All our stories happened here ….



Panacea Museum

Zara Matthews
Museum Director
Panacea Charitable Trust

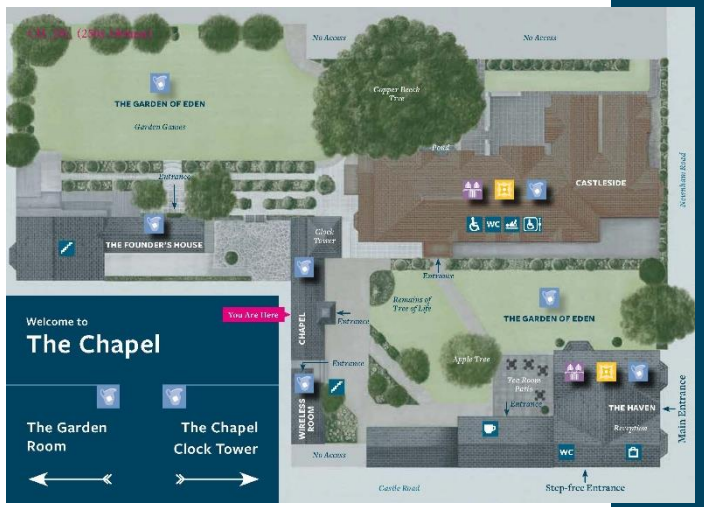
TH_BR_LI_1 (160 x 210mm)



Time for Tea

Octavia enjoyed afternoon tea, and set rules for the members to follow. A table should always have a cloth, napkins and flowers or a plant from the gardens, and tea was not to be stirred noisily or vigorously!







