

One St John

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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.

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Fifth volume of *One St John*

In the five years since the then Lord Prior, Dr Neil Conn GCStJ, called on us to produce Volume 1 of *One St John* in 2014–15, we have published almost 50 historical articles through this journal. We produced that initial volume unsure of how long the journal might last; but Dr Conn was certain the need for such a publication existed. Spurred on by him, we persevered and came to share his enthusiasm.

Unlike previous volumes of *One St John*, Volume 5 follows a particular theme. Thus, it endeavours to help readers appreciate the origins and early decades of the Most Venerable Order of the Hospital of St John of Jerusalem. With two exceptions, it does this by publishing a series of articles which began as research papers presented at the annual seminars of the St John Ambulance Historical Society of Australia.

In previewing the articles which follow in this the latest volume, we start with the first exception, which is an announcement made in various publications of the Most Venerable Order in May 2019. It concerns the 140th anniversary history of the Order's St John of Jerusalem Eye Hospital Group, to be published in 2022. The Eye Hospital Group, originally called the St John Ophthalmic Hospital in Jerusalem, is the second oldest of the Order's modern Foundations. Only the former St John Ambulance Association, the Order's first aid training branch, which was established in 1877, is older.

The second exception is Ross Kennedy's study of the legal relationships developing between the monastic military orders and the Crown in mediaeval England. As Ross's article makes clear, both parties had interests to defend: the Crown wished to maximise its revenues; the religious orders sought to preserve the exemptions from taxation they had been granted. The contest between the Crown and the orders was played out in the arena of the law.

All the other articles herein relate to the formative decades of the Most Venerable Order. James Cheshire begins by examining the bizarre career of the dubious 'Marquis de Saint Couat de Sainte Croix-Molay'—a self-assumed title—who was instrumental in the purported 'revival' of the English Langue of the Knights Hospitaller in 1831. Matthew Glozier follows up with a biographical profile of Sir Richard Broun, the Scottish baronet who was Secretary to the Langue during the critical years 1837–1858.

Moving on a couple of decades, Peter LeCornu examines the derivation of the name 'St John Ambulance', which arose during the 1870s. Ian Howie-Willis profiles Sir Edmund Lechmere, Secretary-General of the Order 1868–1890, who, he argues, set the Order on the course it has followed ever since. He and John Pearn then consider the career of Surgeon-Major Peter Shepherd, whose life was cut tragically short at the Battle of Isandlwana on 22 January 1879. Fortunately that came after Shepherd had produced the first edition of *First Aid to the Injured*, the St John Ambulance 'Little Black Book' or training manual, which remained in use through dozens of editions and millions of copies for over 70 years. The next article, by the late Gary Harris, considers the contributions to St John Ambulance of Sir James Cantlie, who edited and developed 'The Little Black Book across 40 years.

Next, Heather Fogerty considers the career of another St John Ambulance pioneer of the 1870s: Surgeon-Major WGN Manley VC, the sixth of 41 Army Medical Corps personnel so far awarded the Victoria Cross. Finally, and still on the subject of medals and awards, Trevor Mayhew examines the emblems used by the Most Venerable Order.

One St John is an international publication, and we know there is a strong interest in the history and heritage of the Most Venerable Order worldwide. Much original pioneering research is annually conducted into the Order's past, some of which surfaces in this journal. To date, through five volumes, most articles have emanated from the St John Ambulance Historical Society of Australia. In this edition, Ross Kennedy's article on the monastic military orders' dealings with the English Crown is a welcome exception. We, the current Co-Editors, are grateful to Ross for offering us his article. We also hope that the balance will tip further in favour of the inclusion of articles submitted to us from elsewhere in the worldwide family of St John—and indeed from beyond.

Dr Matthew Glozier FRHistS, FSAScot

Dr Ian Howie-Willis KStJ, FRHistS

Professor John Pearn GCStJ

Iterim Co-editors

A message from the Honorary Order Librarian

The *One St John* online historical journal begins a new year and now begins to build new editorial leadership. The Honorary Order Librarian, with the support of the Honorary Deputy Librarian, will progressively assume editorial management for the ongoing production of the journal.

The interim editors, Matthew Glozier, Ian Howie-Willis and John Pearn, merit our eternal gratitude for the high standard of excellence they have established in the first five volumes of the journal. It is now our task to maintain that high standard and it is our hope that our Australian confrères will continue to be actively involved in the work as we go forward.

These first five volumes have provided a wide variety of articles that give a wonderful picture of the depth of historical knowledge that exists in our community around the world. It is the intent of the editors to continue to bring to the readers a selection of articles that will explore that rich depth of knowledge.

In the years ahead the editors, working with the support of a committee of members from across the St John family, will be contacting the Pories, Commanderies and Associations of St John around the world to solicit articles for the journal, articles of both historic and contemporary content. There is much that is happening in our community world-wide that will be of interest to all the St John family.

Guidelines for Contributions are included at the end of this edition. These guidelines provide the informational support needed to submit an article for the *One St John* journal.

We invite confrères from every part of the St John family to consider writing and submitting an article for consideration.

Howell Crawford Sasser Snr KStJ
Honary Order Librarian

NOTE FROM THE EDITORS The Ven. Howell Sasser contributed this item earlier this year, before his resignation in August 2019 as the Honorary Order Librarian because of family reasons. We thank him for his interest in the further development of *One St John*. We greatly enjoyed all our dealings with him and are grateful for his enthusiastic encouragement. We wish him well in his retirement.

The St John of Jerusalem Eye Hospital Group's 140th anniversary history project

In May 2019 the following announcement was made in various publications of the Most Venerable Order of St John. It gave notice of an important historical research and publication project—the official 140th anniversary of the Order's St John of Jerusalem Eye Hospital Group.



Sir Andrew Cash OBE (left), the Chair of the St John Jerusalem Eye Hospital Group (SJEHG), on 23 May 2019 announced that the SJEHG Board of Trustees has appointed three Australian historians to produce the Hospital's 140th anniversary history.

The announcement came in an email from Sir Andrew to Professor Mark Compton AM, GCStJ (right), then the retiring Chancellor of the Australian Priory of the Order [now the Order's Lord Prior].



The three historians are Dr Matthew Glozier FRHistS, FSA Scot (Historian and Archivist to St John Ambulance New South Wales), Dr Ian Howie-Willis OAM, KStJ, FRHistS (Historical Adviser to the Office of the Priory of St John Ambulance Australia) and Professor John Pearn AO, GCStJ (Librarian to the Australian Priory.)

The idea for such a history began with Messrs Glozier, Howie-Willis and Pearn who, as St John Ambulance historians, had grown increasingly concerned that no general SJEHG history existed. After raising their concerns at the meeting of the Office of the Priory in Canberra in May 2018, they were authorised to prepare a submission on the subject for the Steering Committee of the Order's Grand Council.

The three historians subsequently prepared a joint submission advocating a commemorative history to be published by November 2022, the 140th anniversary of the foundation of the original St John Ophthalmic Hospital in Jerusalem.

Professor Compton presented the submission to the Steering Committee of Grand Council at its December 2018 meeting. After considering the proposal, the Steering Committee referred it to the SJEHG Board of Trustees for an opinion and a decision.

The Trustees discussed the proposal at their meeting on 20th May. They enthusiastically accepted the proposal, which included a recommendation that Messrs Glozier, Howie-Willis and Pearn be the historians commissioned to produce the commemorative history.

As the submission by the three historians argued, the SJEHG has had an extraordinary history. The original Ophthalmic Hospital was established when Jerusalem was still within a

province of the now defunct Ottoman (Turkish) Empire. After British forces captured the city in 1917 during World War I, its government passed to a military administration and then to the British Mandate of Palestine established under League of Nations auspices in 1920. It remained within the Mandate until that gave way to the partition of Palestine between the new states of Israel and Jordan in May 1948. Since then its fortunes have ebbed and flowed with the flux of Middle Eastern politics; but despite its many historic vicissitudes its task has grown and continues expanding.

Surprisingly, then, no book-length history of the SJEHG has ever appeared. The Hospital has been written about in numerous general histories of the Order and in various journal articles. The Hospital's own lively on-line newsletter, Jerusalem Scene, has occasionally published items about SJEHG history. Apart from that, however, no one has ever published a book-length account of the Hospital's history.

In their submission, Messrs Glozier, Howie-Willis and Pearn stated that they thought that was amazing, given that the Hospital has been the 'jewel in the crown' of the Order's endeavours outside the UK ever since it was established in November 1882!

The SJEHG Trustees have appointed a five-member Hospital 'Steering Group' to oversee the project. This group comprises Dr Ahmad Ma'ali (SJEHG Chief Executive), Mr Peter Khoury (Director of Finance), Dr David Verity (Order Hospitaller), Mr Guy Morton (Deputy Chair) and Ms Fiona Stewart (Director of Fundraising).

The three historians have now begun liaising with this Steering Group and consequently expect to begin work on the project in the near future.

Professor Compton has said that the announcement by Sir Andrew Cash was 'Good news!' He thanked the three historians for 'suggesting this important project and offering to do the substantial work on it'.

Professor Compton also observed that it was a great honour for Australian St John historians to have been entrusted with such a project. For their part, the historians assure him that they will strive to produce a history worthy of its subject and worthy of the Australia Priory, for which they will be representatives.

Our three intrepid historians
(left to right):
Dr Matthew Glozier
Dr Ian Howie-Willis
Professor John Pearn.



The three historians will have their first face-to-face contact with their SJEHG Steering Group in September 2019, when Dr Howie Willis will be in Jerusalem attending the 'Hospital Summit' (i.e. annual conference). Meanwhile, they have already begun work on their project by gathering relevant background historical information.

POSTSCRIPT Since the above announcement was made seven months ago, the three co-historians have been hard at work on their project. They have carried out much research, identifying and gathering relevant historical source materials. They have also produced a chapter plan for their book. The plan divides the book into three main sections:

- Part 1. Early period: pre-1882 to the establishment of the British Mandate in Palestine in 1923 (to be researched and written by Dr Howie-Willis)
- Part 2. Middle period: between the two World Wars, World War II, creation of the state of Israel, and Arab–Israeli conflicts during the 1940s–50s (Professor Pearn)
- Part 3. Later period: from the opening of the new (present) Hospital in 1960 to 2022 (Dr Glozier).

By dividing their effort in this way, the three authors will be able to cover the vast field of 'St John Ophthalmic Hospital' history expeditiously within the limited time available for the project.

They have now begun producing their draft chapters and expect to have all chapters written by June 2021.

Our mysterious progenitor.

The self-styled ‘Marquis de Sainte-Croix-Molay’.

James Cheshire JP CStJ

First published in *St John History*, Volume 19, 2019.

The origins of the Most Venerable Order of St John have been much written about in the official histories of the Order. Almost inevitably, the accounts of our beginnings refer to a phantom-like like Frenchman flitting in the background, pulling at the puppet-strings, trying to manipulate events to his own advantage. He goes under various names. He was born Pierre-Hippolyte LaPorterie in Marseilles in 1773 but he assumed various other names and titles—all of them aristocratic-sounding but also spurious.

We know this shadowy figure best as the ‘Marquis de Sainte-Croix’. This impostor was the person chiefly responsible for the establishment of our Most Venerable Order of St John in 1831. He was our progenitor.

An impostor Monsieur LaPorterie certainly was; however, unusually for a ‘con-man’, he worked persistently for over 20 years to promote a worthy cause—the restoration to the ancient Order of St John of its territorial sovereignty.

‘Dodgy’, ‘shady’, ‘deceitful’ and ‘dubious’ are all terms that come readily to mind when we survey M. LaPorterie’s remarkable career; but for someone who performed a pivotal role in founding the Most Venerable Order relatively little is known about Monsieur LaPorterie. The ‘bare bones’ are as follows:

- He was born in Marseilles on 5 December 1776, the son of a man who owned a hat-making business.
- At some point he ‘married’ a Spanish woman with the surname ‘Santa Cruz’. Her name became the source of his supposed noble suffix, ‘de Sainte-Croix’ the French version of her surname, which means ‘Saint Cross’ in English.
- He subsequently added the name ‘Molay’, creating the false impression that he was descended from the last Grand Master of the Knights Templar, Jacques de Molay, who had been burnt at the stake in Paris 500 years earlier.
- LaPorterie married again on his 59th birthday in 1835. His bride was the 30-year old daughter of a genuine nobleman.
- Monsieur LaPorterie died aged 65 on 8 January 1842 in his château in the town Saint-Maur-des-Fossés near Paris. He was survived by his wife and two young daughters.

No picture of LaPorterie has survived, so we do not know much about his appearance. A report from 1820 noted that ‘he is tall in stature, his eyes rather fine and black; his hair and eyebrows brown; his voice is very soft; there is a good deal of affectation in his language’. A picture of Jacques LaPorterie, Pierre-Hippolyte’s father, is extant. A miniature painted on ivory by Pierre-Hippolyte himself in 1797, it depicts Jacques as a white-haired old man. That, however, tells us nothing of what LaPorterie Jnr. might have looked like.

During the French Revolution, which erupted when Pierre-Hippolyte was 13, the LaPorterie family became émigrés (refugees) in Austria, fleeing the Revolution and its reign of terror, for which the guillotine became the grisly icon.

By 1793 the 16-year old LaPorterie was serving with a French royalist army-in-exile in Genoa, Italy. There is also some suggestion that he had played the double agent, spying for both the Austrians and Revolutionary France. After the Napoleonic Wars he was granted an Austrian pension of 1000 florins a year; the equivalent of perhaps about \$23,000 in present values.

At some time before 1814 LaPorterie returned to France, contracted his first 'marriage' and began adopting his aristocratic names and titles. Doing so was fairly common and easy in the turmoil of post-Revolutionary France. By 1818, he was moving in the highest society of post-Napoleonic Paris of the Bourbon Restoration era. He became more audacious in his pretensions to nobility. He also began claiming to be a field marshal, a duke, and to have been awarded various orders of chivalry. The credentials he displayed to support his claims to nobility were perfectly forged.

Among LaPorterie's bogus honours was a knighthood in the Sovereign Military and Hospitaller Order of St John. By now the Knights had been gone from Malta for 20 years. After their expulsion from Malta by Napoleon in 1798, their Convent or central administration had regrouped in St Petersburg under the Order's irregularly elected Russian Orthodox Grand Master, Tsar Paul I. After Paul's assassination in 1801, however, they had relocated to Sicily in 1803, hoping for a swift return to nearby Malta in the post-Napoleonic peace settlement. The Order was in disarray. It was frustrated by the failure of the Congress of Vienna to restore Malta to its rule; it had been weakened by the loss of key priories during the revolutionary turmoil and the Napoleonic wars; and it was poorly led by a succession of ineffectual Lieutenants, who, rather than Grand Masters, governed the Order.

Given the Order's disorganised state under the Lieutenancy, the French Knights of the Order took control of their own affairs. They were the largest bloc among the remaining Knights. To manage their corporate business, secure the return of the Order's properties in France and lobby for the return of Malta, in 1814 they established an assembly or 'Capitular Commission'.

Having taken on the persona of a Knight of St John, LaPorterie introduced himself to the surviving French Knights of the Order. He inveigled his way into the confidence of the Knights' leader in France, the Commander Jean-Louis de Dienne, the President of the French Capitular Commission. de Dienne welcomed LaPorterie into his circle and appointed him Chancellor of the Commission in 1820, with responsibility for its administration.

One of the main tasks of the Commission was to rebuild the Order in France. To this end the Commission admitted 700 Knights into the Order in the ten years 1814–1824. The going rate of the admittance fee was 2,650 Francs. In Australian dollar values in 2018 that was the equivalent of about \$19,770. In short, the Commission was on a nice little 'earner', selling high-priced knighthoods. Whether or not some of that income found its way into LaPorterie's pocket is a matter of speculation.

de Dienne relied increasingly on his Chancellor, giving him free rein. Unrestrained by de Dienne, LaPorterie began dabbling in international diplomacy. He conceived of a scheme for regaining Rhodes for the Order. This entailed helping the Greeks in their war of independence against the Ottoman Empire. In June 1823 the Commission signed a treaty with one faction of the Greek rebels. Under this agreement the rebels would cede Rhodes to the Order after

its recapture, in exchange for which the Order would raise troops and 10 million francs to support the rebels.

The treaty raised widespread alarm. First, it was opposed by other factions among the Greek rebels. Second, it was opposed by both the Austrian and British governments, each of which had strategic interests in the eastern Mediterranean. Third, and most importantly, LaPorterie's scheme was opposed by the Lieutenancy in Sicily. The Lieutenancy resented the Commission's taking unilateral action. It was alarmed by the hundreds of new French Knights brought into the Order without its approval. And, equally importantly, the Lieutenancy was perturbed by rumours it had heard about LaPorterie's morals and the love affairs he was conducting. The Lieutenancy dismissed LaPorterie from office as Chancellor on 10 January 1824; it subsequently dissolved the Commission in August 1825.

LaPorterie's continued efforts to pursue his scheme for restoring Rhodes to the Order led directly to the attempted revival of the Order's effectively defunct Priory of England, which had effectively been ever since its final suppression by Elizabeth I after ascending the throne in 1558.

Undeterred by its abolition, the French Knights' Commission reactivated itself during 1826. LaPorterie was no longer Chancellor, but the Commission employed him for a time. Without being authorised by the Commission, and acting unilaterally, LaPorterie renewed his attempts to raise funds for his territorial ambitions in Greece.

As part of his strategy for raising funds for his military adventure in Greece, LaPorterie conceived of the idea of reviving the Order's defunct Priory of England. This would open a new funding source as newly recruited British Knights paid to join the Order; and perhaps loans might be also raised. In the negotiations he now embarked on in England, he misrepresented himself as the 'Chancellor of the French *Langues*', which of course he no longer was.

LaPorterie dealt at first with a Scottish-born merchant in London, Donald Currie, with whom he had already had some dealings. As his emissary, LaPorterie sent to England an associate, the bogus 'Count' Philippe de Chastelain, who seems to have been a genuine Knight of the Order recruited during the Bourbon Restoration. Currie was given authority to raise £240,000 by private subscription, using this sum to raise a military force in Britain. Currie raised little money but recruited some 'Hospitallers'. To give this group an organisational framework, LaPorterie instructed Currie and de Chastelain to form a committee to revive the former Priory of England. 'Articles of Convention' were drawn up in 1826–1827 to authorise the revival and the raising of funds. After much delay, the committee eventually constituted itself at a meeting on 12 January 1831. It called itself the 'Council of the English Language' (i.e. *Langue*, the ancient name for a group of Priories speaking the same native language).

Soon after the London meeting of 12 January 1831, Currie recruited the Rev. Robert Peat (1772–1837), the rector of St Lawrence's Church in Brentford, Middlesex. Peat claimed a Polish knighthood, on the strength of which he used the title 'Sir'. Originally from Durham and a one-time chaplain to King George IV, he turned out to be an unsavoury character, a fortune-hunter who had married a much older Catholic woman for her money. He had then abandoned her after their marriage in 1815, by which time she had settled £1000 on him annually in a pre-nuptial agreement.

Peat was elected as Prior of the *Langue* on 29 January 1831. In a solemn ceremony two days later, 31 January, LaPorterie's delegate, de Chastelain, invested Peat as the Prior. With a

Prior thus installed, Peat, de Chastelain, the other members of the 'Council of the English Language' plus LaPorterie considered that the *Langue* had been revived. The Lieutenancy of the Order in Sicily had sanctioned none of this; and perhaps the Convent remained oblivious of it for some time to come. The great irony of it all was the impossible notion of a Protestant branch of a Catholic religious order.

Peat's justification for taking the Prior's oath was the Letters Patent issued by Queen Mary I and her Consort Philip II of Spain in 1557 to restore the dissolved Grand Priory of England. The Letters Patent had never been formally abrogated, which, arguably, could mean that the Grand Priory was technically still extant in a strictly legal sense. The validity of the Letters Patent as a legal instrument for reviving the Priory is disputed, however. Regardless of that, Peat had only three more years to enjoy being the Prior. He died on 20 April 1837, survived by his elderly deserted wife, who was overjoyed to be released into widowhood.

LaPorterie visited London in the months following Peat's death. He met various members of the Priory, though by now his influence was waning. The Priory was now being run by a Scottish baronet, Sir Richard Broun (1801–1858), the 8th Baronet Broun, who administered it diligently as its secretary from 1837 until his death in 1858. Any authority that LaPorterie might still have enjoyed was soon dissipated in July 1837, when Broun sent an emissary from the Priory to Paris to meet with the Knights there. The emissary brought back the disturbing news that 'Sainte-Croix had been engaged in fraud'. LaPorterie died 4½ years later in 1842.

Given the dodgy character of Pierre-Hippolyte Laporterie and the shambolic genesis of the Most Venerable Order in the period 1826–1831, should we St Johnnies 190 years later feel ashamed of our origins as an Order of St John? Well, no more so than Australians should be ashamed that their nation began as a convict colony!

Laporterie is certainly an embarrassment for present-day members of the Most Venerable Order. Naturally, we'd like to be able to boast that our charitable works began with the Blessed Gerard's hospice for poor pilgrims in the decades before the First Crusade. We'd also prefer to be able to say that our chivalric tradition began with Raymond du Puy and the knights he brought into Gerard's Order. In honesty, however, we cannot claim Gerard and Raymond as our founders. Instead we must be satisfied with the likes of the decidedly dodgy Monsieur LaPorterie, the phoney Philippe de Chastelain and the reprehensible Robert Peat.

On the other hand, we can celebrate the millions of lives saved because people trained by our Order have applied the first aid skills we taught them. Let us be inspired by the millions of cases our uniformed first aiders have attended to, by the millions of cases transported annually in our ambulances, and by the hundreds of thousands of people whose eyesight has been restored by our Jerusalem Eye Hospital. Few other institutions can claim 140 years of continual charitable achievements such as these.

While acclaiming such attainments, however, we should not shy away from our Order's dubious origins and the impostor who was our progenitor.

Well, what might we conclude about the bogus aristocrat who was our founder? Fraudster? Con-man? Walter Mitty-style fantasist? Yes, Pierre-Hyppolite LaPorterie was certainly all of those.

