevis (W.I.) (Br.)]. [NOTE: Nevis published six stamps in this first issue—1 penny red; 1 penny rose; 4 penny rose; 4 penny orange; 6 penny grey-lilac; and 1 shilling green. Because of their primacy, they are of special significance to medical philatelists].
11. Pearn JH. ‘Phthisis and philately: An account of the Consumptive Home stamps of New South Wales. The world’s first charity stamps. *Med J Aust* 1987; 147: 575–78.
12. Pearn JH. *Medical Philately of Australia*. Sydney, Winthrop Laboratories, 1978.
13. Stanley Gibbons S. Op. cit.: See Ref 2: 495.

## The Red Cross–St John Ambulance Link.

Allan Mawdsley KStJ

In 1859, Henri Dunant, a Swiss businessman with agricultural trading enterprises in French-occupied territories, travelled to Solferino in present-day northern Italy between Milan and Verona to meet with Emperor Napoleon III to discuss his business. He arrived on St John's day, 24 June, 158 years ago and inadvertently witnessed a monstrous battle. The Austrian Army of Emperor Franz Joseph I, which had occupied much of northern Italy, fought with the combined armies of Napoleon III and the Sardinian Army of King Victor Emmanuel II in what was later called the Second Italian War of Independence.

Each side had about 200,000 troops and at the end of the day there were about 40,000 dead and wounded soldiers on the battlefield with little or no help for their injuries. Dunant was appalled at the carnage. After his return home he published a book in 1862 called *Memories of Solferino*. He proposed a permanent relief agency for humanitarian aid in times of war, and a government treaty recognising the neutrality of the agency and allowing it to provide aid in a war zone. The former proposal led to the establishment of Red Cross, and with the help of friends, the so-called 'Committee of Five', he arranged an international conference in 1864 which resulted in the first Geneva Convention. This was signed initially by twelve nations but in the years since then it has gradually been extended by further Geneva Conventions and become firmly established in International Law.

These events in Europe were contemporaneous with the attempts to revive the Order of St John in England. 'The Sovereign and Illustrious Order of St John of Jerusalem: Anglia' was founded in England in 1831 as an attempt to revive the English Langue of the Order of St John which had been suppressed by King Henry VIII in the dissolution of the monasteries. In the latter part of the nineteenth century, when Sir William Drogo Montagu, Seventh Duke of Manchester became Grand Prior, the organisation re-discovered its *raison d'être*.

The Duke of Manchester and his trio of associates, Sir Edmund Lechmere, Sir John Furley, and Major Francis Duncan, in 1877 founded the St John Ambulance Association, which set up ambulance transport services and began teaching First Aid to the public. These activities, together with the founding of the St John Ophthalmic Hospital in Jerusalem and the formation of St John Ambulance Brigade for providing first aid at public events, were led by the Royal Sir Edmund Lechmere, an influential and wealthy landowner, who became Secretary General and Treasurer. He was an active promoter of the development of ambulance transport services.



Jean Henri Dunant (1828–1910)  
founder of the Red Cross organisation.

Major Francis Duncan had been a professional soldier in the Royal Artillery deployed in Nova Scotia during the American Civil War and after his return to Britain became the Superintendent of the Royal Artillery Regimental records. After his release from the army he was made Director of the newly-formed Ambulance Department of the Order of St John.

Sir John Furley was a voluntary militiaman, Captain in the 29th Ashford Battalion in Kent but not allowed on overseas service for health reasons. However, he had a life-long humanitarian involvement in military medical matters and designed a stretcher and the wheeled version known as the Ashford litter. He attended Geneva conferences as a delegate of the Order of St John. Although the British Government ratified the Geneva Convention it declined to create a British Red Cross Society at that time, so Furley together with Lechmere and the Duke of Manchester formed the British National Society for Sick and Wounded, which had the Prince of Wales as its first President. They continued to lobby the government until eventually official recognition enabled the National Society for Sick and Wounded to transform into the British Red Cross Society in 1905.

Britain had recently emerged from the Boer War. During that war volunteers from the St John Ambulance Brigade, which had only been formed twenty years earlier, provided almost a quarter of the army medical services. The campaign proved to be hugely more difficult than the British military services had been prepared for. The lesson was not lost on the military planners and as the situation in the Balkans deteriorated, the likelihood of a major war became more imminent. The British War Office called on the newly-formed British Red Cross Society to organise volunteer helpers for the medical services. They quickly added St John volunteers as helpers of equal standing, and administered the resultant organisation of Voluntary Aid Detachments through a Joint Central Council of delegates from Red Cross, St John and the Defence Forces.

St John Ambulance has had a close association with Red Cross from its earliest days in Britain and also in Australia. St John in Australia closely followed the developments in Britain. Nine days after the outbreak of World War I, the Australian Red Cross was established as a Branch of the British Red Cross Society following a meeting called at Government House in Melbourne by Lady Helen Munro-Ferguson, wife of the Governor-General.

(L–R) The 7th Duke of Manchester, Sir Edmund Lechmere, Major Francis Duncan and Sir John Furley—the co-founders of St John Ambulance.



Dr Arthur Sherwin, later to become Commissioner of St John Ambulance Brigade in Victoria, represented St John at that meeting. Dr Sherwin had been a volunteer with British Red Cross medical field units in the Balkan wars in 1912. Turkey went to war against Serbia, Bulgaria, Greece and Montenegro. Dr Sherwin was attached to the Montenegrin unit, whose activities were directed around Lake Sentani and Northern Albania. For this he was awarded the Red Cross volunteer medal. Sherwin was a strong supporter of Red Cross and after serving in the First World War he became comptroller of Voluntary Aid Detachments in Victoria. He joined the Victorian Division of the Red Cross Society in 1916. From 1930 he was Member of Divisional Council and was Chair of several committees including Handicraft since its inception in 1943 until his retirement in 1950. He was one of the medical professionals who helped set up the Red Cross Blood Transfusion Service in 1929, and planning of Red Cross Emergency Service Companies 1938–1939. For this contribution he was made an Honorary Life Member in 1951. Dr Sherwin's contribution began a long series of overlapping involvements of senior office-bearers between Red Cross and St John which reached its peak with Sir John Newman-Morris and his son, Geoffrey.



Dr Arthur Sherwin attended the inaugural meeting of Australian Red Cross and maintained life-long links with the organisation. He served as the St John Ambulance Commissioner in Victoria 1945–51. Earlier as Colonel JA Sherwin, he had been Commandant of the Heidelberg Military Hospital 1941–44.

Sir John Newman Morris was an Honorary In-patient Surgeon at St Vincent's Hospital. He was a member of St John Council from 1931 to 1956, and a Knight of the Order of St John. At one time he held the position of Receiver-General at Priory Headquarters. He was on the Australian Red Cross Executive from 1937, was Victorian Division Chair in 1938, and National Chair in 1944. He was leader of the Australian delegation to the meetings of the world's Red Cross Societies in Oxford in 1946 and again in Stockholm in 1948. He was active in the development of the blood transfusion service with Australia as the first country to deliver such a service nationwide.