Panacea Museum





















Panacea Museum

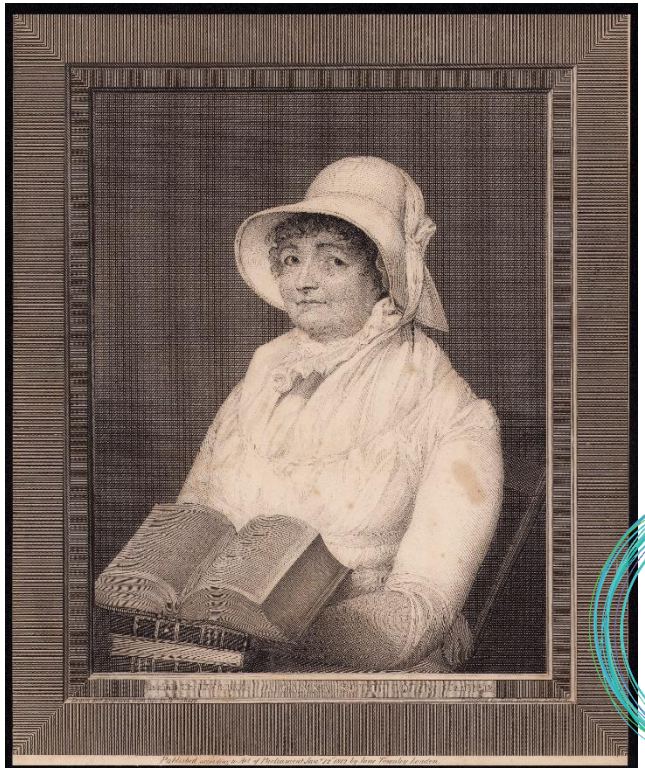
Margery Kempe



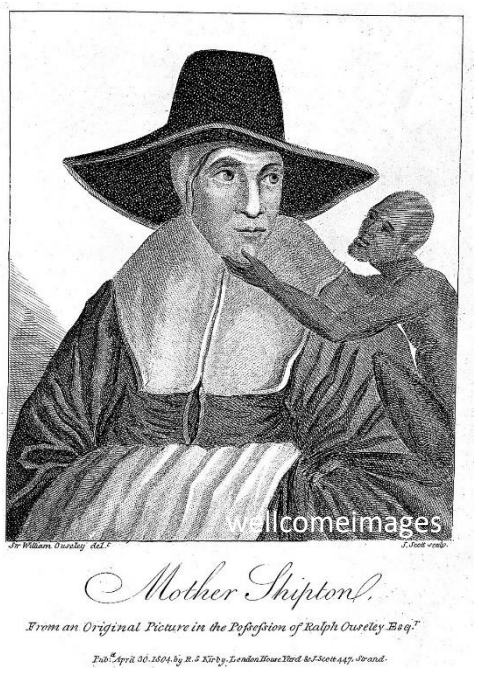
Mabel Barltrop



Joanna Southcott



Panacea Museum



Ursula Southeil



Lady Eleanor Davies

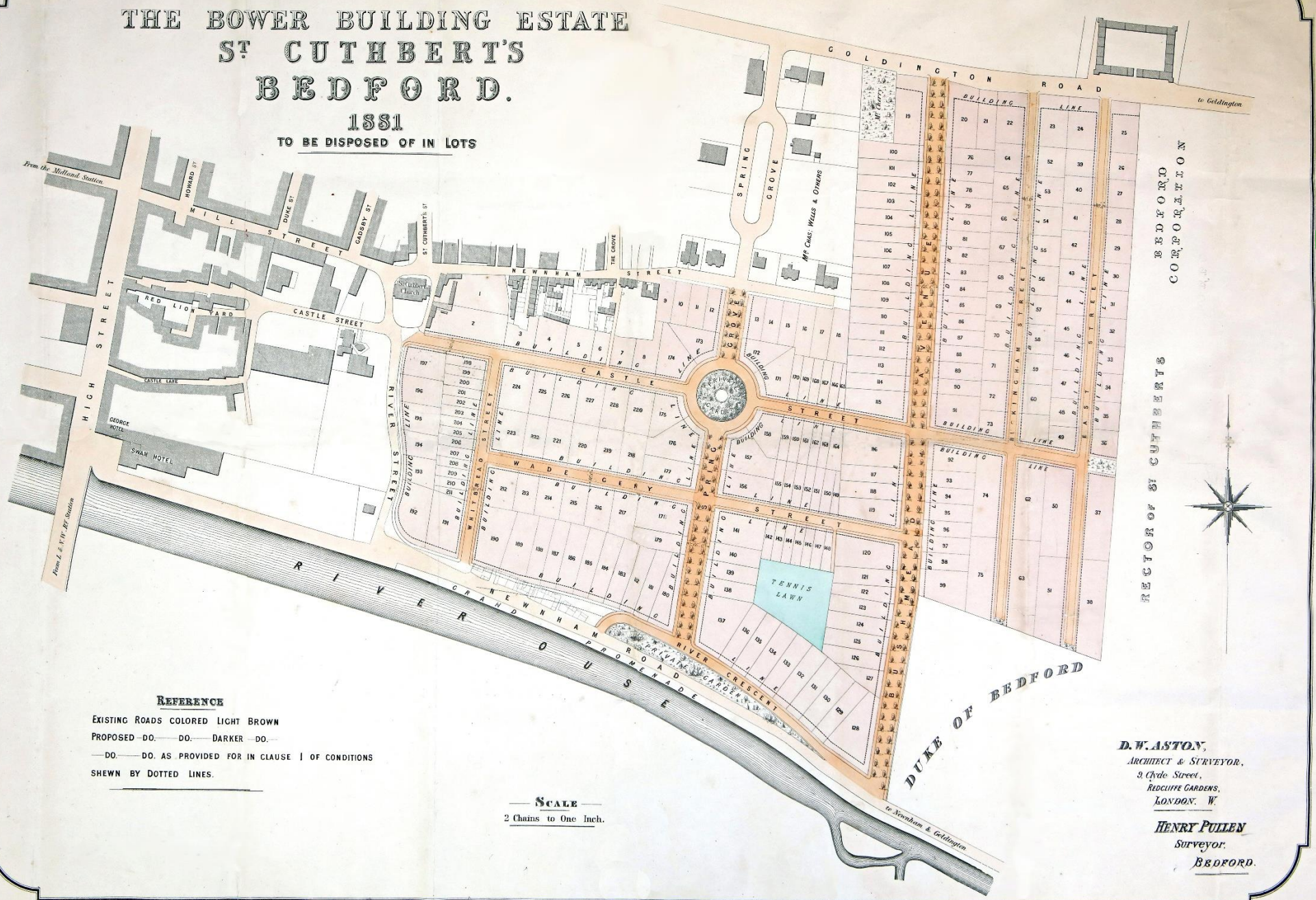


Agnes Nutter

PLAN OF THE BOWER BUILDING ESTATE St CUTHBERT'S BEDFORD.

1881

TO BE DISPOSED OF IN LOTS



REFERENCE

EXISTING ROADS COLORED LIGHT BROWN

PROPOSED —DO.— DO.— DARKER —DO.—

—DO.— DO. AS PROVIDED FOR IN CLAUSE I OF CONDITIONS SHEWN BY DOTTED LINES.

SCALE

2 Chains to One Inch.

D. W. ASTON,
ARCHITECT & SURVEYOR,
3 Clyde Street,
REDCLIFFE GARDENS,
LONDON. W.

HENRY PULLEN
Surveyor.
BEDFORD.

ROY J. COOK & HAMOD. LITH. BROADWAY, WESTMINSTER.