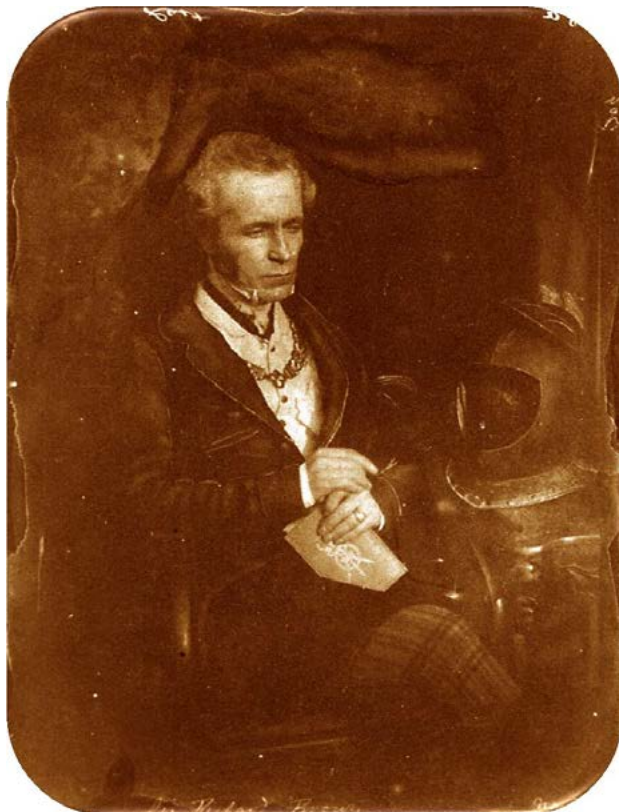
If we are honest about our history, we will acknowledge this inconvenient truth. That does not, however, mean we need flagellate ourselves mentally, emotionally or spiritually over the pretensions of LaPorterie, de Chastelain, Rev. Peat *et al.*

And when we reflect on the Most Venerable Order's worthy achievements, perhaps we can agree that we should be grateful for what Pierre-Hippolyte LaPorterie, the bogus 'Marquis de Sainte-Croix-Molay, put in place in 1831. As it evolved, it became an institution radically different from what he had in mind, but in time it acquired the kind of genuine nobility that he seems to have craved.

Sir Richard Broun, 8th Baronet of Colstoun (1801–1858).

Saviour of the Most Venerable Order of St John of Jerusalem in the British Realm, Advocate for Baronets' Privileges, and Inveterate Promoter of Schemes.

Dr Matthew Glozier FRHistS, FSA Scot.



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

Sir Richard wears the silver-gilt Collar of SS, dating from 1843 and gifted to him by members of the Committee of the Baronetage for Privileges. He is not wearing the family's original 1686 jewel of a Baronet of Nova Scotia; its omission suggests this photograph was taken to celebrate Broun's self-assumption of the title of 'eques auratus' (knight) in the year before he inherited the Broun baronetcy. This suggestion is strengthened by the presence on the table of a jousting helm with open visor—this is the heraldic symbol of a knight. These observations date the picture to 1843.¹

Sir Richard Broun, 8th baronet (1801–1858) is described in his entry in the 2004 *Oxford Dictionary of National Biography* as a 'pamphleteer and fraudster'.¹ Sir Richard Broun, baronet of Colstoun and Thornydykes, in Haddingtonshire and Berwickshire respectively, in Scotland, was Chief of the Name and Arms of the ancient Scottish House of Broun.² For anyone ignorant of the term, a baronet is an hereditary knight. They were first created in England in 1611; those of Scotland came into being in 1625. Broun was the eldest child and first son born to James Broun and Marion Henderson. Sir Richard was the author of a variety of books, encompassing heraldry, colonization schemes and railway extension. Not to be forgotten is his pioneering work on the peculiarly Scottish sport of curling, an interest in which he inherited from his father, who had been a passionate advocate of the leisure activity. Sir Richard was

also the chief architect of the survival of the ‘revived’ British *langue* of the Order of St John of Jerusalem, of which he was a Knight Grand Cross and Grand Secretary for twenty years between 1837 to his death in 1858. He was also Honorary Secretary to the Committee of Baronets for Privileges—a group he created that later grew into today’s Standing Council of the Baronetage—and he held the same position in the Central Agricultural Society, another creation of his active civic enthusiasms.³ Though they might appear disparate, these interests and activities were linked. Sir Richard’s belief system was consistent throughout his life, and while many of his interests resulted in respect, even admiration, from his peers, others were pilloried unmercifully as being too far out of step with the ‘modern’ age of industrialisation.

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

The Order of St John

To understand Sir Richard Broun and his relationship to honorific Orders, decorations and privileges in early Victorian Britain, it is important to narrate some of the history behind his most long-lasting achievement—the revival of the Order of St John in the British Isles. Following King Henry VIII’s break with Rome, in 1540 the ancient crusader era Order of St John was suppressed alongside other monastic and religious institutions all dissolved by royal edict.⁵ However, just seventeen years later the *langue* of England was restored and re-incorporated by Queen Mary I in 1557, during her short-lived attempt to revive Catholicism in England. Although its renewed existence lasted just two years—Queen Elizabeth I again confiscated all the Order’s estates in 1559—the Order was never abolished. In other words, Queen Mary’s revival of the *langue* remained in force in Law.⁶ This reality was given weight in Scotland, where the influence of the Reformation only ended the Order’s activities in 1564, and then only due to the actions of the last Prior of Scotland, Sir James Sandilands. He brokered a deal with the government that resulted in him privately purchasing the Preceptory of Torphichen as a secular estate with himself raised to the Scots peerage as Lord Torphichen.⁷

As the effects of the Reformation took hold and England and Scotland became increasingly certain of their adoption of Protestantism, it is tempting to assume the Catholic Order of St John could have no place in British life. However, this is most surprisingly not the case. Under the Stuart monarchs their hierarchical attitude towards state religion and the Divine

Right of Kings resulted in fertile ground for a rapprochement between Anglican England and the Catholic Order.⁸ King Charles I was naturally drawn to the pious chivalric romanticism of the Order of St John and his personal crypto-Catholic religious views suggested the possibility for Queen Mary's extant revival of the Order in England to be honoured in a practical way with the restitution of estates. Agents of the Order entered into negotiations with the king's representatives.⁹ The dramatic events of the English Revolution of the 1640s destroyed all hope of the reappearance in England of a medieval order of devoutly Catholic knights. But the Stuarts persisted and, under King Charles II, the Order was keen to point out that it was possible for a Catholic Order to operate in a Protestant land: Germany served as a template for how this could be done.¹⁰

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

Revival of the 'Langue' of England

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

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

How does one explain the desire of Protestant Britons to join an explicitly Catholic chivalric Order?

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

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

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

This was, actually, a dramatic reversal of the good relations enjoyed previously by all concerned. Dire though this situation appeared, the English knights benefitted from the historical prestige retained by the Order in Britain.²¹ The Order’s prestige remained very high

indeed.²² Furthermore, the British knights could take heart from developments elsewhere. For example, in Germany the Protestant branch of the Order—the Johanniter Orden—had become a secular State Order in 1812.²³ In other words, change was possible and altering the status of the branches of the ancient Order could occur at any time. Even the stem of the ancient Order appeared threatened by a form of Papal secularisation.²⁴ From the mid-1830s the British group included men of high honour and social standing. Among them was Sir Richard Broun, who had joined in 1835 and occupied the position of Grand Secretary from 1837 to his death in 1858. Broun was also the Order historiographer as he wrote a book in 1837 narrating the history of the Order up to its ‘restoration’. He was instrumental in recruiting friend and fellow baronet, Sir Henry Dymoke Bt, the Hereditary Champion of England, and Broun encouraged him to become Prior of the *langue*, in succession to the Rev. Sir Robert Peat, on the occasion of Peat’s death in 1837.



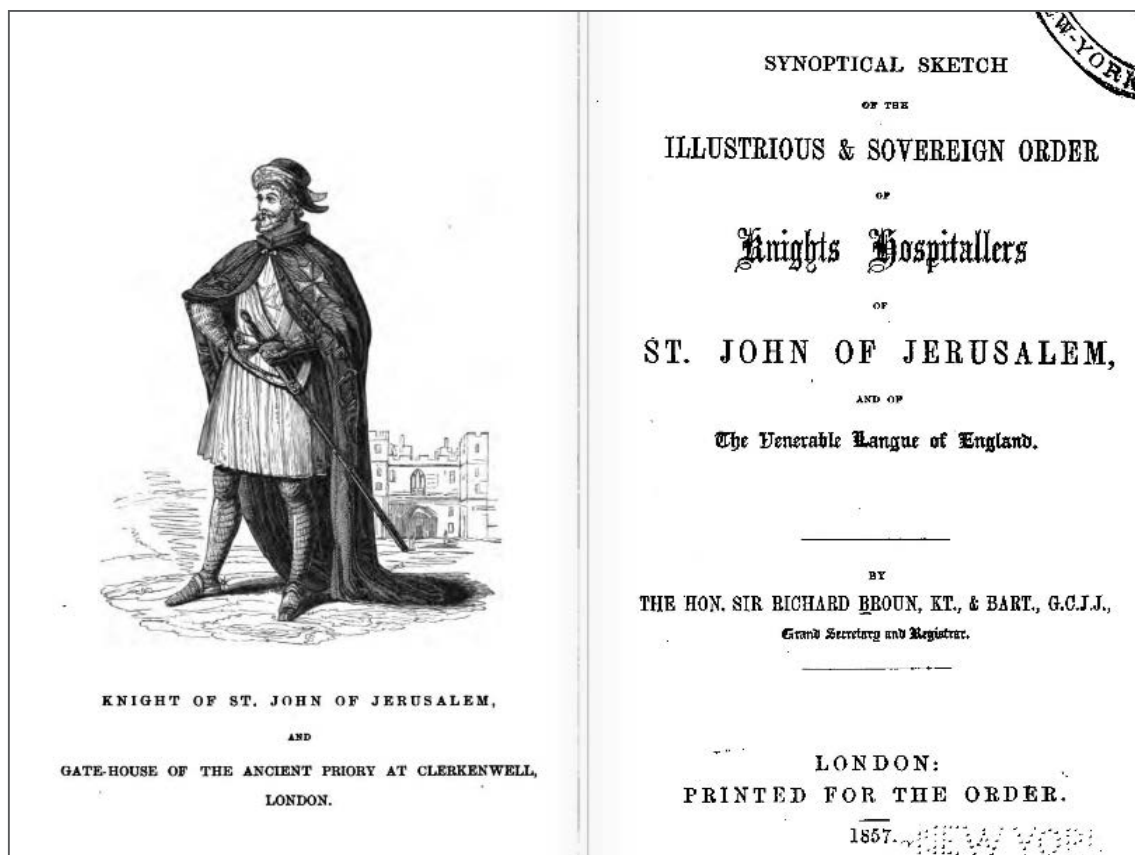
Gilt impressa of the Committee of the Baronetage for Privileges. It appears on the cover of Sir Richard Broun’s handwritten manuscript volume of the Broun family history and the revival of the family baronetcy, the first page of which is dated August 1828.²⁵

Sir Henry Dymoke occupied this leadership position for a decade until 1847, when he was succeeded as Prior by Colonel Sir Charles Montolieu Lamb Bt, Knight Marshal of the Kingdom. As is indicated by their archaic (but genuine) titles, these men were politically conservative romantics opposed to the kind of changes in modern Britain represented by the Great Reform Act and growing industrialisation. Sir Richard Broun and all those well-born men he recruited into leadership roles within the Order of St John were baronets, a special category of hereditary honour established in England by King James I in 1611 (and in Scotland by Charles I in 1625). Lamb was both a Knight of Malta and a member of the Committee of the Baronetage for Privileges which Broun established at this time. In fact, Lamb was the only *bona fide* member of the Catholic Order who stayed involved in the British group. Three further members of Broun’s early ‘revived’ Order of St John belonged to his baronets’ Committee: among them can be counted Sir Joshua Colles Meredyth Bt, Sir Francis Charles Knowles Bt and Sir William Hillary Bt.²⁵ After 1865, another baronet, Sir Edmund Lechmere,

became a hugely influential Secretary General of the Order of St John. He served in the position for thirty years up to his death in 1894.²⁶

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

Sir Richard Broun’s published history—the *Hospitallaria*—reappeared at this crisis point in the existence of the British knights. Under the title *Synoptical Sketch of the Order of St John*.²⁸ Broun’s optimism, concerning acceptance by the Order of Malta, is evident in the fact the



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

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

Having separated themselves, however unwillingly, from the ancient Catholic Order of St John, the British knights returned slowly to the original purpose of the Knights Hospitaller. Influential Masonic connections and prominent annual processions through London on St John's Day (24th June), built the respectability of the 'The Sovereign, Military and Religious Order of St John of Jerusalem, in Anglia'. It attracted aristocratic members, including Lord Torphichen, who was a direct descendant of the last Lord Prior of the Order in Scotland. A measure of the prominence of the British group is evident in the fact that, when the Sovereign Military Order of Malta established its own English Association in 1876, it was under the leadership of an Irish peer, the Earl of Granard, but consisted of an odd mixture of Irishmen, Maltese and Catholic foreigners. Only later did it attract English gentlemen from old recusant families. Sir George Bowyer was bitterly disappointed at the refusal of the Sovereign Order to erect a full-blown Grand Priory (which would have been an actual Order sanctioned and approved revival and continuation of the ancient *langue* of England).³² In contrast to the frustration of Bowyer and his Malta knights, in the same year of 1876, His Royal Highness the Princess of Wales joined the British knights. Under the leadership of the Duke of Manchester, they were already awarding a St John bravery medal to first-aiders who risked their lives 'conferred by the Order for the reward of deeds of valour in saving life on land'.³³ In 1877 the St John Ambulance Association was created, calling on strong connexions built on trust and a robust sense of mission. The British knights surged ahead with their own philanthropic endeavours. In 1882 the British knights established an eye hospital in Jerusalem. In 1887 the St John Ambulance Brigade came into being. Finally, on 14 May 1888, Her Majesty Queen Victoria granted a Royal Charter creating as a Royal Order of Chivalry 'The Grand Priory of the Order of the Hospital of St John of Jerusalem in England'.

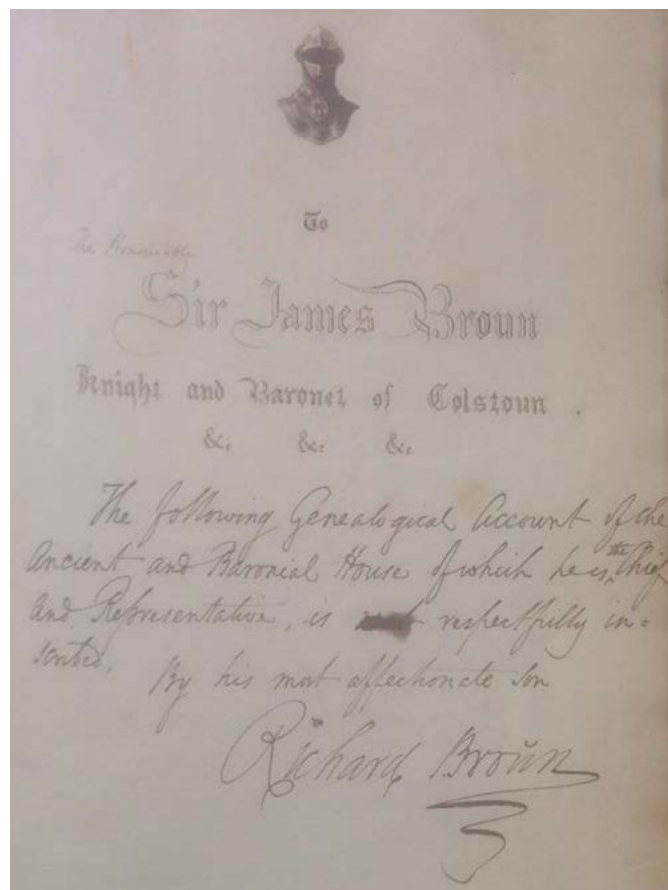
Restorer or creator?

Sir Richard Broun was an inveterate creator of rules for new honorific privileges, always based (he claimed) on ancient precedent. The outcome was copious writing and many published works that narrated ancient traditions based on original manuscript source material, often illustrating uniforms, ephemera (i.e. swords, rings, gold spurs) and additaments to existing honorifics, chief among them coats-of-arms. In short, Broun was an enthusiastic antiquarian with enough education and intelligence to formulate coherent and, at times, persuasive arguments. He became the original of Benjamin Disraeli's Sir Vavasour Firebrace, a disparaging

literary caricature in the novel, *Sybil, or The Two Nations* (1842), and is today remembered as ‘Sir Richard Broun, Victorian champion of the baronets against the plebeians’.³⁴ The received wisdom of academia is that Sir Richard Broun is the ‘eccentric baronet’ who lobbied unsuccessfully for many years to have numerous supposed ancient rights of his order restored. Best known was his advocacy of the right of having the eldest sons of baronets knighted as a matter of course by the sovereign, on reaching the age of maturity of twenty-one. Against Sir Richard is his designing of fabulous costumes of splendid faux-medieval style, replete with cloaks and feathers. The result of his loud advocacy in favour of these innovations was that he was roundly pilloried ‘as an absurd fantasist, arch reactionary, and all round lunatic’.³⁵ It should be recalled that, for a section of the British landowning elite, such interests were common and well-accepted in the early nineteenth century. One has only to visit the home of Sir Walter Scott to witness the effect on the interior design of Abbotsford of Scott’s romantic and antiquarian sensibility.

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

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



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

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

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

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

'The badge I wear is attached to an 'SS' chain. This was presented to Sir Richard by the Standing Council of Baronets for his work'.⁴¹

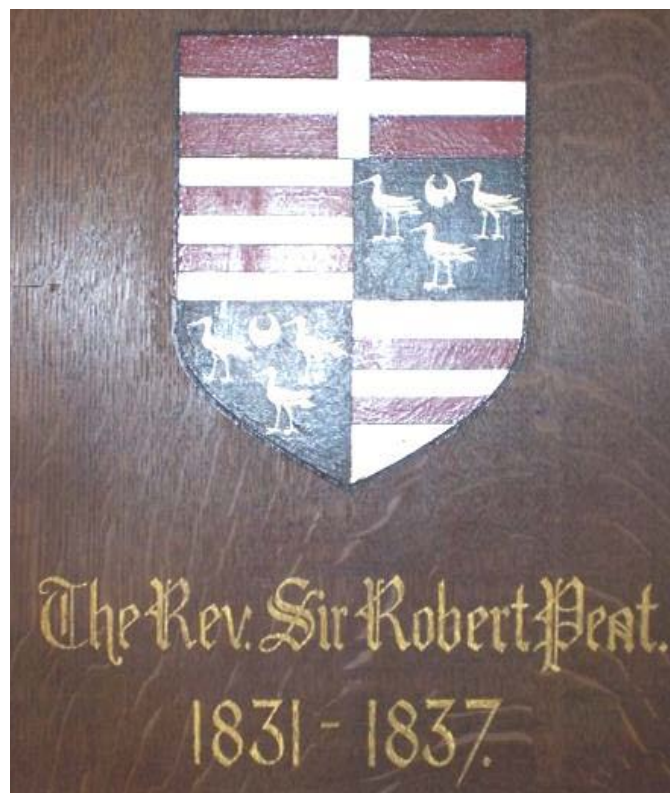
—Sir Wayne Broun, 14th Baronet of Colstoun and Thorniedykes.



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

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

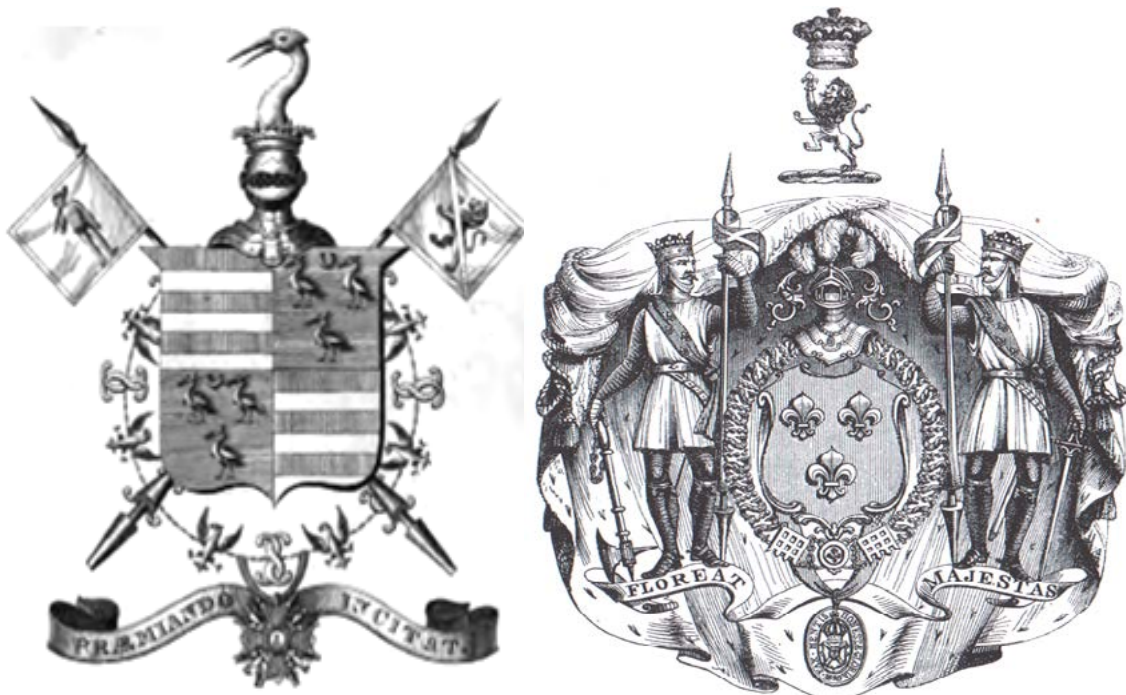
Sir Richard Broun’s self-assumption of knighthood is an important event because it relates directly to another self-styled knight, Sir Robert Peat, an Anglican cleric and the first Grand Prior of the revived English *Langue* of the Order of St John, ‘Anglia’. Peat’s arms and position in the Order are still proclaimed at St John’s Gate, Clerkenwell, London, the international



‘Arms of the Rev. Sir Robert Peat
(c.1872–1837)

headquarters of the Most Venerable Order of the Hospital of St John of Jerusalem and the ancient gatehouse of the original Catholic knights in England. However, like Richard Broun, Sir Robert was not a British knight and had no right to the title of ‘Sir’. He was a genuine member of the Polish Order of Saint Stanislaus, to which he had been appointed in 1790 by Stanislaw II August Poniatowski, King of Poland. Thus he held a real, albeit it foreign, knighthood and, it must be admitted, he was far from being the only man in Britain to misappropriate the title of ‘Sir’ based on holding a foreign knightly decoration. Indeed, numerous recipients of the Hanoverian Royal Guelphic Order called themselves ‘Sir’, including the prominent astronomer, Frederick William Herschel.⁴⁵ Like his Polish honour, Peat’s armorial bearings were also genuine, being recently quartered to show his inheritance from his mother’s ancient Heron family.⁴⁶

Building on these pretensions, in a similar vein Sir Richard Broun took it upon himself to redesign his family’s Scottish armorial bearings, in order to reflect his pretensions relating to the rights of baronets. Broun believed that baronets should use a coronet, just as members of the hereditary peerage did—he advocated for a diminished form of that used by barons (lords), his version bearing two visible pearls.⁴⁷ This is present in the arms he redesigned for his father though, oddly and untraditionally, it sits above the crest. He went further still by adding supporters on either side of the shield. He surrounded the shield with the legitimate and traditional badge of a baronet of Nova Scotia (the specifically Scottish baronetcy which the Brouns held from 1686), but augmented this with an elaborate Collar of SS which he maintained was the right of baronets.⁴⁸ Finally, he removed the chevron, an inverted ‘V’ shaped pattern on the shield in order to make the Broun arms look more regal; he appears to have initiated the story that the Brouns were a branch of the French royal family.



