

St John History

THE JOURNAL OF THE ST JOHN AMBULANCE
HISTORICAL SOCIETY OF AUSTRALIA
VOLUME 19, 2019



St. John Ambulance Association
Victoria Centre

Honorary Instructor's Certificate

The Council of the Victoria Centre hereby appoints

Jessie Bage

Instructor in Victoria for a period of Three

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T. M. Downes, M.D. M.S.

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'Preserving and promoting the St John heritage'

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St John History

Proceedings of the St John Ambulance
Historical Society of Australia
Volume 19, 2019

Editor: Dr Matthew Glozier FRHistS FSA Scot

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Introduction

St John History Volume 19, 2019

In opening this, my initial Introduction to a volume of the august publication that is *St John History*, I would like to take the opportunity to thank Dr Ian Howie-Willis and Professor John Pearn. As the outgoing Editor, Ian has handed over into my stewardship a fine publication that has been growing in strength for over fifteen years. I am humbled by his trust and grateful for the advice he has so generously given me in preparation for this task. John Pearn has been universally encouraging and supportive of my research and writing on the history of the Order and of St John Ambulance. I acknowledge, publically, my debt to each of these fine gentlemen and give thanks for their ongoing support.

This 19th Volume of *St John History* contains an impressive array of papers, all based on good research. They are the polished products of 2018's Historical Seminar, held as a major day-long component of the St John Ambulance National Members' Convention in Canberra. Interaction with learned colleagues has assisted in the creation of a respectable final product here in print, but a very large thank-you must go to Gabrielle Lhuede, who has spent much of her time voluntarily working through the papers in order to edit, synthesize and polish their text. Gabrielle's efforts have ensured the inclusion of a very high standard of paper in this publication. She has my gratitude and thanks.

Neil Conn's inaugural words as our Patron remind us of the initial purpose of the St John Historical Society, and of the individual mission of *St John History*. In 'The uses of history' he shares his aspiration that History can, and should, be a vehicle for positive change. This spirit lay behind his support for the doing of St John history here in Australia, during his tenure as Chancellor of the Order. It is an attitude he asserted through his time as Lord Prior and we are fortunate that Neil's enthusiasm for the project of History has resulted in his willingness to be our Patron and to support in a material way our activities as a Society. Personally, I am grateful to Neil for agreeing to launch my book, during the Seminar programme: *The Most Venerable Order of St John of Jerusalem in Australia: New South Wales Members, 1895–2017. An Official Annotated Listing* (Burwood NSW: St John (NSW), 2017). The text of that launch is included in this volume in order to place it on record for posterity.

St John History Volume 19 presents a wide-ranging selection of papers focussed on the history of the Order and its first-aid activities. Chronologically, these papers range from the medieval to the modern, with a pleasing, well-spaced treatment of the centuries in between. I trust there is something here to interest every reader.

James Cheshire, in his paper 'Our Mysterious Progenitor. The self-styled "Marquis de Sainte Croix-Molay"', goes a long way towards recording and explaining the extraordinarily shady character that inspired the beginning of the Most Venerable Order of St John. James's paper is based on fine research and is, probably, the most thorough treatment of the subject that will ever appear in print. It is a particular pleasure to see this important research included in this publication.

Still in the nineteenth century, Ian Howie-Willis's article on Sir Edmund Lechmere ably justifies his sub-title of 'A St John founding father who towered above all others who towered above all others'. Ian reminds us of the herculean efforts made by Sir Edmund on behalf of the Most Venerable Order, and of the man's huge personal contribution (both in terms of effort and financially) in favour of the Order. Despite the existence of Joan Clifford's biography of Lechmere, Ian's treatment of the man manages, in less space, to reinforce more powerfully the magnitude of Lechmere's contribution.¹

Bruce Caslake takes us back to the Middle Ages with his St John Historical Tour 2017. It is a richly illustrated presentation. John Pearn reminds us of one of the infamous moments in medieval history—the heresy of the Cathars, the Crusade against them and the extant wonders of Carcassonne. The tragedy of this episode is aptly captured in his subtitle 'lessons from history'. We had the pleasure of hearing for the first time from Francis Moloney, a Knight of the Order of the Holy Sepulchre, who spoke about the Peasants' Revolt of 1381. In this interesting talk he highlighted the consequences for the Hospitallers. Michael Sellar presented his thoughts in a pictorial tour on the Hospitals of the Alliance Orders of St John. He highlighted both their peace-time efforts in the Holy Land and elsewhere as well as the Orders' efforts during war. Finally, in this medieval category we are thrilled to include in this volume an Occasional Paper by a young Scottish scholar, Ross Kennedy, who is progressing through his PhD research in Glasgow. Ross's paper on the Master of the Temple in Scotland, Brian le Jay, gives a taste of the exciting research that Ross is already producing at this early stage of his academic career. Jumping forward a few hundred years, my paper on the Long Siege of Candia (1648–1669), discusses on the military capacity of the Knights of St John of Malta.

This edition of *St John History* also contains much local Australian content. Brian Fotheringham discusses the Adelaide Motor Cycle Division and its link to Malta, via Joseph Henry Schembri (1922–1955). Allan Mawdsley talks about St John Ambulance and the Victorian railways. Trevor Mayhew showcases the Chief Commissioners of St John Ambulance Australia. Shirley Moon presents a biography of Jessie Eleanor Bage (1890–1980), who graces the cover of this 19th Volume of *St John History*. Finally, Harry Oxer provides an overview of the West Australian Commandery of the Most Venerable Order and its St John Ambulance activity.

Our President, Dr David Fahey, continues his fine tradition of presenting expert commentary on medical history aspects of St John Ambulance operations and procedures. In this case, he discusses the history of external cardiac compression. This reminds us that David continues to share with the Society the fruits of his particular interest in applying his medical training to highlight aspects of the historical techniques pioneered by our predecessors in St John Ambulance.

I wish you all happy reading and enjoyment of *St John History*, Volume 19.

Dr Matthew Glozier FRHistS FSA Scot
Editor

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

James Cheshire JP CStJ

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 Priors 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.

The St John Historical Tour of 2017.

Bruce Caslake OStJ

Scotland → England → Israel → Cyprus → Rhodes → Malta → Amalfi → Rome

Monday 8 May 2017

Welcome to Edinburgh, Scotland.

Tuesday 9 May – Day 1

Assembly in the hotel foyer to walk the Royal Mile, then down the hill to St John House not far from the St John emblem in the road of the Royal Mile.

We were met by Duncan McAra (Librarian, Priory of Scotland) and Angus Loudon (Executive Director of St John Scotland). Duncan started the proceedings with a talk on the history of the Order of St John in Scotland, and Angus Loudon told us about the day-to-day work of St John Scotland which is mainly fundraising for their mountain rescue teams, their nursing home, and the provision of patient transport.

After lunch on the Royal Mile, we travelled to Torpichen Preceptory. We were met by Keith Stirling, Chairman of the Torpichen Preceptory Historical Society, and committee member, Liam Hackett. On the top floor of the Preceptory, once you have managed to climb the steep medieval spiral staircase there is a fantastic historical display of the Hospitaller history dating from 1168. Following the tour, we set off to the local pub for a surprise afternoon tea which was 'on-the-house'—publican said that any friend of the St John Ambulance was a friend of his!



Wednesday 10 May – Day 2

A bus ride to Tweed Valley and the Tweed Valley Mountain Rescue Team HQ.

This is one of the mountain rescue teams which St John Scotland sponsors, and which work with the emergency services of Scotland, as well as providing services to the community. This independent and volunteer organisation is on call 24/7, for search and rescue in the Highlands with specialised equipment to recover people in the snow-covered rugged areas. On the way home it was a quick stop to visit the famous Roslyn Chapel.

Thursday 11 May – Day 3

We left beautiful Scotland to travel via train to London.

On arrival we were met by our London guide and it was straight off to the London HQ of St John Ambulance First Aid Servicers for a talk about the similar services we offer in Melbourne, including a paediatric retrieval service, and provision of an extra six ambulances to the London Ambulance Service to help cope with peak time short falls in their service.

Friday 12 May – Day 4

St John's Gate Clerkenwell, St John international HQ in Chartermews and then Australia House were on the day's itinerary.

Terry Walton welcomed us to St John's Gate. He had researched the actual Gate itself, and showed us how access to the Gate was made in medieval days and in what direction that access came from. He showed us the part of the gate when it was an ambulance station—thus the double doors on the south side of the Gate. After going across the road to the St John Church, crypt and memorial gardens, our tour concluded.

Next, Number 3 Charterhouse Mews, Clerkenwell, where St John International HQ is located. Lunch was at a centuries-old Crown Tavern, and then it was off to Australia House and a meeting with the High Commissioner of Australia, the Hon. Alexander Downer AC. We were treated to a tour and afternoon tea—Australia House is the oldest embassy in London and all materials to build the embassy were transported out to the UK from Australia.

A well-earned rest back at the hotel and then dinner there with Paul D Herbage MBE CStJ , Chairman of the Order of St John in the Greater London District. Thanks to Angus McDonell, UK, for this contact.



Saturday 13 May – Day 5

The St John Medieval Museum and Coningsby Hospital in Hereford, Herefordshire, were the order of this day. On arrival and light refreshments, we were taken through the museum and chapel which dates back to the 13th century. The chapel is still used by the Order of St John today for church services. It was originally a Dominican 'Blackfriars' Monastery and home for Order of St John crusaders. The Monastery ruins are located at the back of the complex and are fascinating to explore.

The local parish had organised lunch and a tour for us at the Hereford Cathedral for a small fund-raising donation.



Sunday 14 May—Day 6

A two-hour bus ride to Dover where the Springfield Preceptory stands. This was a staging (stop-over) post for the Knights of St John on their way to the Crusades. Lunch was at a little pub in Temple Ewell (named after the Knights Templar), and quick sightseeing tour around Dover.



Monday 15 May—Day 7

London to Luton Airport. Destination: Ben Gurion Airport, Tel Aviv, Israel.

Tuesday 16 May — Day 8

A long but fascinating day started with a tour of the old city of Jerusalem; a quick walk along the Stages of the Cross to the Holy Sepulchre and the Tomb of Jesus Christ, the holiest site of the Christian faith.

Then, only a walk from the Holy Sepulchre, we visited the birth place of The Most Venerable Order of the Hospital of St John of Jerusalem, the Muristan. The site is still owned by the St John Eye Hospital, and has a working eye clinic, a small Museum, and the Garden of Peace, a quiet space for people to escape the mayhem of the city.

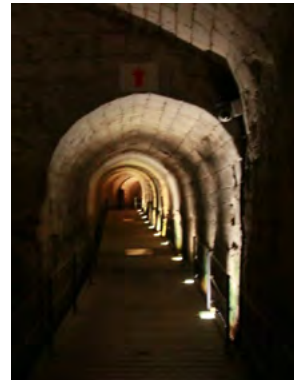
In East Jerusalem we were given a most thought-provoking tour of the Eye Hospital, which was followed by a sumptuous luncheon in the Hospital's garden. The afternoon was further exploration of the Old City, and a visit to the Wailing Wall.



Wednesday 17 May — Day 9

The four-hour bus ride to Acre was broken into a few rest breaks of interest: first, the Chateau Peleri, a Knights Templar Crusader Castle which is thought to be the last stand of the Crusaders following the Fall of Acre in 1291; and then an original Roman aqueduct on the beach at Caesarea.

Arrival at Acre and following lunch, it was off to the Enchanted Garden, and the Hospitallers' Compound and Citadel. The Muslims decimated Acre, so that it could never be used again by the Crusaders to invade the Holy Land. However, it was a good, strategic port, so eventually a city was built again over the Crusader's buildings. Decades of archaeology has unearthed the original buildings which give insight into the Crusader time. An explore of the Templar Tunnels followed, and a boat trip out and around the Harbour.



Thursday 18 May – Day 10

The Horns of Hattin Battle Ground was our destination for the day. On the way we went past the staging point for the crusaders before the Battle. We could see it in the distance, the location of Sephorie, which still has the ruins of the fortress standing. Then it was off to Tiberias which was where the final trigger incident occurred that started the battle of The Horns of Hattin.

Lake Tiberias is 212.1 m below sea level. We turned off the highway, which goes right past the Horns and on to a dirt road through paddocks, over a fairly rough track and through some culverts to try and get the coach as close as possible to the spot marked by a memorial on the side of the Horns—I imagine King Guy pitched his red tent there and that was the last standing point of the Crusaders.

We had to walk the last kilometre and up the steps to the memorial but the view was amazing—the Crusaders would have seen everything that was coming! The entire area is made up of volcanic rocks, and one can only imagine the heat of the day and trauma the heat and the battle had for both the Crusaders and the the heat of the battle!



Friday 19 May – Day 11

Cyprus; the best place for a relaxing holiday. The Knights were only there for a short time to recover and rebuild their Order after the Fall of Acre, however their presence left a lasting legacy on Cyprus. The Knights started to produce wine and sugar to fund their recovery, and in doing so created work for the local community, and acceptance. The remains of the sugar mill can still be seen next to the Knights' Kolossi Castle near Limassol. Wine has long been a major industry in Cyprus' economy.



Saturday 20 May – Day 12

Cyprus to Rhodes, and we were met on arrival by Maria, the same local guide who hosted us on the previous trip in 2014. Maria's knowledge of the Order's history is impressive, and she knew where to take us, and the stories to tell.

Sunday 21 May – Day 13

Our tour of Rhodes started with a '9D' experience, the 'Thrones of Helios' recommended to us by Vlas Efstathis KStJ who has a holiday home on one of the Islands surrounding Rhodes. We were shown into the theatre where we strapped into our seats. Then we were off on an all-senses trip through time into the history of Rhodes, with the chairs moving, water flying and sounds playing. It was like being part of the movie, especially the 14th century battle scenes of the Order. After that exhilarating experience, we went out to explore the real Old City of Rhodes. Once past the city wall, we went to the Grand Masters Palace, then down the Street of Knights and around the corner to the Knights Hospital.



Monday 22 May – Day 14

An early rise and walk down to the port to take a private launch to Bodrum in Turkey to see the Castle of St Peter of the Knights of St John, known as the Castle of St Peter. What started out to be a calm and sunny day, within the hour (of our 4 hour sail) turned into a full blown storm with all the works. For about 30 minutes, with the captain attending the helm with his head out over the cabin, we made it through, and soon saw the harbour of Bodrum. The distance hills around the harbour were covered in white buildings and in the centre of the harbour on what looked like an island was the Castle of St Peter. The fortifications of the castle of St Peter were started by the Knights in 1404 and the first wall around the fortress was completed in 1435. It was a real battle castle, with snaking paths through gateways, and murder holes in every direction to trap and kill the enemy. Walls were adjacent and overlooking entrances so that men could fire down on the incoming enemy and still have cover. The walls were not straight in a line but weaving around the steep hill slopes the castle was built on. The castle was built right on the mainland of Turkey, the 'back door' of the enemy, and thus impregnable. But the castle was never capture and it's defenses put to test, because when the Ottomans forces defeated the Knights on Rhodes, the castles in Kos and Bodrum also surrendered.



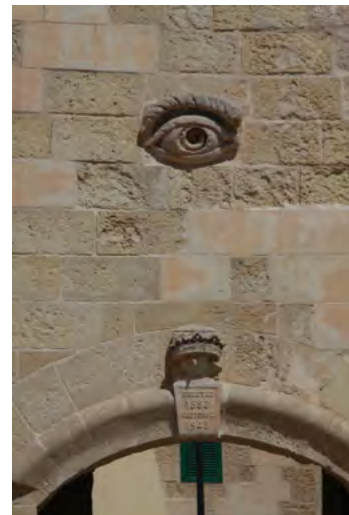
Tuesday 23 May – Day 15

With a six-hour stop-over in Athens, we finally arrived in Malta, the pinnacle of the Tour and a 6 day stay.

Wednesday 24 may – Day 16

First stop, Valetta and the Fort St Elmo which is now the National War Museum. A fascinating tour with lots of sound and visual effects of all the battles that Malta has experienced, from the Bronze Age to the Second World War. The period of the Knights of St John was covered in every detail, for example the Knights' last stand in 1565, in the chapel of St Anne. The Knights were defending the altar. All were slain, their bodies tied to wooden crosses with their heads decapitated, and then floated across the harbour to Fort St Angelo as a warning to Valette that this is what he could expect next if he did not surrender. In retaliation, Valette cut off the heads of the all Turkish prisoners the Knights had captured and fired them from the cannons of Fort St Angelo back over to Fort St Elmo.

Next was the Palace and Armoury of the Gandmasters. There we viewed the suit of armour worn by Jean de La Valette; arms and armour used by the Knights of St John between 1530 –1798, and by the Ottoman army during the Great Siege of 1565.



We then walked to the St John Co-Cathedral built by the Order of St John, c. 1572. Deceptively, the exterior of the cathedral is plain with no ornate stone work or elaborate design—inside, it was gold leaf embellishment from floor to ceiling in extremely ornate detail, from the arched columns to the domed ceiling. The whole marble floor is an entire series heavily detailed memorials of about 400 tombs of the Knights.



Thursday May 25 — Day 17

Only two things on the official itinerary today: the Sacre Infermeria— the impressive hospital of the Knights of St John. The building is about 1 km long and has two large wards: one on each level going the full length of the building. Each floor could hold around 1000 patients. The top floor was for the knights and the wealthy; the basement was for the poor. Despite the separation, the food and care was the same for both.

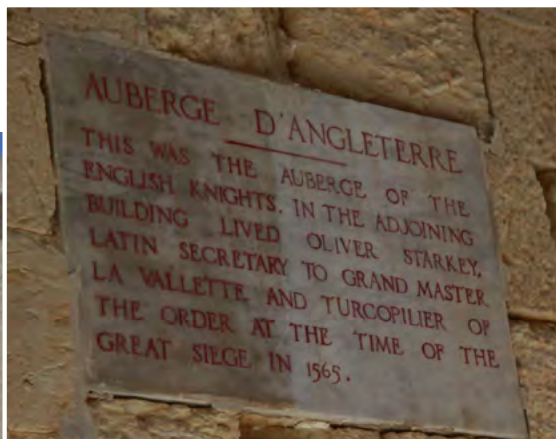
The second official event for the day was a sunset cruise with dinner, around on the harbours of Valetta!

Friday 26 May — Day 18

First stop, the Australian Embassy in Malta, which has the best view of Valetta from its roof top!

Then it was the turn of the Maritime Museum and Inquisitors Palace in Birgu, the heart of the action in 1565.

The highlight of the Malta leg of the journey, was the tour of Fort St Angelo, the headquarters of the Order during the 1565 siege. The Fort, previously closed to the public, had been fully restored as a Military Museum, and the entire historical content was excellent.



Saturday 27 May – Day 19

Our visit to the St John Ambulance First Aid Services branch in Valetta was unfortunately cancelled, but it gave us the opportunity to explore Valetta until our next appointment at the Upper Barrakka Gardens, to watch the Saluting Battery fire their canons at 12 o'clock.

Then, on to meet the St John Ambulance Search and Rescue squad for a tour of their HQ which is located in the old World War II Fort Madalena. The St John Rescue Squad are backup to the Island's emergency services. They are trained in search and rescue techniques on land and water, fire fighting and, of course, first aid. The guys there were a fantastic bunch, and a good time was had by all.



Sunday 28 May – Day 20

A free day but a group of us went over to explore Gozo, one of 21 islands that make up the Maltese archipelago.

Monday 29 May – Day 21

It was time to leave Malta, the pinnacle of the Tour. Next stop, Rome and then a 3 hour bus ride to the Amalfi coast.

Tuesday 30 May – Day 22

Our hotel in Amalfi was in a prime spot: on the waterfront next to the town square offering great opportunity to watch the locals start their day, and ships arrive in port. Amalfi is located on the Amalfi coast south of Naples in the Lattari Mountains.

Carrdo, our flamboyant guide, arrived after breakfast to show us around Amalfi and the surrounding area. His knowledge of the local history was outstanding which made the day most interesting. We started on foot, wondering up the very narrow streets of the medieval town of, slowly gaining height. We eventually arrived at the entrance to St Andrews Cathedral which is where, it is said, the Amalfi cross originates from. Then we visited a maritime museum that contained beautiful paintings depicting Amalfi 900 years ago.

Next, we boarded a local bus to Positano for a short shopping stop, and then to lunch in the mountains above Amalfi. To our delight and surprise, the restaurant was in Scala, believed to be the place (at least, one of many places) where our Brother Gerard was born. After lunch, we wandered to the main town square where we found a plaque dedicated to Brother Gerard, and in the local church across the road from where we had lunch, a statue depicting Brother Gerard. On the way back to Amalfi it was a quick visit to Ravello to take in the amazing sights of the Amalfi coast from the mountain heights.



Wednesday 31 May — Day 23

A three-hour bus ride to Rome ... via Pompeii, of course!

Thursday 1 June Day 24

Back in Rome, and our last Tour day.

First, a visit to Chapel of the Knights at the Casa dei Cavalieri di Rodi (House of the Knights of Rhodes) in the ruins of the Forum of Augustus. It was built by the Knights Hospitaller at the end of the 13th century and since 1946 has been used by their successors, the Sovereign Military Order (SMO) of Malta. Via a set of stairs from the Chapter meeting room, we stood on a balcony overlooking the Forum.

Villa del Priorato di Malta was next: through the gate to the SMO Gardens and the Cathedral of St Peter. We were granted entry to the Villa, and led into the large reception room where all of the Grand Masters' portraits hung. Finally, in the Knights' personal chapel, we were allowed a group shot, and our tour was ended—Tour finito.



Note from the copy editor/typesetter. Given the restraints of keeping *SJH* to an affordable page extent and weight, a lot of Bruce's personal reflections, lively and colorful descriptions, and photos of the 2017 Historical Tour, were, regrettably, heavily edited. I am moved to note this as I really enjoyed reading his manuscript in its entirety. I can only encourage those who are tempted with the idea of attending the next Tour, to get in touch with Bruce for a copy of his full manuscript. I only hope that in these pages, you are inspired to do so.

The uses of history.

Neil Conn AO GCStJ

Patron, St John Ambulance Historical Society of Australia

History as an engine for change

As this is my first attendance at one of our History Seminars since being appointed as your Patron last year, I would like to thank you all for my appointment. I was delighted to accept the offer, which came from your President, Dr David Fahey, and Secretary, Mr James Cheshire. I was especially pleased when they assured me that the invitation to be the Patron had strong support from all members of your executive committee.

I feel honoured to think that you should wish me to be the Patron because I have long regarded the history of the Order and its St John Establishments as being one of the Order's principal motivational forces—its locomotive, if you like, an analogy I will return to throughout this brief paper.

We have our two famous Latin mottoes, which, of course, sum up much of our reason-for-being—*Pro fide* ('For the faith') and *Pro utilitate hominem* ('For the service of humanity').

But perhaps we also need a third Latin motto, something like *Pro erudita de historia*, which translates as 'For learning from history'. Whether or not you believe our history began in 1831 with the attempted revival of the English Langue of the ancient Knights Hospitaller, or indeed extends back to the Blessed Gerard and his 11th century hospital for pilgrims in Jerusalem, we have much history to learn from.

Why should we bother with studying and publishing our history?

In my time as Chancellor of the Order in Australia, I spent much time and effort promoting the ideal of 'One St John', a motto created by my predecessor Professor Willis Marshall. It remains a worthy ideal, a destination to be reached after a long journey pulled along by your Society and its work.

As Chancellor, I also did everything I could to promote the Historical Society. Why did I bother? My three reasons follow, and there are undoubtedly others you could quote:

First, history helps us understand peoples and societies. Thus, you can't understand modern Australia unless you know it began as a series of British penal colonies in lands occupied by the First People, our Indigenous Australians.

And you can't understand St John Ambulance unless you know how it was established and how it developed subsequently.

Second, history provides identity by teaching us who we are. That's why every schoolchild in Australia learns some Australian history. The educators and the politicians who provide the funding for our schools know that to become good citizens tomorrow, the children of today need to understand who they are as Australians and how Australia fits into the modern world. Learning Australian history helps them make those connections.

For St John workers, understanding St John history performs a similar function. It strengthens our identity as 'St Johnnies', which in turn helps us apply ourselves with renewed vigour to our tradition of life-saving community service

Third, history informs our understanding of morality and ethics. When we learn about people in the past and the situations they had to deal with, we are able to see what choices they made and to appreciate the effects of those choices. We realise, for example, that the evil choices of an Adolf Hitler and a Joseph Stalin led to catastrophes for their own peoples and countless millions of others. By contrast, the honourable actions of a Martin Luther King Jnr. and a Mother Theresa not only inspired their own and subsequent generations but improved the lot of humankind.

In the long history of the Order of St John, there have been many inspirational innovators from whom we can learn. For example, Sir Edmund Lechmere, who founded our St John Jerusalem Eye Hospital in 1882, might have been surprised to know that the work he started would be prospering better than ever 136 years later. Suffice to say at this point, we cannot fully appreciate the charitable impulse of our Order without also understanding the character and achievements of people like Sir Edmund Lechmere.

Is history necessary?

Henry Ford, founder of the Ford Motor Company, once famously proclaimed that ‘History is bunk!’

Many people, including some in St John, have agreed with him. ‘You don’t need to know any history to be a good first aider!’ is a claim I’ve heard more than once during my years in St John Ambulance Australia.

Well, are they right? Could we do without historical knowledge? The answer is in the affirmative: Yes of course they’re right; and yes we could get by without knowing anything about history. You don’t need to know who the Blessed Gerard was to perform CPR effectively, apply a pressure pad to halt the loss of blood through a copiously bleeding wound, or correctly support a broken femur with splints and bandaging.