Sir John Newman-Morris (1879–1957) was the national Receiver-General for the Order of St John in Australia 1941–57. He chaired Red Cross in Victoria 1938–48 and then led the national organisation 1944–57. He is pictured here with his wife, Eleanor



Sir Geoffrey Newman-Morris was a long-serving member of St John, becoming Commissioner of the Brigade in Victoria from 1966 to 1969 and Chief Surgeon at Australian Headquarters from 1969 to 1972. He was a Knight of St John and a member of St John Council from 1950 to 1976. He was Chair of Australian Red Cross Society National Council for 20 years from 1958 to 1978, then Honorary Vice-President. In 1965 he was elected a member of the Standing Commission of the International Red Cross. In 1973 he became its Chairman, a role he held until 1978. He was Vice-Chairman of the League of Red Cross Societies and Chair of the Finance Committee from 1969 to 1978. In 1979, the International Red Cross awarded him its highest and seldom given honour, the Henri Dunant Medal.

Sir Geoffrey Newman-Morris (1909–1981), son of Sir John, was Victorian St John Ambulance Commissioner 1966–69 and then National Chief Surgeon 1969–72. He was National Chairman of Australian Red Cross 1959–78.



Lady Helen Munro Ferguson, daughter of the viceroy, the Marquess of Dufferin and Ava, was president and founder of the Australian Branch of the British Red Cross Society. The wife of Sir Ronald Munro Ferguson (1860–1934), Governor-General of Australia 1914–1920, she established the Australian Branch of the British Red Cross Society on 13 August 1914. During World War I the ballroom of Melbourne's Government House was taken over by Lady Munro Ferguson's work for the Society. In 1918 she was appointed Dame Grand Cross of the Order of the British Empire (GBE) for her work during World War I.

Soon after the establishment of Australian Red Cross in 1914 approval was given for the establishment of Voluntary Aid Detachments (VAD). As in Great Britain, the VAD organisation was administered by a Joint Central Council at Commonwealth level, with joint State Councils comprising representatives of the Navy, Army and Air Force, the Red Cross Society, St John Ambulance and other relevant organisations. The Commonwealth appointed a Chief Controller, each State Council a State Controller, with Commandants in charge of detachments. St John Ambulance in Victoria had a heavy involvement in VAD work during World War I and many members continued with St John after the war.

In 1914, the Australian Red Cross was largely involved with providing relief services to the Australian Defence Force with headquarters located in Melbourne coordinating the international relief services. It immediately formed Divisions in each of the six States. The Divisional Presidents, who were the wives of the State Governors, were instrumental in the creation of the Australian Red Cross State Divisions. As these Presidents traversed the country and launched appeals through local organisations and the press, the Divisions soon had a vast number of rural and metropolitan branches.

Directly appealing to women, they became the great majority of members. The publicity machine made the most of their comforting roles. Several high-ranking women were appointed to governing committees, and Australian women took leading positions throughout the organisation. Red Cross women volunteers, however, were in two distinct cohorts—those who worked in the support services and those who worked in the Voluntary Aid Detachments.

Recognised by the Military, the Voluntary Aid Detachments were at their peak in World War I and World War II, providing first aid, nursing assistance, comforts, domestic assistance and other supports for returned and wounded soldiers. Recruits were drawn from the local area by invitation from a serving member. Members received instruction in first aid and home nursing from the St John Ambulance Association. Initially they worked without pay in hospitals and convalescent homes alongside doctors and nurses. Those who volunteered in this way were eligible for the St John War Service badge. After the war the voluntary service continued.

In 1927, the Australian Red Cross Society gained recognition as an independent National Red Cross Society and ceased being a branch of the British Red Cross Society. In 1941 the Australian Red Cross Society was incorporated by Royal Charter. In between the two World Wars, they continued their care for ex-soldiers and their families, raised funds, and moved into civil hospitals, homes and health associations. In 1928, they became a technical reserve of the Army Medical Corps, administered under the Minister of Defence through a Joint Central Council.

In Victoria at that time the Comptroller of VAD was Dr Arthur Sherwin, District Surgeon of the St John Ambulance Brigade (SJAB), and his Deputy was Mr Frederick Raven, a District Officer in the Brigade and Superintendent of the Victorian Civil Ambulance Service. In New South Wales the Deputy Commissioner, Colonel W Vickers was the Comptroller and the Lady Superintendent, Dr Frances McKay was on the VAD State Committee. Annual inspections by the Governor were held at Government House.

During World War II the VADs were again very strong. After World War II, they extended their civilian service which included the assistance of new immigrants. Those who gave service during World War II were eligible for the VAD Badge. In January 1948, direct control of the Voluntary Aid Detachments was returned to the Australian Red Cross and St John Ambulance. In most states the Voluntary Aid Detachments folded as time went on and states withdrew from this area. Staff worked in a range of other Australian Red Cross or St John services. In New South Wales however, the Red Cross Voluntary Aid Detachments were renamed and revamped as the Voluntary Aid Service Corps in 1967 and continued to serve long after other States had ceased.

Although Australian Red Cross was involved in a range of activities during World War II, including the establishment of agencies overseas dedicated to supplying families in Australia with information about wounded and missing soldiers, it is probably best known for its success in mobilising volunteers to create the much appreciated and eagerly anticipated 'comfort' parcels that were sent to servicemen overseas. From the date of its inception until the armistice the ARCS dispatched 395,695 food parcels and 36,339 clothing parcels. Thousands of women contributed their time and money to make this possible.

The Red Cross Headquarters Principal Commandant of women volunteers during the war was Mrs Alice Creswick. After the war she was made a Dame of the Order of St John and served for one year on St John Council for Victoria before retiring. The Commandant of the



Mrs Alice Creswick, Principal Commandant of Red Cross volunteers during World War II.



The late Millie Field DStJ in her Australian Army Medical Women's Service (AAMWS) dress uniform, 1995. She had joined a Red Cross Voluntary Aid Detachment (VAD) during the 1930s then transferred from her VAD to the AAMWS after the latter was established in 1942.

Victorian Division was Mrs Lilian Scantlebury who was made a Commander of the Order. The investiture of these Red Cross members with St John honours is a reflection of the closeness of the two organisations in those days. It is not so surprising when you read the list of office-bearers in the Red Cross Annual Reports and see the number of high-ranking St John members there.

Sir John Newman-Morris was national chairman. Dr William WS Johnston was principal medical advisor. Dr Sherwin, Sir Samuel Burston and Sir Geoffrey Newman-Morris were also listed. St John members were also heavily involved in the development of the Blood Transfusion Service.

