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- 5th Sunday Mass 7.30. Supp - "Mabel" came up to the Home.
- 6th Monday Mass 7.30. Miss Fuller & Miss Richards left. "Elizabeth" returned. Grace's Mother brought little James back to nursery - Little Play at S. Margt's 7.15. Supp. slept there.
- 7th Tuesday Mass 7.30. S. Rd. back to the Mental Hosp: - S. Supp: into town at 2 - to see the Talbots & D. S. G. Sisters - returned at 8. Slept at S. Margt's. Miss Alice returned from the Talbots. Miss Selby to -
- 8th Weds Mass at nursery. Dr. Saul came at 2 - engaged the new man "White" -
- 9th Thurs Mass 7.30. S. Rd. in Ret. (Prof:) Mary Wilson's baby to
- 10th Friday Mass 7.30. S. Supp: to Tiburg for G. D. A. Meeting & to take George Williams to Rosettenville
- 11th Sat Mass 7.30. S. Juliana arrived at 7.15 a.m from LeRutimland - S. Supp. came from Tiburg at 12. Confessions - Procession 6 - Play at S. Margt. 7.0
- 12th Sunday Mass 7.30. Supp. Mary Wilson's baby to see Supp. Louisa returned from the Cape. Lillian Harris & Dorothy Taylor came out to tea. Note put in the
- 13th Monday Mass 7.30. S. Juliana in Ret. bad storm below room
- 14th Tues Mass 7.30. Supp. to see Chaplain abt. his going away for the 3 winter months - Mary Wilson's baby was kept at 4 o'clk.
- 15th Weds Mass at nursery - S. M. C. in Ret - W. Gardner & W. Sigertwood came over to see Supp. Miss Talin to see S. Juliana - Mary Wilson's baby left at 2.
- 16th Thurs Mass 7.30. Found out that "Ida" had written the note to Miss Nelson -
- 17th Friday Mass 7.30. Miss Hope passed.
- 18th Sat Mass 7.30. Miss Walker came. also Mrs. Diesel about her daughter. Lybil held & Miss le Roux for the week end.
- 19th Sunday Mass 7.30. Supp - W. Sigertwood came

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- 20th Monday Mar 7.30. Miss Selby to Hos: to be X ray'd - Miss Dr. Swan went away for a few days. So S. An: went to Nursery. S. Sup. to S^c Margt's slept here.
- 21st Tues: Mar 7.30. S. Sup. returned from S^c this at 10. Coal strike still continuing - our Coal came to an end - fire out for wood & making fire-balls.
- 22nd Wed Mar at Nursery. S. Sup. in Ret - Mrs Green & the children came over to see us -
- 23rd Thurs Mar 7.30. Miss Bridg for the day - Miss Cozens to town to pay bills etc
- 24th Friday Mar 7.30. Miss Doosmore & the Campbells (Aunt S^c Matthew) to see us - the latter motor'd S. Sup. into Ireland she slept at D.S.G. S^c Thomea came out -
- 25th Sat Mar 7.30. S^c Thomea & S. An: in Ret - S. Sup. returned at 1.30 - Eliz: English for the weekend
- 26th Sunday Mar 7.30. Lunch - Miss & Mrs & sisters came - Miss Louch - Mr. Eastwood & Miss Ritchie to tea.
- 27th Monday Mar 7.30. Eliz: English left by early train - The Dean brought over a nurse ^{Carrigan} from the Mental Home to see here till she sails for Eng: 2 weeks. S. An: to town
- 28th Tues: Mar 7.30. Mr & Mrs Carlisle & Penelope came & had very tea here - Chaplain read Conf: in the afternoon
- 1st March Mar 7.30. ^{Business many} ^{present} - all present - The Drs came out in Ashfordy. Nurse Hatherill came to work at Nursery
- 2nd Thurs: W. & Mrs Barling came over to tea -
- " " Mar 7.30. Mr. Beckham & Hilda arrived from the Cape. Miss Selby returned here. S. An: C. into town to see Mrs Griffith (her Aunt) Miss C. to lunch at the High Sch: Miss Bonners (Greta) came for the night.
- 3rd Friday Mar 7.30. S. Sup. to Nursery & slept the night. Edith Milner & baby came - Miss Alfie to dinner.
- 4th Sat Mar 7.30 - S. Sup. came up at 10 - Miss Kirkland

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for week. end - Mrs Curragan's husband see Capt. White's wife came over in the afternoon - Mrs W. Isaac came up & S. An: to the nursery, freight Mrs Anderson poorly - in bed all day.