Unlike those skills, history is neither practical nor life-saving.

But, just as we could do without history, we could also do without music, art, film, literature, vintage wine, French perfume, cultured pearls, chess, tennis and cricket. None of what I’ve just named is absolutely essential for the support of life, and you don’t take them along when you’re going on public first aid duty at some major event. Without them, however, the quality of life would be severely diminished because they are together examples of what our culture is. History is like that, too. Without it, our lives would be much poorer and less productive. And in St John, our corporate life would be greatly reduced without historical knowledge of the Order’s heritage and traditions.

What can we do about promoting our history to make better use of it?

Much as I admire the achievements of our Historical Society, I don’t believe that it’s at the end-point in an evolutionary process towards promoting our history and heritage so as to make better use of it. The destination is not yet reached, there’s much still to be done.

Here’s my own ‘bucket-list’ of eight projects I’d like to see attempted and accomplished— preferably within my own lifetime.

The first item on my list is something already in place, with four issues out but many more needed— the on-line international historical journal *One St John*, which was instituted four years ago; and which I’m proud to say was one of my initiatives made possible by our Historian, Ian Howie-Willis, and our Librarian, John Pearn. Think of them as the engineer and the stoker responding to the station-master’s waving of the flag!

Second, a national on-line museum and library for the Priory, easily accessible to the public and employing computer-based data-sharing technology. Easily achievable, provided it gets the fuel it needs—and that is provided by you, the researchers and writers we are blessed to have in our Society.

Third, historical societies for those Priors, Commanderies and Associations which don’t yet have them, and of course for the two or three jurisdictions within Australia which still haven’t introduced them. What’s required is the will and the perseverance to make this happen. This Historical Society is a model for all the other jurisdictions to emulate or even, dare I say it, improve upon.

Fourth, national commemorative histories for Priors, Commanderies and Associations which haven’t yet published them. We in Australia have the expertise and experience to assist the other Establishments of the Order to produce such histories.

Fifth, a 140th anniversary history in 2022 to commemorate the establishment of the St John Jerusalem Eye Hospital in 1882. That history, in my opinion, is one simply crying out to be written and published! If I had to prioritise future St John history-writing projects, a history of the Eye Hospital would be at the very top of my list.

Sixth, an international Order of St John Historical Society. It’s another project that can be marked down as ‘easily achievable’ as our experience with the journal *One St John* demonstrates. And again, the success of this Historical Society shows how such a Society could run.

Seventh, an accredited ‘Diploma in St John Historical Studies’ for people seriously interested in our history who have need of a qualification in this area, e.g. librarians, museum curators, people responsible for heritage management and members of historical societies. Once established, it would soon become a ‘self-fulfilling prophecy’ by continually creating its own demand.

And finally, a bicentenary history of the Order, to be published on 29 January 2031. Why then? Well, that was the day on which, 200 years earlier in 1831, the Rev. Robert Peat was elected as Prior of the allegedly ‘revived’ Priory of England of the mediaeval Knights Hospitaller. All that need be said at this stage is that it’s the key date in all our history; it’s worth commemorating with the publication of a prestigious book; and I’d like to think that that book will be written by a member (or members) of this, our Australian Historical Society!

Recapitulating ...

Recapitulating now, here are my short answers to the three questions I asked at the start:

Yes, we should collectively take the trouble to learn our Order's history!

Yes, studying our history is a constructive activity for St Johnnies!

And, yes, promoting our history among our own members and the general public has many advantages!

The way ahead ...

I'll conclude now by referring to the eight projects I've listed for your consideration, and there may well be others to emerge at this meeting.

Our Historical Society is leading the way here; and that is why I feel both honoured and delighted to be your Patron. Thank you again for inviting me to be your Patron; and thank you for asking me to present this paper to your 20th successive annual history seminar.

A history of external cardiac compression.

David Fahey CStJ

Cardiopulmonary resuscitation, or CPR as it is better recognised, is a term which is now well embedded in the vernacular. People readily identify and recognise chest compressions as an essential component of CPR. However, it is not widely recognised that CPR has only a very recent history. Chest compressions were 'discovered' in 1960. And mouth-to-mouth resuscitation was formally recommended only three years before that. The following outlines the history of the development of chest compressions, as well as the tying together of mouth-to-mouth and compressions, into what we now call CPR.

Early history

It is perplexing that it took until the 1960s for chest compressions to appear in first aid manuals. In addressing this issue, it is firstly necessary to consider the timeline of understanding the function of the heart. Even to prehistoric humans, the correlation between having a strange intermittent impulse in the chest, and being alive, must have been apparent. However, the reason for our heart beats were not understood until 1628. Prior to that, the teachings of Galen, put forward in the second century AD, were held unchallenged until the Renaissance. Galen believed that the arterial pulse was somehow intrinsic to the walls of the arteries, rather than being created by the pulsatile flow of blood. He did not recognise the heart as a pump at all. Hence, in this Galenic view there was no room for the concept of the continuous circulation of blood.

Before Galen, most ancient civilisations had philosophical or religious views about the role of the heart. It is interesting that, despite being separated by continents and millennia, many ancient civilisations including the Egyptians, Chinese, and Greeks, held similar views—that the heart was connected with emotion, good and evil, and even the very essence of being. This isn't surprising, as we are all aware of the intensity of our heartbeat rising in connection with emotions such as love or rage.

In 1628, it was William Harvey who finally recognised that the heart is a pump, which drives a finite volume of blood continually around in a circuit. He documented this in a text known as *De Motu Cordis* (meaning 'the movement of the heart'). His discoveries were aided by the earlier anatomical descriptions of Leonardo da Vinci, and Andreas Vesalius. This link between Vesalius and Harvey is nicely depicted on the arms of the Australian and New Zealand College of Anaesthetists.

Another issue to consider in the timeline of resuscitation, relates to an acceptance of the finality of death. Until the 20th century, if the heart stopped, most doctors would have concluded that death had occurred and was irreversible. Views about medical interventions for the apparently dead began to change following the formation of Humane Societies from the late 1700s, whose aim was to facilitate rescue from drowning. The English physician, Dr John Hunter, was a keen supporter, and he is quoted as saying that a person who had drowned should not be automatically considered dead but that 'only a suspension of the actions of life had taken place'. His views, and the experience with manual methods of artificial respiration in the following 200 years, helped to change perceptions that sudden death was final. However, the application of the 'manual methods' of artificial respiration were premised on the assumption that the heart was still beating. Even when the manual methods were gradually replaced by mouth-to-mouth resuscitation after 1954, its use as a sole technique assumed that a pulse was still present.

Open chest cardiac massage

The first attempts at cardiac resuscitation were made in the late 1800s by surgically opening the chest, and directly compressing the heart. The motivation to try this came as a result of the sudden loss of the pulse which can occur during ether or chloroform anaesthesia. It can be appreciated that death in this situation was less able to be accepted as God's will, or natural causes. The doctors involved would have felt a sense of responsibility, and would have wanted to attempt revival. It has to be said, however, that opening the chest would have been seen as absolutely drastic, as no surgeon was operating in the chest at that time.

Moritz Schiff was a German physiologist. While working in Italy, he performed open chest cardiac massage on animals after chloroform induced cardiac arrest. He was able to show that a pulse could

be generated, and the animal could be revived. The first attempt on a human was undertaken by Paul Neihans in 1880 in Germany. During a chloroform induction, a 40-year-old patient arrested. There was no response to artificial respiration, so a thoracotomy was performed, and the heart compressed internally, but resuscitation was unsuccessful. The first successful outcome following internal cardiac massage is attributed to a Kristian Inglesrud in 1901, during a hysterectomy.

In 1906, Dr Tom Green reported 40 cases of open chest massage with nine survivors, reported in *The Lancet*. Then, in 1924, Lee and Downs in Philadelphia reported 99 cases with a survival rate of 25%—this landmark paper helped establish open chest massage as an accepted technique. However, its use was limited to the operating theatre in the context of a cardiac arrest under anaesthesia.

An alternative method, which most doctors would have felt more willing and able to perform, was to open the abdomen and compress the heart against the diaphragm. Or, the diaphragm could be opened to get direct access to the heart, instead of doing a thoracotomy.

At that time, no ECG was routinely available, and there was no defibrillation. The use of massage was as much to stimulate the heart as it was to artificially circulate blood. But if the patient was in ventricular fibrillation, death would have been inevitable.

External compression—a missed opportunity

It does seem remarkable that no one had conceived of the idea of external cardiac compression, rather than opening the chest. Or so it might seem. Despite open chest massage becoming the accepted technique in England and the USA during the early to mid-1900s, there is evidence in the literature that external cardiac compression was investigated at that time. Unfortunately, knowledge of this research was mostly limited to Germany, because these results were published in the German language. It must also be remembered that the events of both World Wars would have further limited the readership of these papers.

The first laboratory studies were undertaken in 1878 by Boehm, at the University of Dorpat in Estonia. He showed that a blood pressure could be generated in cardiac arrested cats by applying rhythmic pressure to the chest. Similar work, also published in German, was undertaken by Tournade *et al.* in 1934, using a dog model.

Franz Koenig wrote a German textbook on general surgery in 1883. In it, he described a technique of external chest compressions, which revived six patients who had become pulseless during anaesthesia. There were other cases reported in the German literature. Within Germany, for several decades, external cardiac compression was the standard procedure for cardiac arrest under anaesthesia, rather than the open chest method described in England or the US. Post-World War 2, this knowledge was unfortunately lost.

External cardiac compression ‘rediscovered’

External cardiac compression was ‘rediscovered’ thanks to the legendary work of William Kouwenhoven, James Jude and Guy Knickerbocker at Johns Hopkins University in the US. Their landmark paper was published in 1960.

Kouwenhoven was a professor of engineering, who had begun work on electrical defibrillation in 1926. This work was largely sponsored by electricity companies, in response to the growing number of deaths by electrocution which occurred as more and more homes were connected to electricity. Kouwenhoven was joined by Guy Knickerbocker, another engineer, in 1954, and later by James Jude, a young cardiac surgeon. Their



(L–R): Kouwenhoven, Guy and Knickerbocker

research efforts were focused on developing a portable defibrillator, which might be able to be used by electricity companies. The realistic application of this technology, however, was seriously impeded because CPR as we now know it wasn't yet known to them.

That is, until serendipity intervened. The trio had been conducting dog experiments, where ventricular fibrillation was induced by an electric shock, followed then by external defibrillation. On one occasion, when Guy Knickerbocker pressed the paddles firmly onto the dog's chest, he noted a rise in the arterial blood pressure being recorded directly in the femoral artery. Pressing up and down on the chest produced a blood pressure similar to that produced by a beating heart. In this way, the effectiveness of external chest compressions (which had been practised in Germany from the late 1880s to the mid 1900s) was accidentally 'rediscovered'. How different the story of resuscitation might have been if the earlier German researchers and clinicians had published their work in an English language journal.

To acknowledge his work, Kouwenhoven was awarded an honorary medical degree from Johns Hopkins in 1969, and Knickerbocker and Jude also received prestigious awards.

CPR

Truly effective resuscitation requires that both an artificial circulation of blood is generated, and ventilation with a quantity of oxygen is achieved. This was made possible by combining external chest compressions with mouth-to-mouth resuscitation—the combined technique is what we properly call cardiopulmonary resuscitation (CPR).

CPR was conceived by Peter Safar, a Vienna-born anesthesiologist, working in Baltimore. Together with James Elam, an American anesthesiologist, he had earlier shown the clear superiority of mouth-to-mouth ventilation over the so-called manual methods of artificial respiration. Because Safar was working in Baltimore, he heard of the results from the closed chest massage experiments, and he immediately realised the potential. Finally, the components of CPR came together in 1961, only one year after the Kouwenhoven paper.

Safar then designed the ABC algorithm which combined opening the airway, mouth-to-mouth ventilation, and external chest compressions, in a format which would lend itself to mass training. To this end, Asmund Laerdal, the Norwegian toymaker, was instrumental. He had already designed Resusci-Anne to permit mouth-to-mouth training. Then, in the 1960s, Resusci-Anne was modified to also permit training on chest compressions.

Despite the landmark publications in prestigious medical journals, and the obvious life-saving potential of CPR, changing first aid doctrine proved less than simple. The first aid training organisations took a lot of convincing. Chest compressions was considered too radical—outside the realm of a lay first aider. There were fears of rupturing internal organs, and concerns over what might happen if chest compressions were performed on a patient whose heart was still beating. It took the better part of 30 years for this concern to fade out—fortunately, today's teaching is to start compressions without wasting time searching for a pulse.

Within St John in Australia, a description of chest compressions was first included in the 1969 manual, *Australian First Aid*. Prior to that edition, from the mid-1960s, information on CPR was provided in a separate leaflet. In the 1969 edition, chest compressions was located in a separate chapter from mouth-to-mouth—making it confusing for the first aid student to imagine the two techniques being used together. It wasn't until a completely new edition was written in 1980, that CPR was finally described using the ABC algorithm, whereby CPR could be easily learned as a drill.



illustration of external chest compressions from the 1960 JAMA paper of Kouwenhoven, Jude and Knickerbocker



Peter Safar

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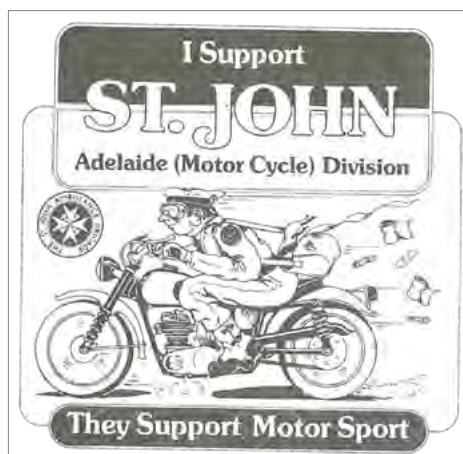
The Adelaide Motor Cycle Division and a link to Malta. A tribute to Joseph Henry Schembri (1922–1955)

Brian Fotheringham AM KStJ

In the early 1930s, Jack Anear, a member of the Indian and BSA Motor Cycle Club, urged that some members from each of the South Australian motor cycle clubs should learn first-aid and to then attend motor cycle events as first-aiders.

A group of 25 people, all proudly armed with first-aid certificates, came together on 1 August 1933 as the Motor Cycle Club, South Australia, Ambulance Inc. It claimed to be the first Motor Cycle Ambulance Unit in the world. Its meetings were held in the Adelaide suburb of Hindmarsh in the Volunteer Fire Station under the leadership of Mr CR (Bobby) Burns, a curious name to be associated with a Fire Station! In 1939, the club transferred to St John Ambulance and were then known as the Motor Cycle Division, Adelaide, No. 1'.

Their members as first-aiders covered speedway, road racing, sand racing, scrambles [now known as MotorX or motor-cross] as well as hill climbs and trials of Motor Cycle Clubs and Sporting Car Clubs. The first-aiders also helped to crew ambulances attending non-racing functions in the square mile of the City of Adelaide.



The Club's logo



Motor Cycle Division, Adelaide 1 on parade in December 1939.

The Division was an active one and some years later added a Cadet Division to the Ambulance (i.e. Men's) Division. The Cadet Division arose from an initially non-St John first aid class for boys conducted by Christ Church, North Adelaide. On 29 August 1955, this group officially became the Adelaide (Motor Cycle) Cadet Division and it held its meetings in the basement of the Royal Adelaide Hospital. Max Moyle was the first aid teacher of the Christ Church first aid class with some 20 boys attending, and it was he who became the foundation Superintendent of this new St John Ambulance Motor Cycle Cadet Division.

The Adelaide Motor Cycle Division

There was also a Nursing Division. It merged with the Adelaide (Motor Cycle) Ambulance Division on 1 January 1982. The Nurses had a Divisional history dating back to 20 February 1940, when it was known as the Adelaide No. 3 Nursing Division (Railways). The Railways Commissioner had requested that all women working in the railways be trained in first aid, home nursing and, particularly, Air Raid Precautions. The railways were regarded as prime targets if hostilities broke out.

There was also an Adelaide Nursing Cadet Division which functioned from 1 June 1943 until 10 October 1975. Much to the annoyance of the male cadets, the female cadets were frequently the winners of Cadet Competitions. One of the Nursing Cadet Division's members, Margaret Corkhill, went on to become District Officer Cadets and then District Superintendent (Nursing) in South Australia. Mrs. Corkhill was made a Dame of Grace in the Order of St John in 1987.

The Adelaide Motor Cycle Division has had various homes, some 19 of them in the 30 years starting in 1938. These include Motor Cycle clubrooms in Flinders Street in the city; the physiotherapy rooms in the basement of the Royal Adelaide Hospital; the William Goodman Hall (otherwise known as the Tramways Hall owned by the then Metropolitan Tramways Trust), and eventually the striking St John hall in Tynte Street, North Adelaide, formerly owned by the Independent Order of Odd Fellows (IOOF).¹

St John sold that building in 2004 for \$435,000. Curiously, in 2012 it was gutted by fire. The then owner had worked for a company specialising in fire protection! The building was grandly restored and in October 2015 was on the market for between 3 and 5 million dollars, according to *The Advertiser*² although the land agent selling the property valued it as between \$2.6 and 2.8 million.

By then it had three bedrooms, five bathrooms and underground car parks for 10 cars. The cars could be stacked by means of a hydraulic car lift.^{3,4}



St John Hall in Tynte Street, North Adelaide

One of the Adelaide Motor Cycle Division's Members who was based at that building was Joseph (known as Joe) Schembri. He was born on 22nd October 1922, the second son of Frank John Schembri and Lorenza Schembri (née Bartolo) at their home in Glanville, near Port Adelaide.⁵

Joe enlisted with the Australian Army on 2 October 1941 as Sapper SX38816 and served in the 6th Australian Army Transport Company, Australian Engineers (6th Australian Division). He saw service in Darwin, Bougainville and New Guinea. He was discharged on 7 November 1945.⁶

Seventeen days later he married Gwenda Joan Stringer of Victor Harbor.

Joseph joined the St John Motor Cycle Division in early 1953 because he was concerned at the lack of medical assistance at country motor cycle scrambles where earlier his brother Frank (Jnr) had been injured. Joe just manages to appear in a photograph of Division members at a social gathering at the Green Lion pub in that year.



Incidentally, Frank (Jnr) was a despatch rider in the Army. There was one occasion when he was to deliver important documents to Army Headquarters in Keswick, a suburb of Adelaide. As he approached Birkenhead Bridge it started to open. Frank revved his motor-bike and jumped the increasing gap in the roadway and delivered the papers to Keswick Army Barracks on time.

Joe's father, Frank (senior), was born in Malta and had migrated to Adelaide in 1915. He arrived penniless, and initially obtained work at Port Pirie's smelters and then at Shearer's Farm Implement factory. It would take seven years of hard work before Frank could arrange (with money loaned from an aunt in Malta) for his wife, two daughters and a son to join him in Adelaide. They came on the Steam Ship *Orsova* and berthed at Port Adelaide's Outer Harbour on New Year's Day, 1922.

Joe's father Frank was more familiar with the Grand Harbour in Malta. He had been a canteen manager on British Navy Ships in Valetta's Grand Harbour, the Royal Navy's Mediterranean base. Eventually, and now in Adelaide, Frank returned to more canteen-like employment by establishing the White Ensign Store on the corner of Hart and Russell Streets, Glanville, near Port Adelaide. The shop was on the ground floor and up-stairs was where the family lived. The shop was stocked with ham, beef, smallgoods, fruit, confectionery, tobacco and cigarettes.⁷

In 1923, Frank (Snr) purchased machinery to make ice-cream at the back of the shop, and later took over the house next door with the plant for making soft drinks. The drinks and ice-cream came in as many as 16 flavours and the drink bottles were distinctive in that the crown seals bore the Maltese eight-pointed cross. The Maltese cross was also embossed four times into the glass necks of each bottle. Why four times? Frank (Snr) insisted on this so that when the bottles were lying in a crate 'you will always see the Cross'.⁸

By about 1940, Adelaide had a Maltese community numbering some 240 individuals. They were a close-knit group, bound by their Catholic religion and their strictly observed customs. They endured racial prejudice. Not far from Frank's shop, a rival shop was established and in its window were the words, 'Shop Here Before The Day Goes'.⁹

The business seemed to be going well and Frank, 70 years old in 1955, was about to make the business into a limited company. That move was never carried out as a tragedy occurred in the family. Frank never got over that tragedy and died five years later in 1960. The business managed to keep going for another four years but then, as another blow, the South Australian Government compulsorily acquired the Schembri premises in Hart Street for approaches to the new Jervois Bridge. The shop was demolished in 1966.¹⁰



Motor Cycle Division members at a social occasion, 1953.

The tragedy that struck the close-knit family in 1955 was the death by accident of Frank and Lorenza's son, Joseph. Joseph had been born in Adelaide in 1922, and he was just 32-years-old when he was killed while on duty for the St John Ambulance Motor Cycle Division. In his capacity as a St John Ambulance first-aider he attended a motor cycle race meeting at Port Pirie, some 220 kilometres north of Adelaide. It was the Port Pirie Motor Cycle Club's Easter Championship Meeting held on Saturday afternoon, 9 April 1955. The specific event during which the fatal accident occurred was the South Australian Country Club's Solo Championship. It was held on

a mile-long dirt track on which the bikes reached up to 84 miles per hour (135 kilometres per hour). Incidentally the racing bikes did not have brakes! The noise and dust were 'phenomenal'!

At that Championship event, a rider crashed on the northern bend and Joseph went to his aid. While Joseph was on the track another rider coming around a bend in the track and unsuspected by tall grass growing in the middle of the circuit, collided with Joe and the already injured casualty. Joe had shielded the casualty he was attending from the on-coming bike. Joe suffered multiple injuries and was taken to the Port Pirie Hospital where he died on 10 April 1955, less than 24 hours after the accident. He left a widow, Joan Schembri, and five young children, four sons and a daughter aged between 18 months and 8 years. They lived in a small wood and corrugated iron house at Bray Avenue, Semaphore.^{11,12,13,14}

The 48-page booklet issued in 1989 to mark 50 years of service by the Adelaide (Motor Cycle) Ambulance Division records Joe Schembri's death. It was stated that 'There has only been one fatality on a race track involving a member of the Division', and thankfully that remains true today.

The Motor Cycle Division held two Special Meetings on 13 and 20 April 1955 to discuss fund-raising for Mrs Joan Schembri, Joe's widow. Many fund-raisers were held including a night at the Wharfies' Hall, Port Adelaide, where the entertainers Fraser and Norris hypnotised volunteers from the audience.¹⁵

The Division set aside a sum (probably £100) and a funeral account was set up and members of the Division were invited to donate 2 shillings a week to it. There is now no clear indication of how much money was raised, but members of the Division and their wives did much to support Mrs Schembri and her young children, by doing housework and other practical tasks, much like Community Care does today.

At The Motor Cycle Division's Annual General Meeting in 1955 (the date of the meeting is not stated) it is recorded 'We were sorry to lose a prominent member, Mr Joe Schembri, who died as a result of injuries received whilst on duty at Port Pirie, Easter time'.



One would think that the death by accident of a first-aider while on duty for St John would have received more notice in official reports within our organisation. Any such reports are not evident now. The *Annual Report* for St John Ambulance in South Australia for the year ending December 1955 (remember Joe Schembri died in April of that year) makes no mention of the death. The St John Ambulance Brigade's Routine Orders at that time make no mention of the death. It seems there are no references to Joe's death on duty in any St John publications apart from those directly linked to the Motor Cycle Division.

I find it reflects badly on our organisation that a person who died in an accident while on a public St John Ambulance duty was not given greater recognition.

This presentation is a belated attempt to alleviate that oversight and to keep alive the memory of Joseph Henry Schembri. It is also a cautionary tale, as St John members continue to attend motor bike races and other hazardous events.

Joe Schembri's photograph, showing him in St John Ambulance Motor Cycle Division uniform, is on permanent display in the St John Ambulance Museum in Edmund Avenue, Unley, South Australia.

Acknowledgments

I wish to thank members of the Schembri family, especially Robert (Bob), Pauline and David Schembri (all of whom visited the St John Ambulance Museum in Adelaide); St John Ambulance members Cliff Wright, Lyn Dansie, Ian Pole, Lynette Pole; St John staff members Agnetha (Annie) Broecker and Mark Leak; and Wendy Takos of the Port Adelaide Historical Society.

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The long siege of Candia (1648–1669). The Knights of St John, a Venetian Protectorate, the Ottoman Empire, and a Scottish regiment.

Matthew Glozier FRHistS FSA Scot

In the Eastern Mediterranean, Crete was among those territories that formed a Venetian protectorate on which the Turks first declared open war in 1648. It is tempting to assume the ‘long’ siege on Candia is a relatively forgotten conflict, overshadowed by the geopolitically significant siege of Vienna in 1683. After all, Candia was a defeat for the forces of Christendom whereas Vienna, just fifteen years later, was a heartfelt victory that achieved a lasting halt to Ottoman expansion westward into Europe. However, Candia has received a surprising amount of scholarly attention and has found a place in most serious modern studies of the Order of St John, especially focussing on its naval operations. The international diplomatic and military nature of the siege generated home-grown sources in Britain and contemporary interest in military siege-craft made Candia a case-study in entrenching in combination with naval operations. The strident genre of seventeenth-century pamphlet literature provided a slew of source material in several languages. Candia also features in the autobiographies of several prominent military figures who gained valuable technical experience there.¹ Most importantly, it is regarded by many scholars as a key moment in Christian-Muslim interaction to which the word crusade is applied.