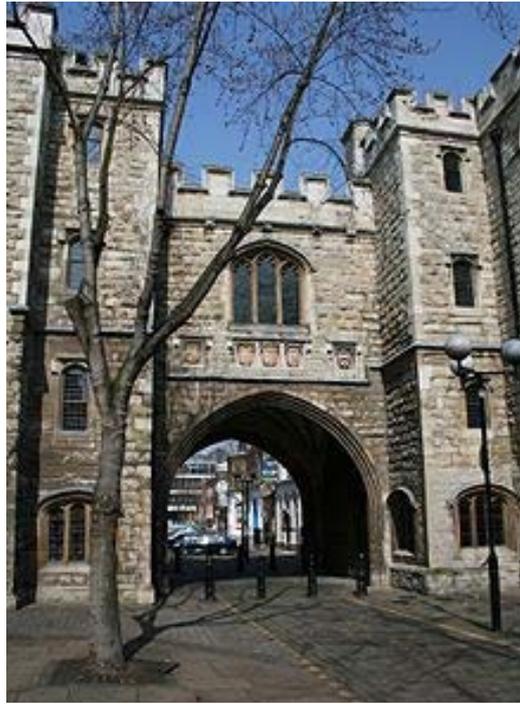
The closeness diminished gradually over the years so that by the time I became Chair of the Association Centre committee St John and Red Cross were competitors in the training marketplace. They have remained so ever since; and indeed they now compete with various commercial enterprises as well because many of the latter have entered the field and first aid training has consequently become an open market. As Centre Chair, I was responsible for St John's first aid training program. I did not believe that the St John and Red Cross certificates were equivalent. In a 1979 meeting with a senior St John man who was then also Chief Executive Officer of Red Cross in Victoria, I pointed out that we had gone through an expensive process of curriculum development and instructor accreditation to meet rigorous educational standards but Red Cross had not. I said I would be happy to agree to

equivalence if he could assure me that Red Cross would also implement a training standards and accreditation process. He could not give me that assurance. The stand-off was resolved by internal discussion with a senior Red Cross office-bearer who also happened to be a former St John Chief Commissioner. He gave an assurance that the two certificates were equivalent without actually discussing the matter with his advisers. Red Cross did subsequently introduce an Instructor Accreditation program.

In preparing this paper I contacted a number of members of the St John Historical Society in other States to ask if there were noteworthy matters about the relationship of St John to Red Cross in their States. I am indebted in particular to Beth Dawson who gave a detailed account of members with dual affiliation and of failed attempts to have reciprocal delegates to their Councils, as well as a lot of information about Voluntary Aid Detachments. I am indebted, also, to Loredana Napoli and Betty Stirton for their meticulous search of annual reports for information about joint organisational actions. What emerged from reading this material was a shared historical background and a shared pursuit of the same goals. Different players in different places did pretty much the same work. There are too many to mention individually, but it is encouraging to know that we have been singing from the same songbook. It is also chastening to know that we walk in the footsteps of some truly wonderful people.

## Two St John's Gate anecdotes. 'Shakespeare at The Gate' and 'Coffins in the Crypt'.

Terry Walton CStJ

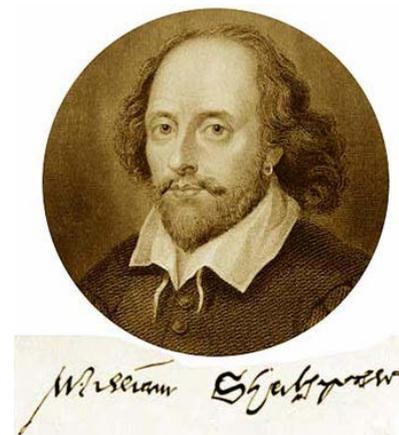


### William Shakespeare at the Gate

Apparently, the great William Shakespeare once frequented the building which is now the epicentre of the Order of St John—St John's Gate, Clerkenwell, London.

Some of us regard Shakespeare and his works with special reverence. We've learnt that whatever the topic, idea or expression, Shakespeare probably said it first and best. We're therefore delighted to reflect that on our own visits to The Gate we tread where the Bard himself did over 400 years ago.

After the dissolution of the Order of St John in England in 1540 by Henry VIII, when everyone had to become Church of England and take no notice of the Pope, St John's Gate was used for many quite different functions. Initially Henry used it 'to store the toils of war and hunting'. Subsequently, in the reign of Elizabeth I, the Gate became the 'Office of the Master of the Revels', who was a sort of 'Censor' of that period. This official was responsible for licensing pamphlets, songs and plays for performance before the general public and also arranging entertainments at the Queens Court.



William Shakespeare, who lived for some years in nearby Shoreditch, had 30 of his plays licensed at the Gate House, Clerkenwell, which is now known as St John's Gate. If you look at a medieval map of the period you will see that both Shoreditch and the Globe Theatre, on the south side of the River Thames, are within easy walking distance of the Gate House. As Shakespeare became richer he bought a house in the Blackfriars, just outside the City of London, which is even closer to the Gate.

The upper section of the West Tower of the Gate still has the original 1504 stair case. The treads, although well worn, are made of solid English oak. It is on this staircase that Shakespeare may well have taken the manuscripts of his plays for the approval of the Master of the Revels.

Although not documented, it is very likely that some of his plays would even have been performed for the very first time in the Great Hall of the old Priory or even the, now called, Council Chamber so that the Master of the Revels, could approve or not approve of Shakespeare's plays.

Shakespeare gave up his theatre work in 1610 and retired to his birthplace of Stratford upon Avon. He died there at the age of 52 on 23 April 1616.

One of the plays licensed at the Gate House, Clerkenwell was 'Henry V'. In Act 4, Scene 3 William Shakespeare may well have describing St John Ambulance: 'We few, we happy few, we band of brothers'.

The quote from Shakespeare's play Henry V in the previous paragraph is a very famous one. Here's what Wikipedia says about it:

On the morning of 25 October 1415, the feast of Saint Crispin, shortly before the Battle of Agincourt, King Henry V made a brief speech to the heavily outnumbered English army under his command. He concluded the speech by telling the English longbowmen that the French had boasted that they would cut off two fingers from the right hand of every archer, so they could never draw a bowstring again. In Shakespeare's account, Henry rouses his men by expressing his confidence that they will triumph, and that the English 'band of brothers' fighting that day would be able to boast each year on St. Crispin's Day of their glorious victory against the French.

Kenneth Branagh as King Henry V in the 1989 film Henry V delivers his 'band of brothers' speech before the Battle of Agincourt, St Crispin's Day, 25 October 1415.



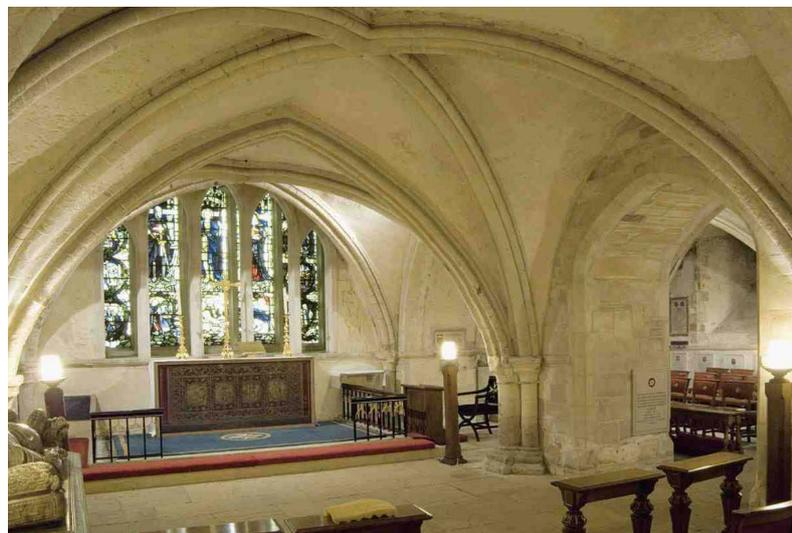
## Coffins in the Crypt

In the early years of the nineteenth century the population of London had increased by a huge number but burial in the local parish churchyard was still regarded as fundamental right by citizens.