- 5th Sunday Mass 7.30.
- 6th Monday Mass 7.30 - Gladys Carson (P. Sec) recd away during Mass to the G. D. A. Hotel at 7 hrs. Strike very bad - Mrs Selby to town -
- 7th Tues: Mass 7.30 - Gela Fry came today -
- 8th Wed: Mass 7.30 - 9 at nursery, P. Deacon - S. Supr: to town to see Mr. Dodsworth in Hoop: & to D. S. G. Prize-giving at Town Hall.
- 9th Thurs: Mass 7.30. Water pumps wrong again - Mrs Bennett (ex: Norris Gibson) came for the day stayed the night - sent back Party at nursery - Strike very bad.
- 10th Friday Mass 7.30. S. An: to town at 12. S. Supr: Mrs Green at 2.30. for H. of M. Meeting - Martial Law proclaimed - S. Supr: at nursery for night.
- 11th Sat: Mass 7.30. "Bothe" Commandeer'd went off at 9.15 - no train running - telegraph & phone wires cut - much fighting in pure district - all along the Reef -
- 12th Sunday Mass 7.30 - ^{a success} Success 5. on acc' of lights - a great deal of fighting on the Reef -
- 13th Monday Mass 7.30. Revolution at board - Big battles at Benoni & Lordsburg - Township guarded - S. Supr: slept at 8: Mrs & S. G. at nursery
- 14th Tues: Mass 7.30 - Things quicker - revolutionists quelled - still a lot of fighting -
- 15th Wed: Mass 7.30 & at nursery - P. Deacon - Bothe return'd - White acc'd to leave
- 16th Thurs: Mass 7.30. Peace partially restored Gela Powers came today - slept at S: Mary's
- 17th Friday Mass 7.30 - Things quieter - Gen. Smuts return'd

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To the Cape for Parliament. S. Inf. W. Nursery & slept there
18th Saty Thurs 7.30 - Pump broken again! No water
White left - decided not to have a 2nd. White has
but 2nd bag - Gave Nurse Hatterell 2nd to 80

19th Sunday Thurs 7.30. Sung - Maules giving for Guild -

20th Monday Thurs 7.30. resumed normal time but decided to
have dinner at 1. Supper 6 - only Cup of Tea at 3 o'clk

21st Tuesday Thurs 7.30 - heard Mr. Dodswater was v. ill so S. Inf
went in to the Hoag: at 12 - but she had passed
away at 10.30 - S. Inf. went to D.S.G. & back by 5 o'clk

22nd Wed Thurs 7.30. Nursery Service at 6.30 instead of 7.30

23rd Thurs Thurs 7.30. S. M. Cornelia went into D.S.G.

24th Joseph Rept To go the following morn'g to Nursery Home to have
her teeth extracted -

24th Friday Thurs 7.30. Work Party at Nursery. S. M. C. stayed
at Nursery H. during day & slept at D.S.G. The two
Miss Briggs came for week end & Catharine Dillstone
also Hilda Beetham - Salem Drenow, B.G. came

25th Saty Thurs 7.30. Sung. 8. Georgina in Ret. - Girls Conf
Ann: of Sunday S. M. C. returned. S. Inf. brought her back - Mr
Willeman. Aunt Maggie for week end

26th Sunday Thurs 7.30. Sung. Function at Nursery, at
Nursery 11.30. S. Inf. stayed to dinner. 8. Georgina
returned to D.S.G. S. Sch: Children up to tea
& gave their offering for the Tbp's Fund. (S. 2-3)
The Tea was in the Hall - as the weather was
uncertain - visitors left - S. Inf. Cold.