The siege

The declaration was ostensibly provoked by the Venetian Republic allowing the galleys of the Knights of St John to take shelter in Cretan waters in 1645, following an attack by them on Ottoman shipping.² However, the historian, Rhoads Murphy, states that the siege was the result of ongoing, single-front Ottoman military strategy.³ In other words, the naval activity of the Order of St John was a mere pretext for Ottoman expansion. They arrived in force: almost 300 vessels and 50,000 soldiers, threatening a local population of Orthodox peasantry ruled over by a Roman Catholic élite. In August 1645 the Ottomans captured the north-westerly port city of La Canea, defended by its inadequate local militia of 12,000 men. A year later, Retimo fell to them, aided by the ‘passive neutrality’ of the locals, won over by their temperate treatment by the Ottoman besiegers.⁴ Thus the Turks had an early presence on land on Crete, despite ongoing political tensions within the Ottoman empire during the reign of the young Mehmed IV.⁵ Indeed, Turkish morale on Crete was often low: in 1649 it collapsed completely when 1,500 Janissaries were granted leave from the siege, prompting those soldiers who remained to demand a similar return home.⁶ The Turks besieged this city intermittently over the next twenty years.



Initially, Venice did well against the Ottoman forces, winning naval victories in 1649 and 1656 by using a naval force of a size not achieved since the great campaign at Lepanto. However, this prompted an expansion of the Ottoman navy which led to Turkish victory in the Dardanelles in 1657, securing control of the Aegean seaways and placing increased pressure on the beleaguered defenders of Candia. The breakthrough in the Dardanelles was the first major achievement for Köprülü Fazıl Ahmed Pasha as Grand Vizier (in office 1661–76). In the intervening years, the slackening of intensity in the Turkish effort allowed Candia to put itself on a footing for protracted resistance. Thus began a long-drawn out cat-and-mouse game of mining and counter-mining the walls around the city. Venice, aided by the Knights of St John, maintained supremacy on the sea, thus preventing the blockade of Crete, but it was never able to raise European support to field an army of sufficient strength to dislodge the Turks.⁷ Even after the Peace of Westphalia, which concluded the Thirty Years' War (1618–48) in continental Europe, it was hard to recruit sufficient enthusiasm to break the deadlock: for example, in 1651 the alliance forces consisted of 36 per cent Swedes, Germans, French, Swiss; 22 per cent Greeks; 18 per cent Corsicans; 15 per cent Italians; and about 8 per cent Croatians. Altogether this amounted to no more than approximately 6,000 infantry, 450 cavalry, and only about 5,347 fit for battle.⁸ The Venetians realised their chief strategy must be to strike at sea.



Grand Vizier Köprülü Fazıl Ahmed Pasha's feared Janissaries (an elite unit of Christians pressed into Ottoman service)

An intensification of the siege of Candia in 1666 prompted a European alliance relief force.⁹ Far from being a nation-state force composed of regular army personnel, many of those involved were volunteers engaged in a business venture as military enterprisers.¹⁰ Their efforts did not pay-off. The German component under the Prince of Waldeck met with frustration and the French force, commanded by the Duc de Beaufort, failed to make any headway against the Ottoman besiegers.¹¹ The French managed to fire off more than 3,000 cannon balls at the besieging Turks, but these were gathered up by the enemy and fired back at them, via three guns which were cast on the spot for this purpose.¹² The leaders of each force were killed in the fray. The failure of this final effort prompted the Venetian commander, Morosini, to surrender on 27 September 1669. The victory had cost the Ottomans an estimated 200,000 soldiers; the European alliance force lost almost 30,000.¹³ The subsequent peace negotiations in 1670 saw Venice lose control of almost all of Crete, much of Dalmatia and of the Aegean islands. This had obvious negative implications for the ongoing effectiveness of the Knights of St John to prosecute their perpetual struggle on sea against Islam.



Siege of the Venetian protectorate on Crete

The Order of St John

The Knights of St John maintained a presence throughout the period of the 'long' siege. At the start, the Thirty Years' War was still raging in Europe, leaving Papal forces and the Order to form the backbone of local resistance.¹⁴ The Order maintained more than sixty knights as a reliable battalion in addition to knights on the water engaged in patrolling the Aegean.¹⁵ The Order's fleet of eight galleys was active, having abandoned sailing ships completely after 1645 due to the availability of Venetian ports for its oared galleys.¹⁶ However, the Order's relations with Venice were at times tense: for example, at the high-point of the siege, in August 1668, a dispute over naval precedence prompted a Venetian ship to fail to salute with a canon salvo the flagship of the Grand Master. This caused scandal and offence to the knightly captain, Clemente Accarigi, and led to the hasty departure of the Order's forces from the waters surrounding La Canea. The disagreement was not fatal to the siege and the overall commander, Vincenzo Rospigliosi (nephew of Pope Clement IX and commander of the papal galleys), was soon writing to the Grand Master in praise of Accarigi.¹⁷

The story of one young knight exemplifies the generally pugnacious attitude adopted by the Order during the siege of Candia. Fra' Agostino Grimaldi, a scion of the ruling house of Monaco, was one of seventy knights commanding 400 soldiers led by Fra' Antonio Correa Montenegro. When he wrote a letter to his mother on 23 August 1660, he signed it: 'Your most obedient son on the way to become eternity'.¹⁸ During an assault on the small fortress of Santa Veneranda, shortly after his twenty-first birthday, Grimaldi – fighting 'like a lion' (according to his companions) – was hit by a Turkish musket ball which entered over one hip and went out through the other. The Turk who shot him was quickly killed by Grimaldi's companions, and his head lopped off and taken as a gory trophy to the generalissimo of the Christian armada. His brother knights buried his corpse in the church run by the friars of St Augustine, in the fortress of Suda.¹⁹

In the final great push of 1668, the knights fought valiantly (as, indeed, they continued to do; for example, at the Conquest of Belgrade in 1689 as part of the Dalmatian campaign begun by the Turks as a diversion during the Candia siege).²⁰ To emphasize the length of the siege, no less than five Grand Masters of the Order of St John served in that position during the course of the siege of Candia. Though small numerically, the stout battalion of the Order that existed and fought on Crete throughout the long siege was honoured in the memory of the Knights of St John and their Grand Masters. For example, in 1650 the French paladin, Louis, duc d'Arpajon, was granted the rare honour of a hereditary Cross of Devotion of the Order in recognition of his efforts in the defence of Candia.²¹ The Order and its Grand Masters understood very well the intimate connection between the fate of Candia and the future of their island stronghold of Malta. When the siege ended in defeat in 1669, Grand Master Nicolas Cotoner realised Malta had become the front line against the Ottomans. He promptly set about enclosing the Three Cities on the south side of the Grand Harbour in a ring of alls still called the 'Cotonera Lines'.²²



Fra' Agostino Grimaldi



Louis, duc d'Arpajon



The final phase of the Siege of Candia. This detailed map shows the city's modern "star fort" defences and the elaborate Ottoman siege trenches, as well as the allied European attempt to relieve the besieged city by sea.

A crusade?

But was Candia a crusade? Voltaire described the conflict in terms of a battle between rival faiths:

Times were greatly changed. Formerly, when Christendom was in a barbarous state, a pope, or even a monk, could send forth millions of Christians to make war upon the Mahometans in their own empire ... and now that the island of Candia, deemed the bulwark of Christendom, was overrun by sixty thousand Turks, the Christian kings looked on with indifference while it was lost. A few galleys sent by the Maltese and the pope were the only reinforcements this republic received to defend itself against the whole Ottoman Empire. The senate of Venice, with all its prudence, was unable with such weak aid to withstand the grand vizier, Kiuperli.²³

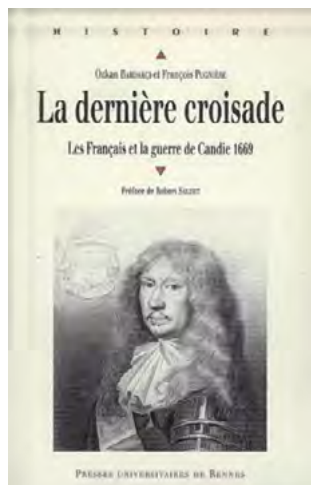
It is interesting that the most recent work of scholarship on the siege of Candia also refers to the concept of crusade.²⁴ A variety of European nations supported the struggle on Crete, but this did not translate to sending sufficient men to fight there. For example, in England in 1653 the Protectorate government of Oliver Cromwell expressed sympathy for Crete. However, sensitivities regarding English trade and international relations led to a very cautious attitude towards assistance. Cromwell refused to be drawn into the conflict, resulting in comparisons being made between his regime and the Ottoman Turks in contemporary anti-Protectorate literature: in 1656, besieged Royalists in Dunkirk were equated to Christians on Crete.²⁵ In his defence, Cromwell sent a fleet under Admiral Stokes to strike at Tripolitanian corsair activity depredating English merchant shipping.²⁶ In very broad terms, this action could be said to have assisted Venetian concerns in the Mediterranean.

Regardless of deep-seated confessional conflict in Europe, moral support remained high for the majority-Catholic alliance forces ranged against the Ottomans. For example, an account of the siege was written by Roger Palmer, Earl of Castlemaine, a Roman Catholic English nobleman who served in the Venetian fleet. He was charged by Charles II with writing about the prolonged Ottoman-Venetian war and his narrative of this 'Christian war' was eagerly translated into German in the final year of the conflict.²⁷ Religious faith motivated the commander of the French volunteer relief force, François de Vendôme, Duc de Beaufort, a cadet of the French royal family. In March 1665, his small fleet defeated an Algerian force near the Goletta, Tunisia. In 1669, he led the French troops sent by Louis XIV to relieve

The long siege of Candia

the alliance forces defending Candia against the Ottoman Turks. Beaufort was killed leading the newly arrived vanguard against the Ottoman besiegers, dying in a night sortie, on 25 June 1669. His body was brought back to France for a state funeral.²⁸

By contrast, military professionalism inspired the participation of Josias II, Count of Waldeck, a the younger son of a German princely dynasty. He was a veteran of the army of Frederick William, Elector of Brandenburg, and had served in a Swedish army against the Ottomans in central Europe. Following this, he took service with a cadet of the royal House of Hanover—George William, Duke of Brunswick-Lüneburg—who appointed him major-general and, in late autumn 1668, sent him with the Hanoverian army of 3,300 men as part of the alliance relief of the siege at Candia. He was injured by shrapnel on 6 July 1669 and subsequently died of his injuries. Among the Hanover force sent to Candia were a number of exiled French Protestant Huguenots, who had found a new home in Hanoverian territory. The wife of George William, Duke of Brunswick-Lüneburg, was herself a Huguenot which caused a flood of French exiles to seek refuge in the Duke's domain. One of them was Alexandre Desmier, Seigneur d'Antigny-Olbreuse, the eldest brother of Eléonor, Duchess of Brunswick-Lüneburg.²⁹ There were also Scottish military professionals, including Sir Andrew Melville.³⁰



Scholarship and the Siege of Candia

The Douglas Regiment

Two important features of the story of a Scottish regiment in French service recommend its inclusion in this study of the siege of Candia. First, it reveals much about French attitudes to the conflict (and to military operations generally in the era). Second, it provides an insight into French attitudes toward the Order of St John, both within France and in the Mediterranean. The *régiment de Douglas*—later The Royal Scots, Scotland's premier infantry regiment—was the family regiment of the Scottish Douglas dynasty. It had existed in France since 1633.³¹ Lord George Douglas took command of the unit in 1656 as his inheritance from the Douglas estates; in other words, the unit was a money-making venture equivalent in value to land.³² Douglas recruited thousands of Scottish soldiers for the family regiment in France.³³ He is an interesting character: loyal to Charles II as King of Scots, but tied to Louis XIV as an employer; a proud Scot, but profoundly Francophile, having been 'brought up to favour the French from his youth' (as a boy he had been a page to Louis XIV). He was also a devout Roman Catholic.³⁴

Douglas was eight years old when Charles I was executed and so had never known (to date) a ruling British sovereign. His only example of a successful, reigning monarch was Louis XIV, who had provided him with employment, honour and courtly position since his childhood. Douglas was, therefore, presented with the problem of maintaining the integrity of his obligations to Charles II, while supporting the not-always complementary policies of King Louis XIV of France. The Candia episode of 1669 highlights the vexed position of expatriate soldiers like Douglas. In 1669—right at the end of the long story of Candia's siege—Douglas, like so many of his countrymen, all too easily became a pawn in a political game between two masters.³⁵

Some background: England went to war with the Dutch in 1665, and that conflict — the Second Anglo-Dutch War (1665–67)—was a test of the loyalty of British soldiers employed abroad. Charles II was obliged to declare war on France due to that country's formal alliance with the Dutch. This resulted



George Douglas,
Earl of Dumbarton



in formal cessation of many of the networks which supported Scottish military service in France, and a major rupture in the traditional 'auld alliance' between France and Scotland.³⁶ Douglas was obliged to choose between the service of Charles II and that of France, creating a serious and embarrassing conflict of interests on Douglas's part. Charles II ordered Douglas and his regiment to quit French service. Douglas tendered his resignation to Louis XIV.³⁷

Peace in 1667 allowed Douglas's regiment to return to French service.³⁸ However, Louis harboured a grudge against Charles II and in retribution he broadcast his intention to place Douglas's regiment in the vanguard of the French relief force he had been pressured into sending to Crete. The reason for choosing Douglas's regiment for this mission was never clearly articulated.³⁹ However, the choice of the Douglas regiment lies in Louis's distrust of Charles's motives during the preliminary secret negotiations leading towards the 1670 Treaty of Dover.⁴⁰ These talks began in 1668 and lead to a largely covert alliance between France and England. Louis XIV rightly suspected the British king of cynically desiring an increase in his French pension by making promises he never intended to honour. Given this scenario it is not unreasonable to see the threatened sacrifice of Douglas's regiment as being designed to teach Charles II a lesson about avarice.⁴¹ This would explain Douglas's extreme indignation at the unexpected news that his men were to lead the attack against the Turks at Candia.⁴² Douglas was well-enough informed to know this was a suicide mission, against which he was highly motivated to preserve his regiment.

When Charles learned of the proposal concerning the Douglas regiment, he was outraged that his diplomatic and mercantile connections with the Ottoman Porte were to be compromised by his own subjects' forced involvement in an attack on the Ottomans on Crete. As soon as Douglas informed him of the plan, Charles made 'a decision ... to stop the dispatch of this body of troops at all costs, as, if they entered Candia, it was feared that they might be recognised by the Turks'.⁴³ The danger posed to English trade was explicitly stated as the reason why Douglas should not fight in Crete.⁴⁴ At least one historian, Paul Sonnino, supports contemporary suggestions that Douglas's regiment was specifically chosen to participate in the attack on Candia, in order to strike at Charles II's interests, as Louis XIV had been piqued and frustrated by the British king on a number of issues.⁴⁵ Douglas's predicament stood unresolved until March 1669, when the Earl of St Albans reported to Lord Arlington that the Scottish colonel 'has made such a kind of diligence that he has inspired others ... to keep pace with him'.⁴⁶ In the end, Douglas was justified in placing his trust in his king's attachment to trade with the Ottomans.⁴⁷

Was Douglas right to resist so vigorously this service in Candia? The Venetians at the French court suspected all along that Louis XIV intended to use the siege to advantage his own trade with the Ottoman Porte to the detriment of England's, by conveying Douglas's regiment to Candia.⁴⁸ Ironically, some former officers of Douglas's regiment were part of the volunteer relief force which fought at Candia. Hugh Mackay of Scourie, formerly a junior officer in Douglas's regiment, fought as a volunteer in the Venetian relief of Candia. A committed Protestant, Mackay was later a prominent supporter of

William of Orange in the Glorious Revolution of 1688, but at Candia he was one of a number of men who, according to his biographer, 'volunteered their services on the expedition, and were accompanied by a corps of a hundred ... officers, all eager to gain military experience'.⁴⁹ For his part, Douglas came out of the Candia incident with the gratitude of Charles II. However, in France he had to fight a duel with a French princeling who was a veteran of the Candia campaign and acted as a proxy for King Louis in meting out punishment to Douglas.⁵⁰ Clearly, for the French king, Candia provided an opportunity not for a crusade, but for political and economic advantage.

But what about French attitudes to the Order of St John? Here Douglas's story also sheds light. One of Douglas's closest friends was Philippe de Vendôme (1655–1727), the French Grand Prior of the Order of St John. Vendôme had been appointed Grand Prior while still a minor in 1666. In 1675, Douglas brought him over to England to assist with lobbying Charles II for more recruits to his regiment.⁵¹ Almost a decade later, Douglas served as Charles's official representative to commiserate with Louis XIV on the death of his queen. Vendôme was, at that time, in England conducting an illicit affair with Charles's mistress, Louise de Kérouille.⁵² Vendôme's character reveals the true capacity of the Order's leadership at the royal court of France in the closing stages of the siege of Candia. The Grand Prior's portrait by Jacob Ferdinand Voet shows how lightly he appears to wear his position of leadership within the Order; his knightly mantle is draped loosely over one shoulder. Despite having taken vows of poverty, chastity and obedience, Vendôme was a headstrong cadet of the royal dynasty who was also a spend-thrift libertine. This goes some way towards explaining the Order's ineffectiveness in inspiring action from Louis XIV against the Ottomans on Crete. Vendôme was not a strenuous advocate in France of the Order's Mediterranean interests and displayed none of the resolve and courage of his great-uncle, the Duc de Beaufort, who died leading the French vanguard against the Ottomans at Candia in 1669.



Philippe de Vendôme,
Grand Prior of France



The result of the Candia campaign was that the Turks gained both Crete and a valuable knowledge of the latest French siege techniques. They later employed these ideas to their advantage during their siege of Vienna, where the lessons they learned at Candia about the advantages of tenacious entrenching were repeated with dangerous effect. On the wider geo-political scene, the loss of Candia freed the forces of the Ottoman Empire to press the army of the Holy Roman Empire on its eastern front in Hungary. This represented a blow to Imperial Christian diplomatic and military initiatives as it forced Emperor Leopold I to engage enemies on two fronts: the French threat to imperial lands in the Spanish Netherlands (Flanders), and the suppression of Hungarian separatism aided by Ottoman incursions in Hungary. Given this scenario, it is not too difficult to see why Louis XIV did what he could to ensure that Candia was not successfully defended and would thus fall to the Turks in order to weaken the Imperial forces that were his enemy in Flanders. By choosing the one unit (Douglas's) for the job which, he knew, had the ability to disrupt and delay the French relief sent to Candia, Louis XIV ensured an inadequate and confused French response to the situation. Obviously, this was much to the detriment of the hard-fighting alliance forces already on Crete, who back-bone was formed by the the pugnacious Knights of St John.

Notes

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Sir Edmund Lechmere. A St John founding father who towered above all others.

Ian Howie-Willis OAM KStJ

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.



Sir Edmund Lechmere (1826–1894), and 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 (left) 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 very 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.

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.



(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.

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.

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



The building in the foreground is the 'first' St John Ophthalmic Hospital, Jerusalem, 1890, eight years after its establishment.

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.

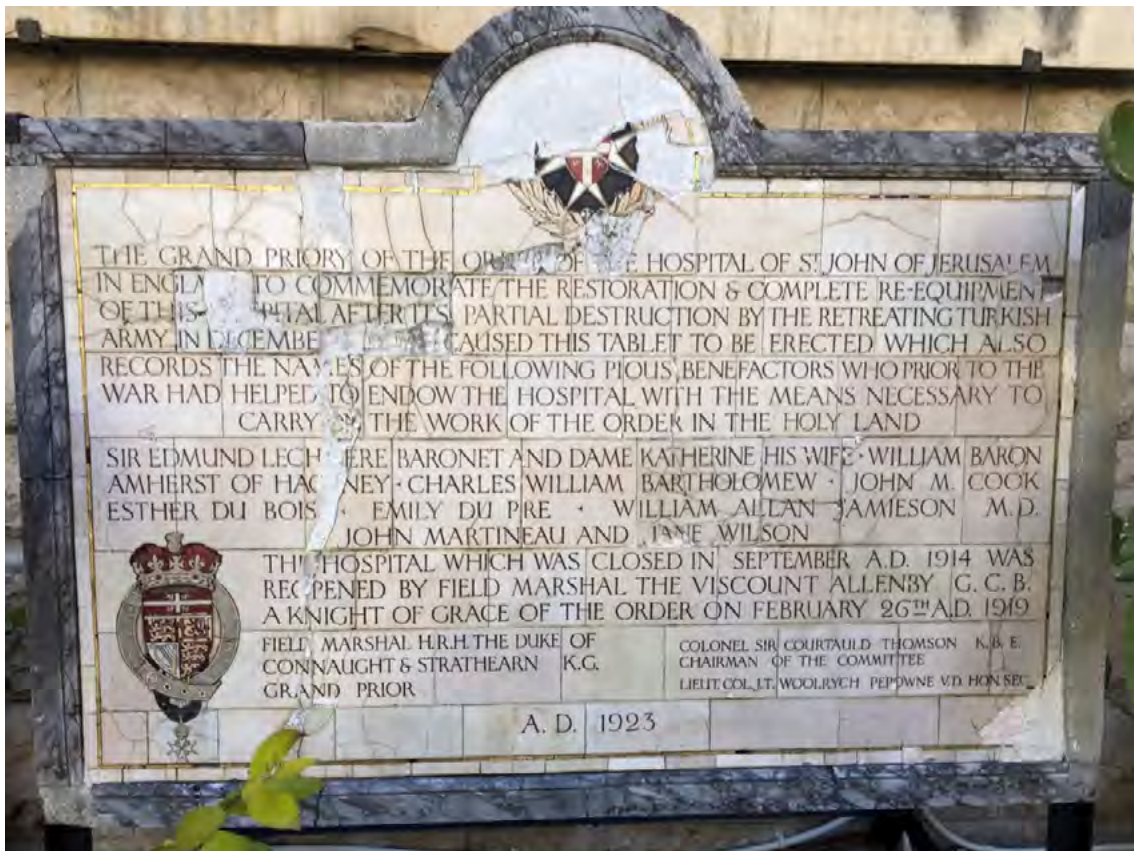
Through these achievements the Order suffused itself with what might be described as 'the quality of Hospitaller verisimilitude'.

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.



St John and the Victorian railways.

Allan Mawdsley OAM KStJ

In the early 1800s, transportation around Victoria was an extremely rough and slow going business. The only way for people and goods to get around on land was by horseback, coach or bullock team on extremely rough bush tracks, which would take around a week or so just to get a few hundred miles. The other alternative, and the quickest way to get between colonies, was by sea in sailing ships. This would cut the time down quite considerably, but was not much use if you wanted to venture inland.

Significant gold discoveries in the Ballarat region in 1851 led to a population explosion from people around the world wanting to try their luck on the goldfields. Melbourne became the destination for access to the goldfields. The problem now was how to get this influx of people and equipment to the goldfields. The answer was rail and steam trains.

In 1851 a meeting was called to build a steam-powered railway, from Sandridge (now Port Melbourne) to the city, now the site of Flinders Street Station. The great wealth coming from the gold rush ensured that there was plenty of money in the private sector to fund this new transport system.

Tenders were called, and the winning tender became known as the Melbourne and Hobsons Bay Railway. This was the very first steam powered railway in Australia.



Sandridge railway pier, 1878

Within two years no less than eight companies were being promoted with plans to build over 500 miles (800 km) of railways in Melbourne and beyond. In February 1853, three of the private railway proposals gained parliamentary consent and substantial crown land grants: the Melbourne and Hobsons Bay Railway, the Geelong and Melbourne Railway, and the Melbourne, Mount Alexander and Murray River Railway. Raising sufficient funds to build the railways proved more difficult in periods of high inflation and acute labour shortages. Only two of the railways were completed without direct government assistance and only one ever made a profit.

The Victorian government could see that private control of railways was not going to work, as most of the railways that were under construction were running out of funds and far from being finished. Also, there was lack of co-ordination and standards were not being met. So, in 1856 the Victorian Railways Department was formed by an Act of Parliament which regulated all railway construction and the management of all rail systems and started to run them into one coordinated organisation.

Between 1857 and 1861, other private companies gained approval to build railways to Hawthorn, Brighton and Essendon, but the high cost of construction and poor patronage forced all into liquidation. By 1865, the remaining private companies had merged to form the Melbourne & Hobsons Bay United Railway Company. It would be ten years before the government began negotiations to acquire the remaining private railway assets but the era of private railway development was all but over.

Victorian Railways
head office in
Spencer Street



The first accident in Victoria involving passenger deaths and multiple injuries occurred on 30 August 1881: four passengers were killed, and 39 were injured. A tyre broke on one of the wheels of the 8:54 am express from Brighton to Flinders Street Station, causing the derailment of the last five carriages near Jolimont. The first car to leave the rails fell over an embankment about three feet high, into swampy ground. It was completely crushed beneath the one behind it. There were about 120 passengers in the three carriages that toppled over the embankment. The deaths and injuries of passengers impressed upon the Railway Commissioners the urgency of first aid training.



The same bitter lesson was being learnt in other states at the same time. In NSW, Dr Samuel Knaggs organised and taught the first known St John first aid course in Australia in 1881 at the Everleigh Railway workshops in Redfern. The single course was conducted according to the syllabus and examination procedure promulgated by St John's Gate in London, for courses not at an established St John Centre—none had yet been established in Australia at that time.

The Railway workshops had been opened a year before, and the rail authorities were keen to promote occupational health and safety, as seen by the establishment of the Railways Ambulance Corps, and the Railway Medical Board, of which Dr Knaggs was a member.¹

The development of railway ambulance services coincided with the beginnings of St John Ambulance in Australia. In some places the two developments were helpful to each other but in others they were in competition:²

- The Queensland Railways Ambulance Corps began in 1892. It, like the Queensland Ambulance Transport Board, had centres scattered around the state, and had no need for St John. Indeed, their very existence was seriously inhibiting for the development of St John in that state.
- Similarly, the Railway Ambulance Brigade in Tasmania was active in training and competitions whereas St John became defunct.