The parishes surrounding the City of London were affected by the increasing number of burials as the population rose, because the amount of burial space inside the City was limited. Soon, not enough space was available in these surrounding parishes, which included the Church of St John of Jerusalem, Clerkenwell.

After 1723, due to the lack of land space, it became the custom, as in most London churches, to bury the deceased parishioners in the vaults of the Church, and in this way a large number were placed in the ancient 12th century crypt of the Church of St John. During the burial service the coffins were lowered through a trap door in the floor of the little vestry behind the

Top: the crypt of the Church of St John, about 1937; and bottom, the chancel and sanctuary of the Crypt at the present time. Until 1853 the Crypt was where the coffins of deceased parishioners were stored. In the period c. 1860–1894 the coffins were walled up in a vault behind the Crypt's north (left) wall.



Church, and then carried through a hole in the east wall of the Crypt, and piled up in stacks on the floor, which eventually became choked with human remains and decomposing coffins. This continued until the closure of the London burial grounds in 1853.

In about 1860 the coffins were removed into the two chambers on the north side of the crypt and walled up, where they remained until 1894, when an Order in Council was made for their removal. Following that, some 325 bodies from the crypt were re-interred at the cemetery of the London Necropolis Company of Brookwood in Surrey.

During the clearance a number of coffins were found which had had the lead of the top cut away for about a third of the length from the head end, thus making it possible to draw out the body and leave the coffin empty. This was the usual practice of the body-snatchers or 'resurrection men' before the passing of the Anatomy Act of 1832.

In *The Diary of a Resurrectionist, 1811-1812*, Joseph Naples, a well-educated, chief 'resurrectionist', made several references to St John. For example, an entry for February 1812 includes this note:

Sunday 15th: Went to Lookout, at night went to St. John's, Got 1 Large and 1 Small. Took the Large to Wilson, Small to St Thomas's.' (A 'Large' was an adult and a 'Small' a child.)

The site of the 'Golden Boy', a statue marking the end of the Great 1666 Fire of London [about 5 minutes' walk from St John's Church], was also the location of 'The Fortunes of War' public house. This pub was much used by the 'resurrection men' who supplied fresh corpses to lecturers at St Bartholomew's Hospital, which is just across the road.

The cadavers were laid out on tables in an upper room, and available for inspection on asking the landlord. Each corpse had the finder's name on it so that 'they may be paid for nocturnal toil'.

The fee paid for a body was between four guineas and five pounds, the fresher the body the more they fetched. It therefore appears that a number of the bodies taken from the crypt of St John's Church ended at 'The Fortunes of War' — destined for anatomy lectures either at the four major London Hospitals that offered dissection classes or other private anatomy schools.

Few people who visit the Crypt will know of its macabre associations. I trust that, now my readers are aware of these, they won't be deterred from entering the Crypt when next they make a pilgrimage to The Gate!

## Research down under. More questions than answers.

Peter Wood CSJ

### The intriguing case of AS Lindsay

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

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



AS Lindsay in 1915, at the time of being the inaugural St John Ambulance Commissioner in South Australia. At this time he was also claiming to be the 'Commissioner for Immigration and Employment in South Australia', and to being associated with the Boy Scouts under the name of 'Silver Wolf'. Photograph courtesy of the State Library of South Australia, Image No. PRG 280/1/13/60.

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

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

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

### **Mrs Bernard Moore: entrepreneur or St John pioneer?**

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

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



Mrs Robert Cliff Mackie, formerly Mrs Bernard Moore, née Fanny Maria Skeels. Photograph courtesy of the John Oxley Library, Queensland; negative no. 147087.

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

Mrs Moore's original name was Fanny Maria Skeels. She had been born at Chatteris, Cambridgeshire, England, on 31 January 1841, but in accordance with custom she used her husband's name. She had married Bernard Moore on 1 July 1868.<sup>3</sup> She arrived in Auckland via Tauranga on the ship *Lady Jocelyn* which had left London on 25 September 1880.

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

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

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

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

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

The foregoing is a summary of Fanny Moore-Mackie's varied life and career; but neither the life nor the career were quite so simple. Her first husband, Bernard Moore, who was born in

Lincoln, England, on 11 January 1840, was a sea captain, but he was not quite the ‘Captain Bernard Moore RN’ portrayed in many publications and references, including Fanny’s own obituary.<sup>7</sup> The real Bernard Moore had joined the Royal Navy in January 1852, and served in the Crimean War and China War as a midshipman and retired in 1870 in the rank of lieutenant. In 1879 he captained a failed expedition to New Guinea in the Nicaraguan-registered ship *Courier*<sup>8</sup> and was later involved in court action concerning repairs to the vessel and its ownership. Bernard Moore later became the secretary of the National Services Help Agency in London, which found work for unemployed soldiers and sailors and their wives. This organisation was dissolved in September 1885.<sup>9</sup> Family oral history says Moore drowned when the German ship *Maria Rickmers* sank on a voyage from Saigon to Bremen in 1892 with a cargo of rice, but this has not been verified.

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

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

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

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

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

Whether or not Fanny Moore had any nursing, medical or teaching qualifications, there can be no doubt she was an adept, skilled lecturer who nursed, taught and promoted the first aid cause in the New Zealand colony. We can only speculate whether or not she was an unabashed opportunist who exploited perceived commercial opportunities regardless of her

lack of formal credentials and experience. With an eye on the main chance, did she guess that by making a living by offering first aid and nursing training in an outpost of the Empire, she could do so confidently far from detection or surveillance by St John Ambulance Association headquarters in London? With an eye on potential biographers, was she economical with the truth about her first husband's and her own early careers? If she was indeed unqualified and embroidered her curriculum vitae, we may wonder about her probity—but we cannot deny her a place among those remembered as New Zealand's pioneers in first aid.