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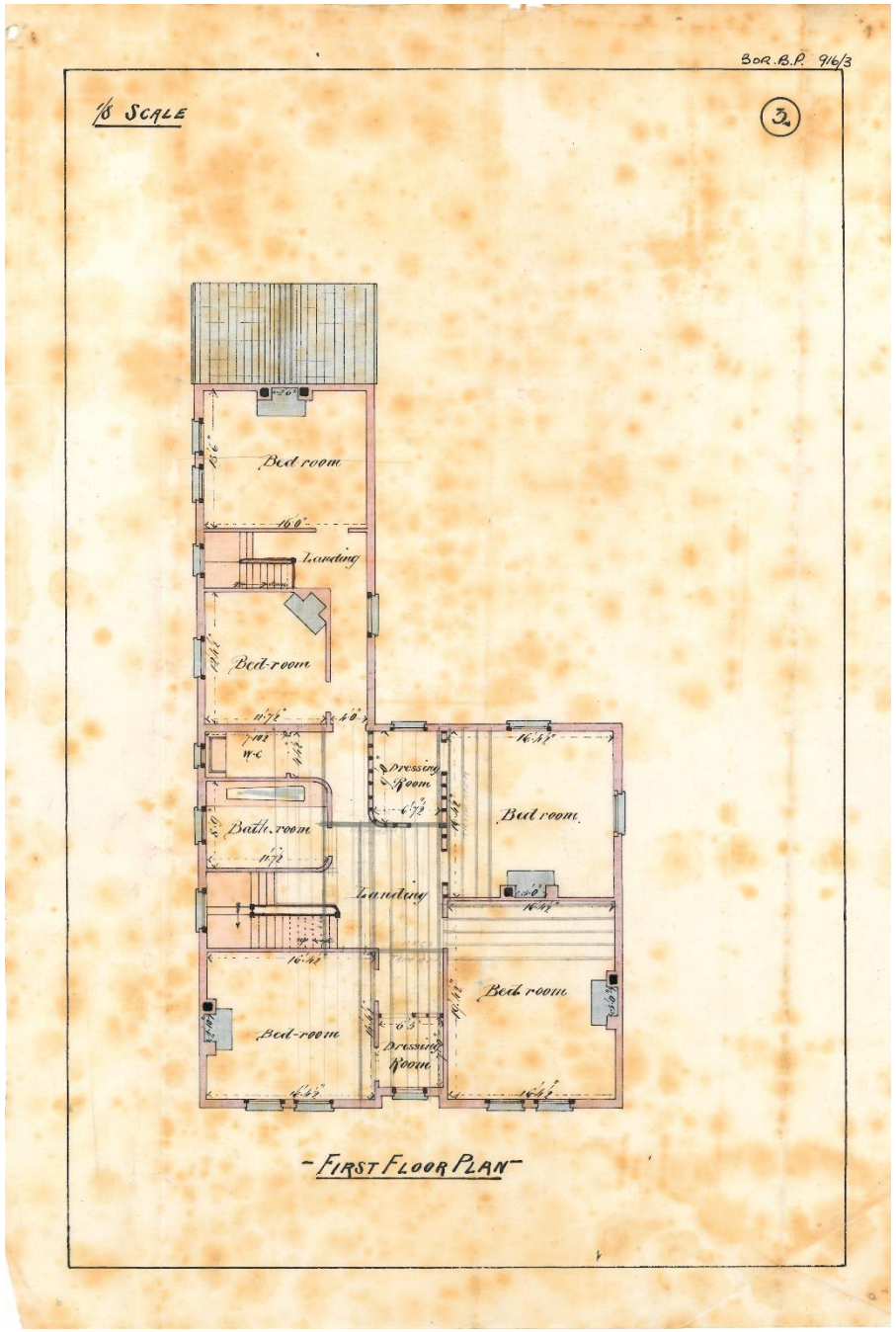
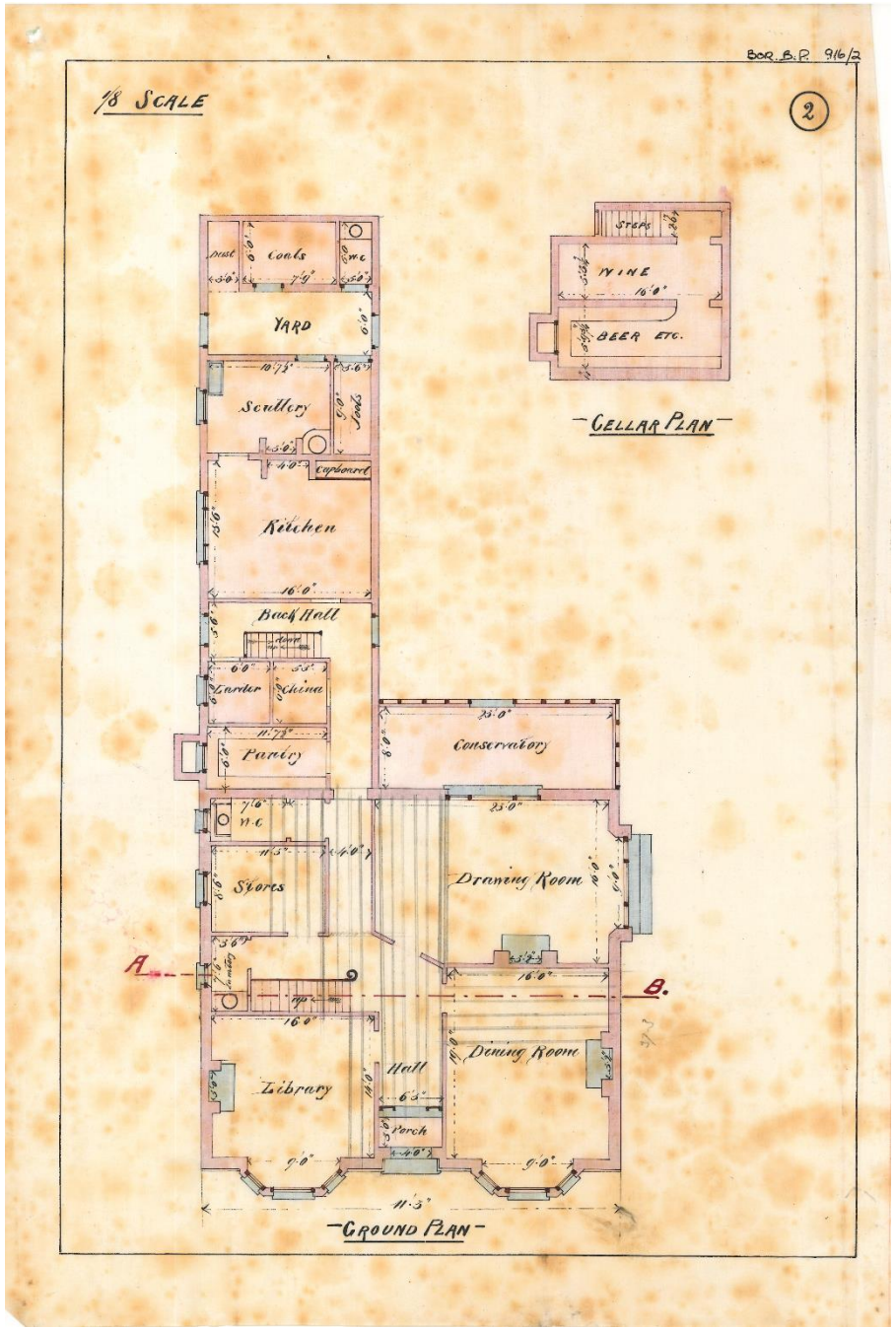