- In South Australia, St John developed slowly in the early years because of competition for recruitment of members by the railways, army, police and fire services. Things changed for the better in 1914 when RV Bulman arranged a number of South Australian Railways Ambulance units to become St John Divisions in a designated Railway Corps. Bulman subsequently became St John Ambulance Brigade District Superintendent.
- The Railways Corps in Western Australia had units in all principal railway stations when it amalgamated with St John in 1908, immediately greatly strengthening the St John organisation.
- In New South Wales the previously mentioned early linkages through Dr Knaggs were later strengthened by Dr Reuter Roth, first Chief Medical Officer of St John in NSW, promoting competitions in which the Railways Divisions competed for the Challenge Shield.
- In Victoria, the Railways Ambulance Service and St John had been complementary from the outset in 1883.

A building and maintenance system for the whole fast-growing rail system of the Victorian Colony was now put into place. There were workshops in place to look after the various private railways. However, these could not cope with the amount of rolling stock that not only had to be maintained but would also be manufactured in the future. The main maintenance workshop for the Victorian Railways would be based in Newport. Building this large complex started in 1884 and was completed in 1888. It became a huge facility which employed thousands of workers as the rail system expanded.



Newport railway work yards.

With thousands of workers throughout the state of Victoria in heavy industry, accidents and injuries were bound to occur, so the lead was taken to implement St John Ambulance First Aid teams throughout Victorian Railway Workshops. In 1884 the Chief Commissioner of the Victorian Railways Board declared, 'Railways employees shall henceforth be trained in First Aid'.

Dr Richard Warren, of Brighton, conducted six classes in first aid, during which special emphasis was placed on: bones likely to be broken; arteries likely to be injured, and the correct procedures to be used in case of accidents

Twenty-five employees attended the history-making course, twelve of whom were successful. In 1885 a Railways Sub-centre of St John Ambulance was established in the Victorian Railways. All classes and examinations were carried out by Medical Officers.³

Dr Richard Warren was the doctor who co-signed the letter with Dr Neild convening the public meeting to found the first Branch of St John Ambulance Association in Australia. He became its first Honorary Secretary.

Thomas Ivy was the first Superintendent of the Victorian Railways Ambulance Corps. He was born in Bristol, England, an only child brought up by his widowed mother. He enlisted for the Crimean War, where he was wounded in action. He was nursed by Florence Nightingale before repatriation to England. After migrating to Australia, he worked as a Drill Instructor for the Victorian militia. In 1882 at the age of 52 he began a new career in the Victorian Railways, initially as a cabinet-maker.

As soon as the St John Ambulance Association was formed in 1883 Ivy became a Class Secretary in the Newport-Williamstown area. He was one of the first members to gain the St John medallion which was awarded to him in 1887 at the 'annual demonstration'. The 1887 St John Annual Report mentions that 'two Ambulance Corps were formed by Mr Ivy in Williamstown'. One of these was for the Railway employees at the Newport workshops and the other was for civilians completing the St John first aid certificate. Later that year he also formed the Lady Brassey Ambulance Corps for female certificate-holders.

Ivy retired from the railways in 1894, but continued with his work in St John. In 1908 he joined the First Aid Volunteers Association formed by Colonel George Horne to provide public first aid at the march from Port Melbourne to the city by visiting sailors of Theodore Roosevelt's Great White Fleet. The success of this led to the formation of St John Ambulance Brigade in Victoria.



Thomas Ivy c. 1910.

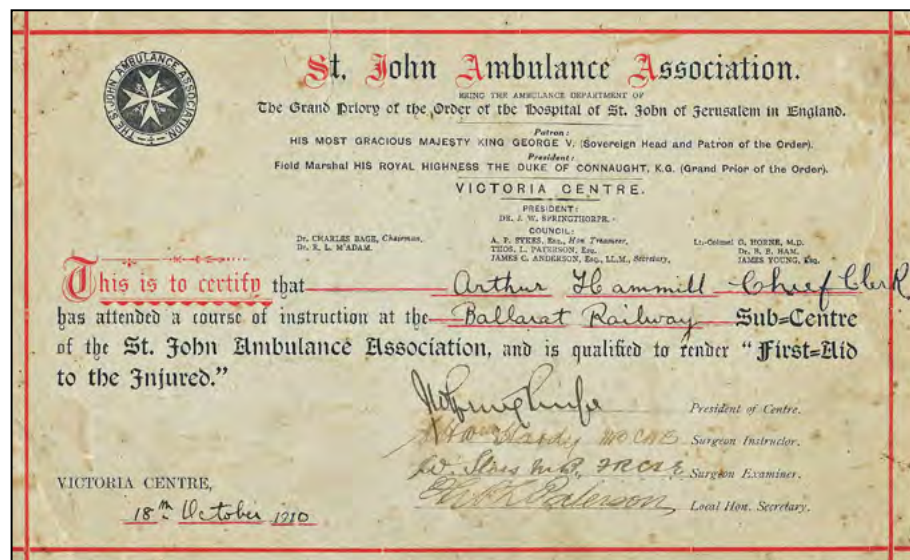
Another Railways First Aid Officer who attended the Fleet March as one of the First Aid Volunteer's Association, was Frederick Kaiser. Kaiser was born in New Zealand and came to Victoria in 1888. He started work as a railway porter at Maryborough. He passed his first aid exam two years later in a class taught by Dr John Springthorpe. He joined St John Ambulance Brigade from its commencement in 1910, and became an instructor for St John.

On Easter Monday, 1908, the Bendigo train collided with the rear of the Ballarat train, which was standing at the platform at Sunshine. Forty-four passengers died in the accident, and over 400 were injured. This led to a general review of first aid procedures by the Commissioners of Railways. They decided to establish a Railways First Aid Department, entirely within the Railways, complete with its own training officers and examiners.³

Frederick Kaiser became the principal Ambulance Officer of the Victorian Railways from 1909. By the time of his retirement in 1929 the Victorian Railways ambulance organisation had 'two hospital cars, 22 breakdown vans, 165 ambulance chests, 1228 ambulance boxes, 1660 stretchers, 12 casualty litters and 15 ambulance rooms'. The Railways established St John sub-centres and issued St John certificates.

For 16 years Frederick Kaiser was a Councillor of the Victorian Railways Institute. He was made an Honorary Associate of the Order of St John in 1919 and promoted to the Grade of Officer in the Order in 1933. He was a member of St John Council for Victoria for thirty years from 1918 to 1947.

A St John Ballarat Railway Sub-centre certificate qualifying the bearer 'to render first aid to the injured'.



During Kaiser's time the Victorian Railways became actively involved in first aid competitions. The State First Aid Championships were between the Railways, the Electricity Commission, St John and any other organisations with First Aid teams. The St John team won the Victorian Railways Challenge Shield in 1916.

Many railway employees interested in first aid competitions joined St John as members. Les Kuffer MBE SBStJ was also a Railways First Aider. He worked on VR at Maryborough for 48 years and was extremely well respected.

He was active in training and in the First Aid competitions, which the Maryborough Team won on several occasions. His team won the Victorian Railways Challenge Shield in 1943.

Winners of State championships go on to compete in the national championship competition. Kuffer's team won the Commonwealth Shield in the Australian First Aid Championships in 1949. Les Kuffer was also active in St John, joined there by several other family members including his son, Frank.

The Railways continued to actively promote first aid competitions for more than fifty years. They had a property at Mt Evelyn to which they sent a special train carrying spectators, competitors and officials from Melbourne on the day. St John members contributed actively in the running of the competitions, including provision of adjudicators and awarding at least one of the prizes. The competitions were run every year until 1992, rotating around the States. They were discontinued in 1993 upon the privatisation of Victorian Railways. The new corporate owners were unwilling to spend money on 'unnecessary' employee activities.

In earlier years the Victorian Railways were not only active in first aid competitions but also in training and accreditation. They published a first aid manual, of which this is the chart emphasising pressure points to control arterial haemorrhage.



Les Kueffer (second from the left), and his Maryborough team mates, winners of the stretcher-making event in 1934 at Mt Evelyn. His team won the Victorian Railways Challenge Shield in 1943, and the Commonwealth Shield in 1949.



Annual re-examinations were undertaken for proficiency in first aid, with certificates awarded. In the St John Museum is an unbroken series of 32 certificates awarded to Cecil Thompson from 1930 to 1962, the year of his retirement.

Although the collection is unbroken in sequence, the style of the certificate did change during the series. Concurrently with his Railways career, Cecil Thompson was Superintendent of St John Williamstown Division from 1949 to 1959. He achieved his Service medal in 1945, and was admitted as a Serving Brother in the Order of St John in 1954.

Another Museum item of Thompson memorabilia is a chain, comprising his St John medallion, eighteen ambulance bronze labels, one Nursing label, Railways medallions, and a Railways Institute Life Member award.



Another important link between St John and Victorian Railways is provided by Dr Douglas Donald. Colonel Douglas Donald was recruited to St John shortly after World War II. He is listed as Divisional Surgeon of the Railways Division from 1946. He was promoted to State Headquarters staff in 1958 as Deputy Commissioner, and became State Commissioner in 1959. He was subsequently promoted to National Headquarters as Chief Surgeon in 1966 and Chief Commissioner in 1969. Throughout his involvement he continued to contribute to the Victorian Railways' first aid competitions as an adjudicator.

Dr Donald's appointment as Divisional Surgeon to Railways Division for nine years is an interesting historical conundrum.

In contrast to its sister organisation, the Tramways Division, our archives have no Registration certificate for a Railways Division, and no Annual Returns for a Division of that name. Most St John activity by railwaymen appears to have been as training sub-centres of the Railways organisation or as members of other Divisions. The initial impression was that Donald's appointment was a recruitment and succession-planning exercise by Senior Staff of the day. However, a register of medallions showed a cluster awarded to SJAB Railways concurrently with others issued to individuals at sub-centres. One of these was Keith Evans, who was a Railways member before becoming a Corps Officer. It seems likely that this Division existed for only a few short years in the late 1940s and early 1950s.



Railway first aiders have made important contributions to St John over the decades. Several have been members of the training Branch Centre Committee, including Leslie Wignall (1974–1980), Keith McKenzie, Bob Grace, John Morrison, Neil Charty and Henry Van Ginkel (1983–1986).⁴

The biggest railway disaster in Victoria in our lifetime has been the ‘Southern Aurora’ derailment at Violet Town in 1969. Nine people were killed and many more injured. St John members from local rural Divisions and St John Search and Rescue members from Melbourne played a major role in the emergency first aid and survivor recovery.



The Council of Australian Governments committed to a national reform of rail safety regulation, which has seen the establishment of a single national rail safety regulator, the Office of the National Rail Safety Regulator (ONRSR). This represents a major change in rail safety regulation which has historically been delivered by State and Territory regulators.

The Rail Safety National Law was first enacted in South Australia in 2012, and each state and territory enacts a complementary law, explaining that the Rail Safety National Law (being the schedule to the South Australian law) is the rail safety law in that state or territory or replicates that law. The law establishes the ONRSR as the body responsible for rail safety regulation in that state or territory.

Acknowledgments

My thanks to Bruce Caslake OSTJ, Henry Van Ginkel OSTJ and Frank Kuffer OSTJ.

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The Chief Commissioners of St John Ambulance Australia.

Trevor Mayhew OAM KStJ

The first division of the St John Ambulance Brigade was established in Glebe, New South Wales in 1903—the other states soon established their own divisions.

Until World War II, the Brigades remained isolated from each other, with little or no communication between them. In 1941 the St John Brigades in the eastern States united and became the 'Commandery of the Commonwealth of Australia (exclusive of Western Australia) of the Order of St John'; (as the title states, Western Australia declined to join the Commandery).

One of the principal office-holders in this new national organisation was the 'Commandery Commissioner', the national head of the Brigade. When the Commandery was upgraded to Priory status in September 1946, the position was renamed 'Priory Commissioner'. That title changed again in 1953 to 'Chief Commissioner'.

The inaugural Chief Commissioner (the term used throughout this paper), Major General Sir S Roy Burston, developed a Brigade national headquarters staff to assist him in building the Brigade into a national organisation—as against a series of uncoordinated state-level 'Districts'.

The Chief Commissioner of St John Ambulance Australia headed the army of uniformed members who provided first aid services to the Australian community.

Eleven people have served as Chief Commissioner, over a period of 73 years. Each of them influenced the direction taken by the Brigade (later called Operations Branch; then First Aid Services, and now Event Health Services).

The Chief Commissioners

St John Ambulance Australia employs the use of ranks, as an organisation with its roots in the military. Its rank structure is based upon that of St John Ambulance in the United Kingdom, while also taking inspiration from the Australian Army.

The Chief Commissioner of St John Ambulance Australia leads uniformed members in providing first aid services to the Australian community. Over 73 years, the Priory had 11 Chief Commissioners. They were:

- Dr Sydney Letts Dawkins ('Commandery Commissioner', 1941–1946)
- Major-General Sir Samuel Roy Burston ('Priory Commissioner' 1946– 1953; 'Chief Commissioner' 1953–1957). After Burston, the position continued being called 'Chief Commissioner'.]
- Brigadier Sir William WS Johnston (1957–1962)
- Major-General Sir F Kingsley Norris (1962–1968)
- Colonel Charles Douglas Donald (1969–1979)
- Brigadier Gordon Neville Young (1979–1984)
- Major-General Peter Falkland (1984–1990)
- Professor Villis Raymond Marshall (1990–1999)
- Ms Lynne Allen-Brown (1999–2002)
- Professor Paul Arbon (2002–2011)
- Mr Alan Eade (2011–2014)

The position has not been replaced since the end of Mr Eades' triennium in 2014.

Dr Sydney Letts Dawkins (1873–1963)

Dr Sydney Dawkins was a prominent Adelaide medical practitioner who came into the St John Ambulance Brigade in South Australia via the Railways Ambulance, of which he was the medical officer.

Appointed St John Commissioner in SA in 1931, he held the position until 1946. In that time, he rapidly developed the Brigade organisation in SA, establishing many new Divisions. For the last five years of this period, he was also the Commandery Commissioner, that is, the head of the new national Brigade organisation which came into being with the foundation in 1941 of the Commandery of the Commonwealth of Australia (exclusive of Western Australia) or the Order of St John, which was upgraded to Priory status in September 1946. At that point, when the Prior was inaugurated, Dawkins, who was 74, retired. He was succeeded by Major-General S Roy Burston, who had been his Assistant Commissioner in South Australia since 1938. Burston became the Priory Commissioner, the title being changed to Chief Commissioner in 1953.

Major-General Sir Samuel Roy Burston (1888–1960)

Major-General Sir Samuel Roy Burston KBE CB DSO KStJ VD FRCP FRCPE FRACP was a distinguished doctor-soldier who served in both World Wars. For his conduct supervising an advanced dressing station the Battle of Messines, Burston was mentioned in despatches and awarded the Distinguished Service Order.

During World War II he served as the Army's Director of Medical Services in the Middle East (1940–1942), and then as Director General of Medical Services (1942–1948). In the latter position he was responsible for the Army's medical effort in Australia and during the island campaigns of 1942–1945 against the Japanese.

Burston was a Melbourne-born physician in Adelaide before the war. He came into St John as Assistant Commissioner for South Australia in 1938, a position he held until 1946, when he was briefly the Commissioner before his appointment as the inaugural Priory Commissioner in 1946. The title changed to Chief Commissioner in 1953.

Among Burston's accomplishments as Chief Commissioner was the development of the Brigade's National Headquarters Staff, which Burston began with his appointment of a Chief Superintendent (Col. Alec Christie) and a Chief Superintendent of Nursing (Dr Frances McKay).

In 1957 Burston surrendered the Chief Commissionership to become the Priory's Receiver-General (treasurer). He died in office in 1960.



Brigadier Sir William WS Johnston (1957–1962)

William Wallace Stewart Johnston MC (1917) DSO (1918) ED (1935) CBE (1941) KStJ (1957) Kt (1960) MB BS Melb (1914) MD Melb (1921) FRACP (1938) (Foundation) Hon LLD Melb (1962) was born in South Yarra, Victoria. He was educated at Melbourne Church of England Grammar School, leaving school in 1905. He entered Trinity College at the University of Melbourne and embarked on a medical course. However, after a year or two, he decided that medicine was not for him and he spent some time on a property in the Western District of Victoria. After a period, he became disillusioned with the land. In 1910 he travelled to Europe with his father, Judge WE Johnston. The latter was suffering from angina and the journey was to 'take the waters'. Following the Grand Tour, he returned to Melbourne and resumed his medical course. He graduated in 1914 and obtained an appointment as Resident Medical Officer at the Melbourne Hospital.

While he was an RMO at the Hospital, the First World War broke out and he enlisted in the Australian Army Medical Corp. He served for two years as regimental medical officer to the 12th Battalion. He was awarded the Military Cross in August 1917 at Mouquet Farm, near Pozières, France. Promoted Major in August 1917, he was mentioned in dispatches:

In less than seven weeks in the fighting at Pozières and Mouquet Farm three Australian divisions suffered 23,000 casualties. Of these, 6,800 men were killed or died of wounds. It was a loss comparable with the casualties sustained by the Australians over eight months at Gallipoli in 1915.



Johnston himself was seriously injured during one engagement east of Ypres, Belgium. He was recommended for the Victoria Cross but received the Distinguished Service Order in 1918. The citation read:

For conspicuous gallantry, and devotion to duty. While the enemy was shelling very heavily the positions where assaulting troops were assembled, he went out into the open with an absolute disregard of personal dangers and attended to the wounded where they lay. After the attack was launched he continued to work for several hours under a very heavy enemy barrage until severely wounded.

After recovering in England, he rejoined his battalion in February 1918.

The official history records that Johnston was one of the best RMOs in the Australian Infantry Forces, an outstanding example of the part that a conscientious RMO could play in building and maintaining morale in a fighting unit. His awards were a clear tribute to his outstanding personal courage.

After the War he returned to Melbourne and was achieved his Doctor of Medicine in 1921. He was appointed to the honorary medical staff of the Melbourne Hospital in 1923, and served until 1948 (his term being interrupted by war service in the Second World War).

In the interval between the two World Wars, in addition to practising as a consultant physician, Johnston continued his association with the Army, commanding a field ambulance. He became a divisional surgeon in the St John Ambulance Brigade, commencing a career in the service which took him to its highest office.

On the outbreak of the Second World War, Johnston was appointed commanding officer with the rank of Colonel to the 2/2 Australian General Hospital. An ill-fated campaign in Egypt took him to Greece and Crete, where he had the unenviable task of co-ordinating medical services in a rapidly deteriorating situation. .

On return to Australia in 1942, Colonel Johnston was appointed DDMS 1 Australian Corps with the rank of brigadier. He served in New Guinea during the time of heavy malarial casualties and in surmountable difficulties supplying medical stores and evacuating sick and wounded. These exertions told heavily on his reserves of strength and he returned to Australia late in 1942 and was placed on the Reserve of Officers in 1943. e was awarded the CBE in 1942.

He resumed civilian activities, becoming medical director of the Australian Red Cross Society (1943–44) and a member of the national council of the Australian Red Cross Society from 1945. He continued his association with St John Ambulance and was appointed commissioner for Victoria in 1951; six years later as chief commissioner to the Priory in Australia. He was appointed an Order, Knight of Grace in 1957.

Major-General Sir Frank Kingsley Norris (1962–1968)

Sir Frank Kingsley Norris KBE, CB, DSO, KStJ, ED (1893–1984), physician and army medical officer, was born on 25 June 1893 at Lilydale, Victoria, younger son of Victorian-born parents William Perrin Norris, medical practitioner, and his wife Mary Jane, née Foulkes.



He was the St John Commissioner in Victoria (1956–1959), and St John Chief Surgeon (1959–1963). He succeeded to the position of Chief Commissioner in 1962, and held that position for seven years.

Kingsley (as he was commonly known) was educated at Melbourne Church of England Grammar School. He studied medicine at the University of Melbourne (MB BS 1916; MD 1920), was resident in Trinity College; played lacrosse, and acted with Gregan McMahon's Melbourne Repertory Company.

Interrupting his course, Norris had enlisted in the Australian Imperial Force on 18 August 1914. He served as a medical orderly in Egypt and England, in the 1st Light Horse Field Ambulance and 2nd Australian General Hospital. He was discharged on 13 April 1916 with the rank of Sergeant.

He returned to his studies, and due to the shortage of doctors, Norris and a fellow student, LE Hurley, were appointed to the staff of the Queen's Memorial Infectious Diseases Hospital, Fairfield, Melbourne. After graduation, he undertook residencies at the (Royal) Melbourne and (Royal) Children's hospitals. He then set up in private practice as a paediatrician. On 24 May 1920 at St John's Church of England, East Malvern, he married Dorothy Leonard Stevenson, a sister from the Children's Hospital. He began a long association with the Alfred Hospital.

In 1923 Norris was commissioned as a captain in the (Royal) Australian Army Medical Corps, Citizen Military Forces, rising to major (1928) and lieutenant colonel (1934). He became deputy assistant director of medical services in 1938. In October 1939, soon after the outbreak of World War II, he was seconded to the AIF. He was initially appointed commanding officer of the 2/1st Casualty Clearing Station. In April 1940 he was promoted to colonel and appointed assistant-director of medical services of the 7th Division. By November 1940 he was in the Middle East. In the Syrian campaign (June–July 1941) he impressed his commander, AS Allen, with his courage, organising ability and devotion to the welfare of the wounded; he received the Distinguished Service Order.

The Division returned to Australia early in 1942, deployed to Papua in August and was soon in action. Norris walked the Kokoda Trail twice, although almost 50 years of age. His vivid description of life and death there—later reproduced in his autobiography, *No Memory for Pain* (1970)—has been much quoted. He supervised the division's medical services until the campaign ended in January 1943. That year he was appointed CBE. Allan Walker, the official medical historian of Australia in World War II, spoke of 'his outstanding work as ADMS in this [the Owen Stanley] campaign'.

Back in Australia, Norris was promoted to temporary brigadier and appointed deputy-director of medical services, II Corps, in May 1943. He was in Papua and New Guinea again from October, but dermatitis and malaria led to his repatriation in March 1944, hospitalisation, and transfer on 3 April 1946 to the Reserve of Officers. As director (1945–48) of the Melbourne Permanent Postgraduate Committee, he travelled overseas investigating postgraduate medical studies.

On 3 May 1948 Norris returned to the army as director general of medical services, with the rank of temporary (later substantive) major general, Permanent Military Forces; he succeeded (Sir) Samuel Roy Burston. Norris established the School of Army Health and during the Korean War made several trips to Japan and Korea. He was appointed CB (1953) in recognition of 'his enthusiasm, drive and leadership' and 'keen sense of duty', before being placed on the Retired List on 26 June 1955.

Norris held part-time appointments as medical officer of the staff clinic at Royal Melbourne Hospital and medical adviser (1955–61) to the Directorate of Civil Defence. In 1957 he was appointed KBE. Again, succeeding Burston, Norris was honorary colonel of the RAAMC (1957–62). He remained an indefatigable traveler, public speaker and contributor to public life. Among the many positions he held were chairman (1949–57) of the College of Nursing Australia, president of the Victorian branch of the Royal Empire Society (1948–54) and of the Good Neighbour Council of Victoria (1959–63), and Chief Commissioner in Australia (1962–69) of the St John Ambulance Brigade. Stockily built and 5 ft 6½ ins (169 cm) tall,

Sir Kingsley retained twinkling eyes and a military bearing almost to the end but suffered increasing deafness. He enjoyed convivial occasions, notably with the Melbourne Beefsteak Club. Survived by two of his daughters, he died on 1 May 1984 at Camberwell, Melbourne, and was buried with full military honours in Box Hill cemetery. One daughter (d. 1927) and his wife (d. 1975) had predeceased him.'

Colonel Charles Douglas Donald (1969–1979)

Douglas Donald (he was generally known by his middle name) CBE; KStJ; ED; MRCS 1936; FRCS 1938; MB BS Melbourne 1934; FRACS 1945; LRCP 1936, graduated in medicine in Melbourne in 1934 and served as RMO at Prince Henry's Hospital. In 1936 he came to London and was appointed house surgeon at the West London Hospital under Henry Tyrrell-Grey. He passed the Fellowship in 1938 while at the Norfolk and Norwich Hospital before returning as surgeon to the Prince Henry's Hospital which he also served as governor, benefactor and consultant surgeon until his death.

Donald was RMO of the 6th Division Australian Expeditionary Force serving in the first Libyan campaign and subsequently in a field ambulance in Greece, Crete, Syria and Ceylon. In the Far East theatre of war as O/C of a surgical team he saw action in Tarakan, Brunei and Balikpapan, being mentioned in despatches.

After the war Donald served with distinction in numerous medical organisations including the Australian Medical Association and St John Ambulance. His contributions to the surgical literature included articles on the treatment of fractures, surgical nursing and the modern usage of surgical terms and definitives.



After seven years as Commissioner of the St John Ambulance Brigade in Victoria 1959–1966, Doug Donald spent three years as Chief Surgeon 1966–1969. He then succeeded Sir Frank Kingsley Norris as Chief Commissioner in June 1969. He retained the position for the next 14 years, until his death from cancer on 4 August 1979. That was the longest period served by any of the 11 Chief Commissioners.

Brigadier Gordon Neville Young (1979–1984)

Brigadier Gordon Neville Young ED KStJ was a surgeon, obstetrician and gynaecologist. He was one of those exceptional doctors who made significant contributions and gave exceptional service to several independent themes within the broader sphere of medicine—that of surgery and military medicine, obstetrics and gynaecology, and service to St John Ambulance Australia.