Left, the armorial bearings assumed by Sir Robert Peat, Grand Prior of the revived langue of the Order of St John, Anglia,⁴⁷ and (right), the armorial bearings attributed by Sir Richard Broun to his father, Sir James, 7th baronet—note the Collar of SS, heraldic supporters, mantle of estate and baronet’s coronet above the crest.

All of this was done without the authority of the Lord Lyon King of Arms, the Great Officer of State charged with regulating heraldry in Scotland. It is hardly a defence for Broun, but it can certainly be acknowledged that he was not alone in his actions. For example, Peat's arms resemble those invented by Broun—both make use of the open-visored knight's helm in addition to elaborate trappings that reference non-existent honours. In Peat's case this includes the crossed jousting spears behind his shield. The modern arms of the Broun baronets do indeed include supporters, but these are born by right of the Broun baronet being the male-line representative of his first recorded ancestor, Walterus le Brun, the Scottish baron who witnessed a charter in 1116 AD.⁴⁹ The Broun baronet is chief of an ancient Scottish family and by right bears additions to his armorial bearings that only a Scottish chief may use. All the other additaments added by Sir Richard in the 1840s have long departed in the official rendering of the arms.

Of particular interest to this paper are the arms designed and employed by Sir Richard Broun for his personal use as a Knight Commander and Grand Secretary of the British *Languae* of the Order of St John of Jerusalem, 'Anglia'. He occupied these key leadership positions for 20 years between 1837 to his death in 1858. He joined the group as a Knight on 28 July 1835; became Registrar, 8 March 1837; Knight Commander and Grand Secretary, 24 June 1839; and, finally, Knight Grand Cross of the Order, 24 June 1841.⁵⁰ His bookplate displays the remarkable armorial achievement he concocted to reflect his status within the Order. The arms do not include the Collar of SS, the baronet's coronet above the crest, or supporters on either side of the shield. This all suggests that the bookplate dates from the period before 1843, when he received the Collar of SS and, a year later in 1844, inherited the Broun baronetcy.



Arms of Broun of Colstoun, Baronet of Nova Scotia.

It also appears to pre-date Broun becoming a Knight Grand Cross as the badge beneath the shield appears to be that of a Knight or Knight Commander (although it remains unclear if the mantle of estate surrounding the arms relates to the higher grade of Grand Cross). The bookplate thus appears to be contemporary with the 1837 publication of the *Hospitallaria* or *Synoptical Sketch*, which advertised many of the accoutrements visible on and around Broun's arms. It also set a valuable precedent for his approach to the privileges of baronets which he outlined in his 1844 Baronetage publication. Incidentally, all of Sir Richard's successor Broun baronets have worn (along with his Collar of SS) a white-watered silk shoulder sash, edged with red, to which some of them pinned a silver Maltese Cross. The cross belonged to Sir Richard and is a rare surviving Grand Cross of the Order from 1841. Unfortunately, there are no hallmarks to date the cross, although it appears to be silver. It is significant that all of Sir Richard's collateral descendants (via his brother, Sir William, 9th Bt) kept together as a precious inheritance his Collar of SS, the baronet's jewel and this silver Maltese Cross.



A rare survival—a Grand Cross breast star of the Order of St John, 'Anglia', probably dating from 1841.

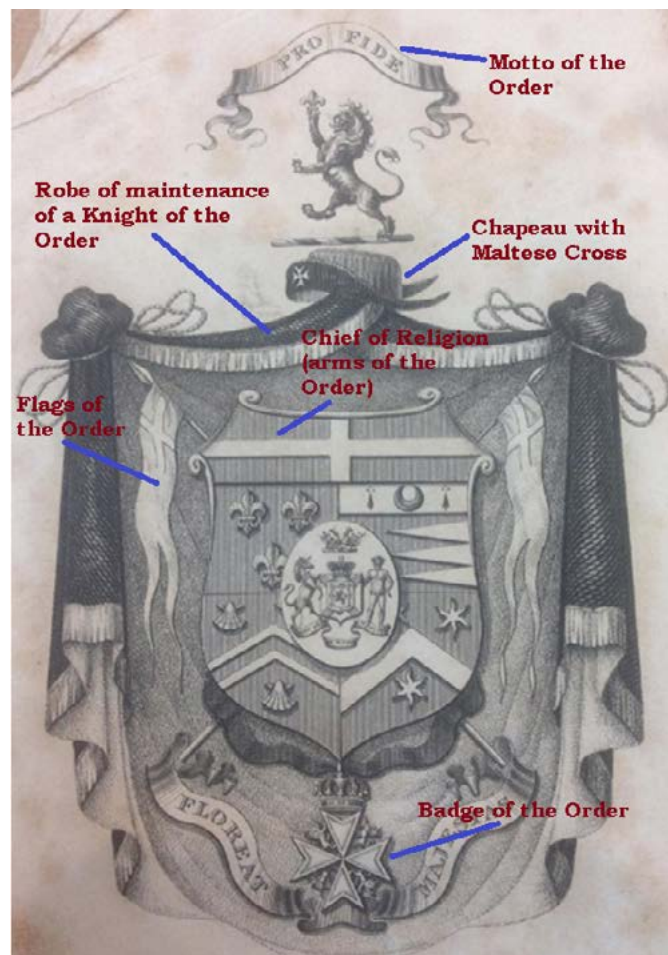
(right) Sir James Lionel Broun, 11th Baronet (1875–1962), wearing Sir Richard's Collar of SS, the white and red shoulder sash and silvered Maltese Cross.

'The Star or Cross of the three classes of Knights are the same in shape and material, but they differ from each other in size. They are made of frosted silver with the edges burnished'.⁵¹



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

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



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

Sir Richard Broun's bookplate is evidence that he did more than simply theorise about the use of symbols. He put his ideas into practice both on the page and in real life. Only two images of Sir Richard exist from his lifetime. We have already seen the one from 1843–44. The second probably predates it by a few years. It is preserved in the archives of the Most Venerable Order of St John and shows Broun wearing the badge of a Knight Grand Cross of the Order of St John, 'Anglia'. The photograph was probably taken to celebrate Broun's entry into, or elevation within, the Order, between 1835 and 1841. The badge is clearly visible around his neck, suspended from its black-watered silk ribbon. Of interest is the fact that it so closely resembles the badge of a Knight of Honour and Devotion of the Sovereign Military Order of Malta. This rank in the Catholic Order requires exacting proofs of noble ancestry of the type that Sir Richard could have produced. This fact emphasises strongly the ongoing insistence by the British knights that they remained within the ambit of the international Catholic Order. The key point of difference with Sir Richard's badge is that it contains between the arms of the white-enamelled Maltese Cross the Royal Beasts—the lion of England and the unicorn of Scotland. It is a precursor to the badge of the modern Most Venerable Order of St John. The Royal Beasts were discontinued from the badge between 1871 and 1888, but they were restored to the angles of the Maltese Cross thereafter and remain there to this day.⁵⁵




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




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

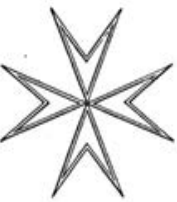
Costume, Insignia, &c.



Ring.



Cap of Dignity.



Star.

Cap of Dignity.

THE Cap of Dignity, or Maintenance, worn by the Knights of Saint John, and borne over their achievements as an armorial distinction, is of scarlet cloth, faced with black velvet. In front of the Cap is the eight pointed cross or star of the Order, as shewn in the woodcut.

The Profession Ring.

This symbol of the Order, which is required to be at all times worn, is of plain massive Gold, bearing upon a circular enamelled black field the White Cross of the Order.

The Star or Cross.

The Star or Cross of St. John, is one of eight points, symbolical of the eight Beatitudes, and also of the eight Langues, or branches of the Order.

The Stars or Crosses for the three classes of Knights are the same in shape and material, but they differ from each other in size. They are made of frosted silver with the edges burnished. The Star for Knights is of the size shewn in the wood-cut. That for Knights Commanders is a size larger; and the one for Knights Grand Crosses is still larger.

Instead of the burnished edging the Great Officers of the Langue may enrich their Cross by substituting brilliants.

from Broun's *Hospitallaria* or *Synoptical Sketch of the Illustrious Sovereign Order of Knights Hospitallers of St John of Jerusalem, and of The Venerable Langue of England* (1837)

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

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

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

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

Sadly, it is true that Broun himself was seen as a barrier to reconciliation between the Catholic Order and the 'Anglia' knights. The few Catholic 'Anglia' members, who eventually split from Broun's group in order to form their own local branch of the Order of Malta, put much energy into exposing Broun's oddities, including his self-assumed knighthood. By the time Broun died in December 1858, the 'Anglia' knights as a group had been labelled so thoroughly as to make them appear to be disreputable adventurers.⁵⁸ Finally, however, we must correct Riley-Smith on one important point; the pipe-dream of reoccupying the Holy Land and subjecting the locals to rule under the Order of St John was not Broun's idea. By contrast, it was the creation of his friend, Sir William Hillary Bt, who wrote to Broun, advocating the

plan, and published a pamphlet on it in 1841, entitled *Suggestions for the Christian occupation of the Holy Land as a Sovereign State by the Order of St John of Jerusalem*. It is true that Broun read out Hillary's letter at a Chapter of Council meeting of the 'Anglia' Order held on 18 December 1840, but this appears to have been the extent of his enthusiasm for Hillary's scheme (despite it having a superficial resonance with Broun's earlier enthusiasm for North American colonisation).⁵⁹

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

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

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

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



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

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

For the Committee of Privileges for Baronets, Sir Richard Broun similarly designed an elaborate uniform, including a fancy feathered hat, a ring and special sword, in addition to robes. According to Broun, baronets were entitled to various additional honours, titles and distinctions, including the appellation of ‘The Honourable’, a Collar of SS, a badge, robes, a coronet and heraldic supporters to their arms.⁶⁵ Their uniform was to be a white hat and plume of feathers, a dark-green dress coat, a belt, a scarf, a pennon (flag), a gold thumb-ring and gilt spurs (being knights). Although this might all sound ridiculous, it was in order to fight for the recognition of these items that Broun succeeded in gathering about him sufficient fellow baronets to form a Committee for Privileges, with himself as Honorary Secretary. They then (in the words of one hostile contemporary writer) ‘besieged the Crown in all possible ways for a concession of those preposterous and unfounded claims’.⁶⁶ Government approval was beyond Broun’s control, but what he could dictate and guide informally was information about baronets, as well as their choices about how to display their armorial bearings. This explains his *Baronetage*, a book which was designed to act as a register of existing baronets and their dates of creation. It was also designed to be an active advertisement for the pretensions of the baronetcy as a grade of the hereditary nobility of Great Britain. This was broadcast in the subtitle to his *Baronetage*, which he described as *Being a Genealogical Account of the Families forming the Sixth Degree of Dignity Hereditary or High Nobility in the British Empire*. In reality, baronets have never been counted as members of the British aristocracy, but in Broun’s mind it was absolutely so—thus his invention of the baronet’s coronet with two pearls visible (four in total around the diadem), as a sub-species of the coronet used by barons (lords), which had four visible pearls (and eight in total). In Broun’s words:

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

In a sense Broun’s 1844 *Baronetage* represents the zenith of his publishing career. His literary oeuvre had begun humbly with a book about the sport of curling, published in Dumfries in 1830. Broun’s father, Sir James, had been closely associated with curling in their local Dumfriess area in the 1820s.⁶⁸ Broun’s grandfather, the Rev. Richard Broun, had also been heavily involved in the sport and its administration in the same place.⁶⁹ Sir Richard, too, seems to have had a genuine passion for the sport as he dedicated his book to the office-bearers and members of the Lochmaben Curling Society. His is one of the earliest books on the rules, techniques and lore of the game and it established a pattern that Broun followed through his life, whereby he spread his ideas in print, which consolidated the formation of an interest group, which then grew in respectability, attracting an increasingly influential membership. For example, following the publication of the book in 1830, in 1838 the Grand Caledonian Curling Club was formed by delegates from clubs throughout Scotland as a governing body for the sport. Sir Richard Broun was one of its founders. In 1843, Prince Albert became patron, whereupon its name was changed to the Royal Caledonian Curling Club. Significantly,



Sir Richard Broun was the cofounder of the Grand Caledonian Curling Club, formed in 1838 and the governing body for the sport. It was renamed the Royal Caledonian Curling Club when Prince Albert became the Club's patron in 1843.

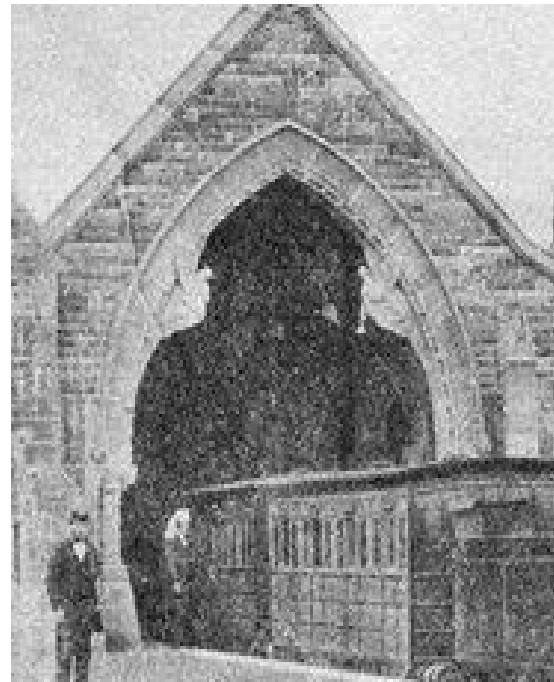
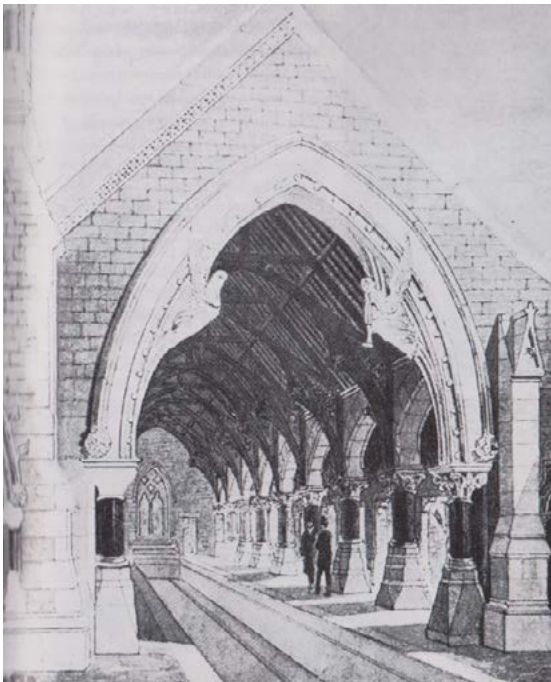
in his book Broun dwells on the ceremonial aspects attached to the initiation of new members into some of the ancient curling societies.⁷⁰ In fact, rules were the inspiration of Broun's next foray into publishing; his short book advocating reforms for better government, published in 1834.⁷¹ This tendency is visible in his next book, *Case of the honourable the baronets of Scotland and Nova Scotia: shewing their rights and privileges, dignatorial and territorial* (Edinburgh: W. Blackwood & London: J. Mortimer, 1836).

Richard Broun soon abandoned reforms for better local governance in favour of grander schemes that drew together themes of imperial expansion, albeit seen through Broun's peculiar prism of historical specificity. In short, Broun took up the idea of realising the imperial ambitions of his substrata of the Scottish *noblesse*—basically, Broun wanted to see the baronets of Nova Scotia take up the land claims paid for by their ancestors. This involved nothing less than 'the whole question of the rights and objectives of the Baronets of Scotland and Nova Scotia' via the formation of the Central Agricultural Society of Great Britain and Ireland in 1837.⁷² Broun drew into the scheme a fellow enthusiast, Thomas Rolph. Broun aimed to revive the land claims of the baronets and Rolph the systematic colonisation of British North America. The British American Association was formally established in 1842 with the Duke of Argyll as president, induced to join by claims the scheme would relieve the economic distress of so many Scots; strengthen British influence in North America; and promote a well-organised system of emigration under the direction of the Consultative Council of the Association. Unlike contemporary emigration schemes promoted by evangelical Christians, this one promoted the strengthening of existing ties between landlords and their tenantry. The scheme was explicitly paternalistic and feudal in intent. The subsequent story of the scheme is an unfortunate one; it discredited Broun and embarrassed Argyll.⁷³

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

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

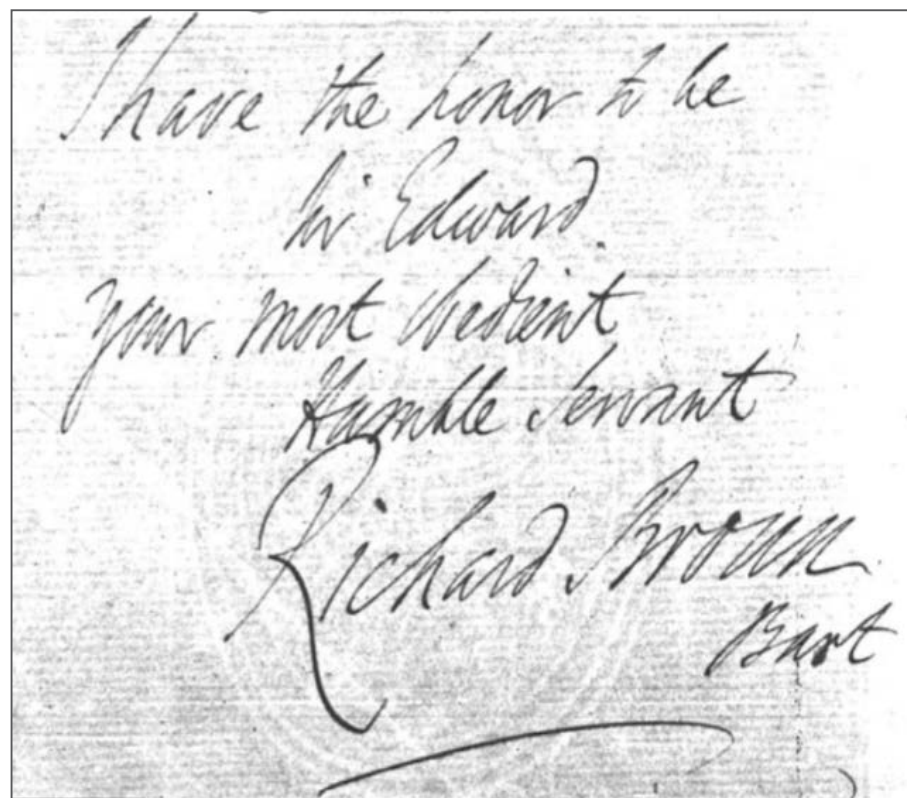
Another Broun scheme had empire-wide dimensions, involving 'European & Asiatic intercourse via British Columbia, by means of a main through Trunk Railway from the Atlantic to the Pacific ... [a] great national undertaking'.⁷⁶ Broun wrote a letter to the Colonial Secretary just two months before his death.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



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

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

The ... Synoptical Sketch, lately printed, contains an exposition of the general views and principles of the *Langue*. Nevertheless ... as this assemblage is held within the ancient precincts of the Grand Priory of England for the first time after a lapse of 300 years ... publicly to inaugurate its mission ... The Order of St John, unlike all other knightly fraternities, is a supreme sovereign institution in itself, wholly independent of crowns, princes, potentates, and governments; and the venerable *Langue* of England (which embraces all those parts of the whole habitable globe which own submission to the flag of England), whatever may be its numerical strength or the resources of its treasury, is a commanding, moral, intellectual, and social power, as one of the original and integral component parts of an eight-branched whole, founded for as noble, enduring, and useful purposes as any that can occupy humanity ... Since the formal revival of our *Langue* nearly thirty years have passed ... and within that period it has enrolled a chivalry of about 140 members, of whom upwards of 100 are now alive. Consolidated, therefore, by progression of time, and already both respectable and strong in point of numbers and social influence, the period has now assuredly arrived – if, indeed, the Order on British soil is ever destined



I have the honor to be
Sir Edward.
Your most obedient
Humble servant
Richard Broun
Esq

Autograph letter from Sir Richard Broun to Sir Edward Lytton, Colonial Minister, regarding railway schemes in Canada (1858).

again to play a conspicuous part as an institute of utility here and throughout the Christian world— for the *Langue* to be up, and vigorously take the field. ... A Donat Fund must now be formed, and contributions to it collected, not merely by appeals to the members of the *Langue* themselves, but to the religious and benevolent of all ranks and creeds. By a late Turkish *firman*, it is made allowable for Christians to acquire rights of soil within the dominions of the Sublime Porte ... [which] would materially [aid] the grand and glorious work of re-civilizing the East. ... The occasion, likewise, is most opportune for putting an unanimous ordinance upon record, expressive of the unswerving loyalty and attachment of this great Protestant branch of the Fraternity of Saint John to our most Gracious Sovereign Lady Queen Victoria, and to all established institutions in Church and State, not only in this chief home-seat of the free, but within all lands that are surrounded by the Christian pale ... and for unanimously, earnestly, and publicly proclaiming the objects of the revived *Langue* of England to be — ‘Glory to God in the highest, peace on earth, and good will to the whole family of man!’.⁷⁸

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

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43. Studio of David Octavius Hill and Robert Anderson, Edinburgh: Collection of Glasgow University, Department of Special Collections, Hill and Adamson Collection, GUL Number: HA0699. My thanks to Charlotte D. Broun for supplying me with this image, reproduced at the beginning of Richard Broun, Younger of Colstoun, *An Account of the Revival, by Sir James Broun, of the Baronetage of Colstoun, in 1826, after a Dormancy of Fifty Years* (Presented to Malcolm David Broun OAM QC, great-grand nephew of Sir Richard Broun, 8th Baronet of Colstoun on the occasion of Father's Day, 3rd September 2006), ed. and trans. from a copy of the original manuscript by Charlotte Doria Broun, p. 1.
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48. The badge is described in detail in Anstruther, *The Baronets' Champion*, pp. 51–52.
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What's in a name?