### Mother Suzanne Aubert—a new saint for St John?

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

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

Six months before Mother Aubert came to Wellington, a letter from Mrs Stella Fisher<sup>14</sup> to the editor of Wellington's Evening Post newspaper on 4 June 1898 advocated the establishment of a 'nursing guild' in Wellington which 'would be an integral part of the [St John Ambulance] Association' and would provide both professional and amateur nurses 'as helpers to medical men.' For some time there had been community concern at the lack of nursing care for the 'poor sick' who were not being admitted to hospital. The charitable aid distributed by the Wellington Benevolent Board to pay for nurses in the home could not match the demand and the Board's policies had been heavily criticised.<sup>15</sup>

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

By the end of 1901 as well as helping St John's nursing guild, Mother Aubert had established St Joseph's Home for Incurables, with medical support provided by honorary medical staff. That same year she took over the operation of the St Patrick's College Infirmary. By 1903



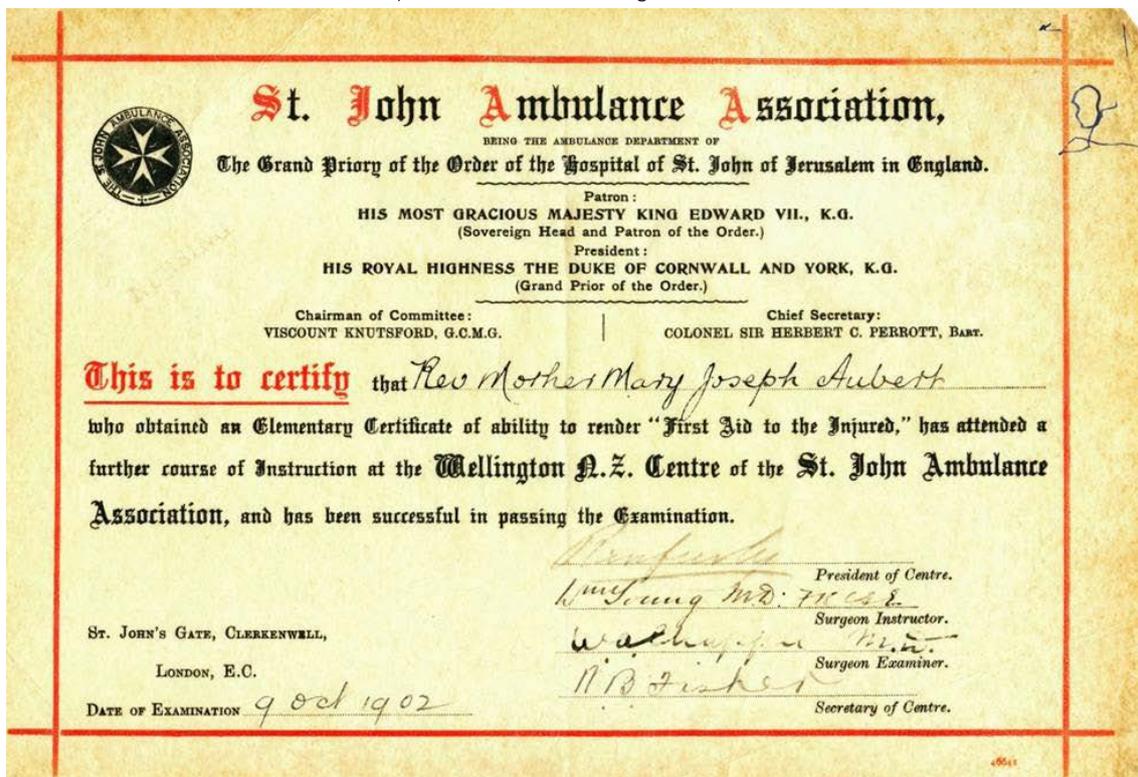
The Reverend Mother Mary Joseph Aubert, née Marie Henriette Suzanne Aubert, also known as Mother Suzanne Aubert. Photograph courtesy Sister Jo Gorman, the Sisters of Compassion Archive, Wellington.

she had opened New Zealand's first crèche for working mothers and had also established a soup kitchen for the unemployed. Both are still operating in Wellington.

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

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

The first aid certificate issued to Mother Aubert following examination at the Wellington Centre of the St John Ambulance Association on 9 October 1902. Photograph courtesy Sister Jo Gorman, the Sisters of Compassion Archive, Wellington.



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

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

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

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

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



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

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

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

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

## St John New Zealand Archives

Since the Order's archives are the indispensable source for all serious St John Ambulance historians, I wish to conclude this article by giving the following brief status report on the records we maintain. St John related archives are held in various regional and local museums and other repositories throughout the country, and also by local area committees and individuals. There is no lack of enthusiasm for ensuring our archives are preserved. Both the Christchurch and Auckland archives hold significant collections recorded on databases and have actively involved volunteer archivists.

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



## Northern Region Archive, Auckland

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

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

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

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



## The St John History Centre, Christchurch

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

Storage, work space and display opportunities have always been an issue, however a new five storey St John regional building planned for Christchurch would have provided a long-term solution. Unfortunately the February 2011 earthquake dashed all hopes of that building project coming to fruition. The History Centre in the Guardian Assurance Building in

Hereford Street in central Christchurch was badly damaged and was included in the city's official 'no-go' or 'red' zone. There was significant concern for the protection of archival materials, as windows had been broken during the earthquake and subsequent aftershocks and the subsequent winter months had seen rain, snow and wind blowing into all levels of that building.

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

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

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

## Notes

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

# The St John Ambulance Historical Society of Australia. A history.

Edith Khangure CSJ

It may seem somewhat premature to be talking about this Society's history when we have not yet reached two decades of existence. However, past experience reminds us that St John people are so busy doing things that they do not have time to write about them. Hopefully this will not happen to us. The St John Ambulance Historical Society of Australia was formally established on the 22 June 2001. Its own history however commenced some 4 years previously.

After 58 years, the Priory Library Committee was closed following the 1997–98 restructuring of Priory committees. The Priory Librarian, Dr Brian Fotheringham, was left with no national forum for the discussion of matters relating to St John, either historical studies generally, or in particular, the establishment and maintenance of repositories for library, archival, museum and other heritage materials.

Dr Fotheringham was not without resources, however. He had made contact with various state and territory St John Librarians and Archivists during previous years developing collaborative efforts. Now, in consultation with the Priory Historian, Dr Ian Howie-Willis (who was also the Assistant Priory Librarian) and others interested in St John history, he decided to institute an informal Priory History Group to meet during annual conferences.

By August 1998 Dr Fotheringham was in contact with Kevin Young, The WA Commandery Librarian, and the group met for the first time in Perth on the 17 June 1999. It was allocated a two-hour time slot and about 30 people from most states and territory St John branches attended. Although only one paper was presented – Ian Howie-Willis spoke on the Origin of the St John Ambulance Brigade in England – the group agreed it had been a success and should become an annual event at the National Conferences. The group met for the second time in Adelaide in 2000 with Brian urging all of us to 'come and be historical'. Again it was successful with some 60 attendees listening to two papers, and, during its closing session, those present voted to establish the St John Ambulance Australia Historical Society. The meeting then approved a motion to appoint a small working group to draft a suitable constitution for the Society. This task was undertaken by Drs Fotheringham and Howie-Willis, Mrs Betty Stirton, Ms Beth Dawson and Dr Edith Khangure.

At the 2001 Brisbane meeting, attended by some 70 people who enjoyed four papers, the draft constitution was endorsed by the Priory History Group. Dr Fotheringham then took the proposal to the St John Ambulance Australia National Executive Committee. The Board of Directors approved both the formation of the Society and its draft constitution. Three months later, Professor Villis Marshall accepted an invitation to become the inaugural patron in September 2001. Since then, the Society has never looked back. It has become a very active body, strengthening the appreciation of, and support for, the heritage of the wider St John Ambulance movement in both Australia and overseas.