27th Monday Thurs 7.30. S. Inf. stayed in bed till 10.30.
Cold heavy - working again at S. M's - as
pump was out of order. "Gertie" came & baby

28th Tues Thurs 7.30. W. Morris to see S. Inf. -

29th Weds Thurs 7.30 - The sisters from Treheria came
over for the Lent Ret. & Archdeacon Griffith
who conducted it - 10 in - S. Inf. out -

30th Thurs Thurs 7.30. The sisters Lent Retreat =

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March 31st Friday

Thurs 7.30. G. Melnyk returned - all the men went back to the Reg before G. Superior to Geoville to speak on "Rescue" work at S. Aidan's Hall - Deaconess Theodora came over with the Burdeens - to stay - W. Barden to see to the pump - S. Sup. returned at 7. Slept at nursery - S. Sup. in Retreat

1st April
1st Sat

Thurs 7.30. W. Davis - W. Anderson to Call. W. Talmer (Piedersburg) came to give the girls a Mission Sunday - began at 6.30

2nd Sunday

Thurs 7. W. Talmer - 7.30 Suny. The Chaplain & The Girls Guild Day. 3 Addresses

3rd Monday

Thurs 7. W. Talmer - 7.30 Chaplain - W. Talmer left at 12 - W. Davis Botha & W. Reid to Tea

4th Tues

Thurs 7.30 - Miss C. in Ret - Miss Melnyk

5th Wed

Thurs 7.30. Miss Nichol & Miss Crosses to stay for 2 nights. G.D.A. hearthers ^{Miss Nelson left for home}

6th Thurs

Thurs 7.30 - S. Sup. & Miss Selby to town latter to look for passage for Eng. dinner at D.S.G. returned at 5.15.

7th Friday

Thurs 7.30. Miss Cross & Miss Nichol left - last sent work party at nursery - S. Sup. slept

8th Sat

Thurs 7.30. Miss Peggie came to stay for a week -

9th Sunday
Palm Sunday

Thurs 7.30. Blessing & Distri. of Palm - Procession & Mass - "Winnie" & "Joan" Conditionally baptised at 11.30. Miss Pascal came to stay - Dorothy Taylor for the afternoon

Holy week

S. Sup. to nursery for 2 nights. Miss M^{rs} Swan here

10th Monday

Thurs 7.30 - all Counts came - & the non-Counts to Matins (8.30) Messing 6.30 & Address - S. Sup. & Miss Selby 2 days Ret. Miss Clephan came over & stayed the night Sisters (2) & workers into the Cathedral for the

Address by Fr. Seyzinger, C.R., at the Annual Meeting of the Churchwomen's League of Prayer, held at Lady Falkland's House, 26, Upper Grosvenor Street, S.W., on Tuesday, February 27, 1917.

YOU naturally expect that the address from the chair, on the occasion of your Annual Meeting, will have to do with that which lies at the very soul and centre of your life as a league, viz:—prayer. Prayer is an all-embracing subject. It may be thought of, or treated, from many points of view. We might think of petitionary or intercessory prayer, for instance, as the soul's assertion of the supremacy and sovereignty of spiritual things; or we might think of that form of prayer in which vocal utterance has little place—mental prayer; a kind of prayer in which out of the silence, wherein spiritual forces work, deep answers deep and the soul learns that there are deeps greater than those of human sinfulness and limitation—even the great deeps of the love and resourcefulness of Almighty God.

But it is not to one or other of these aspects of prayer that I would direct your thoughts in particular to-day. Rather I would have you think of prayer as a chief means of helping us to make the thought of God and His holiness the central and dominating thought of our lives. I have seen it stated that prayer is a sort of double contact or action, that is to say that in prayer the soul expresses itself to God, and is also impressed by God. I believe that that is a great fact. We cannot doubt that the soul that takes pains to pray, that puts vigour into its prayers, that foregoes many pursuits and interests in order that it may excel in this, the greatest of all the arts of the Christian life, is impressed by God as it prays. Moses and Isaiah, St. Paul and St. John knew what it was to receive the divine impression in prayer. It was that divine impression, the deep and abiding sense of God, that made their lives great and fruitful. Let us try, then, first of all to think a little in detail of what we mean by the Holiness of God.