The ancient, peculiar case of 'St John Ambulance'.

Mr Peter LeCornu KStJ and Dr Ian Howie-Willis AOM KStJ

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'What's in a name?' Juliet asks rhetorically in Act 2, Scene 2 of Shakespeare's play *Romeo and Juliet*; she then goes on to argue that 'that which we call a rose by any other name would smell as sweet.'

I don't think the same argument can be applied to the name 'St John Ambulance', however. We might call our organisation something like 'Order of St John First Aid' or 'First Aiders of St John of Jerusalem' or even 'St John First Aid Australia', but none of these really 'smell as sweet', do they?

There is actually a long-running debate over our name. In the Australian Office of St John Ambulance Australia we have frequently been asked the question: 'Is it St John Ambulance or just St John?'

The debate is international. Overseas there has been much debate about the name. Some 15 years ago, St John International wanted all establishments to use the name 'St John' and not 'St John Ambulance'. New Zealand operates with the name 'St John', even though it is the prime ambulance service in New Zealand. Wales changed its name to 'St John', but then witnessed a drop in brand recognition within the Wales community. Australia and England have continued to use the name 'St John Ambulance'.

Types of names

Whatever the language, personal names usually derive from one of four sources: (1) industries, trades and occupations (eg 'Carpenter', 'Mason', 'Smith'); (2) places and geographical features (eg 'Brook', 'Forest', 'Hill'); (3) nicknames, which often describe personal qualities (eg 'Smart', 'Strong', 'Cameron'—'crooked nose' in Gaelic) and (4) father's names (eg 'James', 'Richards', 'Williams').

Institutional names are similar. 'St John Ambulance', a name derived from two such sources, is a case in point. The first part, 'St John', was the name of a place—a monastery in mediaeval Jerusalem dedicated to St John the Baptist. The second part, 'Ambulance', is the name of a particular patient transport vehicle which the St John organisation developed and marketed during the 1870s.

Mediaeval origins of the Order of St John

To see how the two parts of the name 'St John Ambulance' came together, we must go back to the 11th century AD in Jerusalem. About the year 1080 a group of Benedictine monks associated with a Catholic church in Jerusalem, St Mary of the Latins, began running a refuge for poor sick pilgrims visiting the city's sacred sites. Their leader was a monk named Gerard Thom, who might have been Italian or French.

The brethren's charitable endeavours flourished; and so in 1113 the Pope of the day, Paschal II, granted them independent status as a separate Order of the Church. Brother Gerard became their foundation Rector. Because of the work they did and where they did it, they took as their name the 'Order of the Hospital of St John of Jerusalem' or simply 'Hospitallers' for short. By that time, the Hospitallers had begun establishing hospices overseas, of which there would eventually be many dozens across Europe as well as in the eastern Mediterranean region.

After 1120 the Hospitallers took on a military as well as a charitable function. This was at the urging of their second Rector, Raymond du Puy, who had been a crusading knight. Every able-bodied man available, even the 'religious', was required to help defend the Crusader Kingdom of Jerusalem against continual attack by Muslim forces intent on pushing the Crusaders from Palestine and adjacent territories. The Hospitallers began admitting knights into their Order, as a result of which the Order's military personnel became known as the 'Knights of St John' and the 'Knights Hospitaller' as well.

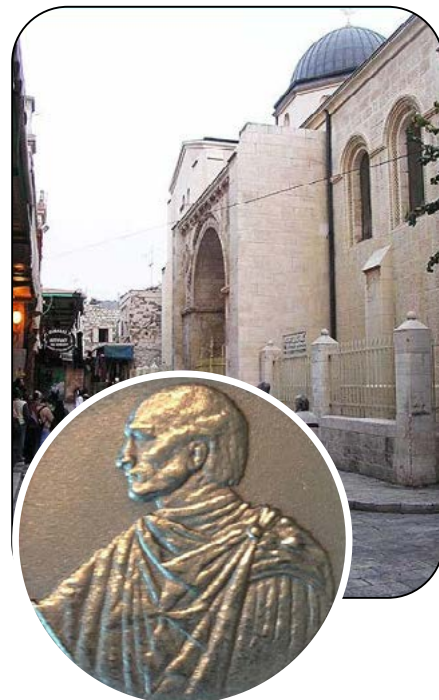
Eventually, in 1291, resurgent Muslim forces succeeded in driving the Hospitallers, their brothers-in-arms, the Knights Templar, and other supporters of the Crusader states from the walled city of Acre (present-day Akko), the last Crusader stronghold in Palestine. Most retreated to nearby Cyprus.

Rhodes, Malta and Rome

Wanting territory of their own, the Hospitallers occupied the Greek island of Rhodes in 1306. They ruled Rhodes for the next 216 years, until expelled by forces of the Ottoman (Turkish) Sultan, Suleiman the Magnificent, in 1522.



The mediaeval monastery of St John the Baptist in Jerusalem.



The Abbey of St Mary of the Latins, near the Church of the Holy Sepulchre, Jerusalem, and the first rector of the Order of the Hospital, Gerard Thom.

In 1530 the Hospitallers were granted the islands of Malta. They ruled Malta for the next 268 years, until the French general, Napoleon Bonaparte, expelled them in 1798. In the meantime, they also became known as the Knights of Malta, while their ancient emblem, the white eight-pointed cross or 'St John Cross', became widely but erroneously known as the 'Maltese Cross'. (It's properly called the 'Cross of Amalfi', because Bro. Gerard and his brethren had adopted the emblem of the Republic of Amalfi, in gratitude to merchants of Amalfi who had generously supported their original hospice.)

Meanwhile, the Hospitallers' Priory in England, a vigorous branch of the Order of St John founded in the mid-1100s, had fallen on hard times. It flourished for four centuries, eventually becoming one of the greatest land owners in England. Priors of the Order in Ireland and Scotland also prospered. Numerous Commanderies of the Order, regional outposts of the Priors, had spread across Britain.

All were suppressed during Britain's religious reformation between the late 1530s and early 1560s, their estates seized by the Crown and sold off into private ownership. Hospitallers who resisted the seizures were executed, though some escaped abroad and helped defend Malta in 1565.

That was after the elderly Suleiman the Magnificent had invaded the islands, determined to rid the Mediterranean of a source of persistent resistance to his territorial ambitions. The Knights of St John, supported by the local Maltese, famously withstood the Great Siege of 1565. Suleiman's armada eventually withdrew after suffering huge losses during the three months the siege lasted.

The Knights of St John were homeless after their expulsion from Malta by Napoleon. Eventually, in 1834, they regrouped and established a new base in Rome—in the Palazzo Malta, one of their surviving mansions. They remain based there to the present, continuing as a Catholic religious and charitable order, now known as the Sovereign Military Hospitaller Order of St John of Jerusalem, Rhodes and Malta. They have branches in many nations, including Australia.



The 8-point cross of the Duchy of Amalfi, later called the St John, and the Maltese Cross.



The church of St John the Baptist, Maplestead, Essex, England, built by the Knights Hospitaller about 1335 as the chapel of their local Commandery.



Palazzo Malta—world headquarters of the Sovereign Military Hospitaller Order of Malta since 1834.

The 'revival' of the Priory of England

In the late 1820s a group of French Knights of St John hatched a plan for regaining Rhodes for the Order. The plan involved raising money in Britain, assisted by a revived Priory of the Order in England. Although the priory had been defunct for over 270 years, a small group of Englishmen, mainly Protestants, were admitted into the Order as Knights. They declared the Priory re-established in 1831 and appointed a Prior, the Rev. Sir Robert Peate. They then entered into protracted negotiations with the parent Order, which, as seen, would soon be permanently based in Rome. Their aim was to have the parent Order recognise their organisation as the Order's legitimately revived Priory of England.

The stumbling block here, of course, was their Protestantism. Indeed their Prior, Peat, was not only a Protestant but an Anglican vicar. The very idea of a Protestant Priory of a Catholic religious order was anathema to the Order's leaders in Rome. Eventually, in 1858, the Order disowned and broke off dealings with its upstart self-proclaimed Protestant branch in England.

Rather than quietly go into abeyance, the English Priory declared itself to be a separate order—the 'Illustrious Order of the Hospital of St John of Jerusalem: Anglia'. Retaining the parent order's 'Maltese Cross' emblem and other ceremonial paraphernalia, the 'Illustrious Order' continued operating as a fraternal, collegiate organisation. Fortuitously, during the 1870s it discovered and pioneered a new form of 'hospitaller' work—First Aid.

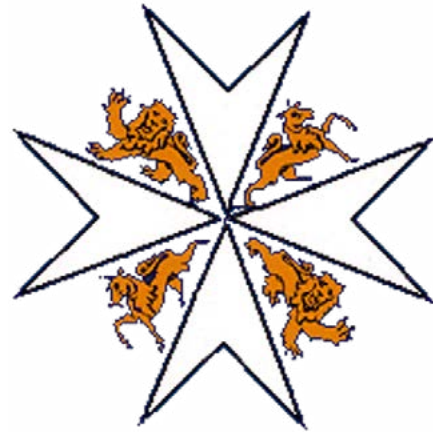
The Royal Charter of 1888

The year 1888 was a great turning point for this 57-year old self-styled 'Order of St John'. That year Queen Victoria acknowledged its good works through the First Aid movement by granting it a rare honour—a Royal Charter which established it as a British royal order of chivalry. In accordance with its newfound prestige, it took the grandiloquent new title 'The Grand Priory in the British Realm of the Venerable Order of the Hospital of St John of Jerusalem'. Fortunately, a 'short form' of this cumbersome name was soon adopted—the 'Order of St John'.

Under the Royal Charter, the Queen herself became the 'Sovereign Head' of the Order and her son, Albert Edward the Prince of Wales (later King Edward VII), its Grand Prior. Whatever the 'revived priory' had been previously, it was now an official Order of St John in its own right.

In the meantime, overseas branches of the Order had begun springing up in various outposts of the British Empire. These included 'Centres' for teaching the St John first aid course in Melbourne (in 1883), Newcastle (1884), Adelaide (1884) and Launceston (1887).

By that stage, public first aid training via the Centres of the St John Ambulance Association, plus public first aid service delivery through local units or 'Divisions' of the uniformed St John Ambulance Brigade, had become the Order's *raison d'être*.



The Most Venerable Order added lions and unicorns to the 8-pointed Amalfi cross, in 1888 to signify the Order's royal patronage.

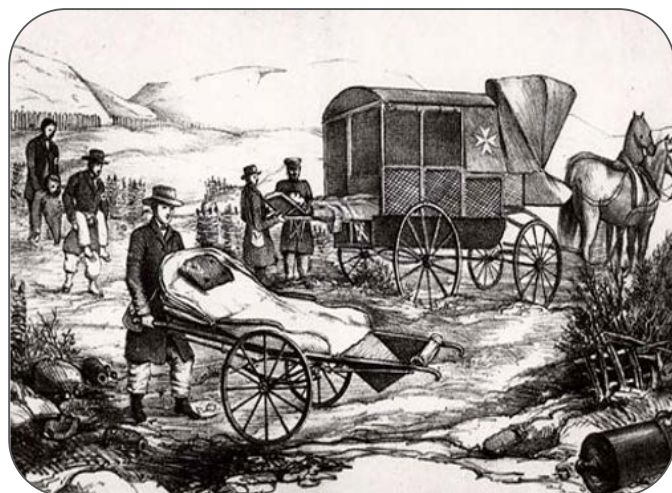
First Aid — a new reason for being

The Order's interest in first aid had begun in 1870–71, when several of its most influential members, including the 7th Duke of Manchester, Sir Edmund Lechmere and Sir John Furley, had worked with the British National Society for the Sick & Wounded (forerunner of British Red Cross) providing relief and health care support to both combatants in the Franco–Prussian War. They brought back from the war ideas and innovations they soon applied in England.

Among these was the 'Neuss Litter', a detachable stretcher mounted on light cartwheels. Of Prussian design and manufacture, the 'Neuss' facilitated the rapid removal of the injured from battlefields to the army field aid hospitals in the rear.

A member of the Order who saw the 'Neuss' in use in France was Surgeon-General WGN Manley VCCB (1831–1901), later the commander of the Royal Army Medical Corps. Manley and his St John colleagues realised that the 'Neuss' could be readily adapted for civilian use. At their urging, during 1874 the Order decided to import a number of the 'Neuss' litters into Britain. To manage this enterprise it formed an 'Ambulance Committee' in December that year.

Apparently the 'Neuss' was not entirely satisfactory because in December 1875 Manley was granted Letters Patent on behalf of the Ambulance Committee to produce and market 'a new and improved ambulance litter'. The result was the 'Neuss-Manley' litter.



Prussian Johanniters (members of the German Order of St John) collecting the wounded from a battlefield during the Danish–Prussian War of 1864. The two-wheeled stretcher in the left foreground is a 'Neuss Litter'.

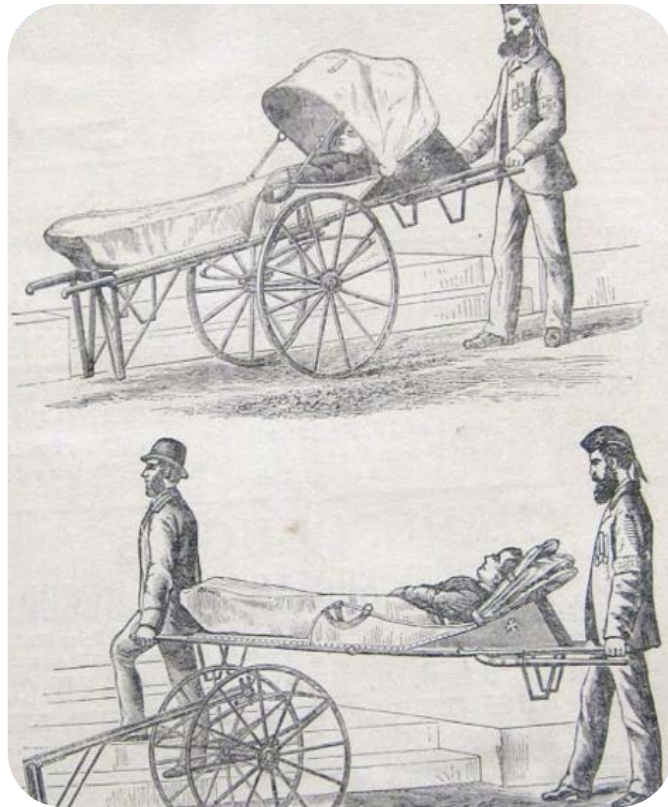
The 'St John Ambulance'—a detachable stretcher on cart wheels

A prototype of the 'Neuss-Manley' seems to have been produced early in 1875, at least eight months before Manley was granted the Letters Patent, because in April 1875 the Order decreed that the new litter would henceforth be called the 'St John Ambulance' rather than the 'Neuss-Manley Litter'. The litters, be they 'Neuss-Manleys' or 'St John Ambulances', were not locally manufactured in England but imported from Germany.

But why 'ambulance'? The answer is etymological. 'Ambulance', derived from the French *ambulant*, meaning 'capable of being walked about', at that time referred to two-wheeled litters propelled by walking medical orderlies. A two-wheeled litter was accordingly an 'ambulance'. In time the word was also applied to the four-wheeled horse-drawn patient transport vans then in use and to the motorised patient transport vehicles that succeeded them.

How many of its 'St John Ambulances' were imported and sold by the Order's Ambulance Committee is unknown. We do know that the London Metropolitan Police adopted the 'St John' in 1878 for use at police stations, which often ran a first aid service as well as undertaking routine policing.

The 'St John Ambulance' had only a short 'shelf-life', however. From late 1879 it was rapidly superseded by a new two-wheeled litter, the 'Ashford', which had been designed by Sir John Furley (1836–1919), one of Manley's colleagues on the Ambulance Committee.



The 'Neuss-Manleys', produced in Germany and imported by the Order of St John, it was soon renamed the St John Ambulance. It was the contraction from which the world-wide St John Ambulance organisation took its name.



London Metropolitan Police with a patient secured to a 'St John Ambulance', 1885. The St John Ambulance 'brand' is clearly visible at the right, below the folding hood. This is the only known photo of the 'Neuss-Manley' or 'St John Ambulance'.

The iconic 'Ashford' litter of 1879, which quickly superseded the 'St John Ambulance'.

Marketed by the St John Ambulance Association for 60 years (1879–1939), hundreds of 'Ashfords' were produced. The model shown here was one of six exported to Melbourne in 1886. Like others of its 'vintage', it survives, in the Williamstown St John Ambulance Museum.



The 'Ashford', produced in Ashford, Kent, Furley's home town, and marketed by the St John Ambulance Association, was a great commercial success. Many hundreds were produced and exported around the globe during the 60 years the Association continued marketing them, 1879–1939. Dozens were imported into Australia, many of which survive in museums and St John Ambulance heritage centres.

Although many 'Ashfords' survive, we've yet to locate a genuine original 'St John Ambulance'. Possibly a long disused 'Neuss-Manley'/'St John Ambulance' moulders away unrecognised at the back of a storage shed somewhere; and there may even be one in some obscure museum. If so, our research and inquiries over the past seven years have so far not revealed where it might be.

The Museum of the Order of St John at Clerkenwell, London, certainly doesn't have one. Indeed there are only two known illustrations. One is a photograph of London Police using the litter and the other is a diagram in an 1880 brochure of the Order of St John.

Meanwhile, the name 'St John Ambulance' had stuck. The quickly superseded but iconic stretcher-on-cartwheels was a contraption whose name became the title of a world-wide charitable organisation specialising in First Aid and patient care!

'St John Ambulance' became the name of the branch of the Order that marketed the two-wheeled litters—the St John Ambulance Association, established in 1877. Marketing the litters was not the principal function of the Association, which existed primarily to train the public in first aid. The Association also published its famous first aid manual, *First Aid to the Injured*, used in instructing the first aid classes. Many millions of copies of the 'Little Black Book' were produced through the 40 editions and hundreds of impressions published between 1879 and 1958. In Australia, its place was eventually taken by a local St John manual, *Australian First Aid*.

The name 'St John Ambulance' was also applied to the St John Ambulance Brigade, established in 1887 as a voluntary uniformed field force of trained first aiders. As well as undertaking first aid duties at public events, Brigade members often worked as voluntary ambulance service ancillaries. Now called Event Health Services in Australia, the members of this branch of the Order are the 'Vollies'—the volunteers in St John uniform on first aid duty wherever crowds gather.

In 1985 the national federal Australian St John Ambulance organisation adopted the ‘public’ or ‘trading’ name ‘St John Ambulance Australia’. More than 30 years later that is still the name in use. It is one widely known as that of one of the nation’s most respected charitable institutions, with diverse interests in first aid training and delivery, the marketing of first aid kits, the publication of first aid training manuals and ambulance service operations in two jurisdictions—the Northern Territory and Western Australia.

So ‘what’s in a name?’ and what’s the origin of the ancient, peculiar name ‘St John Ambulance’? As my talk has demonstrated, the answer is a long one.

To recapitulate briefly, the name comes from two sources—a monastery in Jerusalem at the time of the First Crusade in 1099 and a two-wheeled stretcher of the early 1870s designed for transporting patients swiftly, safely and comfortably.

During the intervening seven centuries between 1099 and 1875, much had happened in Middle Eastern, European, British and Australian history. The name ‘St John Ambulance’ encapsulates much of it.

Sir Edmund Lechmere.

A St John founding father
who towered above all others.

Dr Ian Howie-Willis OAM KStJ

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Sir Edmund Lechmere
(1826–1894)

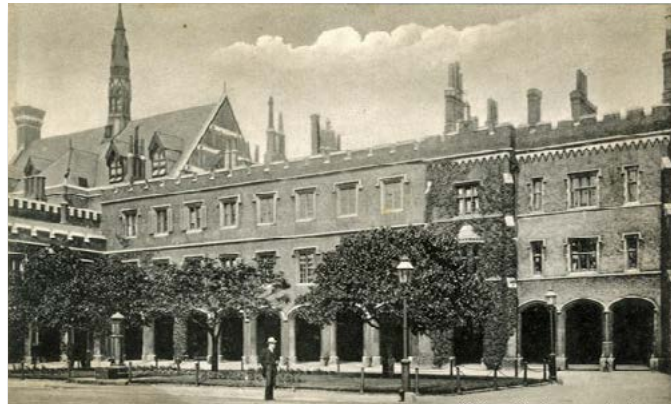
Sir Edmund Anthony Harley Lechmere (1826–1894), was a banker, landowner, philanthropist, community benefactor and Conservative politician from Hanley Castle, Worcestershire, England. He was also one of the principal founders of the modern Most Venerable Order of St John and of its St John Ambulance and Jerusalem Eye Hospital foundations.