Panacea Museum

Bedfordshire Archives

Leaflet No. 10

SOME PANACEA TRUTHS

1. We accept without reserve the Old and the New Testaments and the Apocrypha.
2. For the Salvation of the Soul, we hold the doctrines and respect the practices of the Church of England (which was established at Glastonbury immediately after the Ascension, and *not* by the Roman Mission under S. Augustine over 550 years after).
3. The Godhead is not a Trinity, it is Foursquare—a Family consisting of Father, Mother (I AM that I AM), Son and Daughter (Christ and Jerusalem).
4. The first Divine Work of the Salvation (from sin) of the Soul which was breathed only into the nostrils and not into the whole body (Gen. 2. 7), is the work of the Father through the Son.
5. The second Divine Work of the Redemption of the Body (from sickness and death) is now being performed by the Divine Mother (Gal. 4. 26), through the Daughter.
6. Up to 6,000 years ago, when the Adamic race was initiated, the whole world was peopled entirely by Anthropoid Races of great antiquity, of which there are Akashan, Lemurian and Atlantean records.
7. By Anthropoid Races we mean highly-evolved animal-mortal-ape-men, persisting as animals do, in progeny only and having no immortal soul, no future life. These races are still on the earth and will now die right out, fighting against God and man. (Greek *anthropos*=a man, and *eidos*=a resemblance.)
8. Eve was the pivotal woman of these races—so highly developed as to be capable of being endued 6,000 years ago, with an immortal soul—a capacity, never given before, to live on in a future state.
9. Through the Sin of the Fall death overtook the new race and the world came under the rule of Satan the Devil—the extreme of wickedness—and of Lucifer the Angel—the extreme of religious error and deceit—both equidistant from God.
10. But their rule of 6,000 years (God's six days—2 Peter 3. 8) is now coming to an end. The days are being shortened else no *flesh* would be saved to live and reign with Christ in His Kingdom on earth. (Rev. 20. 6.)
11. The souls of the unnumbered, Incorruptible Flock will continue to go to Heaven—the souls *and bodies* of the numbered Immortal (undying) Flock will remain on earth.
12. For this reason the body is being cleansed and healed and protected.

THE PANACEA SOCIETY,
19, ROTHSAY ROAD, BEDFORD.

MORE PANACEA TRUTHS

(A Secular Series)

II

1. *British History is told in Genesis and by Homer, Virgil and others in the Classics.* The British Isles were once the scene of the beginnings of a Golden Age whereby they became known in the Classics as Hyperborea, The Elysian Fields, Ouranus, or "The Heavens," and this is because, speaking in Biblical language, we know these Isles to have been Eden or Paradise.