The holiness of God, what words can express it? Theological writers in their efforts to express clear thoughts about it, have found it convenient to write of holiness as an attribute of God; and, for purposes of thought and expression, to consider it apart from His nature. But it is a distinction permissible for purposes of thought and expression only. And it is very necessary to guard against any thought of the holiness of God as some excellence added to His Nature. For the holiness of God is not so much an excellence of His Divine Being as the expression of the sum total of all excellencies eternally energising in Him. The divine holiness is then, the necessary outward expression of all that God is in Himself. God is the eternally perfectly good one, in Whom more excellence dwells in its completeness and perfection. So the holiness of God is the sum total of every excellence that makes for goodness, is

most permanent aspect of the divine Being; it is that which most closely approximates to what God is in Himself. As beauty of soul or body is the expression of this or that measure of spiritual or bodily perfection, so the holiness of God is the most complete expression of His own unutterable and eternal goodness: that goodness must not be thought of as a quiescent condition; it is the scene and centre of eternal activity. God is, then—if in all reverence the thought may be so expressed—on fire with love for all that is morally excellent, noble, and beautiful, and also, what necessarily follows from this thought, full of intensest wrath towards all that is opposed to the upward progress of mankind in holiness, which the Incarnation is His method of effecting. At the Incarnation God, the all-holy, was moving, in the impulse of perfect love, manwards; revealing to man in man's own nature that which sin had hidden with a dark veil, the true greatness and glory of his, man's, being—the greatness of interior goodness, and the glory of outward holiness. People are at times startled by the sinister presence, not in themselves only, but even in those whom they rightly think of as possessing far loftier spiritual attainments, of unworthy motives and selfish aims; and at such times they are tempted to great depression of soul, if not to treachery to their Christian ideals. Most have to experience this very persistent temptation in one or other of its varied forms; none altogether escape it; many, alas! how many, fall under it and never rise again! But the truth of the Incarnation rightly apprehended spells deliverance from such temptations. For the unveiling of God in human nature at the Incarnation teaches men that they must not look at themselves, or at others, so much in the light of what they now are in their present condition of conflict and imperfection, as in the light of what they are becoming through union with the life of Incarnate Holiness.

This truth is a great stimulus to perseverance in prayer. From time to time, as we prepare to engage in intercession, we are depressed by the thought of our great unworthiness as intercessors. Who are we, so feeble, so weak, so worldly, so blemished that we should have a share in this work of intercession which brings us into present personal association with Our exalted Lord? Then there follows the further sad reflection that our prayers seem to effect little observable change in those for whom we pray. Depression and lowering of effort easily force an entry into the souls through such considerations as these. But the truth of the Incarnation, rightly apprehended, spells deliverance from these dangers. For the unveiling of God in human nature at the Incarnation teaches men that they must not look at themselves as they pray, or at those for whom they pray, so much in the light of what they now are in their present condition of conflict and imperfection, as in the light of what they are becoming, or are capable of becoming, through union with the Life of Incarnate Holiness. At the Incarnation—as Bishop Westcott says in one of his books—great spiritual forces began to work in the world, and they have not ceased to operate. Prayer is all-important because it opens channels for the extension of the sphere in which those forces operate. It is those forces, at work in the world, which help men to realize the true standard, the true objective of all human life. For, when God took humanity to Himself at the Incarnation, He revealed the truth that His own character of holiness is the standard by which He must judge the world. The writer of the Epistle to the Hebrews had well grasped this fact when he wrote the words "without holiness no man can see the Lord." One cause of the impotence of the Church in our land is this, that as a whole we have but a faint and inadequate conception of the holiness of God. Everything that helps to impress this on mind and heart and life should be welcomed and prized. But, it is prayer that does this emphatically, if it be true that the praying soul only expresses itself to God, but is impressed by God.