Sir Edmund was the 3rd Baronet Lechmere. The family seat is an Elizabethan-Jacobean mansion called 'Severn End' on the west bank of the River Severn in Worcestershire. The present incumbent, the 8th Baronet, Sir Nicholas ('Nick') Lechmere (born 1960), is the great-great-grandson of Sir Edmund.



Severn End, the ancestral
home of the Lechmere
Baronets

Lechmere was born on 8 December 1826, in Great Malvern, a market and manufacturing town near Hanley Castle. He received his education at the Charterhouse School and then Christ Church, one of Oxford University's ancient colleges. He inherited his title at the age of 29 in April 1856. By then he was probably already a senior partner in the Worcester Old Bank, a prosperous firm in which his family had a long-standing interest.



Charterhouse School (top) and Christ Church, Oxford, where Lechmere was educated.

Lechmere married Louisa Rosamond Haigh, known in her family by her adopted name, Katherine, in 1858. They had seven children, five of whom survived infancy. A woman of independent mind, in later life she joined the Greek Orthodox Church.

Lechmere belonged to the landed gentry. In 1883 he owned 3,870 acres. The total annual income from his property was £8,003, the equivalent of \$1,668,000 in the values of 2018. By any measure, he was a wealthy man with a large private income.

In 1862, Lechmere was appointed High Sheriff of Worcestershire, i.e. the principal law enforcement officer of the county. He had many other involvements in the life of the county. These included being a captain in the Company of the Worcestershire Rifle Volunteers, President of the Worcestershire Architectural and Archaeological Society, Treasurer of the Church Education Society, Treasurer of the Royal Albert Orphan Asylum and many others.

Sir Edmund entered Parliament in 1866 as a Conservative. He was in and out of Parliament twice, but spent 21 years as a parliamentarian and was still a member at the time of his death at the age of 68 in December 1894. He contributed fairly frequently to debates on a wide range of issues. His speeches indicate that although he was a Conservative, he usually took a progressive, liberal position.



(Left) Sir Edmund Lechmere, the Conservative parliamentarian, 1883, as depicted for *Vanity Fair* by the French artist, 'T' (Théobald Chartran); and (right) in Masonic regalia as Provincial Grand Master of the Worcestershire Lodge.

Sir Edmund was buried in the churchyard behind St Mary's, his ancestral church in Hanley Castle. His funeral was attended by Albert Edward, the Prince of Wales and the heir to the throne, who was among Lechmere's confidantes in both the Order of St John and Freemasonry.

Mention of Lechmere's Masonic affiliations brings us to one of the central pillars of his life. Like many other early members of the Order, Lechmere was an ardent Mason. He served as Grand Master of the Provincial Grand Lodge of Worcestershire, one of the highest ranks a Mason could attain.

Coming now to Lechmere's St John involvements, it was largely through Lechmere's efforts and under his guidance that the Order of St John became (in 1888) a British Royal order of chivalry with Queen Victoria as its Sovereign Head and her son and heir, the Prince of Wales (later King Edward VII), as its Grand Prior. Lechmere's great achievement was to transform the Order from a minor association of quaintly eccentric antiquarians sporting self-styled knightly titles into an officially recognised institution under Royal patronage.

I personally believe Lechmere has been the single most important and influential of member of the Order in the entire 187 years since its foundation in 1831. As the title of this paper puts it, he was 'a St John founding father who towered over all others'. In justification of this claim, consider these achievements:

- Lechmere was Secretary-General of the Order for the 22 years 1868–1890. It was during this period that the Order was granted its Royal Charter in 1888.
- In 1874 Lechmere bought the St John's Gate property, then passed it over into the Order's ownership. At the same time, he bought the patronage of the nearby Church of St John for the Order. Together, they have remained the Order's iconic spiritual home ever since.

- Lechmere instituted the Life Saving Medal of the Order in 1874 and presented the first two medals awarded.
- Lechmere was the inaugural Chairman of the St John Ambulance Association from its inception in July 1877 for 14 years until 1891, when he retired. This was the period when the Association became firmly established then spread rapidly throughout Britain and overseas to the colonies.
- With the support of his wife, Lechmere almost single-handedly established the St John Jerusalem Eye Hospital in 1882; and served as its Chairman until his death.
- Lechmere purposefully set about developing the Order's Museum and Library by judiciously acquiring, collecting and presenting to the Order significant and historical books, paintings, armour and items of regalia associated with the Hospitallers—most of them priceless relics.

I cannot think of anyone else in the 187-year history of the Order who has ever achieved so much or who has been such a generous benefactor.



The Order's Museum at St John Gate ... began with the 'collectibles' purchased and assembled by Sir Edmund Lechmere—such as the processional cross of the ancient Knights of St John, dated c. 1527. Lechmere located the cross in Europe in 1894, bought it and donated it to the Venerable Order.

One interesting question is what caused Lechmere to throw in his lot with the Order about 30 years after its foundation in 1831 as the purportedly ‘revived’ long defunct Priory of England of the ancient Knights of St John. At the time it was an unlikely organisation for a talented chap like him to join, being an obscure and ineffective group of people obsessed with ancient chivalry. My guess that his reasons for joining the Order were possibly these:

- Lechmere truly believed that the Order was the authentic restored English *Langue* or branch of the Knights Hospitaller, not some club for play-acting at latterday mediaeval chivalry.
- Lechmere was an enthusiastic antiquarian and the scion of an ancient family. That would have predisposed him to membership of an organisation claiming a lineage almost as ancient as his own.
- The appointment of the 7th Duke of Manchester, William Montagu (1823–1890), as the ‘revived’ Order’s fourth Grand Prior in 1861 possibly influenced Lechmere. The Duke became the Grand Prior the next year. Holding the position for the next 27 years, he attracted into the Order a group of well-born, energetic, capable, public-spirited young men such as Lechmere.
- Both Lechmere and the Duke of Manchester had parallel careers in freemasonry and both were clearly avid Masons. Like Lechmere, the Duke was a Provincial Grand Master, of Northamptonshire–Huntingdonshire. They almost certainly knew each other as Masons before Lechmere joined the Order of St John.
- Lechmere probably saw potential in the Order for large-scale charitable endeavour for improving the lot of citizens less fortunate than himself. As such, the Order would have appeared to him to be an organisation through which he could give practical expression to his sense of noblesse oblige and administrative skills.

Whatever reasons persuaded Lechmere to join the Order, within two years, in 1867, he was appointed its honorary Secretary-General or unsalaried chief administrator. He retained the position for the next 22 years, until 1890, the year before his retirement. In that time, he transformed the Order into a great national humanitarian institution.

I now wish to focus briefly on what I regard as Lechmere’s single two greatest achievements – the purchase of the St John’s Gate property for the Order and the establishment of the St John of Jerusalem Eye Hospital.

St John’s Gate, of course, was the remnant of the once extensive campus of the mediaeval Hospitallers’ Grand Priory of England. In 1873 the freehold of St John’s Gate was offered for sale. Lechmere saw an opportunity and took it, making a bid for the building. He outbid Catholic interests, which wished to obtain the property for the English Association of the Sovereign Military Order of Malta. After securing the property, Lechmere passed it over to the Order. The Order held its first meeting there on 17 March 1874.

The acquisition of St John’s Gate was a masterstroke of promotional genius. First, it denied The Gate to the Catholic Order of St John, which had history on its side in claiming a right to the building. Second, it conferred an aura of legitimacy upon Lechmere’s Order. In the public mind, if not in historical fact, the Order which possessed The Gate could be believed when it proclaimed that it had repossessed its former home after 315 years. Proof of legitimacy was possession of The Gate. Present-day historians might feel uneasy about such claims, but Lechmere and his confrères were convinced that they were the rightful heirs of the mediaeval Hospitallers in England. They were certain that their Order had an ancestral, and therefore a moral, right to reoccupy The Gate.



St John's Gate, late 1800s.

As for the Eye Hospital in Jerusalem, that story begins with the annual excursions made to the Middle East by Sir Edmund and Lady Katherine during the winter parliamentary recess. On these trips, the Lechmeres travelled widely in the Holy Land. As they did, they came to appreciate the destitution and dire medical need of many Palestinians.

In 1876 this realisation prompted Sir Edmund to make a formal request to the Ottoman government in Istanbul for a grant of land in Jerusalem for a hospital. After much three-way dealing between the Ottoman authorities in Istanbul and Jerusalem and Lechmere plus the Duke of Wales in London, the Order was allowed to acquire a property a ten-minute walk from Jerusalem, out along the Bethlehem Road.



The large building on the ridgeline above the Valley of Hinnom is the 'first' St John Ophthalmic Hospital in Jerusalem in 1890, eight years after its establishment.

Lechmere had already decided that the hospital should specialise in ophthalmic medicine because of the high incidence of eye diseases in Palestine. A British ophthalmologist, Dr J.C. Waddell, was engaged in November 1882 and left for Jerusalem soon after with a supply of medical equipment and stores.

The hospital formally opened as just a four-bed facility on 4 December 1882. It was an immediate success. After six months Dr Waddell reported that he had treated a total of almost 2,000 in-patients and had provided advice and medicines to over 6,000 out-patients. On most days the hospital was being attended by at least 140 people seeking treatment.

By establishing its Jerusalem Ophthalmic Hospital, the Order had strengthened its claim to being the direct lineal descendant and functional heir of the Blessed Gerard's original pre-Crusades hospice. As with St John's Gate in London, so with the Eye Hospital in Jerusalem: the hospital demonstrated the Order's legitimacy in stone, bricks and mortar. The Order could boast that, whereas the Catholic Order of St John in Rome no longer had a hospital in Jerusalem, the British Order of St John did.

I've referred to accomplishments of Lechmere which created an impression that the 'revived' Order of St John in England was the legitimate successor to the dissolved Priory of England of the ancient Knights Hospitaller. In this connection, the purchase of the St John's Gate property and the establishment of the St John Eye Hospital in Jerusalem were masterful exercises in public relations as well as successful innovations in their own right.

There were other similar achievements. Briefly, they included the following.

- The Museum of the Order, which nowadays attracts a daily stream of tourists from around the world, began with the historic artefacts of the ancient Hospitallers that Lechmere purchased and assembled. The Museum items convey a subliminal message. This is that the Order which possesses them must be a rightful successor to the original Hospitallers.
- The purchase of the patronage of the Church of St John on St John Square 100 metres north of St John's Gate in 1874 gave the Venerable Order effective control of the church. That, too, was another subliminal message: the Order controlling this church must be the heir of the Order that built it.
- The patronage that the Prince of Wales (later King Edward VII) bestowed on the Venerable Order during the 1870s and '80s was a royal 'seal of approval' conferring respectability on an essentially upstart organisation established only 40–50 years earlier. Freemasonry was a strong bond between the Prince, the Duke of Manchester and Lechmere. That would have persuaded the Prince to support the Order.
- Endorsed by the Prince of Wales, the Order was granted its Royal Charter by Queen Victoria in 1888. Whatever its status as an 'order of St John' previously, under the Royal Charter it became a lawful, officially recognised royal order of chivalry. Moreover, the installation of the Queen as the Order's Sovereign Head and of the Prince of Wales as its Grand Prior confirmed the Order's newfound status and prestige. These events, negotiated by Lechmere as the Order's Secretary-General, conferred upon the Order an aura of authenticity.
- The name conferred on the Order by the Royal Charter was 'The Venerable Order of the Hospital of St John of Jerusalem', a title suggesting an ancient and time-honoured lineage rather than one only 57 years old.

Through these achievements the Order suffused itself with what might be described as ‘the quality of Hospitaller verisimilitude’.

Present day ‘St Johnnies’ should be grateful to the 3rd Baronet Lechmere. Without him, there would have been no framework for them to give expression to their own charitable impulse and their need to serve the community voluntarily. Without him, too, the Order might not have survived; St John’s Gate would not be their ‘Mecca’; St John Ambulance might never have been founded; and the Order might never have been granted its most precious asset—the Royal Charter which established it as an official Order of St John in its own right. Certainly the St John Jerusalem Eye Hospital would never have been established.

Few historically literate members of the Most Venerable Order will nowadays maintain as an article of faith, as Lechmere and the Order’s early historians did, that the so-called ‘revival’ of the English Priory in 1831 was a continuation of the Hospitallers’ Priory at Clerkenwell. They might regret the Most Venerable Order’s inauspicious origins, but they will agree that it dates back only to that year.

Lechmere is well-remembered in the Order. He makes an obligatory appearance in most histories of the Order. And those who visit St John’s Gate can see his brass memorial plaque. It’s on the wall in the top left corner of the west wall of the room immediately above the archway. Marble commemorative tablets were also installed in the courtyard of the Ophthalmic Hospital and on the east wall of the Priory Church in Clerkenwell. Neither has survived. The tablet in Jerusalem was lost when Turkish soldiers tried to blow up the Hospital during World War I. The one in the Priory Church was lost when the church was gutted in a direct hit by a German bomb in 1941.

As we have seen, Sir Edmund Lechmere gave purpose and direction to the Most Venerable Order. He set for it a course it has followed ever since. Few, if any, of its myriad servants in his era or later have achieved for it what he did. I’ve called him ‘a St John founding father who towered above all others’. That’s how he appears to me a century and a quarter after his death. I myself can think of no descriptor more appropriate.



Surgeon-Major Peter Shepherd

and his 'Little Black Book'.

Professor John Pearn OA GCStJ and
Dr Ian Howie-Willis OAM KStJ

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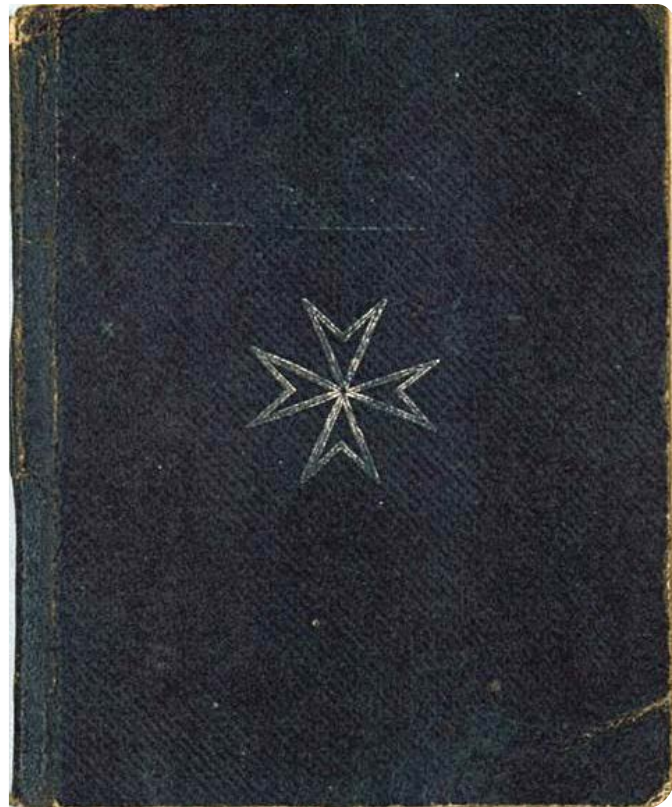


Surgeon-Major Peter Shepherd (1841–1879).

Until 1878, the teaching of resuscitation and first aid skills to members of the civilian lay public was a novel concept. What today is taken for granted—the teaching of the drills and skills of best-practice emergency response to injury and acute illness—resulted from the vision of several military surgeons. They invented the profession of prehospital care as this discipline exists today.

The pivot among these doctors was Surgeon-Major Peter Shepherd (1841–1879), a Scot serving in the Army Medical Department at the Woolwich Garrison in London. In 1878, Peter Shepherd compiled a handwritten manuscript which he called *Aids for Cases of Injuries or Sudden Illness*. This book evolved as a manuscript, written over several months, as the public first aid classes which he taught in Woolwich progressed. In the following year (1879) Shepherd was killed in the massacre of the British Military Force at the Battle of Isandlwana on 22 January 1879. Prior to his death, his 'Aids' were published in London, in absentia, as his *Handbook Describing Aids for Cases of Injuries or Sudden Illness*. Issued in December 1878, it was covered in black leatherette with a simple silver Maltese cross on the cover. Shepherd never saw this bound volume, but it is not an exaggeration to say that this 'Little Black Book' was, in many ways, to change the world.

That 'Little Black Book' contained the doctrine of what we now call 'First Aid'. The concept of teaching first aid drills and skills to everyone was a startling innovation. It was nevertheless the catalyst which led to the development of the ambulance and paramedic professions, of many rescue and retrieval organisations and of the now universal desideratum of 'First Aid for All'. Subsequent editions of Shepherd's manual collectively became the world's best-seller after the Bible. Its influence, both in the technical sense of the promotion of techniques of first aid and also in its pioneering advocacy for the broader ethos of bystander prehospital care, cannot be overstated.



Shepherd's 'Little Black Book'. The 1878 edition was the first of 40 editions, hundreds of impressions and many millions of copies, 1878–1958.

Bystander care before Peter Shepherd

The application of woundworts to cuts and abrasions is older than recorded history. Bandaging skills for wounds sustained in battle were documented on Grecian pottery from circa 500 BC, by the enigmatic vase painter, Sosias. The 'Good Samaritan' ethic of succour and efficiency in bandaging, dates from the bronze age in the Middle East, and is immortalised in the Gospel of St Luke (10:30). The Dutch were the first in 1767 to institute a society for the rescue and resuscitation of the apparently drowned, the *Maatschappij tot Redding van Drenkelingen*. Drowning was a confronting cause of death in the canals of Holland's cities and towns. In Britain, The Royal Humane Society, founded in 1774, followed this example and did much to promote the attempted resuscitation of the apparently drowned.

Various resuscitation methods were introduced from the middle of the 19th century. These were principally aimed at educating doctors, nurses and apothecaries. Early and occasionally successful techniques tried to simulate breathing by alternately inflating and deflating the lungs. Henry Robert Silvester (1829–1908), an English physician, developed his 'physiological

method of resuscitation' in 1861, in which the unconscious person was placed on their back and the arms were alternately raised above the head and then lowered onto the chest. This was adopted as the preferred method by the Royal Humane Society and promoted in Britain and throughout the Colonies.

It was not until the late 1860s however, that the Prussian military surgeon, Johannes Friedrich August von Esmarch (1823–1908) first used the term *Erste Hilfe* (German: 'First Aid') and taught soldiers that they could help their wounded comrades on the battlefield by carrying a triangular bandage and using a standard set of bandaging and splinting skills.

In civilian life, literate adults could buy a family medical guide. In Australia, in many outback homesteads, a domestic medical guide was the only book which the family possessed. One of the first outback manuals, *A Family Medical Guide*, written specifically for Australian conditions, was published in 1870 by Dr George Fullerton, the first President of the Medical Board of Queensland. It contained advice about home care for victims of trauma or illness.

In British outposts, including the Australian colonies, drownings, horseriding injuries, gunshot wounds, emergency childbirth and snakebite were common occurrences. All called for help from bystanders or family members or even self-help by the victims themselves. A widely dispersed population, long distances to medical help, extremes of heat and cold, and a high risk of trauma—all produced a hostile environment for the sick and injured and a great need for first aid.

This then was the background which in 1877 engendered the formation of the St John Ambulance Association in London and the radical concept which followed: that of teaching and vigorously promoting a set of safe basic drills and skills embodying the best-practice of the day and which a bystander could perform.

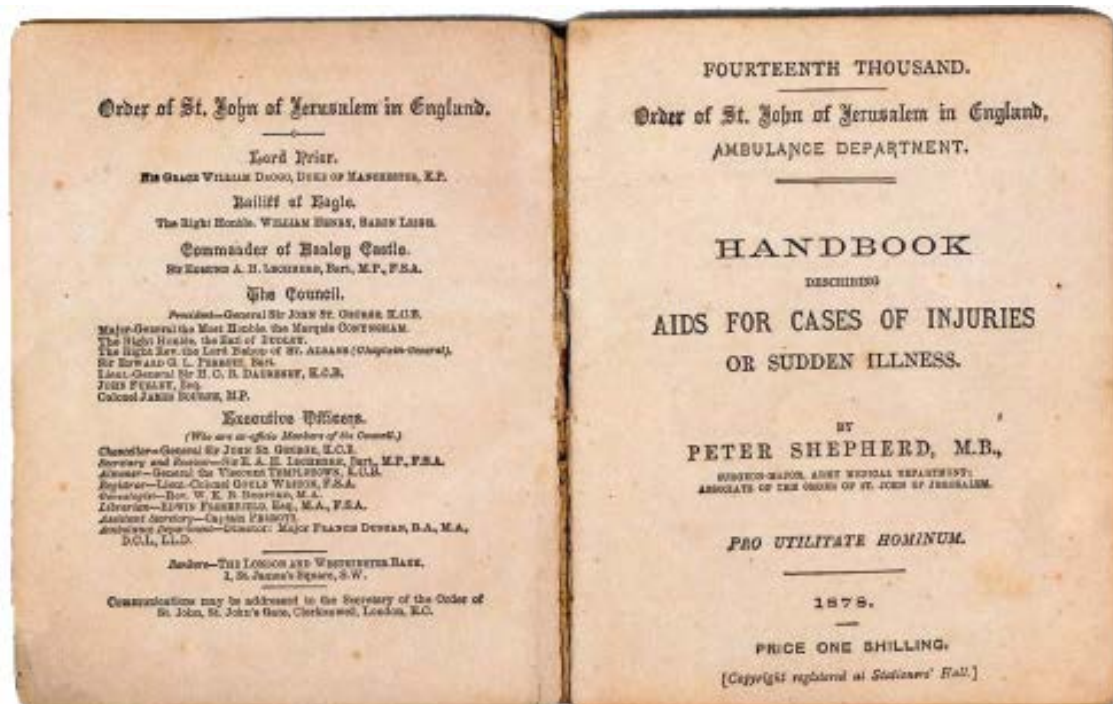
Shepherd's *Aids for Cases of Injuries or Sudden Illness*

The St John Ambulance Association was established on 1 July 1877, the result of co-operative advocacy by senior officers of the British Army and the Order of St John. Following the establishment of the Association and under its aegis, three doctors—Surgeon-Major Peter Shepherd, Surgeon-Major Francis Falwasser and a civilian doctor, Dr Coleman—planned the initial public classes in what was soon called 'First Aid'. Hitherto this had been the exclusive doctrine of military medical orderlies and stretcher-bearers.