2. The four rivers of the Euphrates have no geographical meaning, they allude to the four canals of the physical body, and it must be remembered that the traditions of the Golden Age, on which are based the Classical stories, were of a time when, the Fall not having taken place, the earth's axis had not been deflected and, in consequence, the climate of our country would have been paradisical.

3. The rumours which travelled south of a divine happiness existing in these Northern Isles made this country the goal of such as Ulysses (Odysseus), Æneas of Troy, etc.

4. But long before the time such travellers arrived here, the Fall had taken place and the cruelties of Circe and the temptations of the Sirens and other tragedies were the fate of the travellers whose stories are read in *The Odyssey*, *The Iliad*, *The Æneid*, etc.

5. The Scriptures say, "Promotion cometh neither from the East, nor from the West, nor yet from the South," which leaves *the North* as the ruling quarter. (Hyper-borea means "beyond the North wind.")

6. The "looking.up-to-the-sky habit" in prayer, though the sky which is above us in the day, is below us at night, had its rise in the fact that the North held traditions of one-time marvels. We continue to look upwards in prayer for the reason that "upwards" in the Clrssics was "*upwards to the North*."

7. For the Salvation of the *soul* there is no reason against looking upward to the sky in prayer, but the Redemption of the Body demands that, not in heaven, but in a definite locality on *earth*, it shall once more be demonstrated that "God *is* in the midst of her (the earth) therefore shall she (the earth) not be removed," which establishes the text "The earth abideth for ever."

Panacea Museum

MORE PANACEA TRUTHS—CONTINUED

8. And so once more the world in general will look upwards, that is northwards to these "Isles of the North," for "upon the North side (of the earth) lieth the City of the Great King; God is well known in her palaces as a sure refuge." (Psalm 48. 2.)

9. Our classical history does not end here for long before Christ, Brut, the Trojan, the great-grandson of Æneas came to these shores and built London, which he called New Troy or *Troy Novent* (Troy-weight means "London-weight"), thus fulfilling the prophecies that Æneas should be the father of a world-wide empire and "found a new Troy in lands beyond the sea."

10. Again, we have knowledge that the first of God's people to "return to Zion" (England), became known as Druids. These either brought back to Britain the religion *which God taught to Adam* or found a remmant here which had never left these shores and retained that religion. Pythagoras was a Druid from whom Plato derived his tenets.

11. Following upon (i) the Classical part and (ii) the Druidic part of our history, comes what is called (iii) British-Israel Truth which teaches that the Ten tribes which had not kept the statutes in their own land (2 Esdras 13) migrated here under the names of Saxons, Danes and Normans in order to keep them here.

12. The establishment of (iv) the first Christian Church at Glastonbury in 36 A.D. makes the fourth corner of the solid four-squars foundation on which our present work of Healing and Help is being built in these Islands.

To sum up, the Four Foundations are:—

(a) The Divine Origin of Britain as Eden the Garden of the Lord and as containing *New* Troy, all of which is incorporated in the Classical records of mysteries connected with these islands.

(b) The Druidic religion found here when Julius Cæsar came in 55 B.C. The Druidic teachings were for Gentiles and were in advance of the Mosaic teachings for Jews.

(c) The British-Israel Truths (the gathering of the Ten Tribes under the Union Jack or Union of Jacob). Britain not only contains New Troy but also *New* Jerusalem.