Let us now pass on to ask what is the meaning of the character of this holiness which man must acquire if he is to see the Lord. It is an enquiry of the first importance and inexpressibly solemn because the reality of that character of holiness in man will be tested by the search-light of the eternal throne at the great assize of Jesus Christ. The very imperfect effort has been made to consider what holiness means in God; but that consideration leads on to this further one, namely, how can human beings encompassed by all kinds of spiritual weaknesses respond to the divine requirement? That is the difficulty. How can it be solved? Only in one way—repentance. For the Christian life is not only entered by the gate of repentance but is characterised by repentance through its whole extent. The readiness, the will to make repentance a life-long reality is the surest sign, the most certain guarantee, that men and women are in the way of holiness. It is the penitent soul which makes the speediest flights in prayer. Repentance means essentially a changed mind about sin, not merely sin which has taken definite shape in action, but sin which, though never embodied in action, has been welcomed and permitted in idea and intention. It is a changed mind about sin, not a mere change of thought, not a mere change of opinion, but a change of the mind itself. Repentance represents that condition of after wisdom whereby man realizes that sin is that which has perverted the true meaning of his life, and prevented that reproduction of the Christ life which it is the purpose of prayer and sacramental grace to effect. But what brings about this change of mind in regard to sin? It is the realization of that wonderful impulse of holiness in love towards men in the incarnate life. That realization may come home to us in many different ways; probably no two human beings ever awake to it in quite the same way. But when once it has found a dwelling in the soul, it creates a sorrow—an ennobling life-giving sorrow—for all past unfaithfulness to God, and lack of response to His laws of holiness. That is the sorrow which has formed the groundwork and beginning of all the known and unknown heroism of the saints of God and His kingdom of holiness the Church. For just as sin fixes a great gulf between the soul and God, so contrition separates the soul from the seductions of its assailant and conducts it into union with the life of incarnate holiness. As Father Maturin used to say "there is no strong virtue, no gentle grace of holiness to which contrition cannot introduce the soul and bring it into fruitful friendship when once it has drawn aside the separating veil of sin." Contrition moreover acts as a God-given protection to the soul in that the soul in which it has been allowed to make its home becomes so beautifully sensitive to the divine impulses that it instantly repels any suggestion that would hinder its growth in holiness. And further the most glorious work of contrition is that it aids man to draw all the strong forces of his soul to one end: there is no longer dissipation of soul energy; but all the essential faculties of man's life are directed day by day Godwards.

Now it is our vocation, if I may include myself among the members of this League, to be banded together for prayer. In prayer we find contact with God. In prayer we give to God His opportunity of finding contact with us, and also of finding contact through us with others.

Surely our frequent approaches to the Throne of Grace in prayer, should create within us an ever deepening sense of the Holiness of God. That deepening sense of the holiness of God is the making of the penitent, and the basis of sanctity. Those who pray much, those whose ambition it is to pray well, and let everything else fall into the second place in order that they may excel in this, the science of the saints, should be those who because of their frequent approach to God, because of their upward look, so regular, so constant in prayer, should have an ever deepening pain which is full of joy, the pain of penitence, because as they come into to

with the All-Holy the All-Perfect God they realise increasingly their own imperfection. The point is this, that if we would pray well we must be progressive in penitence. Penitence is the most liberating force in all the world. It is the work of the Holy Spirit releasing for prayer wonderful faculties of the soul which sin had atrophied or crippled. Let the thought of the holiness of God, then, occupy the first place in all our efforts to pray.

Let us believe that we receive the divine impression, when we pray and that quite apart from feelings. Let our faith be of the sort that believes not only what it does not see, but also what it does not feel. Let it be the "I believe" of our life of prayer that in prayer the soul, divinely impressed, is slowly yet surely trained in the capacity to see God, and to see God is to catch also the vision of that great kingdom which at the Incarnation He set up in the world. It is the vision of the Kingdom of God which the lovers of Jesus Christ need to possess to-day: that vision comes sooner later to the soul that perseveres in prayer. Everyone who has tried to pray knows in his or her experience the truth of what St. Teresa says:—"The soul that perseveres in prayer is lost to the devil." And as this vision of God comes to the praying soul, that soul sees all those for whom it intercedes, not those only who are within its home circle of friends and acquaintances, but the unnumbered and unknown friends for whom it prays abroad—it sees them all rising up to take their place as knights of the divine holiness.

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