

NIGHTINGALIANA.

and spiritual vision come to her in one event. Then we have the story of the mountain opening to receive her, and this brings us to elusive indications that appear to have some connections with the prophet Jonah. These call for reference but are too intricate for discussion here. Still we might quote words from one old chronicle which will serve again to show that the physical experience was regarded as being given to be the interpretation of a spiritual one. The writer says quaintly that "the cliff of rock opened and took in the flying dove and Odile found herself in the same safety as Jonah did in the belly of the whale."

This does not bring us to the end of what is known as the "flight legend." We are told that she crossed the Rhine. To "cross the Rhine" was the esoteric expression used in ancient times to indicate esoterically, among those who understood such things, that the individual concerned had been initiated and knew the mysteries of the spiritual world.

Again St. Odile was homeless, owing, let it be noted, through her own actions; her father's were merely the result of hers; and the saints and initiates were "homeless" always (in a spiritual sense), in this physical world. The word was used quite frequently, they were but travellers in the physical world. Odile was a beggar—a beggar at her father's house, it is said in one legend. In the spiritual world she was "a beggar for the spirit." "Blessed are the poor in spirit" (*i.e.*, the beggars in spirit), "for theirs is the Kingdom of Heaven." Here is another indication that Odile had attained to clear spiritual sight—to initiation. There are other points that we might refer to in this particular connection, but we will close these references with the great teaching—the living Word, as it was taken to be, not words—given at her death when her soul returns to her body to indicate that the last is merely the instrument of the first. And it is most important to notice that Odile takes the Cup (or Kelch as it is called here and in the Grail legend) in her own hands. This was an acknowledged symbol to her nuns and others that she had reached the highest level of Christianity possible on earth.

The Ancient Mysteries of Christianity.

Deep treasures of Christianity lay in the life and teaching of the early monasteries such as that of Hohenburg in these long past days; there are indications that they were very closely related to the religious mysteries of Ireland, the Hebrides and particularly the Holy Island of Iona. Much teaching had flowed out from St. Brigid's monastery at Kildare to the Continent, and St. Odile showed a great preference for the priests of the Iro-Scottish Church when they came, some as teachers, some as students, to the Hohenmünster. The sun cult mingled very much with the teachings there, and it is interesting to note that there is a secret in the name of St. Odile—reverse the letters and you have Lido. The "Michael Stream" as the teaching is called followed Druidism. Christ was the Sun God, the Sun of Righteousness, and the Archangel Michael was spoken of as the Herald of the Sun. Likewise John the Baptist was related to the Sun and St. John's Day was fixed when the Sun was at its highest. But Odile was not alone in her exceedingly great veneration for John the Baptist. He held a most important place in the Christian teaching of her age, but much of this has disappeared. It was held too that Hohenburg monastery was built on the site of a Druid mystery temple, and it is to be remembered that it is only when Druidism was in its degenerate stages that we have any sort of history of this ancient religion. There are Druidical remains on the Odilienberg.

Alas much teaching of St. Odile is lost to us and doubtless thereby a vast amount of treasure that shed its rays on Christianity has been lost, covered up by the years as sand covers the cities of an ancient world, covered by ecclesiastical dogma and by the gradual march onward to the age of materialism.

I. M.

Military nursing in which so many nurses are now taking part in England and Scotland will forever arouse thoughtful memories and admiration for the work of Miss Florence Nightingale, and we are indebted to Miss Josephine G. Gilchrist, of Edinburgh, for the following interesting quotation from the *War Telegraph* of November 3rd, 1854, a paper published daily during the Crimean War in Edinburgh.

Miss Gilchrist's suggestion that the original issue of the paper in which the interesting paragraph appears might be preserved in the History Section of the British College of Nurses will, we feel sure, be gratefully received.

DEPARTURE OF THE BRITISH NURSES FOR CONSTANTINOPLE.

(From the *Semaphore de Marseilles*.)

The war in the East has not only exhibited the courage of English and French soldiers, but has also given rise to acts of the most sublime devotion on the part of the weaker sex, who know so well how to fulfil acts of Christian charity. The arrival of 53 ladies, who, on the appeal made by *The Times*, volunteered to proceed to the East to attend on the sick and wounded, has caused a profound sensation in the city.

From all we could learn of Miss Nightingale and her companions, we are convinced that she is equal, if not superior, to this undertaking. Miss Nightingale possesses every advantage this world can afford. She is young, rich, and in possession of a fortune of £30,000. The Roman Catholic religion, which has to sustain its ancient reputation for charity, also furnished its honourable contingent of young English ladies. Twelve nuns from the Convent of Norwood, under the charge of their superioress, an Irish lady, have also volunteered to accompany Miss Nightingale. For a long time Sisters of Charity, acting under a pious inspiration, have been in the habit of attending the sick and suffering.

This is the neutral ground chosen by the Norwood nuns and the companions of Miss Nightingale for emulation. An English priest, the Rev. Mr. Whebler, has already set them the example. This clergyman gave his services wherever they were required, without asking of what persuasion the person was who stood in need of them.

At 3 o'clock to-day these ladies traversed our city, to take passage in the *Vectis*. This vessel has been placed at the disposal of these charitable ladies by the Peninsular Company, and is to convey them to Constantinople. The commander, Captain Powell, as well as the crew, received them with every mark of respect.

Everyone admired the simple and becoming costume of these women, particularly that of Miss Nightingale, who, from her lady-like manners and appearance, might be taken for a Parisienne. She wore a brown dress, a grey shawl, with a mantle of the same colour, and a black bonnet, altogether in harmony with the Christian mission she has undertaken. The Roman Catholic ladies were habited in conventional dress—a white robe and black cap.

Red Cross of Lorraine.

The Red Cross of Lorraine—the emblem carried by St. Joan of Arc in her struggle for the freeing of France five centuries ago—has been adopted by General de Gaulle as an emblem for his forces in addition to the French national flag.

Vice-Admiral Muselier, who is in command of the Free French Navy and the Free French Air Force, has issued an order that all warships under his command which are manned throughout by French sailors shall fly the French national flag—the Tricolor—at the stern, and at the bows they shall fly the cross of Lorraine.

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