He graduated in medicine from the University of Sydney in 1936 and enlisted for service as a young doctor at the outbreak of the Second World War. He served in Africa, Crete, Greece, New Guinea and in Indonesia. He commanded the 2/4th Field Ambulance with distinction. One historian has observed how

... the Australian 2/4th Field Ambulance had cared for wounded and sick troops during the long advance over the Kokoda Track. By 5 November 1942, the unit had worked their way up to Kokoda itself. The Papuan bearers who accompanied them carried supplies and helped to set up medical posts, often in small sites they cleared in the jungle. The doctors and medical orderlies worked in hastily constructed shelters, often just a blanket-roofed hut with about eight rough beds to hold their patients.

Dr Young completed his residency training at the Royal Prince Alfred Hospital in Sydney; and later at the Royal Alexandra hospital for Children before commencing in 1938 his chosen career in surgery and obstetrics, with service at the Royal Hospital for Women. After peace was declared in 1945, he continued his service initially as a Resident Medical Officer at the Royal Hospital for Women at Crown Street in Sydney. Dr Young was awarded his Membership of the Royal College of Obstetricians & Gynaecologists (UK) in 1947, and the following year was created a Fellow of the Royal Australasian College of Surgeons. He was made a Fellow of both the Royal College of Obstetricians & Gynaecologists of the United Kingdom (1965) and of the Royal Australian College in 1978. Based in Sydney, he developed a reputation as an unflappable, reliable and meticulous surgeon and gynaecologist.

In a significant second career, he continued his work in military medicine, being appointed Director of Medical Services (DMS) for New South Wales (Eastern Command) based in Sydney for four years from 1953. In 1957, he was promoted to the rank of Colonel and was appointed as Consultant in Gynaecology to the Australian Army. He was appointed also as Honorary Surgeon to the Governor General, based in Canberra from 1965 to 1968. In 1974, he served for four years as the national Representative Honorary Colonel for the royal Australian Army Medical Corps and retired, with the honorary rank of Brigadier, from active service in 1976.

His 'third career' was as a leader in St John Ambulance Australia. He was appointed as the Chief Commissioner for Australia in December 1969, succeeding the recently deceased Col. Doug Donald. He held the position for the next four years, until succeeded by Major General Peter Falkland.

For his services to the work of St John Ambulance, he was promoted to Knight of the Order.

Dr Young was widely known throughout the Priory for his effective service to St John and for being a quiet and meticulous friend; and as one who maintained highest standards in the promotion of the public outreach teaching of first aid within the extensive national family of St John. Gordon Young's term as Chief Commissioner was illustrated by much reform, which included:

- regular visits by National office holders to the state and territory offices and divisions
- introduction of standardised procedures to reinforce national cohesion and direction
- introduction of general regulations, dress regulations, and a national administrative manual
- introduction of medallions for competitors in the national first aid and nursing competitions
- introduction of regular meetings and consultation with the Priory Chancellor

Gordon Young retired to live in Middle Park, a south-western suburb of Brisbane.

The Gordon Young Medallion, by Melbourne sculptor Michael Meszaros, commemorates the professional service to obstetrics and gynaecology and to the community of Brigadier Gordon Young ED. The datum medal is on permanent display at the Royal Prince Alfred Hospital, Sydney, having been transferred there after its original display at the King George V Hospital for Women and Children, Sydney.



Major-General Peter Falkland (1984–1990)

Major General Peter Falkland AO KStJ came to St John after a distinguished military career, having served in Borneo during World War II, and as Deputy Commander, 1 Australia Task Force, Vietnam. He was also Head of the Australian Defence Staff in Washington DC, and concluded his army career as Deputy Chief of the General Staff.



Major General Falkland, a career Army officer, was the only one of Australia's Chief Commissioners to have been appointed from outside the St John Ambulance organisation. All the other ten appointees had extensive experience within St John before serving their terms as Chief Commissioner.

While Peter Falkland was not the first soldier to be Chief Commissioner, he was the first non-medical soldier. However, he had an even bigger hurdle to overcome—he was not a member of St John, nor did he become one during his tenure. When announced, his appointment was not met with universal enthusiasm. Most of the Commissioners of the day felt that one of their number should have been appointed. Many people felt that the last thing the Brigade needed was a soldier at the top.

It was a mark of the man that Peter Falkland learned very quickly what he needed to know to run the organisation. He quickly understood the general regulations, and set about winning over the Commissioners, a task he achieved in a very short time. He was appointed to the Priory Structure Review Committee and contributed significantly to the review, which among other reforms led to the adoption of the public name 'St John Ambulance Australia', and the use of 'Operations Branch' as the brother to the Training Branch (formerly the St John Ambulance Association).

Peter Falkland continued the reforms commenced by Gordon Young, and increased the number of District visits made by National staff. He was an open and friendly person as was his wife, Bunny, and they soon become welcome members of the St John family.

One of the very noticeable changes in the Falkland regime to that of Gordon Young, was the friendly and communicative relationship that developed between the Chief Commissioner and the Director of Training Branch, Professor Villis Marshall. Villis Marshall frequently attended meetings at the National HQ, and visited the Cadet camps. This close working relationship provided beneficial results for the Operations Branch, including (ultimately) an expanded number of qualified instructors, recognition of the skills maintenance program, and free training for Operations Branch members.

Unfortunately, about 1988, Peter Falkland was diagnosed with cancer, and despite an early remission, the tumours reappeared a year later. He continued to carry out his duties until hospitalised late in the year. Shortly before his death, the Prior, His Excellency the Honourable Bill Hayden, visited him in Calvary Hospital Canberra, and invested him as a Knight of Grace in the Order of St John.

During his five years in office, Peter Falkland became a popular and effective Chief Commissioner. He was committed towards developing the talents of young volunteers and the Cadet movement, and his name was commemorated with the Peter Falkland Award. This award was for outstanding Cadets and is the highest accolade for any St John Cadet.

Professor Villis Raymond Marshall (1990–1999)

Professor Marshall AO GCStJ is recognised internationally as an eminent urology consultant, educator and researcher. His experience spans the provision of clinical services, general management of public hospitals, and improvement in safety and quality.



Professor Marshall held faculty appointments at the London Hospital Medical College, St Peters Hospital and Royal Adelaide Hospital before serving as Urology Chair of Flinders Medical Centre for 25 years. He was also General Manager of the Royal Adelaide Hospital.

The following is an edited version of a speech by the Governor-General, Major General Michael Jeffery AC CVO MC, at the time of Villis Marshall's retirement as Chancellor of the Australian Priory. The dinner was held at Government House, Canberra, on 21 June 2007.

... This evening we pay tribute to Professor Villis Marshall who vacates the position of Chancellor of St John Ambulance Australia after seven years of distinguished service.

Professor Marshall's reign as Chancellor caps some 46 years of remarkable service —so far. From his early days as a probationary officer [in the South Australian St John-

run Ambulance Service], through to his appointment as a Bailiff Grand Cross of the Order, Professor Marshall has had a long and distinguished St John career.

Joining in 1961, Villis Marshall began as a young probationary surgeon and after graduation, spent three years as a Divisional surgeon and then another three years as a District Staff Officer. By 1983 he had become District Surgeon for all of South Australia. The following year he became the most senior volunteer at the helm of the national training branch, when he was appointed its Director.

During this time, he was responsible for modernising the popular St John first aid manual, *Australian First Aid*, a manual that sells more than 150,000 copies each year.

In 1990 Professor Marshall was appointed the Chief Commissioner, the senior officer in charge of the Operations Branch. He is the only St John member to have led both operations and training branches. At this time, he was also made a Knight of the Order.

As the director [of] Operations—the public face of St John—he held the position for nine years, the maximum allowed, and will be admired for the many initiatives with which he revitalised the branch. For one, he modernised the uniforms of the ‘black and white’ volunteers who provide first aid services to the general public at sporting and cultural events. He also provided better management and leadership pathways for members and turned his attention to improving cadet training and encouraging more involvement of young people.

In 1995 Professor Marshall became the Priory Vice-Chancellor, the administrative head of St John Ambulance Australia. Four years later he was made Chancellor, becoming the sixth person to hold the position since 1941.

In 1997 he was appointed Bailiff Grand Cross—the highest of the six grades of membership in the Order. Only three members can be honoured with such a distinction at any one time.

... For his outstanding service to medicine in urology and kidney disease, and for his research into prostate cancer, Professor Marshall was appointed a Companion of the Order of Australia in 2006.

Ladies and gentlemen, this parallel success—professional and volunteer—is at the very heart of Professor Marshall’s character. He is a true St John member and an outstanding role model and citizen.

... Professor Marshall is a man of great talent and wisdom. He has been instrumental in saving the lives of many people through his own medical work, and through his leadership of St John Ambulance members.

His legacy extends even further. He has been the driving force behind The Future of St John, a program of activities aimed to make the organisation more cohesive, more responsive to its customers, and better positioned to meet the challenges of the new century.

Some of these activities include:

- the progress of the ‘One St John’ philosophy—a closer State, Territory and National commitment to managing activities and future development of the organisation;
- a broader strategic direction for the national board of directors;
- the creation of the Australian Youth Council;
- the development of the Chancellor’s leadership program;
- the transformation of the National Conference to provide greater access to education and networking opportunities for all St John members;
- new and exciting partnerships with Government and other agencies;
- negotiating a Memorandum of Understanding for all State and Territory boards to sign to ensure the strategic and structural cohesion of the organisation.

... I understand Villis is to take up an international role, as Sub-Prior for St John Establishments — and will be one of four great officers throughout the world ...

Ms Lynne Spencer (Allen-Brown) (1999–2002)

Promoted by Villis Marshall to the first female Chief Superintendent, Ms Lynne Spencer AM CStJ RN JP succeeded Professor Marshall to be the ninth and first female (to date) Chief Commissioner.

A career nursing administrator, and a captain in the Royal Australian Nursing Corps, Lynne was the St John Ambulance District Superintendent in NSW from 1990; Chief Superintendent from 1993, and finally our first female Chief Commissioner from 1999.

Whilst Chief Superintendent (1993–1999) Lynne introduced training modules to the management of the Operations Branch as prerequisites for promotion to leadership roles. These was reinforced in 2000 when the National Executive



Council of St John Ambulance Australia endorsed 'Frontline Management' —a national, government accredited program of competency-based training for leaders and key managers.

Ms Allen-Brown served only one triennial term as Chief Commissioner. Unfortunately, her husband, Mr Brian Mason, who had supported her St John career strongly and enthusiastically, contracted cancer. When he became terminally ill, she stepped down to become his full-time carer.

Professor Paul Arbon (2002–2011).

Professor Paul Arbon AM KStJ RN, BSc, DipEd, Grad Dip Health Ed, MEd (Studies) PhD (Sydney) is a Matthew Flinders Distinguished Professor, Director of the Torrens Resilience Institute, and Dean of the School of Nursing and Midwifery at Flinders University.

Professor Arbon had a long St John Career. He joined the St John Ambulance Brigade in Adelaide as a teenager. He worked his way up through the Brigade's ranks, his experience leading him into a nursing career. He eventually became a nurse educator at Flinders University and then a Professor of Nursing.

In 1999 he joined the Operations Branch National staff, where he succeeded Lynne Allen-Brown as Chief Superintendent. After her retirement in 2002, he was given the role of Chief Commissioner. He held the position for the next three triennia. Having spent the maximum allowable time in a 'Priory Officer' appointment, he was then appointed Director of Training. He held the position for two years before resigning in 2013.

Professor Arbon's many honours and awards include:

- being awarded a National Medal in 1991, for diligent and long service to the community in hazardous circumstances, including in times of emergency and national disaster in direct protection of life and property
- gazetted in the Queen's Birthday Honours 2004, with Member of the Order of Australia (AM), for contribution to the Australian community, particularly in the role of Chief Commissioner, St John Ambulance Australia; and for Nursing Education and Research
- promotion to Knight of the Order of St John in 2009 for exemplary leadership and service to St John Ambulance Australia.



Mr Alan Eade CStJ

Adjunct Associate Professor Alan Eade ASM is currently the Chief Paramedic Officer with Safer Care Victoria. Alan is a highly experienced and decorated intensive care paramedic, having worked clinically in Australia for more than 20 years. He previously held the position of Chief Commissioner at St John Ambulance Australia, and is a past Director and Fellow of Paramedics Australasia.

He is recognised as a leading expert in the area of pre-hospital treatment of party drug overdose and has made a significant contribution to the understanding and treatment of these patients by ambulance services in Victoria and interstate. He also provides, on a voluntary basis, education sessions/lectures for paramedics, the general public and health professionals about party drugs.

Alan Eade's service and dedication has been recognised with various honors and awards. Some of those include:

- crowned one of seven Moomba Monarchs in 2013, representing community heroes
- the Queen's Scout Award (the highest youth award achievable in the Scouting movement);
- a National Medal (2001) for long service to the community
- Humanitarian Overseas Service Medal (for ambulance work in East Timor, 2001)
- the National Emergency Medal (for work in the Victorian Bush Fires, 2009).

He is also the only St John Chief Commissioner to hold a Grand Prior badge.



The Peasants' Revolt of 1381. England's quasi-revolution, with consequences for the Hospitallers.

Francis Moloney KHS

Come Rustics and Yokels and Butchers and Bakers!
Come Combers and Cobblers and Candlestick Makers!
Join Tyler, Tom Baker and Father John Ball!
Let's all march to London and cause its downfall!

Frank Moloney 2016

Fra. Robert Hales

On the evening of Thursday 13 June 1381 a large armed band broke into the Clerkenwell, London, Priory of the Knights Hospitaller, also known as the Order of the Hospital of St John of Jerusalem.

The mob set the Priory and many houses around it on fire, beheaded several people they found there, and plundered documents, goods and money from the Priory. The leader of this band was Thomas Farndon or Farringdon of London, who had ridden down from Essex the previous day after plundering and burning the Hospitallers' Commandery at Temple Crossing and the house of John Sewale, Sheriff of Essex.

After sacking the Hospitallers' Clerkenwell Priory, Farndon and other rebels spent the night drawing up a 'black list' of those government officials they wanted dead.

The next day, Friday 14 June, Jack Straw and other rebels burned down Highbury Manor in Hertfordshire, another Hospitaller property. They looted the property, taking from it legal documents and sundry goods and chattels, as they had done at Clerkenwell.

Among those the rebels killed was Fra. Hales, that is Sir Robert Hales, the Hospitallers' Prior, who was also the Lord High Treasurer of England. On 14 June he was captured and dragged to Tower Hill, along with the Archbishop of Canterbury, Simon Sudbury, who was also the Lord Chancellor of England. Summarily beheaded, their heads were then displayed as trophies above London Bridge.

The 'offence' of both Hales and Sudbury according to the rebels had been to occupy high office under the Crown. Both were widely hated because of that. The rebels blamed them for being the authors of all the peasants' grievances.

As Lord High Treasurer, Hales had been given the nickname 'Hob the Robber' by his enemies among the lower classes in England's feudal society. The contemporary historian, Fra. Thomas Walsingham, a monk at the St Albans Abbey, described Hales as 'a Magnanimous knight, though the Commons loved him not'.

Robert Hales was not the only Hospitaller Prior to die in the course of serving a secular sovereign. The Prior of France had fallen fighting for the French King against the English King at the Battle of Crécy in 1346. A later English Prior, Fra. John Langstrother, was executed on the order of King Edward IV after the Battle of Tewkesbury in 1471

Child monarchs, and King Richard II in particular

Kingdoms have often been ruled by child Monarchs, and history is replete with the bad behaviour of young Kings and Queens. According to most modern-day historians and fourteenth century chroniclers, Richard II of England is no exception, albeit uniquely the only fourteen-year-old Sovereign to stop a Peasants' Revolt. Commonly depicted as an openly effeminate 'teenage brat', he nonetheless achieves an extraordinary feat by bringing a swift end to the English Rising of 1381. His behaviour towards the insurgents is not surprising, appearing conciliatory to the assembled crowds, but with insincere intent. Their main leader, Walter Tyler, '... a cunning man ... (whose plan for London was to) ... burn it down'¹ is killed, and the quasi-revolution quashed. Could portrayals of Richard as a narcissistic, vindictive, deceitful, introspective, fickle, immature self-indulgent tyrant, rather than a noble King, be at best embellished, at worst fallacious, or indeed untrue?² Is his reputation the result of cleverly orchestrated, and officially sanctioned, disinformation, ('political spin'), potent weapons leading to his reputational and

actual assassination? Is it fair to label him ‘the Redeless’ or Richard-without-counsel, badly advised by importunate lackeys, conspicuously his uncle?^{3,4} This writer will examine the arguments for and against such pejorative assertions, assuming the role of Richard’s Defence Counsel on certain accusations but acting as Chief Prosecutor on most others, sifting the ‘... evidential wheat ... (from) ... the admittedly extensive propagandist chaff ...’.⁵

What manner of man is Richard?

Many historians paint a very unsympathetic picture of Richard, encumbered by derogatory reference to his effeminate persona, mannerisms, and profligate lifestyle; more tyrant than King, more pacifist than warrior. I will argue that his behaviour is never truly ‘manly’, despite his efforts to appear so. He has one courageous moment (facing the marauding horde in London) and one laudable accomplishment (resisting an external war), but his lack of ‘manliness’ is constantly in evidence, a flaw emphasised in many recent historical portraits. I posit that discussions concerning his allegedly being the inventor of the pocket handkerchief,⁶ or ‘... the chef d’oeuvre of a dilettante of genius ...’⁷ are unnecessary distractions. As for how alchemy and the occult are influential in his upbringing must remain of questionable significance.^{8,9} On the contrary, what is germane to our discussion is what Richard does achieve for his Realm, albeit those attainments coloured by his overtly questionable sexual orientation, his cupidity, his profligacy, and his strangely aloof and hedonistic charisma.¹⁰

In addition, this essay will examine that disparate group of peasants and supporters who eventually march on London, confronting their chameleon King (whom, surprisingly, they actually revere and support),¹¹ only to be thwarted in their endeavours by a fledgling, duplicitous upstart. His superficially reckless and seemingly fearless effrontery is a calculated charade, completely disarming (literally) and brilliantly executed.

Although ostensibly an incongruent rabble, the rebellious collective is in reality a decidedly well organised, and representative coalition.¹² Avoiding indiscriminate violence, the insurgents remain scrupulously selective in their targets of aggression, wreaking havoc on the properties of local tax collectors, some Monasteries and diverse gentry openly sympathetic to the Crown.¹³ This ‘mayhem in moderation’ continues sporadically to London, the mob eventually frustrated, never achieving its unrealistic goals, a few beheadings of prominent enemies notwithstanding, including Sudbury the Archbishop of Canterbury,¹⁴ ‘... the personification of the Caesarian clergy’.¹⁵

The formative years

Richard’s ‘spoilt child’ rearing, his belief in himself as the reincarnation of a great Magus, and his sulking indifference to adversity,¹⁶ provide the imperfect alchemy from which brew emerges a toxic alloy of tyranny and disaster in his later career. If it is true that ‘... the cultural environment ... one grows up in plays a fundamental role in ... one’s perception of the world ...’,¹⁷ then I have no doubt that Richard’s early days form a solid foundation for his later, certainly misanthropic, and arguably Machiavellian, Monarchy. One of the aims of this essay is to provide ‘... a glimpse beneath the cracks and see the different ways ... (men prove) ... their manliness’,¹⁸ postulating that Richard’s apparent effeminacy is more an imprecise twenty first century ‘... social construction of gender ...’¹⁹, than a Medieval reality, at least where his achievements are concerned. My argument is that although his demeanour is effete eccentric, he succeeds in a limited way, befitting a more overtly masculine Monarch. He strives for, but never quite achieves, the hallmarks of true manhood. Beyond his success in 1381, unfortunately, lies a more egregious and spectacular slide into iniquity.

The concept of ‘virtus’ (courage, manliness) and its influence on youthful endeavour is discussed at length by Kirsten Fenton.²⁰ She analyses the alignment between youth, rashness, the masculine lifestyle and its gradual transformation into maturity, and the honourable deportment expected from an older generation. Does Richard fit this mould? If yes, then why might a recent Historian conclude that: ‘Richard is the most enigmatic of the Kings of England ... unfitted to rule ... hated and unsuccessful’?²¹ Understanding this failed King demands that a ‘safe’ pathway be negotiated between an approach which ‘... neither denies the gendered undercurrents in ... (sourced) ... texts, nor reduces everything to gender...’,²² my opinion being that such a trail is very narrow, demanding a delicately nuanced historical balance. To comprehend how a chaos evolves it often helps by starting at the resultant catastrophe and working backwards to its origins. The thirtieth of September 1399 heralds the end of the thirty-two-year-old Richard II’s reign, as Parliament votes in favour of his deposition and replacement by an equally young Henry IV.²³ The conclusive ballot is followed by a haranguing sermon from Archbishop

Thomas Arundel, comparing the 'puer' (boy) Richard with his 'vir' (man) successor Henry. He justifies the replacement of the child King, extrapolating that Richard indeed behaves as a child: breaking promises, influenced by flattery and ruling wilfully '... where will reigns and reason has withdrawn ... great peril threatens.'²⁴ The Archbishop's final insult is to heap praise on his successor: '... and so in the place of the playful will of the boy a man now rules the people.'²⁵ Richard seemingly never manages to graduate from childhood to manhood, but even a brief review of his beginnings engenders some empathy and understanding.

Entire volumes detail the roles alchemy and the occult play in Richard's short and mystery-filled life,^{26,27} but to be side-tracked by that complex (and questionably sourced) discussion, albeit intriguing, would be a superfluous diversion. Instead this writer will concentrate on our young King's strange persona, a narcissist in modern psychiatric parlance, who plays the part of a 'Prince' to such perfection one is tempted to surmise that Niccolò Machiavelli uses him as a role model in his treatise of 1513.²⁸ Such an approach should lead to a better understanding of Richard's rampant reign, with particular emphasis on his decisive role in bringing a sudden, dramatic end to England's singularly unsuccessful and unique quasi-revolution. As for presenting Richard as someone who is '... locked into a perpetual childhood ...',²⁹ akin to a Medieval fictional Peter Pan, or a latter day Michael Jackson, *res ipsa loquitur*, but a functioning child King nonetheless, at least up until 1381.

Undoubtedly Richard is charmed from the outset, but more in the magical sense than fortunate or lucky. The aura surrounding his 'semi-enchanted' beginnings are fascinating: born on Twelfth Night (the Feast of the Epiphany), his Baptism is attended by three visiting Kings (gift-bearing Magi?),³⁰ this allusion so beautifully captured in the inner left panel of the Wilton Diptych, Richard's portable altarpiece, a necessity for his itinerant lifestyle.



The Wilton diptych of Richard II 1395–1399. (Left–right): the left inside panel; the right inside panel, and the outer sides of the diptych. English or French, artist unknown, National Gallery, London

The four painted panels are pregnant with cryptic imagery. The Kings here are depictions of Saints Edmond, Edward the Confessor (both earlier and very pious English Kings), dressed accordingly, and John the Baptist, cloaked in his iconographic camel hair coat complete with the camel's head. This 'holy trinity' presents Richard, (dressed in glorious splendour, his *houppelande* of silk brocade generously decorated with White Hart emblems), to the Virgin Mary holding the Christ Child, in the right panel. Baby Jesus appears to be reaching out to the kneeling King, seemingly acknowledging the Earthly Monarch's Divine Right to rule,³¹ emphasised by the attendant angels, each bearing Richard's White Stag brooches on their gorgeous blue gowns. Could it be that Richard believes that his Earthly authority comes directly from Heaven?³² Richard's angelic facial features (hairless and almost feminine) will contrast vividly with his later commissioned images complete with manly beards. The White Hart (stag) will feature significantly in Richard's life, symbolic of his magical beliefs and alchemic influences, and worn on the vests of his personal entourage, serving as an emblematic focus of major annoyance to his grumbling opponents.³³ Richard's father having died when his son attains his ninth birthday, the young Prince is reared by a few selectively chosen advisors, primarily his Uncle John O'Gaunt, who is of paramount significance in his realm, but endowed with questionable qualifications.³⁴

The Peasants' rising of 1381

Pummelled by the Black Death of 30 years earlier, with the loss of between three and four million people across the British Isles,³⁵ we see history's law of unintended consequences exerting its influence, particularly with respect to peasant farmers. Since the Plague days, the financial condition of the peasantry, far from deteriorating, sees a slowly evolving emergence from its pre-Plague state of dearth and hardship into a beneficial reversal of its earlier misfortunes.³⁶ Thus, surprisingly, it can be argued that the ensuing revolt of 1381 is a product of (relative) *affluence* and not of continuing poverty.³⁷ A dawning realisation that ambition can harvest rewards, and hard work pay dividends, creeps over the provinces. Sensing such a stirring in its peoples, the State attempts to thwart their efforts at emancipation from serfdom, and Parliament issues a royal command in 1349 (under Richard's father, Edward III),³⁸ ratified in the Statute of Labourers' Act of 1351. Exacerbating this imposition, John O'Gaunt's notorious Poll Tax follows in 1377, repeated three more times, increasing exponentially and applied to every citizen.³⁹ By the 1380s there is such widespread tax evasion the King responds by sending out inspectors, who face hostile, even violent, local responses.⁴⁰ Resistance to the escalating avidity of the Crown is inevitable, as so eloquently described in the Froissart chronicles:

... noblemen hath great franchise over the commons and keepeth them in servage ... These unhappy people ... began to stir ... saying ... they would no longer suffer ... for their lords ... (and) ... they would have wages ... (and) ... a foolish priest ... John Ball ... (did) ... preach ... that there be no villains nor gentlemen, but that we may be all unied together ... (and not) ... kept thus in servage? Let us go to the king ... and if we go together, all manner of people ... will follow ... and when the king seeth us, we shall have some remedy⁴¹

For the sake of brevity, only an abridged synopsis is possible on what happens next: from London's surrounding counties there gathers together a multitude of not only peasants, but artists, alesters, bailiffs, bakers, journeymen, reeves, pledges, jurors, minor officials and many successful village farmers.⁴² Momentum gathers, word spreads, leaders emerge, and they head menacingly to London.