There have of course been many changes over the years including managing the membership database and subscriptions. Office bearers have also changed. Dr Harry Oxer succeeded

Dr Brian Fotheringham as President in 2005, and Dr Allan Mawdsley took over in 2011. The Society has had three Priory Librarians over the last 17 years: Dr Fotheringham until 2003; Dr Howie-Willis serving for the three triennia 1903-2012 and currently Professor John Pearn since 2012.

Up to 2007, the Society was a stand-alone entity responsible only to ourselves and largely dependent on our own resources. Having proved we were a viable concern, on 1 December 2007 we became a formal part of St John Ambulance Australia and the Society's constitution was changed to allow it to function as such. The Society's name now became the St John Ambulance Historical Society of Australia.

The numerous advantages flowing from these changes have included greater access to the Australian and state/ territory offices, stronger support of our endeavors at all levels and in all branches of the organisation, more stable finances, more assured support for our publications, plus better recognition everywhere of the importance of the history and heritage cause we exist to advocate. One example of this was the expansion of allocated time for the Society at annual meetings. Initially we had some difficulties in having more than half a day for the seminar. We now command a full day without too much dissent. There have also been some rare disappointments, such as the commissioning of a working party from the Historical Society to investigate a possible lapel pin for members. The subsequent report, *Pinning Things Down*, was prepared and presented at the Society's meeting in 2009. For a number of reasons the National Office was unable to support this at the time. Whilst it has taken until 2015 to progress this, an end is in sight.

Society highlights have included visits to various St John Museums and Archives including Victoria, South Australia, Queensland, New South Wales and Western Australia where members attended the official opening of the Ian Kaye-Eddie Heritage Centre in 2006. In 2010 a special treat was a visit to the St John Museum at Williamstown and two of Victoria's medical museums. Perhaps our greatest highlight however was the international meeting during the conference in Sydney in 2012. As the Priory meeting coincided with the international Grand Council meeting, the Society was able to organise a two-day meeting, the first day being made up of presentations from representatives from a number of other Priors, whilst the second day was devoted to domestic contributions.

The papers presented at all meetings are extremely varied. They include numerous subjects such as biographies, first aid topics, equipment, art work, histories of divisions, numismatic and philatelic issues, Alliance and other Johannine orders as well as various other diverse areas of research.

The Historical Society's logo, designed by the Society's second Secretary, Mr James Cheshire. 'Borrowed' from the 1907 version of the Arms of the Commonwealth of Australia, it displays the shield of the Australian Priory of the Order of St John surrounded by the shields of the eight States and Territories.

Immediately above the shield is the logo of St John Ambulance Australia; and immediately below is the seven-point 'Federation' star. It replaced an earlier informal logo depicting the 'red bar' logo of St John Ambulance Australia surmounting a boomerang.

*St John History*, the Historical Society's annual journal, publishes the papers delivered at the Society's annual seminars. Volume 1 was published in 2002; the present edition, Volume 17, was issued in 2017.



One of the most significant additions to the Society's role in pursuing our educational function has been fostering Cadet interest in St John history. The award of the Knowledge of the Order prize to cadets was one of our earliest goals and commenced modestly in 2004. The subsequent generosity of Professor Mark Compton has allowed the Knowledge of the Order (KOTO) prize to flourish since 2006. It does much to stimulate interest in the Order's history among younger St John members.

Our most successful achievement since inception has been in publishing history. Assistance from Cheryl Langdon-Orr, as Publications Officer between 2003 and 2007, and subsequently from the National Office, has been a great part of this success. We thank Shirley Dyson (2008–2011) and Gabrielle Lhuede (2011–2017) for their professional expertise in producing the printed works from 2008, and maintaining our history on the St John website.

The first purpose of the Society as set out in the constitution is to 'promote and encourage the discussion, study, research and writing of the history of St John Ambulance Australia and the Order of St John'. The growth and interest in history, which we have subsequently fostered, has witnessed a steady increase in both the number of papers presented at annual meetings and the number of Australian St John books, many of which have been launched at our seminars. A quick browse through the newsletters keeps members current with the expanding library of St John monographs. From 2002, the Priory of Australia's *Annual Report* has also included an Historical Society report summarising events and progress. One other noteworthy initiative in publishing *St John History* was the series of articles which Loredana Napoli and Betty Stirton produced in 2008 to commemorate the 125th anniversary of St John in Australia.

Whilst attendance at the annual history seminars during the Priory meetings is open to anyone, some 265 Society members enjoy the benefits of our numerous publications which keep us informed of relevant developments. The most significant of these is the annual proceedings of the seminar, published under the title *St John History*. These include copies of all papers presented, some occasional papers and brief summaries of the work from participating states and territories. Whilst our premier publication is the annual journal *St John History*, the less formal quarterly newsletters are also a veritable treasure trove of current news, historical features, interesting issues, dialogue and articles, all of which contribute to our own history. It should also be noted that our publications are sent to the National Library which by now has a substantial St John history collection.

The newsletters commenced as circulars to committee members in July 2001 but were renamed *St John Heritage* and made available to all Society members in February 2008 following the revision to our Constitution and Rules. By the end of that year they were renamed again as *Pro Utilitate*. (Some members may remember the original publication of this name—3 small booklets on glossy paper with coloured illustrations in 2003–2004—a quality product we were unfortunately unable to maintain). The newsletters also include some humour (described by the author/editor, Ian Howie-Willis, as ‘PU’s most popular insert—a miscellany of whimsical humour, quaint facts and folksy wisdom for all who are patient enough to persevere’). They are available in hard copy or by email since 2008, and are very important as we can only meet in person at annual meetings and communication needs to be more frequent.

Our future is exciting. I believe we have some challenges to meet such as recruiting new members, establishing policy and procedure for capturing relevant email correspondence, developing our photographic library, publishing the three presentations from 1999 and 2000, and, archiving the KOTO material.

Recent developments included the spearheading by Australia, via Dr Ian Howie-Willis and Professor John Pearn, of the formation of an international Historical Society by means, initially, of the production of an on-line journal, *One St John: the International Historical Journal of the Most Venerable Order of St John*.

In addition, a proposed new avenue to study Australian St John history for adults has been made. This will involve a syllabus for a national training package, which could lead to an accredited Certificate or Diploma in Order of St John Historical Studies — an adult version of the Cadets’ Knowledge of the Order badge.

In summary, all Society members can reflect on an excellent start in our endeavors to research and write about St John personalities, topics and events, and, a very promising and broader future.