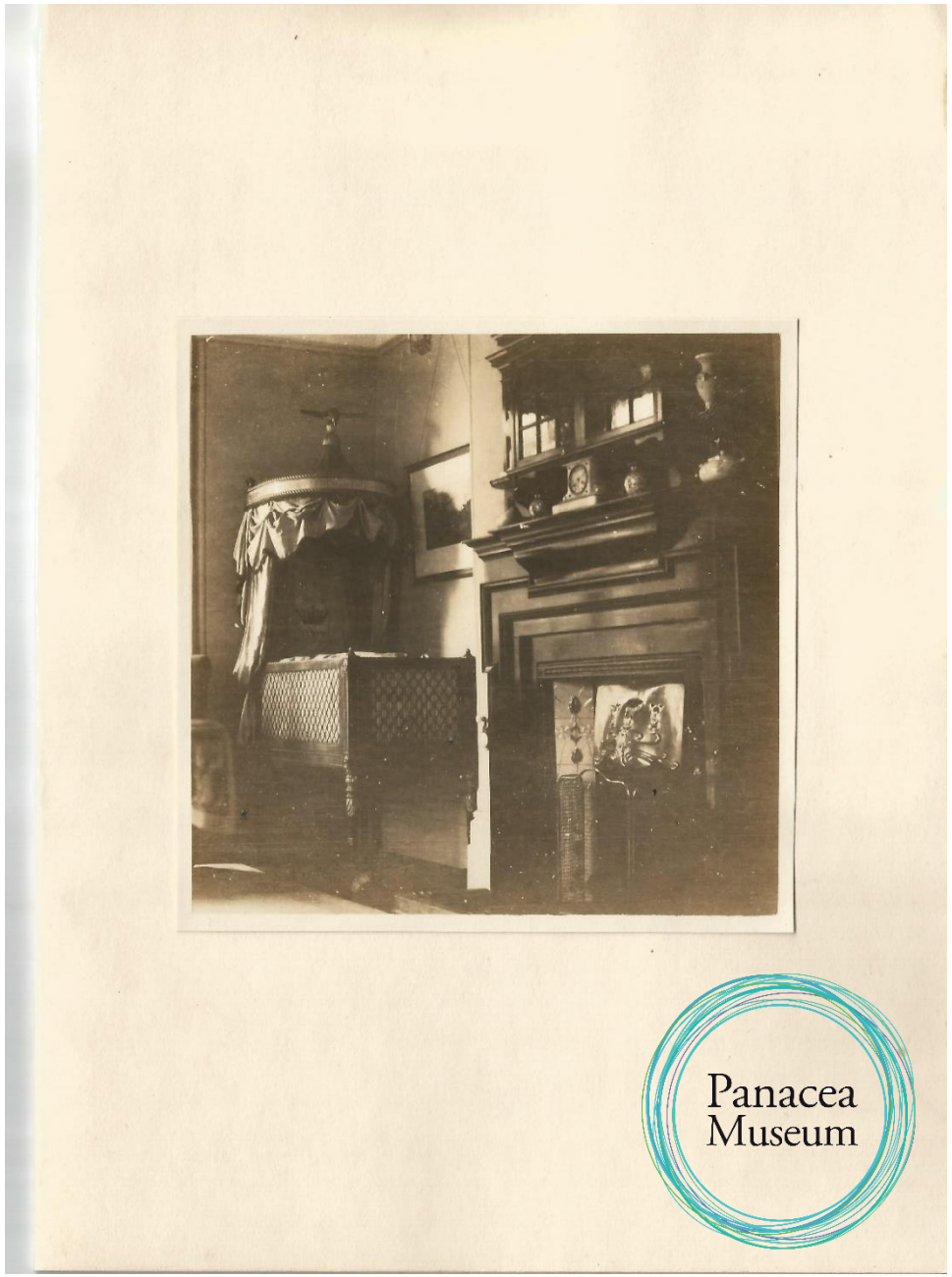
(d) The First Christian Church established by St. Joseph of Arimathæa at Glastonbury immediatly after the Ascension.

The last three will be dealt with in a further series.