Father John Balle (Ball) of Kent, who '... had been three times in the bishop of Canterbury's prison'⁴³ famously asks the pithy egalitarian question:

When Adam dalf (dug), and Eve span (spun)
Who was thanne a gentilman?⁴⁴

His stirring sermon at Blackheath is documented in the *Walshingham Chronicles*⁴⁵ (that English author's style derogatory) and in the *Froissart Chronicles* (that Frenchman's style conciliatory).⁴⁶ And there lies the rub in the vast literature concerning the child King Richard: some is patently written post hoc by supporters of his replacement Henry IV, some contemporaneously and more sympathetic.⁴⁷ Juliet Barker, after an exhaustive comparison of texts, comes to the conclusion that 'the mad priest of Kent', is no doubt a well-documented activist and a vociferous reactionary. The rub, unfortunately, is that his Blackheath sermon is most likely a myth, an '... invention of a partisan historian determined to blame the corruption of heresy ... for causing the revolt'.⁴⁸

In London Richard bravely meets the dissenters head on, promising them the world, but his childish asseverations are hollow, devoid of the veracity we expect from a mature Monarch. In a blink he wins, they lose; they limp home, he avenges. What follows has been termed dramatically a 'Summer of Blood'.⁴⁹ His paramount success is no doubt the swift deflection of the peasants' dissent, but dramatically juxtaposed by his ignominious downfall seventeen years later.

Richard's flawed career beyond 1381 is outside the gambit of this essay. There is tantalising evidence that he later makes an effort to improve his image of 'manliness' by the adoption of (what is in reality is a poor excuse for) a beard, in two separate commissioned portraits⁵⁰ and in his last will and testament in which he stipulates his copper effigy must also be similarly adorned.⁵¹



Portraits of a 'bearded' Richard II, and his effigy with goatee beard.

The verdict

In conclusion there is strong evidence than in the Spring of Richard's youthfulness, he *appears* to behave in a truly manly and Kingly manner, his exemplary moment of bravery the stoppage of the Peasants' Revolt of 1381. What follows, however, is not an internal peace, with frustrated protestors returning meekly homewards, but the commencement of a Summer of bloody revenge. With respect to his laudable ambition for irenic cooperation between France and England, Richard positions his chosen Courtesan Doves against his hereditary Princely Hawkes (in modern political parlance), his 'White Boars' against his 'Black Boars', (the quoted Medieval allegory).⁵² He wants to be seen as a peacemaker not a warmonger.

The young King and his 'White Boar' supporters make efforts at peacemaking, aiming to quell the interminable war between his birthplace France and his adopted England; the war does not end but at least abates, bringing a modicum of peace to his realm. Peace, nonetheless, is not the preferred state of a myriad of his 'Black Boar' antagonists. Alas for Richard, that laudable goal is very soon sullied and a promising reputation besmirched by later momentous events in his reign. We soon witness his dismissal and his downfall,⁵³ dispatched into history's deep den of iniquity, reserved for failed tyrants and their multitudinous ilk. The Prosecution, I believe, can rest its case, the Defence Counsel's pleas for forgiveness drowned in a sea of evidentiary disclosure. No beard can make a man, no tonsorial manipulation mask an effete pretender. Our Historical Judge has no option but to recommend to the Jury a verdict of guilty-as-charged, perhaps with minor clemency extended to Richard for his commendable desire for peace with France.

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The peasants' revolt of 1381

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Jessie Eleanor Bage (1890–1980). A pioneering St Johnny in Victoria.

Shirley Moon OStJ

The Honour Board of St John members in Victoria who served in the Great War has the names of 54 men and 10 women. The first woman on that Board is Jessie Eleanor Bage.

Jessie Bage was born on 23 March 1890 in Victoria, and was the older daughter of Dr Charles Bage and his wife, Gertrude (née Large). She was born in 1890 and her younger sister, Alice, in 1893.

Dr Bage was a prominent medical practitioner in Melbourne, having had both Honorary Surgeon and Honorary Physician appointments at the Melbourne Hospital before confining himself to Consultant practice in Collins Street. He was a lecturer and examiner for Melbourne University in medicine, pharmacy, therapeutics and public health. He was Chairman of Trustees of the Felton Bequest, Chairman of the Health Association of Australia, President of the Old Melburnians and member of Melbourne Grammar School council, member of the Central Council and Victorian Divisional Council of Australian Red Cross, a member of the council of Victorian Civil Ambulance Service and of St John Ambulance Association for 32 years, being President on several occasions. He was promoted to the grade of Commander in the Order of St John.



Growing up in such a household, it is not surprising that Jessie also followed some of these interests. She was a student at Merton Hall, the Melbourne Church of England Girls Grammar School. Reports indicate that she was quite a good student, becoming sufficiently proficient in French to obtain a certificate from the Alliance Francaise de Victoria.

She was active in Swedish Gymnastics, an indoor physical fitness program taught at the school, and she was a leader in a girl's secret society.

For this group, she wrote a *Book of Rules* which now is part of the collection held by the Folklore Museum in Victoria.



Jessie Bage at 13½ years old, October 1903, and the class of 1904.

Years later, in a speech to the Old Grammarians, she described coming to the school in 1903, the year in which the school was officially taken over by the Church of England. She said,

But how strange the School and the schoolgirls of 1903 would seem to the schoolgirls of today. We wore gaily coloured dresses and the small girls wore pinafores. Later, when blouses and skirts came in, our skirts were long and our blouses were highly coloured and patterned

with trailing rosebuds. Lace collars and berthas were the fashion, too. Our hair was flowing over our shoulders and our straw hats were of every shape and size. Our hatband was dark blue, light blue and gold, with the Spero Meliora badge. (This was replaced in 1904 by the present badge and motto.)

Jessie left school in 1907, and she immediately began contributing to charitable organisations.

She became active in the Old Grammarians Association and maintained this interest throughout her lifetime. She received a letter from the Honorary Secretary of the Old Girl's Literary and Dramatic Society urging that she stand for President. She gained her St John medallion in 1916.

Before the Great War, Australia hosted a branch of British Red Cross Society but with the onset of the war Lady Helen Munro Ferguson, wife of the Governor General, convened a meeting to promote formation of Australian Red Cross Society. Victorian St John Ambulance Association was represented by Dr Arthur Sherwin, a member of council who was later to become Commissioner of St John Ambulance Brigade.

Following the English pattern, Australian Red Cross formed a joint council with St John to administer Voluntary Aid Detachments. St John taught the mandatory First Aid and Home Nursing courses required for membership, and Red Cross was responsible for the logistics of deployment such as overseas service or local service in such places as the No.1 Nursing Home, of which Dr Bage was Chairman of the management committee.

During the First World War, Jessie joined the Volunteer Aid Detachment (VAD). Prior to 1916 Australian VADs were restricted from travelling overseas by the Defence Council. This policy was changed in 1916 after a request from Great Britain, and the first detachment of 30 official Australian VADs to serve overseas left Australia in September 1916.

Jessie Bage volunteered for overseas service and was one of the 30. She left Australia on 28 September 1916 on RMS *Osterley*. The journey lasted two months and she arrived in England on 9 November. In a letter to the Old Frammarians she wrote about how a submarine had stalked their boat for four hours before sinking an American steamer in the same vicinity. She also talked about her excitement at seeing the English countryside on her way to her new assignment.

Two weeks after arrival she started working in King George Military Hospital and was paid directly by the military. Bage was considered part of the British Red Cross Society while a VAD in London and wore that uniform. She passed her month-long probation and signed a six-month contract. The work she did at the King George Military hospital was tending wounds, cleaning and assisting doctors and nurses with their daily duties. While in this position Jessie witnessed firsthand the effect of the German bombing on London.

On 4 August 1917, Bage started work at the 30th General Hospital in France. She was there for twelve months. In a letter to the Old Grammarians she wrote,

Usually the big dressings are only done once in the 24 hours. It is then that you have to watch the poor old things go through with it, and you simply have to shut your mind to what it all means. It is really very heart-rending to see great big men crying like children with the pain they have to suffer. This happens very seldom. On the other hand, sometimes their wonderful patience and quiet content and gratitude are very touching also. The men are very easily pleased here, much more so than in England, and you hear hardly any grumbles about food or anything else. For some of them the luxury of being in their first real bed with sheets is almost overwhelming. Then the first eager question when you have admitted them is, 'Do you think we'll get to Blighty?' 'Do you think this wound will take me to Blighty?'

While in France she purchased some dolls for her niece Helen Clark, to whom she was a God Mother. In a letter dated 24 June 1918 from 10 General Hospital Rouen she states,

I got two lovely dolls for Helen, one being the prize doll for 1917. One is a little French peasant or rather Alsatian peasant I think. The other is a delightful little boy doll dressed in a velvet



Jessie Bage in 1911.

suit and has lovely red wool for hair. If I can find a box to send them in I will do so as they are china and I would not like them to be broken. If I can't I will keep them for her till I see her. I wonder when that will be.

These dolls were based on a design by Jean-Jacques Waltz who was born in Colmar, in the Alsace region of France, on 23 February 1873. Waltz went under the pseudonym of 'Hansi'. He was a staunch pro-French activist. During the war, he served as a translator in the French army, attaining the rank of lieutenant, and publishing engravings and postcards mocking the Germans. Annexed by the Germans in 1871, the Alsace/Lorraine territories remained contentious and Hansi designed these dolls to promote both patriotism in the region with a desire to see them reunited with France.

On her return from twelve months in France, Jessie undertook training and passed Royal Automobile Club tests with the intention of applying for ambulance driving in France. However, when armistice was proclaimed she engaged for a fourth term of hospital work, this time at No.3 General Wandsworth Military Hospital from January 1919, including a period as a chauffeuse, until she returned home in 1920.

These wards were temporary pavilion wards laid out in Nightingale pattern. The hospital was first to foresee a shortage of RAMC men and nurses and so encouraged the work of VADs to free up the specialists and nurses. This group of VADs were on duty receiving a group of wounded. There were 134 VADs at the hospital.



The 'Gretel' Hansi doll Jessie bought in France for her niece, 1918. (AWM No.34755002)



The No. 3 General Wandsworth military hospital, 1919 (top), and a ward in the Nightingale pattern.

She returned by the transport *Ypiranga* which sailed from Liverpool on 15 November 1918. The following report was published in the *Old Grammarians* newsletter:

While awaiting a passage she revisited France, and after a brief trip to the Mediterranean coast, travelled over the battlefields and devastated areas of the Western front. She then went to Brussels, and made excursions to Antwerp, Bruges, Zeebrugge, and the field of Waterloo, subsequently making her way by Dinant and Namur to Cologne, and visiting various cities in the Rhineland and Moselle valley, now occupied by the Allies, including Coblenz, Mayence, Wiesbaden, and Treves. Then she spent some days in Alsace and Lorraine, and made a trip from Strasbourg to the grand Duchy of Luxembourg, before returning to Paris. Wherever she went her military uniform, with the 'Australia' badge, excited interest, and ensured a friendly welcome from French, Belgians, Americans and English alike.

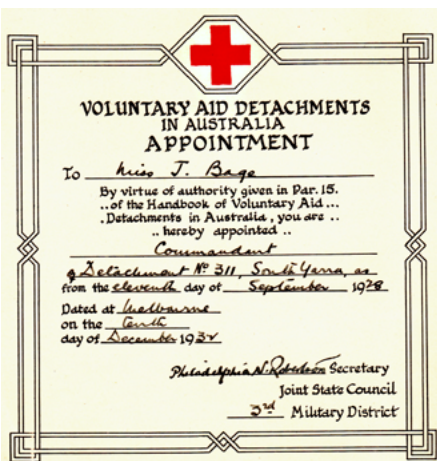
On her return to Melbourne Jessie launched herself into her volunteer work. She became first Honorary Secretary of the Toorak-South Yarra Branch auxiliary of the Melbourne Hospital. From this grew the central council of auxiliaries. She was made an Honorary Life Governor of the Hospital. From 1922 Jessie became a member of the central council. On this council, she was the first honorary secretary, and later took up the position of Vice-president.

As a St John member Jessie earned the War Service badge, noteworthy because it had both St John and Red Cross logos on the one badge. She became a Class Secretary and Instructor for First Aid classes for women.

In 1928 when the Voluntary Aid Detachments were formally recognised as a branch of the Australian Army Medical Corps she was appointed Assistant Comptroller of the VAD for the Third Military District, Victoria.

She was appointed Commandant of the South Yarra Detachment. She was also a member of the Committee of the Junior Red Cross Detachment.

The Voluntary Aid Detachments paraded at Government House annually for inspection by the Governor. As Assistant Comptroller, she assisted in the organisation of the annual inspections at Government House.



Jessie's warrant of appointment as a VAD Commandant (left), and a VAD inspection at Government House.

Jessie qualified as an Instructor in 1936, and for some years she organised first aid classes for women to gain their St John certificates.

In addition to her work with the Melbourne Hospital she was also a member of the Returned Nurses' Club, the Lyceum Club (where she was a Committee member), the Old Grammarians' Association and the Metropolitan Golf Club. In recognition of her work as an Instructor and Class Secretary for St John she was admitted as an Officer Sister of the Order of St John in 1937.

Another of Jessie's charitable activities was supporting the work of Poolman House. Poolman House, on the corner of Domain Road and Punt Road, is among the largest mansions in South Yarra. Originally known as Ernest Poolman House, it was built by stock and station agent Richard Goldsbrough in 1865 and extended in 1880. Poolman House was owned by the Poolman family from 1921, who entertained



Jessie qualified as an Instructor in 1936, and in recognition of her work for St John, she was admitted to the Order as an Officer in 1937.



grandly in the ballroom that they added in 1928. In 1956 Mrs Audrey Poolman donated the house to Christ Church South Yarra, who used it as a nursing home for genteel old Anglican ladies for thirty years. In 1986, the house was bought from the Church of England by international interior designer the late John Coote, who restored Poolman House at vast expense.

In 1935 the Melbourne Hospital was given the title 'Royal', and in that year Jessie became the first woman appointed to the Royal Melbourne Hospital Management Committee. She remained in that role for forty years from 1935 to 1974. For her service with the hospital and a number of social welfare associations she was appointed an Officer to the Order of the British Empire on 2 January 1956.

Jessie also maintained her involvement with the Old Grammarians, including a period as President. She joined the School Council and served for a number of years on the Finance Committee. She retired from Council in 1975 and in recognition of her many years of dedicated service the school named its new Boarding House 'Jessie Bage House' in her honour in 1979.

Jessie Bage died in 1980. She is buried in the same grave as her parents.



Acknowledgments

My thanks to Ms Phillipa O'Connor, Archivist, Melbourne Girl's Grammar School; Ms Gabrielle Haveaux, Archivist, Royal Melbourne Hospital; Mrs Helen Scott and Mrs Robin Hoddinott, from Jessie's family, and Dr Allan Mawdsley, for help in preparation of the presentation.

A Commandery. St John Ambulance in Western Australia

Harry F Oxe AM ASM KStJ

The ultimate authority for St John Ambulance organisations throughout the world is The Most Venerable Order of St John of Jerusalem. The St John Commandery of Western Australia is a significant part of this worldwide service. This paper explores how Western Australia became a Commandery in the Order, its growth in recent years and some of its recent activities.

The mediaeval order of Knights Hospitaller was organised into Pories, each headed by a senior Knight—the Prior. Under him, or separately, might be establishments called Commanderies, each headed by a Knight Commander. In 1888, Queen Victoria created the Order of St John in England, organised using similar historical names, but they are just divisions or branches.

St John in Australia is comprised of two establishments—the Priory and seven other state and territory councils, and the Commandery of Western Australia.

The St John Commandery of Western Australia is, by most measurements, the second largest St John organisation in the world, and much larger than the other Australian St John bodies. Currently, the largest is the Priory of St John in New Zealand, which also operates the ambulance service over almost the whole of the two islands.

Western Australia is the oldest and senior Commandery – the second is the Commandery of Ards in Northern Ireland, followed by the three recently created Commanderies, of the Bailiwick's of Jersey and Guernsey, and the Commandery of the Isle of Man.

St John Ambulance began operations in Australia in 1883, in Victoria. Similar operations commenced in Western Australia in 1891, when one Henry Jacobi (aged 22) came from South Australia to work in Western Australia. He had obtained a first aid certificate in South Australia.

Jacobi was keen to introduce St John to Western Australia, and sought permission from the English Clerkenwell Gate headquarters in London. On 17 November 1891, formal authority was granted via the chief secretary of St John Ambulance, to form a Western Australian head centre in Perth.

The first Brigade unit was formed in 1905 by a group of men, who had completed first aid training courses, to provide first aid services to their community. They delivered those services under the guidance of Dr George McWilliams, who became the first Brigade Assistant Commissioner. Their uniforms were quite dramatic as well as very smart, but of course in the militaristic style of the time.

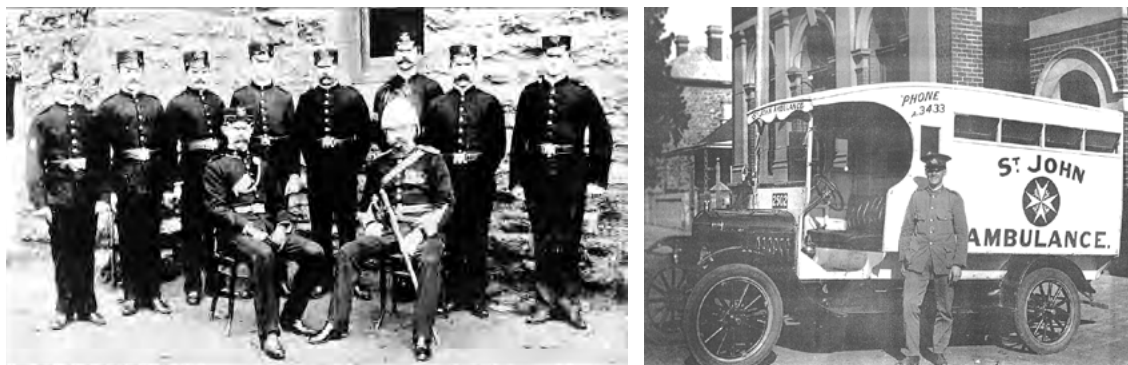
At that time, St John in Western Australia was completely independent with most communication directed to the head office in London. Textbooks, and all other first aid training materials were obtained from London, and recommendations about admissions into, and promotions within the Order, was similarly by direct negotiation with London—albiet that communication was via ships, with 4–6 weeks travel in each direction. Nor was communication easy or frequent with the (closer) eastern states of Australia and their St John offices; and at that time St John was not an organised national structure, although some attempts had been made.

The Western Australian St John Ambulance *Annual Report 1916* reported that there had been ‘... an endeavour ... to create an Australian Federal Council of St John, through which the affairs of the various states should centre’. The report quoted,

St John WA Council strongly opposed the proposal, and Hon. Gen. Secretary JA Campbell had obtained a definite assurance during his recent visit to the Head Centre in London, that the present constitution, which has worked successfully for the past 26 years, would be maintained.

St John in WA nevertheless grew and developed with the State, and continued to provide first aid training and services to the community. In 1922 St John in WA accepted the role of being accountable for the state ambulance service, which it still does to this day.





Left: Dr George McWilliams, first Brigade Assistant Commissioner, and his 'troops', formed 1905.
 Right: A St John Model 'T' ambulance outside the first WA headquarters, 1922.

In 1928, Western Australia received an official eight-day St John visitation from the head office, led by the Bailiff of Egle, Sir John Prescott Hewitt. St John was one of the four Great Officers of the Order of St John. He was apparently very impressed indeed by what he saw, and he reported back to the English Priory in glowing terms:

The work of St John in Western Australia is the best in the continent. There is complete harmony and great loyalty to the Order. There is a strong desire to work directly with Headquarters in London, rather than through any other body. We do not think it possible that there could be overseas a more satisfactory demonstration of how the work should be carried out than is to be found in Western Australia.

Eventually, in 1941, after two years of negotiations, and after several false starts, all of the eastern states in Australia combined to form a Central Council of St John Ambulance, but its name had the suffix 'Excluding Western Australia.' Our remote state, perfectly comfortable with its relationships with, and dependence on the headquarters in London, could see no benefit to be gained from joining with the other states, with whom communications were at least as difficult.

However, in 1946, the Australian Commandery succeeded in its endeavours to be elevated to become an Australian Priory. At the same time, Western Australia's long established ambulance status was recognised by the central St John authorities, with Western Australia being created as a semi-autonomous Commandery. For administrative reasons, it was included 'Within the Priory of Australia'.

The Commandery of Western Australia is the senior and oldest existing St John Commandery in the world. It has long been recognised in the United Kingdom with the Commandery's standard regularly being processed at major UK formal St John occasions. The Governor of Western Australia is always invited to be Knight (or Dame) Commander, representing her Majesty the Queen, Sovereign Head of the Order.

As for a Priory, the Commandery of Western Australia is managed by a Chapter of Knights, Dames and Commanders in the Order. The Commandery operates very similarly to the Priory, with their own ceremonial regalia, the right to bear the Cross and a Commandery Standard, and carry the Great Sword before the Knight or Dame Commander on ceremonial occasions, including Investitures, Feast of St John services, and Chapter meetings. Day-to-day operations for the Order in Western Australia are managed by the WA St John Board and its directors.



St John in Western Australia has a unique environment, in that it serves 10% of the Australian community, over more than one-third of mainland Australia, across 150 different locations.

Today's Commandery of Western Australia has developed, grown, and diversified, whilst seeking always to keep a focus on their prime goal—using their skills and knowledge to promote the teaching, promulgation, and practice of first aid and associated skills 'for the service of mankind'. The organisational structure has been modernised, and our activities clearly focused on the teaching and provision of first-aid in the community, through first aiders and ambulance, both career and volunteer.

Over the last 20 years, Western Australia has moved away from the traditional militarised structure for volunteers and career staff. The organisation works now as an effective and integrated model with paid management and training staff, career and volunteer ambulance officers, volunteer first aid trainers and uniformed practitioners providing first aid training and events first aid services. In the last financial year, first aid training was provided to over 14% of the population. This includes the youth first aid training in schools—135,617 taking part in the past year.

A recent initiative established in 2016, moved into a new, but very related field, with the Commandery positioning as a common and comprehensive entry point into the complex health system. The Commandery acquired a group of four general practices, Apollo Health, and set up in partnership with them to provide an Urgent Care Service. This is on demand to anyone who walks in, and they are almost always seen within less than 10 minutes. Many facilities are available there, including X-rays, physiotherapy and all the ancillary services, and general practitioners, nurses, paramedics, and other services. Dental emergency facilities are also available.

All initial Urgent Care is provided on the bulk-bill basis, though some of the other extra facilities and services attract a small charge. By March 2018, 300,000 patients have already passed through this St John Urgent Care Service. 60,000 of these were urgent care otherwise destined for emergency departments. Most avoid going to hospital, but if they need transport to hospital or to another service, St John arranges this. Urgent Care has decreased significantly the number of not so serious walk-in patients going to emergency departments, particularly after hours, who can now be dealt with on the spot. After treatment, they are referred to their general practitioner, with all supporting documentation. Treatment advice and disposal is rapid and professional

There are two emergency helicopters in Western Australia, provided by the Royal Australian Automobile Club. St John provides the intensive care trained paramedics who staff the helicopters medically.

St John in WA also provides 1915 responder units, with many more automated external defibrillators, throughout the city and the state.

St John in Western Australia in 1999 established the WA Prehospital Care Research Unit (WAPCRU) which has carried out and led much excellent research. We carried out the initial development and introduction of intranasal fentanyl into Australian ambulance services, much research on Pentrox, and published leading articles on the epidemiology of cardiac arrest in ambulance.

St John in WA also provides community paramedic/volunteer ambulance service to 1/3 of the area of mainland Australia at 150 country locations. Country regions throughout the entire state are now organised through six regional centres, which provide management, training, and administrative support to the joint volunteer and community paramedical country services. The number of volunteers coming forward in the country is going up rapidly, and has now reached around 9000.

The regional centres are staffed both by paid and volunteer members, and some of the larger country towns have a permanent mix of community paramedic and volunteer ambulance officers. They also provide great deal of local first aid training to the community. Many country centres are also being progressively redeveloped or rebuilt, from funds obtained from our activities.

From developing the very first objectives, course outlines, and modern courses for teaching first aid, the Commandery also introduced the concept of using volunteers as first aid trainers (rather than a medical practitioner or registered nurse, who were the only permitted trainers when I first joined). 'Train the Trainer' courses were developed and started to employ people to assist volunteers in training. These course were shared with the other St John state and territory entities.

From very basic beginnings of ambulance officer training, St John in WA now provides joint University training of their paramedics, and their volunteer training programmes have been recognised formally as a validated and accepted level of training.

First aid training is provided to the public by a range of services, by volunteer trainers, professional trainers, and utilising modern electronic technology and services. In the financial year ending in July 2017, courses on first aid were provided to 386,092 Western Australians.

Of these, first aid training was provided to 135,617 students in schools, and this was all provided without charge, as part of our service to the community. Levels for schools first aid start fairly simply, and progress with the maturing of the children, become involved in first aid clubs and facilities, and providing first aid within their own environment.