In January 1878, Peter Shepherd and Dr Coleman taught the inaugural First Aid class in the hall of the church school beside the Presbyterian Church at Woolwich in London. The course in first aid was taught from hand-written notes prepared by Shepherd. The details of the syllabus were published on 2 March 1878, in the *Kentish Independent*, the local newspaper.

Shepherd formalised his teaching notes in October 1878, probably days before he embarked with Lord Chelmsford's Contingent to confront the Zulus in South Africa. It was a busy time for Shepherd, appointed as the Senior Medical Officer to a contingent of over 4000 men. The Force was hurriedly preparing for its operational deployment. Before departing, Shepherd had printed and distributed to all the troops in the contingent a *Pocket Aide Memoire*, that is a single card of first aid instructions in an envelope.

On 30 October 1878, in his 'Introduction' to the notes for his proposed 'Handbook', Shepherd wrote that 'the careful work which I should like to have bestowed [in finalising the first aid manuscript] has been rendered impossible by the exigencies of the Service requiring



The twin title pages of Peter Shepherd's 'Little Black Book'. The verso page sets out the Order's leadership positions. The recto page bears the title of the book, 'Handbook describing aids for cases of injuries or sudden illnesses'.

me to proceed on foreign service'. Nevertheless, he found time to 'hurriedly arrange the following Manual for the use of the Metropolitan Police and the other Ambulance Classes now organised by the Order of St John in all parts of England'.

Shepherd left his hand-written manuscript with a colleague with instructions that it be published. This was a young fellow Scot, Dr (later Sir) James Cantlie, who would later become the author of all six major revisions of the 'Little Black Book' between 1901 and 1928. Cantlie would also later become Britain's leading authority on tropical diseases.

It was either whilst Shepherd was at sea en route for South Africa, or after his arrival and during his overland march to Pietermaritzburg that his *Handbook Describing Aids for Cases of Injuries or Sudden Illness* was published in London.

Surgeon-Major Peter Shepherd (1841–1879)

Peter Shepherd was born on 9 January 1842 at his father's farm, 'Craigmill', in the hamlet of Leochel-Cushnie, a village in Donside in Aberdeenshire. His father, also Peter Shepherd, was a farmer. Shepherd Snr and his wife, Mary Anne (*née* Dewar) had three boys and a girl. Peter Jnr was the second son.¹⁹ In that era first sons stayed on the farm, and second and subsequent sons either joined the army or were ordained as ministers in the Church.

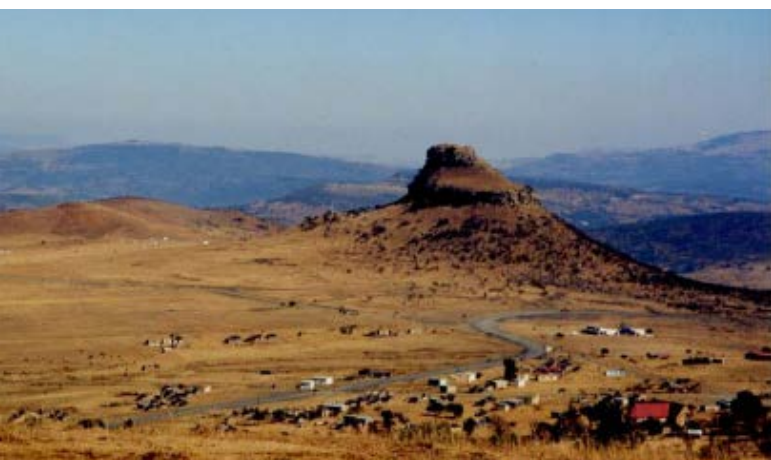
As a boy, Peter Shepherd worked on his family's farm. He was educated at schools in Aberdeen and won a bursary for further study. With additional financial support of family and friends—to whom he repaid their contributions after his graduation—he matriculated and studied medicine at Marischal College at the University of Aberdeen. In the fourth year of his course he won the prize for Medical Jurisprudence.

Peter Shepherd graduated in 1864 and immediately joined the Army Medical Department. After initial training at the Royal Victoria Hospital at Netley near Southampton, he was commissioned with the rank of Assistant Surgeon and posted to Grahamstown in South Africa with the 99th (Lanarkshire) Regiment of Foot. After several years service in South Africa, he was posted to Ireland and then to Bengal in 1873. In 1874 he returned to England as Medical Officer to the Woolwich Garrison where, after 12 years service, he was promoted to surgeon-major in 1876. It was as Surgeon-Major Peter Shepherd that his significance as the principal founder of the discipline of first aid is remembered. Tragically, he was killed in the Battle of Isandlwana on 22 January 1879, one of 1329 members of the British contingent who died in the disastrous opening battle of the Anglo-Zulu War.

The battle of Isandlwana

Briefly, what happened was that two columns of Lord Chelmsford's force, about 1700 troops, had marched north-east into Zululand in present-day Natal Province. They camped at the foot of a prominent hill, Mount Isandlwana, where 15,000 warriors of an *impi* (i.e. army) of the Zulu chieftain, Cetshwayo, descended upon them from the heights of a nearby plateau, surrounded them and massacred them. Though they fought bravely, they were completely overwhelmed. Only about 400 or fewer than a quarter of their number survived, mainly by escaping to Rorke's Drift, a camp 14 kilometres to the rear, which was attacked next day but survived the Zulu onslaught. The Zulus lost 1000 at Isandlwana.

Peter Shepherd is thought to have been killed when struck by a thrown *assegai* (broad-bladed spear) while trying to move a wagonload of the wounded back to Rorke's Drift. His grave is unmarked but is thought to be within 20 metres of the grave of George MacLeroy, the soldier he was treating when killed, whose grave is marked. Memorials to him, however, were later placed in the Royal Victoria Hospital at Netley and in the churchyard of his family church at Leochel-Cushnie. In addition, the Shepherd Memorial Medal for Surgery was instituted in 1879 at his *alma mater*, the University of Aberdeen.



The Zulu warriors' view of the plain before Mt Isandlwana as they began their charge on the 24th Regiment, and the Isandlwana battlefield, the Nqutu area, with memorials marking the graves of the identified dead. Peter Shepherd's grave is unidentified and unmarked.

A bronze memorial plaque to Surgeon-Major Peter Shepherd may be found in the former Royal Victoria Hospital, Netley, Hampshire. The inscription reads:

In memory of Peter Shepherd MB, University of Aberdeen, Surgeon-Major, Her Majesty's Army, born at Leochel-Cushnie, Aberdeenshire, 25 August 1841, who sacrificed his own life at the Battle of Isandhlwane, Zululand, 22 January 1879, in the endeavour to save the life of a wounded comrade. Erected by his brother officers and friends.

The 'Little Black Book'

The St John Ambulance Association, in collaboration with the Army Medical Department, had initially intended that the teaching of first aid to civilians would provide: 'a civilian reserve for the Army Medical Department ... to train men and women for the benefit of the sick and wounded'. However, within months of the commencement of the first civilian courses at Woolwich, the value of first aid skills that could be used in the normal daily life of the civilian population had become obvious. These evolving concepts were accompanied by increasing zeal throughout British society. Within the first year of the Woolwich civilian classes, 40,000 copies of the 'Little Black Book' had been sold. The book carried the quaint disclaimer that the St John Ambulance Association course did not qualify members of the public to practise surgery!

By the end of June 1878, at least, 1100 people had been taught St John-approved first aid skills. By July 1878, provincial centres at Worcester, Malvern, Chesterfield, Southport, and Clay Cross (Derbyshire) had established first aid classes. The enthusiasm in provincial centres knew no bounds. One Scottish observer noted that the St John Ambulance movement had 'something of the contagiousness of the Salvation Army'. Further editions of the 'Little Black Book' had to be published to keep up with the demand: in 1881, 1885 and 1887. Eventually 40 major revised editions were published over the 80 years 1878–1958, encompassing hundreds of impressions and many millions of copies.

Women in particular enthusiastically espoused the idea of general public first aid training. Initially classes were segregated by sex. In 1885 'Ladies' First Aid Classes' were being held at the Mansion House in central London for the benefit of women employed in offices and businesses in the City and Port of London under the auspices of the Lady Mayoress of London.

By the end of 1887, St John first aid classes were being taught to the general public in Malta (1882), Cannes, Melbourne (1883), Bermuda, the Bahamas, Bombay, Gibraltar, Hong Kong (1884), New Zealand (1885), Singapore, South Africa (Kimberley in 1885), and Borneo (1887). Within a century of Shepherd's earliest class in Woolwich, millions of people of all ages and from all walks of life had bought a copy of the 'Little Black Book' for their instruction in the rudiments of first aid.

Aftermath

Shepherd's vision led to the establishment of many first aid organisations. Von Esmarch himself, the first to use the term 'first aid' in the military context, began teaching civilians in Germany. He established the civilian Samaritan Society in Germany in 1888. By 1898, the sixth edition of Esmarch's *First Aid to the Injured* was also published in English in London.

The first civilian ambulance service in Australia and New Zealand was established in Brisbane in 1892. The [Brisbane] City Ambulance Transport Brigade was formed in response to a perceived lack of appropriate civilian emergency treatment for a horseman who had sustained

a broken leg in a trotting event at the Brisbane Exhibition in August 1892. The Brigade's members were trained in first aid by St John.

Other States quickly followed; Sydney had developed its professional civilian ambulance service by 1894, and by the first decades of the twentieth century all capital cities were served by fully trained, salaried ambulance officers. However, in many parts of rural Australia still at the end of the twentieth century the civilian ambulance officers, although professionally trained, still remained volunteers in uniform, trained with the latter-day doctrine of the manual *Australian First Aid*, the direct lineal descendant of the original 'Little Black Book'.

Shepherd's vision and his 'Little Black Book' did more than establish a new discipline within the field of the health sciences. Shepherd himself would never know it, because he died so soon by a Zulu *assegai*, but his first aid manual would be the catalyst for a movement which today brings skilled help to millions—help administered by bystanders who have most often learnt first aid to fulfil their community obligations.

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Sir James Cantlie.

Author and editor of the 'Mark III' series of St John Ambulance first aid manuals.

Mr Gary Harris CStJ

First published in *St John History*, Volume 15, 2015.

James Cantlie (1851–1926) was born on 17 January 1851. His birthplace was 'Keithmore' farm, near Mortlach in Banffshire, Scotland. Later renamed Dufftown, after James Duff, the 4th Earl of Fife, Mortlach/Dufftown is nowadays best known for its renowned 'Speyside' single-malt scotch whiskies, which include the famous 'Balvenie', 'Glen Fiddich' and 'Glen Livet' brands. St John historians would probably agree with me that the town should be just as famous for being the birthplace of James Cantlie.

Cantlie's family and medical training

James was the oldest surviving son and one of 12 children of William Cantlie and Janet Cantlie (née Hay). The surname 'Cantlie' is of strange pedigree. It derives from 'Cantley', Anglo-Saxon village names in Norfolk and Yorkshire, where it was originally 'Canta's Lea' or the cleared land of someone called Canta. By the mid-fifteenth century it was domiciled in the north-eastern counties of Scotland, where it became 'scotified', taking on the characteristically Scottish '-ie' ending.

James studied medicine at the University of Aberdeen, one of Britain's oldest universities, on the North Sea coast 86 kilometres east of Dufftown. After graduating, he moved to London to undergo clinical training and work as an in-house surgical registrar at the Charing Cross Hospital. Although unmistakably Scottish, he does not seem to have lived in Scotland again. Apart from eight years working in China 1888–96, he spent most of the rest of his life in London.

In 1877 at the relatively youthful age of 26 Cantlie became a Fellow of the Royal College of Surgeons (FRCS) and was appointed Assistant Surgeon at the Charing Cross Hospital. Nine years after that, in 1886, he was promoted to Surgeon.



The young James Cantlie in traditional Scottish garb. Did he ever wear it after quitting his homeland to pursue his medical career in London?

On 20 July 1884 James married Mabel Barclay Brown at the church of St Martin-in-the-Fields in Westminster, London. They had four sons over the next 15 years: Keith (born in 1886), Colin (in 1888), Neil (in 1893) and Kenneth (in 1899).

All four Cantlie sons became as famous as their father. Keith, who became an Army officer and a colonial administrator in India, spent most of his working life in Assam in the north-east. He became an expert on the languages and customs of this region and published books on these topics. He was later knighted. Colin joined the Royal Navy, eventually rising to Vice-Admiral; he, too, was knighted. Neil followed his father into surgery, became a Lieutenant-General in the Royal Army Medical Corps and was also knighted. In 1939 he published an excellent biography of his father—*James Cantlie: The Romance of Medicine*. The last son, Kenneth, was the only son not knighted. He became a civil and mechanical engineer specialising in railways engineering in China, about which he wrote books. As Lieutenant-Colonel Cantlie, he served with the British Army in World War II. He was also the great-grandfather of a British journalist, John Cantlie, who at the time this article was written was being held hostage in Syria by the so-called ‘Islamic State of Iraq and Syria’.

A specialist in tropical medicine

In 1888, the year his second son was born, James Cantlie resigned from his position at the Charing Cross Hospital to take up a position in Hong Kong. He spent the next eight years there, becoming one of the pioneers of Western medicine in the British crown colony. Among his achievements there, he became the co-founder of the Hong Kong College of Medicine for Chinese, which later developed into the University of Hong Kong. Among his students there was Dr Sun Yat-Sen, who became the first President of the Republic of China after the overthrow of the monarchy in 1911. As well as practising medicine himself, Cantlie taught at the medical college, conducted research into infectious diseases, including leprosy and bubonic plague. Of necessity, he was obliged to take an interest in public health administration. Among other achievements here, he managed epidemics of disease, including the great pandemic of plague that killed about 12 million people in China during the second half of the nineteenth century.



Sir James and Lady Mabel Cantlie wearing their Voluntary Aid Detachment (VAD) uniforms—the official British Red Cross portrait. (© Wellcome Collection (Photograph by F.C. Stoaite, c. 1914–1918.))

By 1896, Cantlie's health had broken down as a result of his exertions in China. He was forced to return to London that year. His career now underwent a dramatic change of course. As a result of his experience in Hong Kong, he emerged as an authority on tropical medicine—the specialty to which he devoted the rest of his life. He practiced privately in Harley Street, where all the best medical specialists had their rooms, but had many involvements in public medicine.

In 1898 Cantlie helped found the *Journal of Tropical Medicine*, a publication now in its 116th year of publication. The next year, 1899, he helped establish the London School of Hygiene and Tropical Medicine. Now a part of the University of London, the School quickly emerged as one of the world's leading centres of teaching and research in tropical diseases such as malaria, leprosy, yellow fever, dengue fever, viral encephalitis, dysentery, typhus, yaws, scabies, HIV-AIDS and infestations by the various parasitic worms and flukes common in tropical regions. Characteristically, the School is at the forefront of the current attempts to control the Ebola epidemic in West Africa. In 1907 Cantlie became the founder of the Royal Society of Tropical Medicine and Hygiene 'to promote and advance the study, control and prevention of diseases in man and other animals in the tropics'. Like the London School, the Society quickly became a leader in its field. Its two journals, *Transactions of the RSTMH* and *International Health*, soon became two of the most prestigious periodical publications in tropical medicine.

James Cantlie was knighted in 1918 for his contributions to medicine, especially in the emerging specialist field of tropical medicine. He became a Knight Commander of the Order of the British Empire (KBE).

Military career

Cantlie had many public involvements that could have earned him his knighthood, among them being in the Army. In 1884, while he was still on the staff of the Charing Cross Hospital, he joined the Volunteer Hospital Corps, which in 1887 was renamed the Volunteer Medical Staff Corps. This was a militia army unit of part-timers. When Cantlie first enlisted as a militia medical officer in 1884, the Royal Army Medical Corps (RAMC) had not been founded; medical officers instead being attached to the various regiments. The RAMC was formally established in 1898.

Cantlie served as a colonel with the RAMC throughout World War I, from 1914 to 1919, his responsibility being to train the Army ambulance staff. The training was conducted by an institution called the 'College of Ambulance', which seems to have been set up in 1914. He and his wife also served as senior officers with the Red Cross VADs or 'Voluntary Aid Detachments'—the quasi-military medical ancillary service supporting the wartime military medical establishments.



Colonel James Cantlie as an officer of the Royal Army Medical Corps. A 1918 photographic portrait by Walter Stoneman.

Claimed by Red Cross

Indeed British Red Cross nowadays regards Cantlie proprietorially as one of its eminent pioneers. It was he who in 1911 wrote Red Cross's inaugural training manuals in first aid and nursing. In his native Scotland he is also claimed by the Red Cross-affiliated St Andrew's Ambulance Association, with which Cantlie maintained a continuing affiliation. St Andrew's is the Scottish equivalent of the St John Ambulance Association (now called Training Branch in Australia). Following mutual accusations of 'poaching' each other's students, in 1908 the two Ambulance Associations agreed on a line of demarcation between their areas of activity. Under the agreement St John withdrew from first aid training in Scotland and St Andrew's stayed out of England.

Peter Shepherd, James Cantlie and the 'Little Black Book'

Of course, we in St John Ambulance believe we have a greater claim on Sir James Cantlie; and that is what I now wish to discuss. I will start by pointing out that by the time Cantlie wrote his Red Cross manuals he had been producing St John Ambulance first aid textbooks for at least 30 years. His St John involvement began in 1878, the year after he moved to London from Aberdeen. He and another medical practitioner, Dr Mitchell Bruce, gave help to Surgeon-Major Peter Shepherd that year as Shepherd was compiling the inaugural St John Ambulance first aid manual. Like Cantlie, Shepherd was Scottish born and a graduate of the University of Aberdeen but was ten years older than Cantlie. Without naming them, but simply referring to them as his 'kind and able coadjutors', Shepherd acknowledged the assistance of Bruce and Cantlie in the short Introduction to his manual.

As the biography of Cantlie by his son Neil tells the story, Surgeon-Major Shepherd visited Cantlie's rooms one day and dropped on his desk an untidy sheaf of papers. It was the printer's proofs of a first aid manual that Shepherd had compiled at the request of the Ambulance Committee of the Order of St John. Shepherd explained that he was about to depart for South Africa, where his regiment was being sent to fight in the Zulu War. He asked Cantlie to go through it, tidy it up, and supervise its publication.

As befits a respectful and dutiful junior colleague, Cantlie did as he was told. The result was the so-called 'Little Black Book' published under Shepherd's name by the St John Ambulance Association later in October 1878 under the title *Handbook Describing Aids for Cases of*



Sir James Cantlie, 1925: a portrait in oils painted by Harry Herman Solomon. © Wellcome Library, London.

Injuries or Sudden Illnesses. As all students of St John history now know, Shepherd would never see the training manual that Cantlie had published. He died on active service on 22 January 1879 during the Battle of Isandlwhana, speared by a Zulu assegai while trying to protect his patients.

Following Shepherd's untimely death, Cantlie's involvement with successive editions of the 'Little Black Book' continued. The first, 1878, edition was such a runaway success that further editions had to be published to keep up with the demand. A second, revised edition appeared in 1881, still under Shepherd's name. The next three editions, in 1885, 1887 and 1893, appeared under the title Shepherd's *First Aid to the Injured* and were edited by another medical practitioner surnamed Bruce—Dr Robert Bruce, who seems to have been the Medical Officer for the Holborn district in central London. Altogether some 735,000 copies of the 'Shepherd' manual were produced between 1878 and 1900.

After his return from Hong Kong, Cantlie again took responsibility for rewriting and updating the manual. The title changed to *First Aid to the Injured* with the sixth, completely revised, edition in 1901, produced by Cantlie; and that's what the name remained until the 39th and last edition in 1939. From 1901 Cantlie edited seven editions—the sixth (in 1901), seventh (1904), eighth (1908), ninth (1914), tenth (1917), eleventh (1919) and twelfth (1928), the last of these appearing two years after Cantlie's death. Cantlie's name appeared on the title page as the author for these editions and all subsequent editions until 1937.

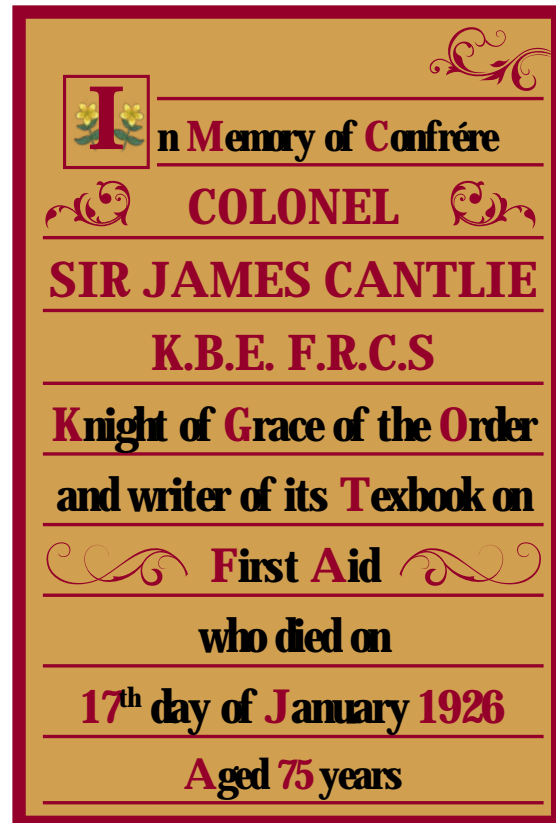
Other St John involvements

In addition to producing the 'Little Black Book', Cantlie had various other St John involvements. Like Shepherd before him, he lectured in first aid to St John Ambulance Association classes in London. Unlike Shepherd, who did not live long enough to see the St John Ambulance Brigade, which formed in 1887 eight years after Shepherd's death, Cantlie became a senior medical officer in the Brigade. He joined as the Surgeon to the St John's Gate Nursing Division in 1898. In 1907 he was promoted to District Chief Surgeon of the No. 1 District of the Brigade, i.e. the region including central London. He subsequently served as the Assistant Commissioner (i.e. head) of the District before transferring to the Brigade Reserve at the age of 72 in 1923.