## Bibliography

- Fotheringham B. (2000). ‘A Fabulous Beast associated with St John’. Unpublished paper presented at the 2nd Priory History Group, 21 June 2000, Adelaide.
- Fotheringham B. (21st June 2002). ‘First Annual Report of the St John Ambulance Australia Historical Society, 2001–2002’ in *Proceedings (of the SJAHS) for 2001–2002*, Volume 2, 2003, 2–5.
- Howie-Willis I. (1999). ‘Origin of the St John Ambulance Brigade in England: transition from practice classes to uniformed first aid field service’. Unpublished paper presented at the 1st Priory History Group, 17 June 1999, Perth.
- Howie-Willis I. (2000). ‘The Modern Orders of St John: making sense of Who’s Who’. Unpublished paper at the 2nd Priory History Group, 21 June 2000, Adelaide.
- Howie-Willis I. *Pro Utilitate: newsletter of the St John Ambulance Australia Historical Society*. Issue No. 1, October 2003; Issue No. 2, April 2004 and Issue No. 3, October 2004.
- Howie-Willis I. *St John Ambulance Heritage*. 2008, Issues 1–3. Howie-Willis I. *Pro Utilitate*. 2008–14 ongoing.
- Howie-Willis I. (Editor) *Proceedings of the St John Ambulance Australia Historical Society*, Volumes 1–2, 2002–2003.
- Howie-Willis I. (Editor) *St John History; Proceedings of the St John Ambulance Australia Historical Society*, Volumes 3–6, 2004–2007/2008.
- Howie-Willis I. (Editor) *St John History: Proceedings of the St John Ambulance Historical Society of Australia*, Volumes 7–14, 2007/2008–2013/2014
- St John Ambulance Australia. *Annual Report*. 2002–2014.
- Napoli L. and Stirton B. (2008) *One St John: the magazine of St John Ambulance in NSW*.
- St John Ambulance Australia Historical, The Society. (2001) *Constitution and Rules*.
- St John Ambulance Historical Society of Australia, The. (2007) *Revised Constitution and Rules*.
- Working Party of the St John Ambulance Historical Society of Australia. (2009) *Pinning Things Down*.

## Contributing authors

**Sir Malcolm Ross** was appointed Lord Prior of the Most Venerable Order of St John in 2016. In April–May 2017 he visited New Zealand and Australia at the invitation of their Priors of the Order, to familiarise himself with St John Ambulance work in both nations. On 28th April he spoke to the 19th annual seminar of the St John Ambulance Historical Society of Australia in Hobart, Tasmania. He chose ‘The Importance of History’ as his topic.

**Mr James Cheshire** was a member of the St John Ambulance Event Health Services in Victoria for many years and from time to time still helps the Branch there with advice. His wife, Cherie, is a current Event Health Services member, who, having a particular interest in the Cadet movement, led a contingent of Australian Cadets to the Malaysian International Cadet Camp and first aid competition in 2001. Cherie is also a Representative Officer in the Order. Away from St John, Mr Cheshire is a member of the Australian Federal Police, in which he is a Federal Agent in the Joint Counter Terrorism Team in Melbourne. At the time of delivering the paper presented in this Volume, he had just returned from Samoa, the government and police of which he had been advising in their preparations for the South Pacific Games to be held there later in 2007.

Mr Cheshire’s paper is attributable to his enquiring mind. Perhaps unwisely, in mid-2006 he contacted the Historical Society’s Secretary with a question about the origins of the Most Venerable Order of St John in the 1820s–30s. Having received an answer, he came back to the Secretary with more questions, and after that still more questions. It soon became apparent that Mr Cheshire had learnt more about the Order’s early history in the space of several weeks than the Secretary had in the previous 27 years. His paper is the result of his answering his own questions.

**Ian Howie-Willis** is a professional practising historian; his most recent book is *An Unending War: The Australian Army’s struggle against malaria 1885–2015* (Big Sky Publications, Newport, Sydney, 2016). He joined St John 37 years ago, recruited to produce the 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 2003–2012 and was the foundation Secretary of the St John Ambulance Historical Society of Australia. He is currently the Society’s Editor and also the historical adviser to the Office of the Priory of St John Ambulance Australia.

The paper presented in this Volume was a talk given after the annual dinner of Victorian members of the Most Venerable Order of St John, at Sir William Angliss College, Melbourne, Friday 23 October 2009.

**Professor John Pearn** is a Professor Emeritus of Paediatrics at the Royal Children’s Hospital campus of the University of Queensland. A retired major-general, he is also a former Surgeon General to the Australian military forces. John is a former Director of Training for St John Ambulance Australia, one of his major projects during his term of office being the milestone publication *The Science of First Aid: The theoretical and scientific bases of modern first aid practice* (1996), of which he was editor-in-chief. With the late Murdoch Wales, he co-authored another milestone book, *First in First Aid: A history of St John Ambulance in Queensland* (1998). A very eminent medical scientist and medical historian, he is greatly in demand as a lecturer at national and overseas medical symposia. He is currently the President of St John Ambulance Australia (Queensland). In 2009 he was awarded the postgraduate

degree of M.Phil. of the University of Queensland after completing a program of research and a thesis in history. He has frequently made presentations to the Historical Society's annual seminars.

**Dr Alan Mawdsley** is a retired psychiatrist who lives in Melbourne. He has spent 62 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 most positions available to a St John volunteer in Victoria. He is a former Victorian Commissioner and is a long-serving member of his State St John Council. He is also a past Chair of the Victorian branch of the Historical Society, which runs a first rate St John museum at Williamstown. An accomplished medical historian, Dr Mawdsley has been a frequent contributor to the Historical Society's annual history seminars. He is the author of the book *In Ages Past*, the centenary history of the St John Ambulance uniformed branch, launched during the 2010 National St John Conference.

**Mr Terry Walton** is a tour guide on the voluntary staff of the Museum of the Most Venerable Order of St John at St John's Gate, Clerkenwell, London. He originally wrote the two anecdotes about the history of 'The Gate' for publication in *Pro Utilitate*, the quarterly newsletter of the St John Ambulance Historical Society of Australia, in which they appeared in early 2017.

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

**Dr Edith Khangure** is a retired professional librarian. She is the Historical Society's Deputy Secretary and the manager of the 'Ian Kaye-Eddie' heritage centre of St John Ambulance in Western Australia.

# ONE ST JOHN GUIDELINES FOR CONTRIBUTORS 2017

## 1. Introduction

*One St John: The International Historical Journal of the Most Venerable Order of St John* is a new venture in historical writing about the Most Venerable Order of St John.

The journal was launched by the Grand Prior, HRH Prince Richard Duke of Gloucester, in May 2015 during the Order's Grand Council meeting in Edinburgh.

*One St John* is published wholly on-line by St John International.

Three volumes of the journal have now been published, all produced within the Order's Priory in Australia. Volume 1 appeared in May 2015, Volume 2 in July 2016 and Volume 3 in July 2017.

Now that Volume 3 has appeared, it is hoped that management of the journal will be progressively passed over to an international editorial committee comprising the Priory Librarians/Priory Historians of the ten Priories.

The Interim Editors are Dr Ian Howie-Willis KStJ (Historical Adviser, Office of the Priory, St John Ambulance Australia), Professor John Pearn GCStJ (Priory Librarian, St John Ambulance Australia) and Dr Matthew Glozier (Professional practising historian).