Commercially, first aid is provided as necessary to industry, and to many firms who wish the staff to be protected by having a knowledge of first aid.

Event Health Services (EHS) is also now an integrated model, utilising paid and volunteer administrative and training staff, and integrating EHS into the main organisation, for the supply and servicing of vehicles, and the provision of training. The training of Event Health Services volunteers is now the same as that for country ambulance officer volunteers, and there is much interchange.

Development and growth in Western Australia have been very significant. The main office is barely large enough, even with the assistance of three large purpose built decentralised hubs throughout the city. A number of the ambulances and crews operate from these, and the new Cowcher Place Hub, just up the road from the state office, houses Event Health Services, Volunteer Member Services, and a number of others, and huge warehouses for stock, first-aid vehicles, and ambulance provision and service.

The Commandery proudly has its 'Fabric' staff scholarship program. The 'fabric' is the basic structure of our St John, with all the customs and beliefs that make it work successfully.

The scholarships have enabled groups of staff members to visit Malta, the St John headquarters at Clerkenwell Gate in London, and visits to other historical and St John locations. They learn more about the Order of St John in the context of its history, current direction, and its place as a global leader in prehospital care. The group might consist of a volunteer, a paramedic, a manager, a staff member, and even one of the directors.

The visits are extremely popular, and eagerly sought after. Participants have to write reports afterwards on when they return, and often present them to other groups and colleagues. It is one of the many ways in which the organisation maintains a knowledge and understanding of their past, and use it to create and develop their future.

These visits have been going on for several years now. All participants come back reinvigorated, with hugely broadened understanding of what we do, in relation to other St John and related organisations.

The WA Commandery holds an annual Order Investiture, recognising outstanding, service to St John and the community, by the high honour of admission to, or promotion within the Order of St John. The majority of the recipients are volunteers, but include some paid staff, all of whom contributed far above and beyond that which we expect from all of our St John staff and volunteers.

There is also the Recognition Ceremony for very long service members, community heroes; and the Awards Sundowner for the all levels of staff. The last one was attended by 1000 WA St John people, and was followed by the Sundowner social occasion.

The entire organisation is celebrated with the St John State Conference held over two days. Each day last year had over 1100 attendees, and there are many stands exhibiting aspects of our operation. It is a very happy occasion, with lots of information and interest for families and partners, and for volunteers from remote areas to meet up with so many other St John friends. In the evening, St John hosts a wonderful and memorable (and heavily subsidised) gala dinner-dance to thank all of the volunteers, members, staff and their families for their service through the year.

Altogether the past and present story of the St John Commandery in Western Australia can be read with pride by all St Johnnies, and be seen as an example of the selfless work done by the organisation for their communities.



Crusades, Cathars and Carcassonne— lessons from history.

John Pearn AO GCStJ

In 1878, the French songwriter and poet, Gustave Nadaud (1820–1893), published a poem, *Carcassonne*, which was to have enduring relevance into the twenty-first century.¹ It was and remains a literary metaphor—an advocacy for not procrastinating in the pursuit of one’s life’s ambitions.

The poem describes the life of a peasant farmer living some 25 kilometres from the extensive walled city of Carcassonne, in south-eastern France. The old farmer had a lifelong goal, to visit Carcassonne, as the principal unfulfilled wish in his life:

They tell me every day is there,
Not more or less that Sunday gay;
In shining shoes and garments fair
The people walk upon their way.
One gazes there on castle walls
As grand as those of Babylon,
A bishop and two generals there.²

The 80 year old farmer had always intended to walk the ‘five leagues’ from his subsistence farm to the City, but always put off the moment of his setting out on this local adventure. Finally, the author and narrator of the poem exhorted him to walk to Carcassonne; and, as a travelling companion, the two started out on the journey. Soon after setting out, the old man died on the road and ‘never did see Carcassonne’.³

In the twenty-first century, this moral allegory was adopted as the theme of the top Warner Brothers’ film, *The Bucket List* which opened for wide release on 11 January 2008.⁴ It was followed by the book, *The Bucket List*, published in Sydney in 2017.⁵ Both contained the metaphoric exhortation not to delay in pursuing that for which one’s heart yearns, or one’s mind dreams.

Today, Carcassonne is one of the most beautiful of all surviving European walled towns. A popular national and international tourist destination, its heritage is important not only as a modern symbol of the exhortation, ‘Do it now’, but as a reminder that genocidal violence lurks close to the surface of extremist and fanatical groups who pursue an uncompromising religious or political ideology and force it upon others.⁶

Carcassonne and its region, and particularly the devout Catholic population which inhabited it, were the subject of the first (and genocidal) crusade of Christians against Christians. The twenty-first century Orders of St John identify with some aspects of the Crusades, but exclusively with a focus on the Hospitaller themes of the Good Samaritan ethic. The Venerable Order of St John of Jerusalem also promotes the concept of not putting off any decision to learn first aid skills. These two themes—the paradox of crusading (with its attendant evils) on the one hand, and the virtue of not procrastinating on the other, are encapsulated symbolically in a visit to Carcassonne and a brief contemplation of its history.

Carcassonne

The present-day town of Carcassonne, in south-eastern France, is preserved as one of the most authentic and beautified examples of a fortified town of the Middle Ages. Today, Carcassonne has a small international airport, the portal for later-day secular pilgrims who come to be enriched by its heritage and perhaps to be enlightened by its lessons of history.

Carcassonne has a history of more than 2000 years. The Roman army established a fortified camp, *Castellum Carcaso*, on the hill overlooking the Aude River, upstream from their major Mediterranean naval port, the Narbonne of today. After the fifth century AD, the City suffered long periods of assault and a successful occupation by Visigoths, Saracens and Franks. Charlemagne (c. 742–814), King of the Franks, laid siege (for five years!) to Carcassonne, held at that time by the Saracen King Ballak, but failed to take the city. In the thirteenth century, Carcassonne had become a centre for the Albigensians (the men of Albi) who practised the Cathar heresies.⁷ For four decades (from 1208 to 1244), the Cathar



inhabitants of Carcassonne were subjected to prolonged Crusader sieges; and ultimately to the slaughter of its people. By the early fifteenth century, the Cathar heresies had died out. In the hundred Years War, Edward (1330–1376), the Black Prince, in 1355 destroyed and burnt the lower settlement of Carcassonne (the Bastide) on the left bank of the Aude River, beneath the fortified medieval city. He did not attempt to take the impregnable city fortress above, avoiding the archers on its parapets.

Following changes in warfare, including the invention of gunpowder, and after the peace which followed the Treaty of Pyrenees (1659), the need for fortified cities became less significant. By the nineteenth century, the medieval city of Carcassonne had fallen into slum disrepair. The local inhabitants of the Bastide, living beside the river Aude below, used the city of the heights as a quarry for their building stones. The towers and walls were rescued, restored and preserved by the advocacy of a local historian, Jean Pierre Cros-Mayreville, and the skills of the architect, Eugene Viollet-le-Duc. The medieval City of Carcassonne is today preserved and protected as a UNESCO World Heritage Site.

Cathars and the Albigensian Heresy

During the final decades of the twelfth century, there developed a resistance, indeed a revulsion, to the often scandalous and dissolute lifestyle of the Catholic clergy in Europe. A reactionary movement developed initially in Dalmatia and Bulgaria, a new wave which promoted the original Christian virtues of 'poverty, preaching, and perfection'. Because of the extreme Church abuses of the tenets of Christendom, especially in southern France, a movement known as the Cathars became concentrated with devout intensity in the region of Carcassonne. The new religion was based in Christendom, but one based on the tenets originally espoused by the third-century Persian religious teacher, Mani.

A modified Christian theology developed, underpinned by two doctrinal principles. First, that the world was a reality of two forces—a duality of Good and Evil. Adherents believed that the Good was in the spiritual world, an incarnate one even extending to the concept of God. The Cathars believed that Evil was the physical world, which could be modified or overcome by the spiritual dominance of virtue. The second principle was that salvation followed uncompromising good living in the extreme example of Christ's life; and poverty and chastity were promoted as the *centrum* of this ideal. The Cathars promoted chastity particularly; and even that food which was the result of sexual union, such as meat, milk, and eggs, were evil.⁸

The Catholic Church branded this modified religion of the Cathars, as they were called, a heresy. For many decades, the Church tried to exterminate it in the towns of Provence and Languedoc in southern France. By 1140 AD, the Cathars had become an organised Christian church with a formal hierarchy (with many bishops), a liturgy and a theological doctrine based on Christ's life. The Cathars practised their religion, as the dominant religion in the centres of Toulouse, Béziers, Carcassonne, and especially in the town of Albi.⁹ The religious divide between the Catholic Church and the Cathars was intensified by secular political forces.¹⁰ The French king, Louis VIII, controlled the north and south-west of France; but independent nobles held great power in the south-east, the region of the Cathars, or Albigensians as they were also known. The Cathar theology was popular with the nobility, who were not subject to the manifest evidence of doctrinal hypocrisy of the established Church.

In 1176, a Catholic Church Council was held near Albi, and the Cathar theology was formally declared heretical. Thereafter, the Cathar theology was known as the Albigensian Heresy. Initially, the church attempted to combat the heresy by debate. The Pope sent Dominic of Osma (1170–1221), a Castilian priest (later St Dominic and founder of the Order of Preachers, the Dominicans) to counter the doctrinal threat of the Cathars. Other papal legates were sent to the region, with tension and violence mounting. A Cathar leader, Raymond of Toulouse, was implicated in the murder of one of the Papal legates; and in March 1208, Pope Innocent III (1198–1216), declared a crusade against the Cathars. Known as the Albigensian Crusade, Innocent III appointed Simon de Montfort, the Earl of Leicester (England) to lead it. Armed warfare by the crusaders began in 1209.¹¹

The Pope gave indulgences for

‘free entry into heaven’ as ‘rewards promised to men who would fight against the Greeks, the Albigensians and the Hohenstaufen, and Holy wars became an instrument of an aggressive Papal policy’; and

‘Loyal supporters of the Pope saw no reason for making an uncomfortable [Crusade] journey to the East [to Jerusalem] when there were so many opportunities of gaining holy merit in less exacting campaigns’.¹²

The *Encyclopaedia Britannica* noted that:

The Albigensian Crusade was immensely popular in northern France because it gave pious warriors an opportunity to win a Crusade *indulgence* (a remission from punishment in the afterlife for *sin*) without traveling far from home or serving more than 40 days. During the first season the Crusaders captured *Béziers* in the heart of Cathar territory and—following the instructions of a papal legate who allegedly said, ‘Kill them all. God will know his own’, when asked how the Crusades should distinguish the heretics from true Christians—massacred almost the entire population of the city.¹³

After a prolonged siege (1209) Carcassonne fell not from force, but from treachery. Other towns and cities fell to the Crusaders, including those of Béziers, Marmande, Cabaret, Avignon, Labécède and Toulouse. Some Cathar towns, such as Béziers, were totally burnt to the ground. Tens of thousands of Cathars were slaughtered, and thousands burned alive at the stake. The Cathars made a last stand in the mountain fortress of Montségur. The Inquisition was established by the Pope in 1234 to root out any remaining Cathars.¹⁴ Cathars who refused to recant were murdered. On 16 March, 1244, more than 200 Cathars were burnt alive ‘on an enormous pyre near the foot of the castle’.¹⁵ It was the end of the Cathar heresies and the Albigensians who believed in them.

The lessons from Carcassonne have never been more topical than in the twenty-first century, with the threat of religious and political fanaticism no longer isolated to individual towns or nations, but to world peace. The historian, Christopher Tyerman, wrote that the Christian Crusades of the Latin Church were engendered by the fuelling of:

an atmosphere of militant Christianity beset by threats on all sides—of disbelief, heresy and infidel [which] generated a form of evangelism that went beyond the needs of recruitment for specific campaigns.¹⁶

The world had known many appalling examples of fanatical slaughter prior to the Albigensian Crusade. On the ninth day of the Hebrew month of Av in 70 AD, four Roman legions under Titus Flavius stormed Jerusalem. The Roman contemporary historian, Josephus, estimated the number of Jewish dead to be 1.1 million, with hundreds of thousands of survivors cast into slavery. In his war against the Saxons, in 782 AD, Charlemagne had 4,500 persons beheaded on the banks of the Weser; and decreed that anyone who refused Christian baptism would be executed. After the Nazi atrocities and the Holocaust, the world thought it would never see genocide again. The genocide in Rwanda, throughout eleven weeks in April and May 1994, saw 800,000 victims shot or hacked to pieces.¹⁷ Fanaticism lurks in the shadows throughout the world of the twenty-first century. The historian, Mark Gregory Pegg, wrote that;

The Albigensian Crusade ushered genocide into the West by linking divine salvation with mass murder, by making slaughter as loving an act as [Christ’s] sacrifice on the cross!¹⁸

Perhaps the passage of time gives a perspective to the idiocy of the Albigensian Crusade. Historians exhort us to see ourselves at that time, to reflect on how we might have behaved, and to bring this reflection to our personal ethics and morals of today.

Acknowledgement

The author thanks Ms Denise Wilson for much help.

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Souvenir tokens of the Carcassonne.

Hospitals of the Orders—a pictorial tour.

Michael Sellar CStJ

If you Google 'St John Hospitals' you get about 27 million hits—not surprisingly, I have not checked every one! It's clear that many sites relate to the St John of God brothers and sisters, and others to local hospitals called St John.

Jerusalem

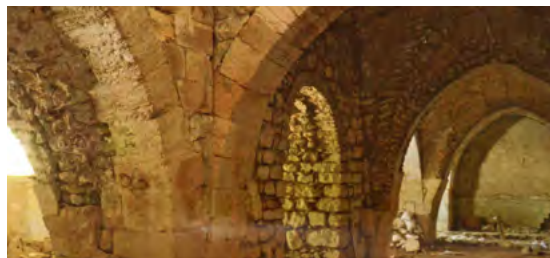
Where it all began. This monument was erected by the Venerable Order on the site of the original hospital in Jerusalem, built by the medieval St John knights' during the Crusader period 1099–1291. The building's ancient ruins are in the heart of the Christian Quarter in the Old City of Jerusalem, in a region known as 'Muristan', an old Persian word for 'hospital'.



A description from Theodoric (1172) describes the hospital:

No one can credibly tell another how beautiful its buildings are, how abundantly it is supplied with rooms and beds and other materials for the use of poor and sick people, how rich it is in the means of refreshing the poor, how devotedly it labours to maintain the needy, unless he had the opportunity of seeing it with his own eyes. Indeed, we passed through this palace, and were unable by any means to discover the number of sick people lying there, but we saw that the beds numbered more than one thousand. It is not every one even of the most powerful kings and despots who could maintain as many people as that house does every day. (From Sire, *The Knights of Malta*, pp 210–11.)

During excavations for the foundation of a new building, ruins of the original hospital were discovered, and opened to the public in late 2014.



The estimates of the number of people who could be accommodated in the hospital vary greatly but it seems likely about 2000 could be admitted. There are reports that up to a quarter of these could die overnight but this could be mediaeval chroniclers' exaggeration. The knights used Arab physicians as they were considered better doctors. Here follow two examples of treatment, taken from the *Chronicles of the Crusades*:



A knight with an abscess on his leg was being treated with a poultice by an Arab physician when his Frankish counterpart intervened and insisted on amputating with an axe. The patient died.

A female imbecile was being treated by an Arab doctor according to humoral theory. She was taken by a Frankish doctor to be a case of diabolic possession so he shaved her head, exposed the bone of her skull rubbed salt on it. She died.

Rhodes

After the loss of the Holy Land the knights arrived in Rhodes in 1309. The present hospital building is the second one dedicated to the care of the sick.



This picture shows one end of the main ward. The little doors lead into small rooms which were probably latrines.



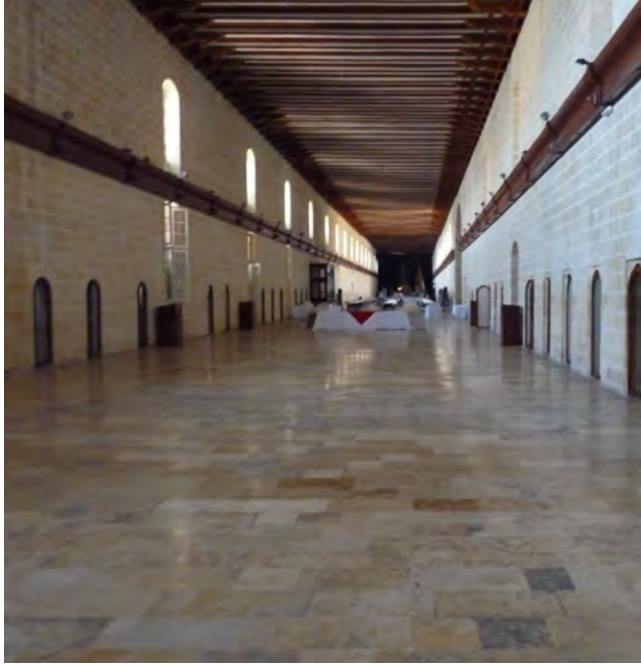
In the centre of the ward is an alcove which was originally a chapel. Most mediaeval hospital wards had facilities for saying Mass.



This is the courtyard where patient could get some fresh air. The low wall surrounds the former water supply for the hospital. The steps lead up to a herb garden and fish pond.

Malta

The Grand Infirmary of Malta has room for 300 beds on each side and in an emergency another 300 could be treated down the middle of the room. Below the main ward was a second one of the same size, for the general public.



The hospital in action. Different coloured bedding and drapes were used to indicate the type of condition being treated. Each knight was expected to spend some time working in the hospital. Note the altar (second diorama) where Mass would be celebrated.



A door to a latrine. The doors (in the image above) lead to separate latrines which were situated over a channel of water which flowed out into the harbour.



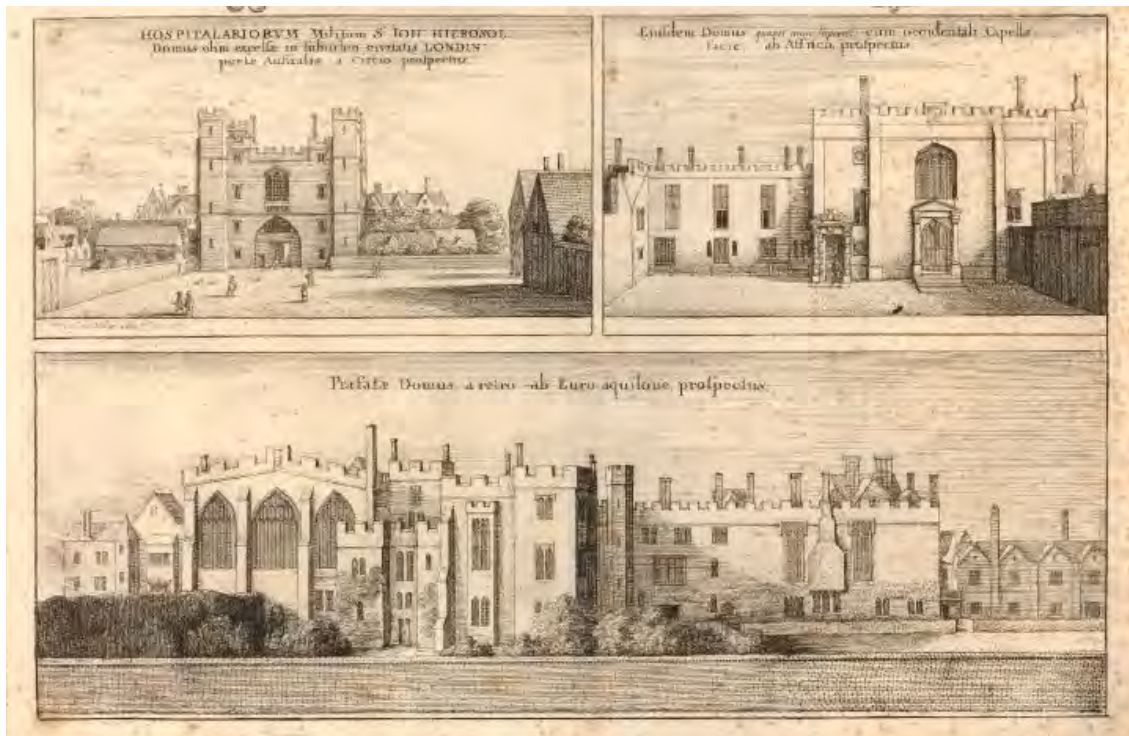
A bed number painted on the wall above the bed.

England

The Clerkenwell Priory depicted here in 1661.

As the residence of the Hospitallers' Grand Prior in England, it was also the headquarters of the Order. It was just outside the walls of the city of London on a ten acre block.

It is possible that there was no actual hospital at this site as establishment of the Order were usually called Hospitals.

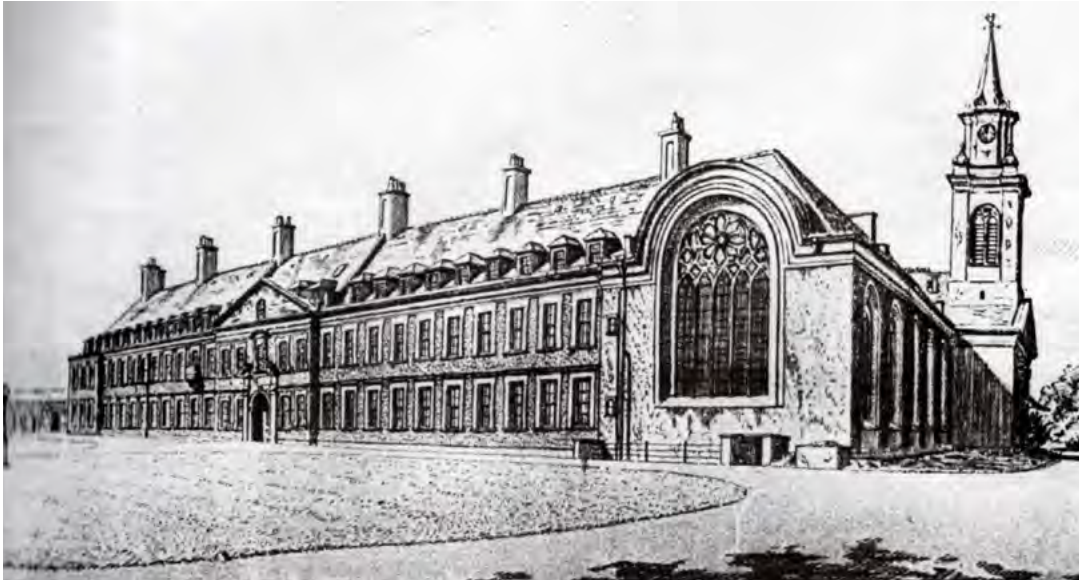


The only remaining buildings of the Clerkenwell Priory is St John's Gate and the Crypt.

Ireland

The Order had a Priory and hospital at Kilmainham, just outside Dublin, which was part of the English Grand Priory.

Founded *circa* 1148 by Richard de Clare, 2nd Earl of Pembroke; nickname ‘Strongbow’ (after which the cider is named). The Priory was dissolved by Henry VIII in 1540 along with the rest of the English Grand Priory. In 1650 the original buildings were replaced by the Royal Kilmainham Hospital which was set up as the Irish version of the Royal Chelsea Hospital (Chelsea Pensioners). When Ireland became independent in 1920s the hospital was closed and is now an art gallery.



Germany

This Hospital in Nieder-Weisel is in Germany. The ground floor is a church and the 3 floors above formed the hospital. It still belongs to the Johanniter in Germany.



Hospitals of the Sovereign Order of Malta

The Order of Malta is active in 120 countries and provides medical, social and humanitarian aid. It has 13,500 members, 80,000 permanent volunteers and qualified staff of 42,000 professionals that give everything from emergency relief for refugees and the displaced living through war and conflict, to intervention in areas hit by natural disasters, hospital work, medical care and social services.

(<https://www.orderofmalta.int/>)

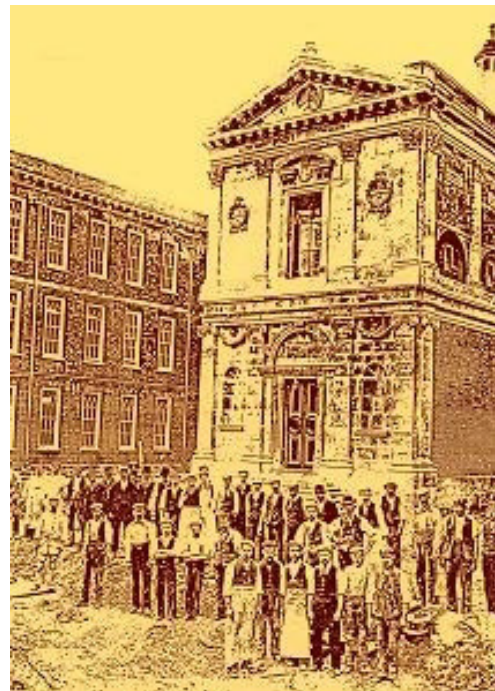
Genoa, Italy

The Hospital of St Hugh and the Commandery church in Genoa. St Hugh was a knight of the Order, and after a long campaign in Jerusalem, he was elected Master of the Commandery in Genoa, and worked in the hospital nearby. He apparently worked several miracles in this building: producing water from the drought-stricken wells, calming a violent storm and thus saving a ship; turning water to wine when there was nothing to drink at the table; ridding the devil from an unfortunate man.