As with its other loyal, long-serving and hard-working members, the Order admitted James Cantlie into its membership. He was promoted into Grade II membership in the Order as a Knight of Grace in 1909. By that stage he had been involved in St John Ambulance for 31 years, so he had well and truly earned his promotion. Perhaps the greatest honour the Order can bestow, however, is a posthumous one—a bronze memorial plaque on the wall of the Council Room at St John's Gate. The walls of this room, the one immediately above the archway, are covered with such plaques. They are effectively an honour roll of the Order's most distinguished servants. Among those so honoured are the two founders of St John Ambulance, Sir Edmund Lechmere and Sir John Furley, plus Edwina, Countess Mountbatten of Burma, the stellar wartime Superintendent-in-Chief of the St John Ambulance Brigade. Cantlie's plaque is immediately above the exit, alongside Florence Nightingale's.

Of necessity, the plaque could not therefore be affixed to the wall until after Cantlie's death. This occurred in London on 28 May 1926 when Cantlie was 75 years and 4 months old. The image (right) shows Cantlie's plaque at St John's Gate, which got his date of death wrong. According to the plaque, he died on his 75th birthday not four months later.

Graphic representation of the bronze plaque at St John's Gate, commemorating James Cantlie. St John's Wort is part of the decorative initial.



Cantlie was buried in the churchyard of St John the Baptist church in Cottered, Hertfordshire, a small village 53 kilometres due north of London. Why there? Well, Cantlie maintained a country home there—‘The Kennels’—where he had entertained Dr Sun Yat-Sen, who stayed with him there during his visit to England in 1896.

Probably few St John Ambulance members other than history and heritage enthusiasts would nowadays know who Cantlie was. St John nevertheless continues owing him a huge debt of gratitude because the ‘Little Black Book’ he edited and revised for more than a quarter of a century did much to make ‘St John Ambulance’ a household name across the English-speaking world. One of the functions of this Historical Society is to ensure that St Johnnies do remember their history. I trust that this article has demonstrated that James Cantlie was one St John pioneer who deserves to be remembered.

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Surgeon-Major WGN Manley VC CB.

First Superintendent of the Ambulance Department of the Order of St John.

Dr Heather Fogerty

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Dr N Corbett Fletcher wrote as follows about the origins of St John Ambulance in his succinct history of the organisation:

15th March 1873, Ambulance service initiated this day by the Order of St John through the efforts of Surgeon-Major William George Nicholas Manley of the Royal Artillery, who contributed One Hundred Pounds towards expenses.

This notable event was not just a serendipitous happening but the result of the efforts of a man who gave a lifetime of dedicated service to the sick and injured both in times of war and peace. This man of courage and vision inspired many by his actions, which continues throughout St John Ambulance around the world, to this day.



Surgeon-Major Manley VC
in full dress uniform.

Born in 1831 in Dublin, Ireland, the son of a clergyman, William George Nicholas Manley elected to follow the profession of his maternal grandfather, that of medicine. His initial medical training was at Trinity College, Dublin, followed by surgical training in London, where he then qualified as Member of the Royal College of Surgeons.

An Army Officer

After completing further in hospital training Manley joined the Army and was appointed Assistant Surgeon in the Royal Artillery His first posting was to the Crimea, where the war between Russia and Turkey had been joined by both British and French forces. Manley was present at the Siege of Sebastopol.

Manley was then posted with the Royal Artillery to New Zealand, where he landed in the January 1864 with the 43rd and the 64th Infantry regiments. He was to act in the Tauranga Campaign, a six month armed conflict which was part of the Maori Wars that fought over issues of land ownership and sovereignty.

The Battle of Gate Pā

On the night of 28 April 1864, Manley and his fellow officers ate a meal at the Te Papa Mission Station (which the Army had taken as their commissariat), with the Mission's Anglican clergyman, Archdeacon Alfred Brown and his wife.

Manley was part of the storming party into Gate Pā. The Battle of Gate Pā at Pukehinahina on 29 April 1864 is remembered as the battle where hugely outnumbered Māori defenders managed to repulse an experienced British force and secure what many regard as a famous Māori victory.

Manley was awarded the Victoria Cross (the highest award for bravery in battle) for attending to Commander Edward Hay (1835–1864) as he was carried away mortally wounded, and for then returning to the pā to search for more wounded. He was the only officer of those that gathered for dinner at the Mission Station the night before the Battle of Gate Pā, to survive.



The Gate Pā battlefield, 29 April 1864.

Manley continued to serve during the Maori Wars, and was mentioned in dispatches and promoted to staff surgeon. During his time in New Zealand, Manley was awarded the Bronze Medal of the Royal Humane Society for saving the life of a young trooper who fell overboard into the Waikato River.

Following the unnecessary deaths of huge numbers of soldiers during the Crimean War, Army medical officers started to develop improved techniques of patient care. Thus, of the 688 wounded British men in New Zealand, almost all (500) survived to return home. Casualties were treated in either tented or hutted hospitals with improved air circulation, better hygienic treatment of wounds, and incineration of infected dressings. In addition, they were well fed—inadequate food supplies (and blood-letting) became a thing of the past.

Franco–Prussian War

After the end of the Maori Wars, Manley was sent to Europe with the British Ambulance Corps to serve with the Prussian Army. It was during service in the Franco-Prussian War, that Manley first observed the use of a two-wheeled stretcher to carry injured soldiers from the battlefields. He was present for several battles, and received several decorations including the Iron Cross on the recommendation of the German Crown Prince. He remains to this day the only person to receive both the Victoria and the Iron crosses.



A Prussian soldier wheeling a two-wheeled litter—the inspiration for Manley's 'St John' litter'.

The Ashford Litter

Manley returned to England after his service in France and, putting his knowledge and skills to good use, founded the Ambulance Department of the Order of St John at two sites: Staffordshire and Wolverhampton, both of which saw high injury rates because of their mining and pottery industries. These St John divisions were staffed by trained Army personnel and, importantly, equipped with the Ashford Litter, the Manley-modified Prussian-designed

wheeled litter. From these beginnings the St John Ambulance First Aid Service (as we know it today) had its inception.

However, Manley played no further role with St John Ambulance as he was posted to India in 1878 where he saw service in Afghanistan, and then further army service in Egypt in 1882.

Manley retired from the army in 1884. He was made a Knight of the Order of St John, and spent his final years in Cheltenham, where he died in 1901 just a few weeks short of his 70th birthday. His service to the army and consequently the Order of St John was distinguished and is memorable—he was a man of both courage and vision.

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The grave site of Surgeon-Major Manley VC at Cheltenham, Gloucestershire, England.

A short history of the medals and emblems of the Most Venerable Order of St John.

Mr Trevor Mayhew OAM KStJ

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This historical outline of the medals issued by the Most Venerable Order of St John is just that: an outline. There is insufficient space to permit a detailed account of the minutiae of all the medals—and all their variations—ever issued by the Order. Therefore, this article covers its topic by selecting the more important and more common among the range of medals, as well as several representative examples of the rest.

Meaning and origin of medals

The classification and description of medals is a subset of numismatics, which is the systematic study of coins, commercial tokens, medals and medallions. This specialised branch of numismatics may be conveniently understood according to these three statements, cited from *Wikipedia*:

Definition: A medal, or medallion, is generally a circular object that has been sculpted, molded, cast, struck, stamped, or some way rendered with an insignia, portrait, or other artistic rendering. A medal may be awarded to a person or organisation as a form of recognition for athletic, military, scientific, academic, or various other achievements. Other medals are issued to celebrate particular events deemed worthy of commemoration.

Etymology: First attested in English in 1578, the word ‘medal’ is derived from the Middle French ‘*médaille*’, itself from Italian ‘*medaglia*’, and ultimately from the post-classical Latin ‘*medalia*’, meaning a coin worth half a denarius.

History: The first known instance of a medal being awarded comes from the Romano-Jewish historian Josephus who, writing in the first century AD, wrote of Alexander the Great (356–323 BC) awarding a gold button to the High Priest Jonathan who led the Hebrews in aid of Alexander the Great.

Symbolism in medals

While all medals are intended either to reward the individuals receiving them, or to remind them of an event being commemorated, many medals also have symbolic connotations. That is, they are often emblematic of certain values which the organisation issuing them seeks to promote.

A ready example here is the eight-pointed St John or ‘Maltese’ Cross embellished with the Queen’s Beasts (the English lion and the Scottish unicorns) worn by those who have been admitted into membership of the Most Venerable Order of St John. The Order teaches that the four main arms of the cross represent the four Christian virtues of Prudence, Temperance, Justice, and Fortitude, and the eight points represent the eight Beatitudes (‘Blessed are the merciful’, ‘Blessed are the peacemakers’, etc. from *Matthew* 5: 3–12).

St John Ambulance has taken the symbolism of the St John Cross further by applying secular meanings to the eight points. Thus, the eight points have become a mnemonic for summarising the qualities of a good first aider, who is ideally: observant, tactful, resourceful, dexterous, explicit, discriminating, persevering and sympathetic.

St John medals

Turning now to the medals awarded by the Most Venerable Order, we will begin with the earliest and rarest, the Lifesaving Medal.

The Lifesaving Medal of The Order of St John

The Order of St John first instituted an award for lifesaving nearly 140 years ago in 1874. The St John Lifesaving Medal is awarded to those individuals who, in a conspicuous act of gallantry, have endangered their own lives in saving or attempting to save the life of some other person or persons. The medal is bestowed upon these courageous individuals by the Grand Prior, currently on the recommendation of the Grand Council of the Order.

The Lifesaving Medal of the Order may be awarded in gold, silver or bronze according to the circumstances of the incident, the measure of courage displayed, the degree of resourcefulness used, the administration of first aid and the extent to which the individual's own life was at risk during the incident. Other factors, such as fire, heights or weather conditions where significant hazards exist, assist in determining the level of the award granted.

The awarding of a St John Lifesaving Medal of the Order is rare at any level, but extremely rare at the gold level. Submissions proposing the award are today put forward to the Grand Council from all Pories of St John and are reviewed to determine eligibility in accordance with international regulations.

The first of the medals was awarded in 1875. The recipients were two colliers, Elijah Hallam and Frederick Vickers, who on 6 September that year, at imminent risk of their own lives, rescued six of their fellow workmen suspended in a broken cage halfway down the shaft of the Albert Colliery in Lancashire, England. They received the medal in silver.

Other medals were awarded in the decades that followed. One worthy of comment was the medal in silver presented to Captain Barry Hartwell (1880–1914) of the 2nd Battalion of the 8th Gurkha Rifles, who received the medal at the age of 25 in 1905 for 'saving life' during an earthquake at Dharamsala, India, in 1905. Unfortunately, Hartwell was subsequently killed in action early in World War I.

A mass awarding of the Lifesaving Medal occurred following the rescue effort at a mine disaster at the Hulton Colliery, West Houghton, Lancashire. On 21 Dec 1910, 344 men and boys of the 898 working in the mine at the time lost their lives as a result of a huge underground



The original Lifesaving Medal of the Order: obverse (left) and reverse faces. The medal is suspended from a black ribbon mounted on a metal frame representing a first aider's stretcher.

explosion. This was the third largest mining disaster in British history. The explosion at 7.50 in the morning could be heard and felt miles away. The cage down to the mine was broken in the blast and Alfred Tonge, the general manager of the colliery, gave instructions for it to be repaired. In the meantime he took charge of rescue operations, ensuring that workers in the other seams were brought safely to the surface. For his efforts in organising and leading the rescue effort, Tonge received no fewer than three awards: the Lifesaving Medal of the Order of St John in silver, the Bolton and District Humane Society Medal and the Edward Medal, a civilian gallantry award for lifesaving in mines and quarries which ranks with the George Cross and is now only awarded posthumously. Twenty other rescuers received the St John Lifesaving Medal in bronze.

In 1907 the Order introduced the gold version, which was authorised in 1907. Originally the ribbon was plain watered black silk but in 1950 a new ribbon in black and white longitudinal stripes was authorised. This was later modified to include a thin scarlet band at the outer edges. In 1963, a bar to the medal was instituted to recognise further acts of bravery. The bar has only ever been awarded twice in gold.

Awards of the Lifesaving Medal are still made, though unfortunately not in recent decades in Australia, where the Priory has tended to the view that eligible candidates should receive the official Australian bravery awards instead.

One of the most recent recipients of the medal in gold was a St John Ambulance Cadet, 17-year-old Paul Swift, who rescued a woman and her small child from the Leeds and Liverpool Canal at Blackburn, Lancashire, in 2003. Despite a strong current caused by a draining lock on the canal, he jumped into the canal and rescued the child first. After bringing her to the bank, he returned to fetch the mother. With mother and daughter safely on the riverbank, he checked their breathing and placed them in the recovery position.



Paul Swift, the Cadet awarded the St John Lifesaving Medal in gold in 2003.

The Service Medal of St John

The first mention of the Service Medal is found in St John Ambulance Brigade General Regulations for 1895 where paragraph 11 announced that:

Her Majesty has been graciously pleased to authorise the issue of Service Medals to reward Distinguished Services and to encourage efficiency and long service in the various Departments of the Order. Members of the Brigade who have performed distinguished services, or have served honourably and efficiently for a period of not less than fifteen consecutive years, will be eligible for this medal.

(The 15-year qualification period was subsequently amended to 12 years.)

The Service Medal is suspended from a satin ribbon in alternating longitudinal parallel broad bands of black and white (three black, two white). The obverse (front) face of the Service Medal displays the right profile of the head and shoulders of Queen Victoria. It is the only medal to retain the head of Queen Victoria on a current issue. In a circlet around the circumference of the obverse face is the abbreviated Latin inscription:

VICTORIA + D + G + BRITT + REG + F + D + IND + IMP

(Victoria Deo Gratia Britannia Regina Fidei Defensor India Imperatrix Magnus Prioratus Ordinis Hospitalis Sancti Johannis Jerusalem in Anglia)

Victoria by the grace of God Queen of [Great] Britain, Defender of the Faith, Empress of India.

The complex reverse face of the medal displays the Royal Arms at the centre, above it the Imperial Crown, to its left the Arms of the Order, to its right the Arms of the Prince of Wales as Grand Prior and below it the crest of the Prince of Wales. The four outer devices are separated by a sprig of St John’s Wort, the Order’s floral emblem. Around the circumference is the Latin inscription:

MAGNUS PRIORATUS ORDINIS HOSPITALIS
SANCTI JOHANNIS JERUSALEM IN ANGLIA

Grand Priory of the Order of St John of Jerusalem in England

Periods of efficient service longer than the initial 12 (previously 15) years are indicated by a series of bars, crosses and a laurel leaf added, as follows:

- 17 years: 1 silver bar or cross
- 22 years: 2 silver bars or crosses
- 27 years: 3 silver bars or crosses
- 32 years: 1 gilt bar or cross (all silver crosses are removed at this stage)
- 37 years 2 gilt bars or crosses
- 42 years 3 gilt bars or crosses
- 47 years: 4 gilt bars or crosses
- 52 years: 1 gilt laurel leaf (all gilt bars are removed at this stage).



The Service Medal of the Order: obverse (above) and reverse faces.

St John Ambulance Brigade Jubilee Medal of 1897

This was a medal issued in 1897 to commemorate the 60th anniversary of Queen Victoria’s ascension to the throne, the ‘diamond jubilee’ of her reign. It is a circular bronze medal with claw and ribbon bar suspension. The obverse face displays the veiled head of Queen Victoria facing left. It is dated 1897. Only 910 St John Ambulance Brigade Jubilee Medals were awarded. There were five different versions: for the Metropolitan Police, the City of London Police, the Police Ambulance, the London County Council Metropolitan Fire Brigade and of course the St John Ambulance Brigade.



The St John Ambulance Brigade Coronation Medal of 1902

This was a medal issued to commemorate the coronation in 1902 of King Edward VII who succeeded his mother, Queen Victoria, to the throne on her death in 1901. As Prince of Wales, King Edward had served as Grand Prior of the Order, 1888–1901. The distribution of the Coronation Medal was similar to that of the Jubilee Medal of 1897, with 912 of the medals issued.



St John Ambulance Brigade Coronation Medal of 1911

A similar coronation medal to that issued in 1902 was distributed in celebration of the coronation of King George V in 1911. Like his father, Edward VII, George V had served as Grand Prior of the Order, his period in office being 1901–1910. It is estimated that approximately 3000 medals were issued to St John Ambulance Brigade to commemorate George V's coronation. In addition to these, the medal was distributed to the Metropolitan Police, the City of London Police, the Police Ambulance and the London County Council Metropolitan Fire Brigade and St John Ambulance Brigade. Other medals of similar type were provided for the County and Borough Police, the Scottish Police, the Royal Irish Constabulary, the Royal Parks workers and the St Andrew's Ambulance Corps (in Scotland).



The St John Ambulance Brigade Medal for South Africa

The Order issued this medal mainly to members of the St John Ambulance Brigade who served in the South African or Boer War of 1898–1902. The Brigade in England sent various of its members to join the British Army contingent in South Africa 1899–1902. They served as orderlies and ancillaries with Army Medical Corps units and with a separate St John Ambulance Brigade Field Hospital. Over 1800 of the medals were issued, some being awarded to those who had organised or assisted in the deployment of the Brigade members sent to the war. No fewer than 60 Brigade members died in the war, most the victims of typhoid fever.



The Royal Naval Auxiliary Sick Berth Reserve Long Service and Good Conduct Medal

The Royal Naval Auxiliary Sick Berth Reserve (RNASBR) was a medical ancillary force staffed by volunteers of the St John Ambulance Brigade. Formed in 1910, its purpose was to support the work of the Royal Navy's medical units. The RNASBR uniform consisted of a navy blue single-breasted jacket with a stand-up collar with five buttons bearing the St John's cross. On the right sleeve, they wore a badge with the words 'St John Ambulance Brigade RN Auxiliary Sick Berth Reserves'. The RNASBR was initially formed to maintain an acceptable wartime ratio between medically trained personnel and seaman. The medal was awarded for 12 years service with the RNASBR, with war service counting as double that rate; that is, one year of wartime service counting as the equivalent of two non-wartime years. The RNASBR continued in existence through World Wars I and II; it was disbanded in 1949.



The Royal Naval Auxiliary Sick Berth Reserve Long Service and Good Conduct Medal. Two series of the medal were awarded: left is the obverse of the series of 1919 to 1943; right is the reverse of the 1943 to 1949 series.

The Voluntary Aid Detachment 12-Year Service Badge

This was a service badge worn above the medal ribbons on the right breast of the St John Ambulance Brigade uniform by eligible members who had served with the Voluntary Aid Detachments.



The Voluntary Aid Detachments, commonly known by their acronym VADs, were a quasi-military medical voluntary (i.e. non-salaried) ancillary service established prior to World War I in Britain. The idea of the VADs was soon adopted by the military authorities in Britain's overseas dominions. In Australia the VAD scheme was run by a structure of national and State committees with representation drawn from the armed services, Red Cross and St John Ambulance. On duty VAD members wore a Red Cross uniform. They received their instruction in first aid and home nursing from the St John Ambulance Association. They were organised into local units similar to the local divisions of the St John Ambulance Brigade. In many cases whole Brigade divisions registered as VAD units.

During World War I many VAD members drove military ambulances. During World War II the VAD members were given more medical training, but they were not fully qualified nurses. In 1942 the Army medical authorities established their own fulltime ancillary medical force, the Australian Army Medical Women's Service (AAMWS). The AAMWS recruited many female VAD members, who accordingly became eligible for the award of military medals. The VAD members who remained in their VAD units were nevertheless in demand.

They worked mainly as aides in the military hospitals, convalescent homes, on hospital ships and in the blood banks. VAD members who served in the two World Wars received badges to commemorate their wartime service; however, to receive the VAD 12-year service award required them to remain a member for a period substantially longer than either of the world wars.

The St John Ambulance Association Medallion

In 1879, two years after its foundation, St John Ambulance Association introduced a medallion to award those who had passed three annual examinations. At least two of the examinations had to be in First Aid to the Injured but the third could be in either Home Nursing or Home Hygiene. The medallion number and name of the recipient were engraved on the plain reverse. A 'label' could then be earned by a medallion holder for each successful reexamination at intervals of not less than 12 months after the third examination for the medallion. In 1916 pendants were introduced to indicate a reexamination in a subject other than First Aid, that is Home Nursing and Home Hygiene. The small 20-millimetre pendants took the form of a quatrefoil edged with a twisted rope design having a small rectangular box in the middle bearing the initial letters of the specialist qualification.



The St John Ambulance Association medallion, to which successive 'labels' could be attached forming a chain.

In time, people who undertook annual reexaminations over many years would accumulate many labels and pendants. Some people linked these together in chains from which they would suspend their original medallions. Eventually some such chains were so long they could be worn around the neck. The practice of awarding medallions, labels and pendants continued for over a century, into the mid-1980s.

Other St John Ambulance medals, coins and medallions

A number of national St John Ambulance organisations have issued their own commemorative medals and medallions. In addition the currency-issuing agencies in some nations have produced special coins to help celebrate the achievement of milestone anniversaries by their national St John branches. In this section of the article we will consider a representative sampling, beginning with the Order of St John '900th Year' commemorative medallion.

Service Medal of St John Ambulance Ireland

In the Republic of Ireland, the St John Ambulance Brigade is an independent charitable voluntary organisation. For historical and constitutional reasons it is not a full member association of the Most Venerable Order of St John and the international St John Ambulance movement, but is classed instead as an 'associated body' of the Order.

The Brigade uniform in the Republic is nearly identical to the English uniform, although there are some differences. Instead of wearing distinctive county emblems as in England, Irish Brigade members wear a Brigade emblem consisting of the eight-pointed St John Cross with green shamrocks replacing the lions and unicorns between the four arms of the cross. This emblem is worn under the shoulder flash but is not received until the member has two years' service.

The Brigade in Ireland also awards its own Service Medal. Instituted in 1945, this is awarded in silver for 15 years' service and in silver-gilt for 50 years' service.



St John Ambulance Papua New Guinea Golden Jubilee Medal and commemorative 50-toea coin

St John Ambulance in Papua New Guinea, Australia's nearest neighbour and former territory, was an import from Australia during the 1960s. In 2007, the St John Council of Papua New Guinea issued a commemorative medal to celebrate the 50th anniversary of the establishment of a formal St John organisation there.

The government of Papua New Guinea also marked this anniversary by minting a commemorative 50-toea coin (roughly equivalent to the Australian 50-cent coin) bearing the St John name and badge on the reverse face.