## 2. Nature of One St John

The proposal for *One St John* agreed to by the Standing Committee of the Grand Council of the Most Venerable Order of St John in February 2015 was for a publication with these characteristics:

- a journal that is popular in emphasis rather than 'academic', appealing to a broad spectrum of the St John community rather than the narrower range of scholars specialising in university-level historical studies;
- a journal containing articles that result from enterprising, diligent research and that are pitched at the level of the intelligent general lay reader;
- a journal using a style of language that is plain, direct, jargon-free and easily read;
- a journal containing articles contributed by diverse authors who will possibly have differing levels of education and be from varying professional backgrounds;
- a journal for which the main criteria for selecting material will be that the articles proffered for publication be original, well-researched and well-written.

## 3. Contributing to One St John

The Editors invite would-be contributors to submit material for consideration for publication in *One St John*.

*One St John* will accept unsolicited, previously unpublished articles that fit within its ambit of the history of the Most Venerable Order of St John, the Order's Foundations and Establishments and related subject areas.

The journal will also accept material that has previously been published elsewhere, for example in the Australian journal *St John History*, provided that the contributor has obtained permission for it to be republished in *One St John* and that its publication in the original source is duly acknowledged.

If you wish to contribute an article to *One St John*, you should submit it to 'The Editors, *One St John*'. Send all submissions to this email address, which is the personal address of the Managing Editor, Dr Ian Howie-Willis: [iwillis@ozemail.com.au](mailto:iwillis@ozemail.com.au).

Please ensure your submission adheres to the general guidelines set out in section 7 below.

By submitting material to *One St John* you licence the Editors to publish it in the journal.

#### 4. Format

Please submit your material as an electronic file in Microsoft Word.doc or Word.docx format. Please do *not* send it in PDF format.

Use the Word default margins in A4, with the font set to 12pt Times New Roman, and use double-spacing throughout.

Please note that contributors can do much to lighten the editorial burden by ensuring that the material they provide is clear, clean and coherent text that can be readily edited.

In this connection, also note that a set of captioned PowerPoint slides used previously in a seminar presentation is *not* such text. What the Editors require is *textual* material in the form of a coherently developed discussion of the chosen topic in *prose*.

#### 5. Peer reviewing and editing

At this stage of its evolution, *One St John* is not a peer-reviewed journal.

The Editors will exercise a degree of discretionary editorial autonomy in determining whether or not the material submitted to them needs amendment. They may refer edited material back to the author(s); but they may also edit material without further consultation with the author(s).

Articles, research reports, comments, book reviews, review articles and letters-to-the-editors may be copy-edited as the Editors deem appropriate to ensure that the material published is consistent with the *One St John* style, which is described in the next section.

#### 6. Style

*One St John* will generally adhere to *The APS [Australian Publishing Service] Online Style Manual*, the style guide used by the Australian [Commonwealth] Public Service.

This manual is freely available on-line in PDF format on the Australian Public Service (APS) style manual website <http://www.apsstylemanual.org/>.

#### 7. General guidelines

Authors submitting contributions to *One St John* should adhere to the following general principles.

##### Length of articles

- Research articles should be no longer than 7000 words; preferred length is within the range of 3000 to 6000 words.

- Research reports: up to 2500 words.
- Comments, book review, review articles: up to 1500 words.
- Letters: up to 800 words.

### Content

Although *One St John* is an historical journal, 'history' may be interpreted broadly to include biography, the history of ideas, technological history, institutional history, administrative history, archaeology, genealogy, historiography, heraldry, philately, numismatics, museology and other subsets of the discipline.

Whatever kind of material is submitted, the Editors urge contributors to write using the principles of plain English where possible to allow their work to be understood by a wide audience, for many of whom English might not be a first or even a second language.

### What to include

Article submissions should include:

- a short abstract (no more than a quarter of a page)
- a short biographical note about the contributor
- a contact address, including an email address, for the contributor.

### Illustrations

Up to six illustrations may be included with each article.

Illustrations should be included in the body of the text in the place you wish them to go. Because the journal is not a print product, high-resolution images are not required. 300dpi is satisfactory.

Provide captions for all illustrations, including the artist's/photographer's name (if known), medium, date and name/s of copyright holder/s.

The author is responsible for ensuring that they have obtained permission to use third party material (i.e. images). St John Ambulance, respective Historical Societies of St John Ambulance, and *One St John* editors will not be responsible for copyright infringements.

### Referencing system

*One St John* will not use footnotes and end notes.

Instead, the journal will use the 'name-date' (Harvard) system. Textual references should include the name of the author/s and the year of publication (e.g. Pearn and Dawson 2014). All directly quoted material should include relevant page number/s (e.g. Pearn and Dawson 2014:17-22).

All references are then listed alphabetically by author's surname and in full in the 'References' section at the end of the article.

The style for citing sources in the References section will be:

- *for an article/chapter* – Pearn J and Dawson B. "“Rich in good works”: The life and times of Mary Griffith' in *St John History: The journal of the St John Ambulance Historical Society of Australia* Vol. 14, 2014.
- *for a book* – Dunstan F. *Awkward Hours, Awkward Jobs: A History of St John Ambulance in the Northern Territory 1915-2012: The Volunteers*, Darwin, St John Ambulance Australia (NT) Inc., 2013.
- *for a non-published source* – Cheshire J. Information about the 1557 Letters Patent of Queen Mary I restoring the *Langu*e of England, personal communication, 1 May 2015.

- *for material from a website* – ‘St John Historical Society Membership’ in the ‘History’ section of the ‘About Us’ menu, website of St John Ambulance Australia, [www.stjohn.org.au](http://www.stjohn.org.au); consulted 23 June 2015.

Contributors should observe these requirements and should not expect the Editors to transform footnotes and endnotes to the journal’s ‘name-date’ system. The Editors will accordingly return to a contributor material that is incorrectly referenced.

### Copyright clearance

Make sure you seek permission to use copyright material. Authors are responsible for obtaining permission to include any third party copyright material (for example, text, photos, tables, graphs).

Due acknowledgement of such permissions should be made in a notation accompanying such material.

Before you submit your material, double-check you have met your copyright obligations.

The author is responsible for ensuring that they have obtained permission to use third party material (i.e. images). St John Ambulance, respective Historical Societies of St John Ambulance, and *One St John* editors will not be responsible for copyright infringements.

### Editors’ contact details

The interim contact details for the journal are:

c/o *One St John* Editors

National Office, St John Ambulance Australia

Post Office Box 292

Deakin West, Australian Capital Territory 2600

Australia

phone +62+2+62399201

email [iwillis@ozemail.com.au](mailto:iwillis@ozemail.com.au).

### 8. No payment for material published

*One St John* does not pay authors for material they have submitted for publication.

The journal is not a commercial publication, has no price and is not sold. Instead, it is freely available on-line, where it may be freely read, downloaded and/or printed out.

Contributors submitting material for publication should understand that they do so voluntarily without expectation of payment.

The Editors believe that the contributors’ reward will be the satisfaction of seeing their material published in *One St John*.

### 9. In conclusion

This document sets out interim guidelines for contributors to *One St John*. The Editors anticipate that when editorial control is taken over by the international editorial committee foreshadowed in section 1 above, that committee may seek to introduce its own guidelines.

Ian Howie-Willis, John Pearn and Matthew Glozier

Interim Editors

July 2017