Tantur, Jerusalem

In 1800, the Sovereign Military Order of Malta decided they needed a training place for young monks to learn about the religious life (a Novitiate) and also the care of the sick. They decided to return to their roots and set up at Tantur on the Jerusalem-Bethlehem road. It operated as a general hospital from 1876 to 1893, and treated 130,000 patients in its 17 years existence.



St John's Hospice, London

Built on land that originally belonged to the Grand Priory before the Reformation, the Hospice for the Dying is the main focus of the Sovereign Military Order of Malta in London but they are still involved with the running of St John and St Elizabeth Hospital. The profits from the hospital are used to provide the services of the hospice.

Rome, Italy

The San Giovanni Battista Hospital is a general hospital, also specialising in stroke and cardiac recovery programs.

The white building (below) is used for recreational and conference purposes. Seen from above, the roof is the shape of the Maltese Cross.



Natal, South Africa

The Br Gerard Hospice in Natal is a large palliative care facility run by the Sovereign Military Order of Malta.



Milot, Haiti

During the Haitian earthquake patients were transported from the Sovereign Military of Malta's hospital in Haiti to its hospital at Milot using their own helicopters.



Bethlehem, Jerusalem

The Holy Family Hospital was founded by the Daughters of Charity in 1892. After closing in 1985 due to war, it reopened in 1990.

This hospital is run by the French Association of Sovereign Military Order of Malta, and provides care to everyone especially mothers, their newborn babies and all children who required special care.



Johanniter International

The Johanniter is a partnership of 16 national charity organisations founded by the Order of St John in Europe and the Middle East, and the 4 Orders of St John in Europe.

At the end of World War 2 they had over 60 hospitals but most of these were confiscated by the East German Government.

Member organisations carry out a broad range of activities with the common purpose in that they work to prevent and respond to emergencies aiming at helping people in everyday need as well as crisis. Services and support are open to everyone. This shared approach to humanitarian welfare and social aid is based on the member organisations' Christian heritage. <http://www.johanniter.org/>

Jerusalem

This hostel in Jerusalem has been run by the Johanniter since 1860 as a pilgrim hostel. In recent times it has been used to house the homeless of the Old City of Jerusalem.



The St John of Jerusalem Eye Hospital

And our tour finally ends where it began—with the St John of Jerusalem Eye Hospital—in Jerusalem. The SJEH Group is the only charitable provider of expert eye care in the West Bank, Gaza and East Jerusalem. It has been operating for over 130 years, and is supported by most of the Order of St John Pories around the world. <https://www.stjohnseyehospital.org/>

Jerusalem

The main hospital. the SJEH 'Group' consists of the Anabta Clinic, the Hebron and Gaza hospitals, a mobile outreach program, a School of Nursing, Medical Residency program and specialist teaching programs



Occasional paper

Brian le Jay. Master of the Temple in Scotland, then in England.*

Ross Kennedy PhD student in medieval history at the University of Glasgow

In Walter Scott's *Ivanhoe*, the principal antagonist is a Knight Templar called Brian de Bois-Guibert, a man of ill-repute. The character was based, it seems, on a real historical figure called Brian le Jay, the master of the Temple in Scotland and, later, in England. Although immortalised in modern fiction, Brian le Jay does not enjoy the same prominence as William Wallace or Edward I 'Longshanks' in the popular narratives of history. Rather, except for some passing references in academic texts, there is very little information about him in print. This article offers the first in-depth, though not comprehensive, examination of the man, offering new research and challenging some old stories.

Origins and early life

Due to a scarcity of primary sources, not much is known about Brian le Jay's origins and early life. Any information which is available tends to come from deduction. He probably came from what is now the hamlet of Beckjay in Shropshire and belonged to a family of knights who owned some land in the area (Lord, 2002, p. 145). There are hints that it was customary for the Templars to recruit members from the communities which surrounded their headquarters (e.g. Forey, 1986, p. 142). The Templar house of Lydley, Shropshire, was the closest to le Jay's ancestral territory, so it is probable that he was first recruited here. It is not known what age he was at the time of his recruitment.

Travels in England and beyond

As a Templar, Brian le Jay travelled extensively. It is possible to trace some of his movements by examining the records of the papal inquisitors, who interrogated the Templars during the heresy trials of 1308–1311. When a Templar was interrogated, he was asked when he had been admitted into the Order of the Temple, by whom he was admitted and with whom present. For example, Brother Richard of Burthesham told the inquisitors that he had been admitted to the Order 'in the city of Tripoli', twenty-four years ago in the presence of Brian le Jay. Richard of Burthesham was interrogated 6 February 1310. By subtracting twenty-four years from 1310, one arrives at the year 1286 (Nicholson, 2011, pp. 319–25).

Le Jay, therefore, was in the city of Tripoli for an admission ceremony in 1286. This may have been part of an extended period of service in the Latin East. As Alan Forey has noted, it was customary for new recruits to spend time in the East before returning to serve in the Order's Western provinces (Forey, 1994, pp. 196–204). In addition to travelling to the Holy Land, le Jay also travelled to parts of Western Europe. One man questioned by the inquisitors, Hugh of Ayesbury, said Brian le Jay occasionally travelled to Poitiers, in modern-day France, to attend the Chapter meetings of the Order (Nicholson, 2011, p. 204). He also travelled to parts of the Mediterranean. An entry in the Close Rolls reports his visit to Cyprus, to talk with the Grand Master of the Temple. (CCR, p. 511).

From 1290, le Jay had returned to England from the Holy Land and was, between March and June, stationed at Temple Dinsley, the Order's headquarters in the county of Hertfordshire (Nicholson, 2011, pp. 245–6). He was particularly active between March and June 1295, appearing at Temple Cressing in Essex, Bisham in the diocese of Salisbury, and in London (Nicholson, 2011, p. 251, pp. 300–1, p. 309). Naturally, there is also evidence that he travelled to Scotland. (e.g. Edwards, 1907).

Duties and leadership

Brian le Jay fulfilled several important roles within the Order of the Temple. On 16 September 1292, for example, it was reported that Guy de Forest, the master of the Temple in England, appointed John de Coningston and Brian le Jay as his attorneys (CPR, Vol. 2, p. 508). It was customary for the master to appoint brethren as his legal representatives; a practice which can be traced back to the 1190s when

*I express my thanks to Dr Ian Howie-Willis for the opportunity to submit this paper to *St John History*.

English legal records started to be systematically archived. This kind of work would presumably have prepared le Jay well for his duties as master of the Temple in England, by training him to deal with different people from outside of the Order.

At this time, le Jay also became the master of the Temple in Scotland. The exact date of his appointment is not known, but historians seem to agree on 29 July 1291 as the earliest known point from which he occupied the post (e.g. Nicholson, 2011, p. 498; Macquarrie et al, 1983, p. 192). By then the Templars in Scotland were in decline (Nicholson, 2009, p. 134), but there is evidence that le Jay tried to counter this situation. This evidence comes from the inquisitors' records, in which comment was made about the greediness of the Scottish Templars. One man, Adam of Wedale, said the Templars desired 'to appropriate ... the goods and estates of their neighbours by legal or illegal means' (Nicholson, 2011, p. 389).

It was reported, similarly, in a charter from 1354 that Brian le Jay had forced a woman, Christiana of Esperstoun, out of her home after she rejected a deal which her husband had made with the Templars (Edwards, 1907). By making deals and seizing property, le Jay was trying to augment the Order's position in Scotland. Older historians, like John Edwards, used this evidence to showcase le Jay's terrible reputation, but the material also showcases his decisive leadership. The hypothesis also fits with the prevailing context. As GWS Barrow noted in 1978, the instabilities caused by the First Scottish War of Independence encouraged land-grabbing (Barrow, 1978), a situation which the Templars exploited to their advantage under le Jay's leadership.

His efforts in Scotland may have won him promotion to the post of master of England, a position which he occupied from 24 April 1296. Le Jay had been appointed in the wake of the death of the former master, Guy de Forest, whose body was taken to Cyprus, presumably for burial (CCR p. 511). As master of the Temple in England, le Jay had to deal with a variety of business. Interacting with royal government was part of his remit. In the mid- to late-1290s, for example, Edward I, king of England, was ordering the collection of wool for sale to help finance his wars (Prestwich, 1988). The Templars had been asked to contribute and in Lincolnshire they complied. A promise of repayment to le Jay was recorded in the royal government's records (CPR Vol. 3, p. 332). It is almost certain, therefore, that he either handled these dealings personally, or had oversight of them.

Sometimes, the Templars had to go to court. The master, either personally or by appointment of an attorney, would have to handle the business. One such case appears in the records of Bishop Oliver Sutton of Lincoln. It is dated 22 February 1297 and reports that the king's judges were to hold a hearing between the master of the Templars, referring of course to Brian le Jay, and a man called Richard of Cornwall regarding certain tenements (Hill, 1948–86, p. 210). Le Jay was the prosecutor in this case, so his role was an active one which mirrors his proactive leadership in Scotland.

At other times le Jay had to appoint priests to churches, since in certain places the Templars possessed a right called the advowson. The advowson entitled the holder to select and appoint a cleric of his choosing instead of letting the bishop do so (Smith, 2000). The selected candidate, though, still had to be approved by the bishop or archbishop, who subsequently recorded the appointment in his register. For this reason, le Jay had to interact with the diocesan and archdiocesan authorities. One such case is recorded in 1298 in the register of Archbishop Henry Newark, when Brian le Jay appointed his chosen candidate to the church of Sibthorpe (Brown, 1914–18, p. 236).

Thus, as master of the Temple in England, Brian le Jay had to handle much business and deal with various people and institutions, or at least manage oversight of those interactions between the Order and external parties. Inside the Order, among other tasks, he presided over the initiation of new brethren. This duty is showcased in the inquisitors' records. Brother Ralph of Tanet, for example, told the inquisitors that he was admitted into the Order at Temple Dinsley, Hertfordshire, by Brother Brian le Jay (Nicholson, 2011, pp. 240–41). It seems clear, therefore, that le Jay was a pragmatic and, when necessary, tough leader, who could manage multiple areas of business and take decisive action as required. But what kind of man was he on a personal level?

Reputation

Thanks to Walter Scott, Brian le Jay is now seen as the embodiment of Templar badness. As Evelyn Lord wrote, 'Almost single-handedly, Brian de Jay destroyed the reputation of the Templars in Scotland and sent them into history as cruel and ruthless men' (Lord, 2002, p. 145). This assessment rests on the story of Christiana of Esperstoun, the woman ejected from her home by le Jay. Certainly, there are indications that le Jay was sometimes less than reputable, but his actions need to be studied with a critical eye.

His handling of Esperstoun, for example, was part of an agenda designed to counter the Order's decline in Scotland. Christiana's husband had made a deal with the Templars without her knowledge, which involved the Order gaining possession of the property. Le Jay arguably had legal justification for seeking the property, though not necessarily for the violent removal of Christiana when she resisted. He was a man of pragmatism with the willingness and ability to act with aggressive assertiveness. It was also reported, in the 1354 charter, that le Jay had murdered Christiana's son. As John Edwards noted, however, none of the Templars who were questioned during the trials corroborated this story (Edwards, 1907, p. 21).

Further indications of le Jay's reputation are found in the inquisitors' records. One Templar brother, Thomas Totty of Thoroldeby, said he heard le Jay speak blasphemous words against Christ whilst speaking favourably about 'the Saracens' of the East (Nicholson, 2011, pp. 400–9). In the context of a heresy trial, this kind of information cannot be taken too seriously because inquisitors sought and fabricated the information they needed to prove their case. The reference to the Muslims of the Holy Land, though, raises an interesting thought; namely, that le Jay had developed a respect, perhaps begrudgingly, for the followers of Islam after encountering them on his travels to the Holy Land.

The idea is further suggested by the account of Richard of Dunstable, a friar, who heard le Jay say that 'pagans believe just as well as the Christians do' (Nicholson, 2011, p. 195). Could these words reflect le Jay's admiration for the Islamic faith? Quite possibly. Beneath the distorted record of the inquisition, traces of a more experienced and thoughtful man seem to emerge. Thomas Totty also recalled how le Jay, when confronted with 'certain poor people ... seeking alms', threw a coin into the mud and left (Nicholson, 2011, pp. 400–9). The story is intended to showcase a brutish individual, so its message is probably fabricated. But it also carries subtler details: alms were sought, and alms were given. Le Jay was a man who fulfilled his duties.

Death

Except for his reputation, Brian le Jay is perhaps best known for his death, an issue which brings this article to its closing section. In the history books, the many passing references to le Jay tend to concern his death (e.g. Prestwich, 1988, p. 481). The details were related by several chroniclers from the time, whose accounts have formed the basis of historians' knowledge. However, there is evidence to suggest these accounts may be incorrect. According to the chroniclers, Brian le Jay was killed at the battle of Falkirk on 22 July 1298 whilst fighting against the Scots (e.g. Gransden, 1964, p. 150). There are four sources which raise doubts over this information. The first source, from the register of the archbishop of York, is dated 21 August 1298, almost one month after the battle of Falkirk. It reports that Brian le Jay had presented a priest to the church of Sibthorpe in Yorkshire (Brown, 1914–18, p. 236). It is possible the presentation was completed in le Jay's name posthumously by a legal representative, but this is speculative. It is equally possible, therefore, that le Jay was still alive and responsible for making the presentation.

The remaining items of evidence come from the inquisitors' records. Brother John of Ebreston reported that eleven years previously, he was admitted to the Order through Brother John of Berheton, who was sent by 'special mandate of Brother Brian de Jay, then grand commander of England' (Nicholson, 2011, p. 317). This admission took place at the Templars' house of Faxfleet in Yorkshire. The interrogations took place in York between 27 April 1310 and 4 May 1310. By subtracting eleven years from this date, the estimated date of his admission is 1299, one year after le Jay's supposed death at Falkirk.

Brother Stephen of Stapelbregge's interrogation took place on 23 June 1311. He told the inquisitors that he was admitted into the Order 'eleven years ago or so'. By subtracting eleven years, the date of the admission is 1300. Stephen of Stapelbregge then recalled dining with le Jay at Temple Dinsley one year later on the feast of St Barnabas (22 June) 1301, suggesting he was alive three years after Falkirk (Nicholson, 2011, pp. 397–400). Finally, Brother William of Middleton, interrogated in Scotland on 17 November 1309, reported that he was admitted to the Order seven years previously on the feast of St Euphemia at Newsam near Yorkshire in the presence of Brian le Jay (Nicholson, 2011, pp. 385–7). By subtracting seven years from 1309, the date of admission is St Euphemia's Day 1302, four years after le Jay's supposed death at Falkirk.

Together, these four items of evidence give good reason to question the reports of the chroniclers. Can this evidence be trusted? These men were, after all, relying on their memories, which is naturally inclined to deteriorate over time. The dates, therefore, could be wrong. Three points, however, suggest otherwise. First, there are four items of evidence, giving strength of numbers. Second, the dates supplied in the testimonies are often exact to the day. The third and principal point, though, is that one item of

evidence appears in the archbishop's register. It is not dependant on memory, but rather benefits from the systematic archiving of the archbishopric of York and, like the other items of evidence, it offers an exact date which falls well after the battle of Falkirk. Whereas the items of evidence from the inquisitors' records have hitherto been noticed by scholars, it seems the case in the archbishop's register has not, since no comment about it can be found.

Are the chronicles wrong then? It is possible. The death of le Jay is recorded in multiple chronicles. However, it is likely they were copying each other, thereby giving a false sense of strength in numbers. It is also possible that details had been confused. At Falkirk, the master of the Temple in Scotland, John de Sautre, was killed (Macquarrie *et al*, 1983, p. xxix). Could it be that his death was wrongly attributed to Brian le Jay? The reports are, after all, occasionally inconsistent. Whereas the Chronicle of Pierre de Langtoft reports the death of 'Brian le Jay', (Wright, 1866–68, p. 315) the Chronicle of Lanercost reports the death of 'the Master of the Temple' (Maxwell, 1913, p. 166) without specifying whether it was the master of England or Scotland to which it referred, perhaps indicating confusion. In a much later account called Scalacronica, no mention was made of Brian le Jay's death at all, perhaps suggesting the truth had since transpired, leading to the story's omission (Maxwell, 1907).

The evidence from the archbishop's register and the inquisitors' records, combined with a more critical appraisal of the chronicles, gives good reason to reassess the course of events during and after the battle of Falkirk. What might have happened then? It is possible that Brian le Jay had been injured in the battle. Combined with the death of the Scottish master, it would have fuelled rumours about le Jay's death and encouraged the chroniclers to report it. Meanwhile, le Jay could have been returned to one of the Temple's houses where he recovered. During this time, he would have been able to authorise certain business, such as the presentation of the priest to Sibthorpe four weeks after the battle, or the dispatching of a representative to admit new brethren at Faxfleet in 1299.

By December 1298, though, a new master, William de la More, had been appointed (Nicholson, 2011, p. 574). It is possible that he was working in conjunction with le Jay during the latter's period of recovery; a hypothesis not as implausible as it may sound. As Alan Forey has recently noted, the offices held in the Temple were not set in stone. Rather, their occupancy was fluid and guided by necessity (Forey, 2015, p. 213). In this light, it is perfectly plausible that de la More was appointed to assist le Jay. Recovery, though, may not have been forthcoming, causing le Jay to step down from his position as master in favour of de la More. Since no references appear after 1302, le Jay's fate remains unknown.

What, then, can one say about Brian le Jay? The caricature presented in *Ivanhoe* seems too simplistic. Le Jay was a man with ample ability for leadership. In his role as master of Scotland, he demonstrated a pragmatic mentality and a willingness to seize his opportunities. As master of England, he demonstrated an ability to handle a range of business and a range of people. He was a man of experience with views that were shaped by his time in the Latin East. As for his fate at Falkirk, it is entirely possible that he lived. Whilst this paper may not have proven his survival, it has at least showcased the possibility; an outcome which may encourage further research and, by extension, take historians closer to the truth.

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Book launch speech

During the 2018 Historical Seminars, Dr Neil Conn had the honour of launching Dr Matthew Glozier's book, The Most Venerable Order of St John of Jerusalem in Australia: New South Wales Members, 1895–2017—An Official Annotated Listing. The following is Dr Conn's speech.

In a remarkably short time—less than a year—Dr Glozier has produced the book we're about to launch. Dr Glozier is a professional historian, and so we know that when someone of his training and experience takes on a book-producing task, the job will be done expeditiously and done well. I'm nevertheless amazed that someone who was new to our organisation just a year ago, has worked so swiftly and surely to produce such a comprehensive and detailed work as this. The book has the title, *The Most Venerable Order of St John of Jerusalem in Australia: New South Wales Members, 1895–2017—An Official Annotated Listing*. That's an accurate description, because the book really is a list—of all the many people who've ever been members of the Order of St John in NSW. The book, however, is much, much more than a simple alphabetical or chronological list, because what it really constitutes is best described as an 'illustrated biographical dictionary'. That is, it comprises many, many biographical profiles of members of the Order in NSW down all its decades, often illustrated by their photographs. It's not just the most senior or influential members of the Order who are included, but, democratically, members of all grades. What we realise when we leaf through Matthew's book is how St John Ambulance NSW has profited from a vast amount of voluntary effort since it was founded 127 years ago. It is hardly surprising that with all those many centuries of collective community service provided by so many, St John has built up enormous reservoirs of good-will in Australia. That good-will is surely among our most precious assets.

In launching Matthew's book, I express the hope that the book will soon become the base from which an enterprise of another kind is launched—a general history of St John in NSW as against a biographical dictionary of the Order's members in the 'Premier State'. I am informed by the Priory's Historical Adviser that NSW is now the only mainland St John jurisdiction in Australia which has not so far published an official history of itself. If that's the case, it is certainly a serious omission, and one that should be rectified, ideally with Dr Glozier being available to assist! That is a personal, private view, but I suspect it is one that is widely held by members of this audience. Dr Glozier's present book is an excellent start in that direction, but the journey ahead will be into the institutional, medical and social history of St John Ambulance in NSW. I for one am anxious to see such a history produced. I trust that my enthusiasm is shared by the 'Powers That Be' in St John NSW.

And that now brings me to the happy task for which we have gathered. I congratulate Dr Glozier on his outstanding achievement; and I now have much pleasure in declaring his book 'officially launched'.

For anyone interested in purchasing a copy, the book is available via [Lulu.com](https://www.lulu.com).



Dr Neill Conn congratulates Dr Matthew Glozier on the launch of his history of St John in NSW.

Contributing authors

Mr James Cheshire JP CStJ is the Secretary of the Historical Society. James joined the St John Ambulance Brigade as a Cadet in 1985. Since then he has served the organisation in a variety of operational, training and policy roles at all levels. Away from St John, James is with the Australian Federal Police in Melbourne. He graduated with a Master of Law degree at the Australian National University in 2016.

Mr Bruce Caslake OStJ lives in Portland, Victoria, where he works as an electrician in the engineering maintenance team of Portland District Health. He came into St John via the Cadets in 1976. He is best known to Johnnies beyond Victoria for being the instigator and co-organiser (with his friend Tony Oxford) of two successful St John Ambulance Australia overseas history tours, in 2014 and 2017. He is a member of the Historical Society's Executive, his portfolio title being 'Tours Adviser'.

Dr Neil CONN AO GCStJ ranks among Australia's all-time most distinguished members of the Most Venerable Order of St John with distinction in many roles in the Australian Priory and as Lord Prior of the Order. He has always been a strong supporter of the Historical Society; and so we its members were delighted when he accepted our invitation in 2018, to be our Patron.

Dr David Fahey CStJ is a consultant anaesthetist at the Royal North Shore Hospital in Sydney; clinical senior lecturer in anaesthetics at the University of Sydney, and an examiner for the Australian and New Zealand College of Anaesthetists. Within St John, he is the Historical Society's Deputy President and the Assistant Commissioner (Clinical) for St John Ambulance in New South Wales.

Dr Brian J Fotheringham AM KStJ was the Historical Society's inaugural President. A retired medical administrator, he is a former Commissioner for St John Ambulance in South Australia, where he is currently the Chairman of the State branch of the Historical Society and Curator of its Museum.

Dr Matthew Glozier FRHistS FSA Scot is a professional practising historian. He has both MPhil. and PhD. degrees in History, is a Fellow of the Royal Historical Society, and the Society of Antiquaries of Scotland. He is the Historian of the Sydney Grammar School, where he is also a member of staff. He became interested in St John Ambulance when he discovered that many prominent SGS 'Old Boys' were St John Ambulance pioneers. He is the Chairman of the NSW St John History Group and the Hon. Archivist for St John Ambulance NSW. In 2017 he published a biographical dictionary of members of the Order in NSW: *The Most Venerable Order of St John of Jerusalem in Australia: New South Wales Members, 1895–2017. An Official Annotated Listing* (2018).

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 the author of the 'Occasional Paper', 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.

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

Mr Trevor Mayhew OAM KStJ joined St John as a Cadet in 1953. He was awarded his Grand Prior's Badge in 1958. He has held various appointments, including Divisional and Corps Superintendent and State Staff Officer. He is a former State Operations Officer, State Ceremonial Officer and is currently on NSW State Council. He served in the Reserve Forces 1959–1973, in both the Royal Australian Army Medical Corps, and the Royal Australian Corps of Signals. Within the Order he was promoted Knight in 2000. In 2011 Trevor was awarded the Medal of the Order of Australia for his St John work.

Mrs Shirley Moon OStJ gained her First Aid certificate in 1985; joined St John a year later, and became a first aid instructor that same year. She received a Certificate of Merit in 1993 for services rendered to St John in NSW, and was appointed president of Ryde Division. She was admitted as a Member of the Order of St John in 2001. Shirley moved to Victoria in 2005 and immediately volunteered at the St John Museum where she has been an active contributor ever since. She held the position of Chair of the St John Historical Society Victorian Branch from 2009 to 2015. She was promoted to the grade of Officer in the Order in 2009.

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

Dr Harry Oxer AM ASM KSTJ is St John WA Historical Society's immediate past President, and currently the Director of Ceremonies for the Commandery of the Order of St John in Western Australia. Until his retirement, he was the Medical Director of the St John Western Australian State Ambulance Service.

Major-General Professor John Pearn AO GCStJ (Retd) is Professor Emeritus of Paediatrics of the former Royal Children's Hospital campus of the University of Queensland. He was also a former Surgeon General to the Australian Defence Force. John is a former Director of Training for St John Ambulance Australia. An eminent medical scientist and professionally qualified historian, Professor Pearn is greatly in demand as a lecturer at national and overseas medical symposia.

Mr Michael Sellar CStJ began his life-long involvement in St John Ambulance in England at the age of 18 in 1955. He migrated to Australia with his wife and three sons in 1972. In retirement, he undertook theological studies, graduating with a BTh. degree from the Melbourne College of Divinity. He linked up with St John Ambulance again, and has given the St John organisation there many years' service, most recently as the President of the Historical Society's Victorian Branch.



'Preserving and promoting the St John heritage'

The Honour Board of St John members in Victoria who served in the Great War has the names of 54 men and 10 women. The first woman on that Board is Jessie Eleanor Bage, whose portrait features on the front of this nineteenth issue of *St John History*.

Jessie Bage devoted much of her life to the care of others. Finishing school in 1907, she immediately began to work with various charitable organisations, including St John Ambulance, of which her father was a member, of the grade Commander. She joined the Volunteer Aid Detachment during World War I, and was one of the first of 30 women despatched to England to work in military hospitals.

Following the war, she returned home to Melbourne (after some travelling and adventures) where she again took up her St John duties as a first aid instructor for women's classes. She continued to work for St John and other charitable organisations achieving higher roles and responsibilities over her decades of service.

Jessie Bage is a notable and admirable Melbourne woman who contributed greatly to the health and welfare of the Victorian community.

Cover design: Ryan Kellow, St John Ambulance Australia Inc.