Order of St John, 900th Year Commemorative Medallion

In 1999, the year of the 900th anniversary of the capture of Jerusalem during the First Crusade, the Most Venerable Order of St John produced and marketed a commemorative medallion. Both faces of the medallion carried the promotional slogan: '900 Years of Caring'. This was perhaps misleading because the event being commemorated was not the 900th centenary of the foundation of the Blessed Gerard's original hospice for pilgrims from which the ancient Order of St John had developed; nor was it the nonacentenary of the establishment of the ancient Order. The former event took place about the year 1980; the latter is being celebrated in 2013.



St John Ambulance Malaysia 100th Anniversary Medallion

St John Ambulance in Malaysia celebrated its centenary in 2008. To commemorate this event, the St John Council for Malaysia published a sumptuous centenary history. The council also issued an impressive commemorative medallion in gilt alloy to celebrate the centenary.



St John Ambulance Association Singapore Service Award

As in Malaysia, St John Ambulance in Singapore has a long history, though not quite as long as its near neighbour on the opposite shore of the narrow Strait of Johore. St John in Singapore dates its origin to 1935, when a Dr JS Webster OStJ, a radiologist at the Singapore General Hospital, organised first aid lectures with the help of a few public-spirited friends and fellow doctors. By September 1938 sufficient numbers of first aiders had been trained to form the first local uniformed division of the St John Ambulance Brigade.



In October 1969, a Sub-Centre of the St John Ambulance Association (now called Training Branch in Australia) was formed in the industrialised area of Singapore. With the Brigade, the Sub-Centre gave lectures in First Aid and Home Nursing to many factory workers. It is now known as Jurong Centre.

The St John Ambulance Association in Singapore began issuing its own Service Medal in 1980. Minted in bronze and suspended from a ribbon of five alternating vertical bands of black and green, the medal displays the Badge of the Order on the obverse face with the second of the Order's mottoes, 'For The Service Of Mankind', around the rim.

Malta District of the St John Ambulance Brigade Golden Jubilee Medal

Outside of the United Kingdom, St John Ambulance in Malta has the longest history of any St John branch. A Centre of the St John Ambulance Association was established there in 1882, a year before a similar Centre opened in Melbourne in 1883.

In Malta St John Ambulance is a voluntary organisation, an autonomous overseas branch of the Most Venerable Order governed by its own national St John Council. The Council is chaired by the Chief Justice of Malta, Professor JJ Cremona. (The Patron of St John Ambulance in Malta is the President of the Republic of Malta, His Excellency Dr George Abela.) Under the Council, St John Ambulance operates through three branches: the Training Association, First Aid and Nursing and the Rescue Corps.

The St John Ambulance Brigade District in Malta was one of the earliest established outside of the United Kingdom. Founded in 1909, it predated all the Australian State Brigade Districts except for New South Wales (1902) and Western Australia (1904). To celebrate its 50th anniversary, the Brigade in Malta issued a Golden Jubilee commemorative medal in 1959. The obverse face shows first aiders attending to a patient; the reverse face displays a crown above the St John Cross Badge of the Order.



The medals, coins, medallions and badges of the Most Venerable Order and its associated St John Ambulance organisations have multiplied to the extent that they now comprise a specialised branch of numismatics. Beginning with just the Lifesaving Medal in 1874 and the Service Medal in 1895, they have proliferated as a range of commemorative medals were added to the range. As more international St John branches began forming, they in turn eventually issued their own service medals and commemorative medallions. In some instances they also persuaded their national governments to issue commemorative coins to celebrate their milestone anniversaries.

As well as being highly 'collectible', and therefore comprising prized exhibits in St John museums, these exemplars of the numismatic craft are of interest to St John historians. First, they are inherently worthy of study because of their own innate beauty of design and manufacture. Second, they tell us much about the historical growth and development of the Order. Finally, these items remind us that 125 years after Queen Victoria granted our Royal Charter, the Order has transcended the circumstances of its foundation in 1831 to become a great worldwide family of charitable institutions, agencies and individuals dedicated to 'The Service Of Mankind'. I trust that the foregoing brief survey of the Order's medals has established these points in the minds of my readers.

A law unto themselves?

The Military Orders' interactions with English Royal Government and Law.

Ross S Kennedy MA (University of Glasgow)

As Helen Nicholson has recently noted, the Knights Templars and the Knights Hospitallers had, of necessity, to interact with the rulers of Western Christendom, despite the privileges granted to them which, at least in theory, bestowed exemption from various burdens such as tax payments or accountability to courts of law (Nicholson 2015, p. 261). In England, for one, the Templars and Hospitallars interacted with sophisticated systems of administration and law which, from c. 1194, maintained regular and detailed records of its activity. These records, produced in the form of parchment rolls, allow historians to study these interactions in detail.

This research is the basis of my PhD, and in this article, I intend to share some of my findings, in order to showcase this developing field of research and, in so doing, to challenge wider popular notions that the Templars and Hospitallars were a law unto themselves, answering to the authority of no one (e.g. *The Secret History of the Knights Templar*, History Channel 2005; Hodge 2013, pp. 77–78).

The structure of English Royal Government

It is perhaps an understatement to say that royal government in England was complex. The kings of England, as JEA Joliffe once observed, had a remarkably versatile and responsive machine at their disposal, which carried their power into the shires (Joliffe 1963). By the early-thirteenth century, English royal government had evolved into a variety of specialised offices with which the Templars and Hospitallars interacted. Among those offices were the Exchequer and the judicial courts of Common Bench and King's Bench, the two principal law courts in England (Chrimes 1957). Periodically, the judges who sat in these courts would tour the kingdom in Eyre circuits, presiding over local courts and bringing royal justice to the furthest reaches of the land (Hudson 1996, pp. 123–26). These local units, the county courts and the hundred courts (or, in the northern English shires once ruled by the Vikings and their descendants, the wapentake courts) otherwise operated without royal personnel, making these visitations special occasions (Hudson 1996, pp. 26–31). By the later-thirteenth century, the English parliament also began to emerge, facilitating interactions between the centre and the periphery (see e.g. Holt 1981, pp. 1–28; Harriss 1981, pp. 29–60; Maddicott 1981, pp. 61–87). The Templars and Hospitallars interacted with all of these administrative and judicial units.

The Military Orders and the Exchequer

The Exchequer was among the first offices to emerge as a recognisable unit of government in the early-twelfth century. Twice each year, the Exchequer audited England's revenues, which were routinely presented by the sheriffs. The sheriffs were summoned to Westminster by royal command and the details of the audit were written up in annual accounts called the Pipe Rolls (see e.g. Chrimes 1957, pp. 46–65; Carpenter 2015, pp. 171–74). Both Orders had been accustomed to visit and take part in these sessions during the reign of Henry II (r. 1154–1189), until the king ordered otherwise. This is evidenced in an administrative handbook from the late-twelfth century, *Dialogus de Scaccario*, which said the Templars and Hospitallers, by order of King Henry II, should no longer be 'compelled to produce their charters at the Exchequer' to ensure their rights of exemption were enforced (Johnson 1950, pp. 51–52). Their rights of exemption were now sufficiently well-recognised to make non-attendance viable, but attendance and participation had been customary prior to this time.

During the reign of King John (r. 1199–1216), the measures implemented by Henry II seemed to work quite well. In 1199, for example, in the jointly-administered counties of Warwickshire-Leicestershire, the Hospitallers, in the king's mercy for some reason, and therefore liable to a fine, were granted a pardon on the strength of their charters. The Pipe Roll reported:

Fretegest r.c. de ij s. et iij d. de misericordia. In thes. Nichil. Et in perdonis. Hospitalariis ij s. et iij d. per libertatem carte. {Et Q. E.}. (Pipe Roll Vol. 10 (new series), p. 252)

The second part of this entry says: 'And in pardon ... to the Hospitallers two shillings and four pence by charter of liberty. {And it is quit}'. The enrolment of this charge on the Pipe Roll indicates that a fine was imposed, due to some unspecified infraction performed by a brother of the Hospital. As the Pipe Roll reports, though, this fine was then excused on the strength of the Order's charter, 'per libertatem carte'. The quittance from that financial demand was subsequently recorded in the margin of the parchment membrane. Although the Hospitallers had been imposed with a fine, the recognition of their rights by the Exchequer meant the charge was dropped. It is unclear if the Hospitallers physically attended the Exchequer on this occasion, but it is likely that their charters were automatically acknowledged in light of Henry II's command. In this sense, their interaction with the Exchequer became indirect after c. 1178.

The Military Orders and the Law Courts

As specified in their charters of exemption, the Templars were to be exempt from 'all suits and pleas' (Lees 1935, pp. 137–40). Another charter declared that, unless the king or his principal minister, the chief justiciar, was present to oversee proceedings, the Templars need not attend court (Flower 1943, p. 357). Despite these exemptions, though, the Templars did not always avoid interacting with the courts. Generally, the law courts provided an important forum for deliberating pertinent issues. They were not always something to be avoided, but something to be utilised. In the court of Common Bench, the Templars would litigate over various issues. In 1223, for instance, they were in court against Clemens, son of Robert, who impleaded the Order over certain lands (CRR Vol. 11, p. 33). Through the court, the two parties managed to reach an agreement which was then recorded for posterity (CRR Vol. 11, p. 236).

The Military Orders probably preferred to litigate in the royal courts. This is suggested by the charters which reserved the cognisance of all litigation for the king or chief justiciar. But royal

justice also offered certain benefits which further underscore such reasoning. As explained in Glanvill's *Tractatus*, a twelfth-century treatise on English law, judgements of the king's court were recorded and were therefore, at least in theory, more difficult to overturn (Beames 1900, p. 170). Royal justice was decisive, which the Military Orders would have appreciated; at least when judgements were in their favour. But this did not, it seems, discourage them from engaging with lesser courts; courts which, although they did not usually maintain records, (Beames 1900, p. 170) were nonetheless closer and therefore more accessible for those regional Templar and Hospitaller houses found scattered throughout the shires.

Without records, the business of these local courts generally remains hidden from view. Sometimes, though, a case in the hundred or county court was transferred into the royal court, leading to the creation of a record. In Easter 1201, for example, the Templars and one Ranulf de Miri appeared in the king's court, where Ranulf 'conceded' the agreements reached 'per legales milites de visneto decem wapentacorum' ('by the lawful knights of the neighbourhood tithing of the wapentake') (CRR Vol. 1, p. 452). These 'lawful knights' were tasked with conducting a perambulation; that is, a physical examination of local lands to determine boundary lines in Lincolnshire. This was a distinctly local matter best handled by the wapentake court, rather than the king's court in faraway London. The source does not mention the court itself, but the recruitment of these knights and the coordination of their business would have been managed from this point, the wapentake's centre of administration.

This case constitutes an exceedingly rare insight into the Templars' interactions with the courts of the wapentake. It suggests that, despite their exemptions, their engagement with structures of local administration and law could be guided by pragmatism, and that their degree of integration with local structures of the polity was, at the very least, existent. Indeed, should there be any notion that the Templars or Hospitallers avoided these local courts, this evidence gives some reason to challenge it. Further evidence of the Military Orders' interactions with the local courts can be found in other records of administration, too. On 15 May 1218, for example, the following entry was enrolled in the Fine Rolls of Henry III (r. 1216–1272):

John, son of Theobald, gives the king one mark for having a pone, before the justices at Westminster in the octaves of Trinity, of a plea in the county court between John, claimant, and the prior of the Hospital of Jerusalem in England, defendant, concerning 100 acres of land with appurtenances in Sutton', by the king's writ of right. He has the pone. Order to the sheriff of Kent to take security from John for the mark to the king's use for this writ. (CFR, 2/76).

A *pone* was a type of legal document purchased from Chancery, the king's writing office, designed to transfer litigation from the county court to the king's court (Brand 2007, pp. 220–21). Though this case does not reveal as much as the first example, being far more cursory in its detail, it still reiterates the presence of the Military Orders in these local administrative structures and reaffirms the view that, despite their exemptions, they could, and to some extent would, interact with the local structures of the polity.

On a rotating basis, the central royal courts were temporarily suspended and the judges who presided over them departed from London in order to tour the shires. In so doing, they would preside over sessions of the local courts and bring royal justice into the local communities which they visited. These visitations were known as 'Eyre circuits', and the officials who conducted them were called the itinerant royal justices; or, more colloquially, the wandering judges (Hudson 1996, pp. 26–33; Hudson 2012, pp. 544–48). There is some evidence

that the Military Orders engaged with the itinerant justices. Whilst they seemed to use the local courts pragmatically, the opportunity to enjoy royal justice without the onerous trip to London must have been warmly welcomed. In Derbyshire, for example, the Hospitallers initiated a case in the presence of the itinerant justice, Robert de Thouk. The Hospitallers subsequently failed to attend the hearing, though, and were therefore charged with a false claim, leading to the creation of a record in the Fine Rolls (CFR, 21/226).

The Military Orders and Parliament

In medieval England, the king did not rule alone. English tenants-in-chief, those men who shared a direct tenurial relationship with the king, holding land from him rather than through an intermediate lesser lord, were expected to provide counsel in matters of importance (Carpenter 2015, pp. 165–67). The Templars and Hospitallers seemed to enjoy this position from an early date, though this may have something to do with the involvement of the papacy in, and the nature of, this particular case, as it concerned a papal tax. The chronicler of St Albans Abbey, Roger of Wendover, reported for the year 1229:

... About this same time Master Stephen the pope's chaplain and messenger explained the Pope's business and the cause of his coming to England to the King, on which the latter, on the second Sunday after Easter, convoked a council at Westminster of the archbishops, bishops, abbots, priors, templars, hospitallers (sic)*, earls, barons, rectors of churches, and all who held in chief from him, to hear the aforesaid message, and to discuss necessary business in common...'. (Giles 1859, p. 528)

Among the chief secular and ecclesiastical figures, the Templars and Hospitallers had a place within the king's inner circle and, at least in theory, a voice in the governance of the realm. In the early-thirteenth century, this relationship was less formal, in the sense that it did not operate within a defined administrative structure, but it did acquire a more institutionalised form by the reign of Edward I (r. 1272–1307). As John Maddicott has observed, Edward I acceded to the throne at a time of instability. His father, Henry III, had suffered rebellion and internal warfare between 1258 and 1266, caused by a mixture of political disenchantment which was framed by the long-term legacy of Magna Carta and Henry's tendency to listen only to a closed circle of foreign noblemen. Edward I recognised the importance of listening to his subjects, rather than a select clique of courtiers, and parliament, partly a product of this situation, offered a way to facilitate this discourse (see e.g., Maddicott 1985, pp. 16–18).

The Close Rolls of Edward I reveal that Templars and Hospitallers sat, or were at least invited to sit, in parliament, in order to take part in these discourses. On 29 December 1299, for example, instruction was given to the masters of the Temple and the Hospital to attend parliament (CCR Vol. 4, p. 374). The details can be pithy, but sometimes the Close Rolls also mention what was to be discussed. On 26 September 1300, for instance, an order was enrolled containing instructions for the masters of the Temple and the Hospital to attend the parliament in Lincoln, to discuss the matter of the forest charter; that is, the reissued 1217 forest charter which placed regulations on the administration of large swathes of land specially reserved for the king's hunt. The source explained that Edward I wished to hear the counsel of others (i.e. his tenants-in-chief) (CCR Vol. 4, p. 409).

Apart from sitting in these assemblies, the key means of expressing one's views was through the formalised, written mechanism of the petition (Brand 2009, pp. 99–119). The parliament rolls contain a small handful of cases which evidence the Military Orders petitioning of parliament. On one occasion, for example, the Templars submitted a series of petitions, one

*author's parentheses

of which was: ‘... For a carucate of land in the township of Melton Mowbray in the county of Leicestershire, of which they (the Templars) have been in seisin for a long time and have charters on this and all that they require ...’. The Templars then appealed to the king’s duty of doing justice, and successfully had their case passed into the hands of the justices of the Bench (PROME, Petition 1 Text/Trans, i–2, column b, 11 (7)). The parliament provided a versatile vehicle through which the Military Orders could pursue their objectives, further underscoring their engagement with these key structures of the polity.

This paper has attempted to showcase certain interactions of the Military Orders with the offices of English royal government and law, from the late-twelfth until the early-fourteenth centuries. Affirming Helen Nicholson’s recent observation, the evidence confirms that both Templars and Hospitallers engaged with the structures of the English polity. This engagement was necessitated by practical needs, such as securing lawful possession of lands or ensuring the application of exemptions, and occurred at both the centre and periphery of the administrative and judicial machinery. These interactions underscore the fact that, contrary to the suggestions of some popular works, the Templars and Hospitallers were not a law unto themselves, answering to the authority of no one, but pragmatic enough to work with the systems which governed the world around them.

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Dr Heather Fogerty MStJ of Toowoomba, Queensland ran a large general medical practice in Toowoomba for 44 years, retiring in 2010. She has also been a lecturer with the University of Queensland, lecturing in Anatomy and in recent years tutored medical students in general practice. Dr Fogerty has been a member of St John Ambulance Australia Queensland First Aid Services for 14 years and is the Medical Officer for the Toowoomba Division. Her main extracurricular interests are the history of medicine, quilting and literature. She has also been tutored in the Japanese tea making ceremony and Ikabana. In 2008 she and her husband, Vince Little, holidayed in South Africa, travelling from Cape Town to Livingstone in Zambia, during which they retraced in the tracks of the great Scottish medical missionary of the nineteenth century, Dr David Livingston.

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Mr Gary Harris CStJ (1955–2016). The Australia-wide St John community best knew Gary as the national Membership Manager and Treasurer of the St John Ambulance Historical Society of Australia. Before that, however, Gary had had a long St John career in Victoria, where he had filled many positions with distinction. Gary began his working life in a bank but later switched to nursing—he eventually rose to be an Associate Nurse Unit Manager and Nurse Educator before his retirement. Gary came into St John via the Broadmeadows Division, eventually rising to become the Divisional Superintendent. He later transferred to the Banyule Division, where he served as the Divisional Nursing Officer until ill health forced his retirement. Gary then devoted his energies and skills to the Victorian branch of the Historical Society who maintain the St John Ambulance Museum at Williamstown, serving variously as the branch secretary, treasurer and membership manager. He continued to serve only days before his death in 2016.

Dr Ian Howie-Willis OAM KStJ is a professional historian. He joined St John 39 years ago, recruited to produce the centenary history, *A Century for Australia: St John Ambulance in Australia 1883–1983*. Since then he has produced six other St John histories either alone or with co-authors. He was Priory Librarian 2003–12 and the foundation secretary of the St John Ambulance Historical Society of Australia. He has edited the Society's quarterly newsletter, *Pro Utilitate*, since its inception in 2001. He is also the Historical Adviser to the Office of the Priory. With John Pearn and Matthew Glozier he has produced four editions of the on-line international journal of history of the Order, *One St John*.

Mr Ross Kennedy MA is a PhD student in mediaeval history at the University of Glasgow. He has a particular interest and expertise in the Knights Templar in England, on whom he wrote his MA thesis. His PhD topic is the exemptions (i.e. special privileges and freedoms) granted by the Crown to the Knights Templar and Knights Hospitaller in late mediaeval England. He keenly reads both the Historical Society's publications, *St John History* and *Pro Utilitate*; and he looks forward to visiting Australia at some future time to present a paper on his PhD topic to one of the Society's history seminars.

Mr Peter LeCornu KStJ is a former Priory Secretary and Chief Executive Officer of the National Office of St John Ambulance Australia. He started working at the National Office in 2004 as the National Training Manager, after a long career in vocational education and training. He was promoted to CEO in 2009 and retired from that position in 2015. A very keen walker, Peter walked the ancient El Camino de Santiago de Compostela pilgrimage route in 2015.

Mr Trevor Mayhew OAM KStJ joined St John as a Cadet in 1953. He was awarded his Grand Prior's Badge in 1958. He has held various appointments, including Divisional and Corps Superintendent and State Staff Officer. He is a former State Operations Officer, State Ceremonial Officer and is currently on NSW State Council. He served in the Reserve Forces 1959–1973, in both the Royal Australian Army Medical Corps and the Royal Australian Corps of Signals, holding appointments such as Acting Wardmaster, Foreman of Signals and Squadron Sergeant Major. In civilian life, he retired in 2007 from Workcover NSW as a Technical Specialist (Occupational Hygienist) Working Environment. Within the Order he was promoted Knight in 2000. His wife Jean served for 36 years in St John and their eldest daughter Michele is Senior Nurse Educator and a former NSW State Nursing Officer. Both are Officers of the Order. Natalie, their youngest is a clinical coder. In 2011 Trevor was awarded the Medal of the Order of Australia for his St John work.

Emeritus Professor John Pearn AO GCStJ 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 MPhil. 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.

ONE ST JOHN GUIDELINES FOR CONTRIBUTORS

Introduction

One St John: The International Historical Journal of the Most Venerable Order of St John aims to present, and encourage, 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.

Five volumes of the journal (2015–2019) have now been published, all produced within the Order's Priory in Australia.

The interim Co-editors will continue to be Dr Matthew Glozier FRHistS, FSAScot (Archivist–Librarian and Official Historian of St John Ambulance Australia [New South Wales]), Dr Ian Howie-Willis KStJ (Historical Adviser, Office of the Priory, St John Ambulance Australia), and Professor John Pearn GCStJ (Priory Librarian, St John Ambulance Australia). It is hoped that during 2020, a firm commitment will be accepted by Priory Librarians /Priory Historians of all the Priories, to taken on some of the management of *One St John*, with the intention to make this journal, truly a global effort.

The 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.

Contributing to *One St John*

The Co-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 Co-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.

Please ensure your submission adheres to the general guidelines below.

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

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*.

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.

Style

One St John will generally adhere to the *Style Manual for authors, editors and printers*, Sixth edition, John Wiley & Sons Australia Ltd 2006. This manual is freely available on-line in PDF format on the Australian Public Service (APS) style manual website <http://www.apsstylemanual.org/>.

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.

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. 300 dpi 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.

Referencing system

One St John will not use footnotes and endnotes.

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 Language of England, pers. comm., 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; assessed 23 June 2018.

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.

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; email iwillis@ozemail.com.au.

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 Co-Editors believe that the contributors' reward will be the satisfaction of seeing their material published before an international audience via *One St John*.

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 MA PhD KStJ
John Pearn DSc MD PhD MPhil. GCStJ
Matthew Glozier MA PhD FRHistS FSAScot
Interim Co-editors
November 2019