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Museum





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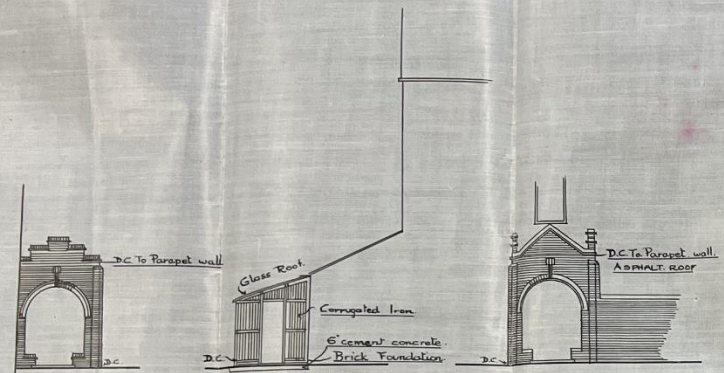
· THE · PANACEA · SOCIETY ·

· PLAN · OF · PORCH · SHED · AND · W.C. AT · No 9. NEWNHAM · ROAD ·

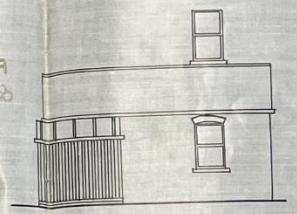
· SCALE. 8. FEET. TO. 1. INCH ·



· SIDE · OF · PORCH ·

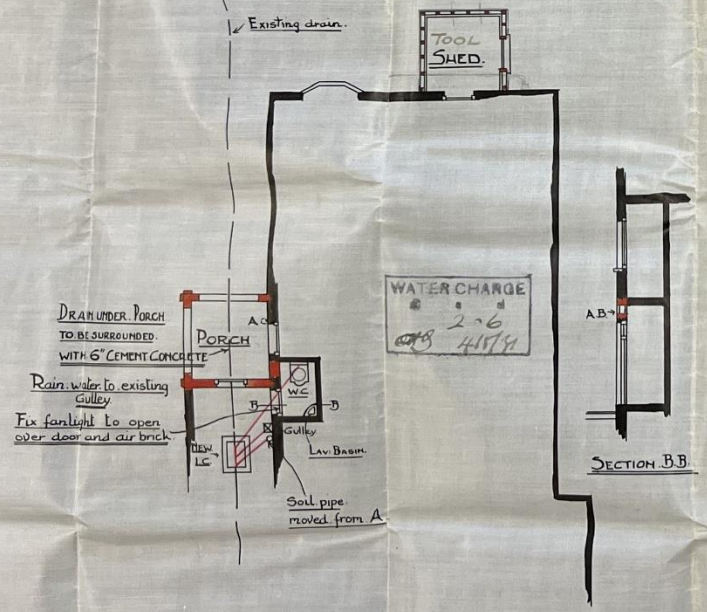
· SECTION · THRO' · SHED ·

· ELEVATION · OF · PORCH ·



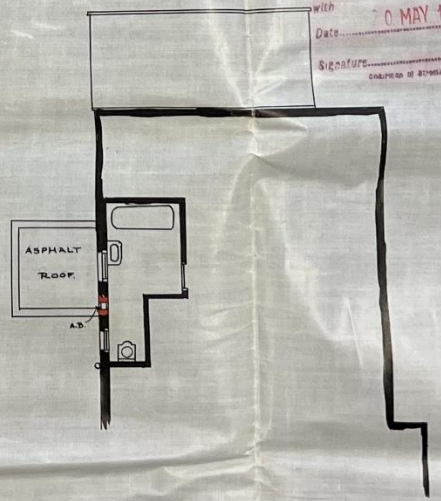
· ELEVATION · OF · SHED ·

Building Plan No. 8945.
Approved subject to all the stipulations contained in the Bye Laws being complied with
Date 20 MAY 1931
Signature ..... Chairman of Streets & Buildings Committee



GROUND PLAN.

SECTION B.B.



FIRST FLOOR PLAN



· SITE · PLAN ·
Scale 1/1250.

E. H. C. INSKIP & SON
ARCHITECTS AND SURVEYORS
BEDFORD



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Panacea
Museum





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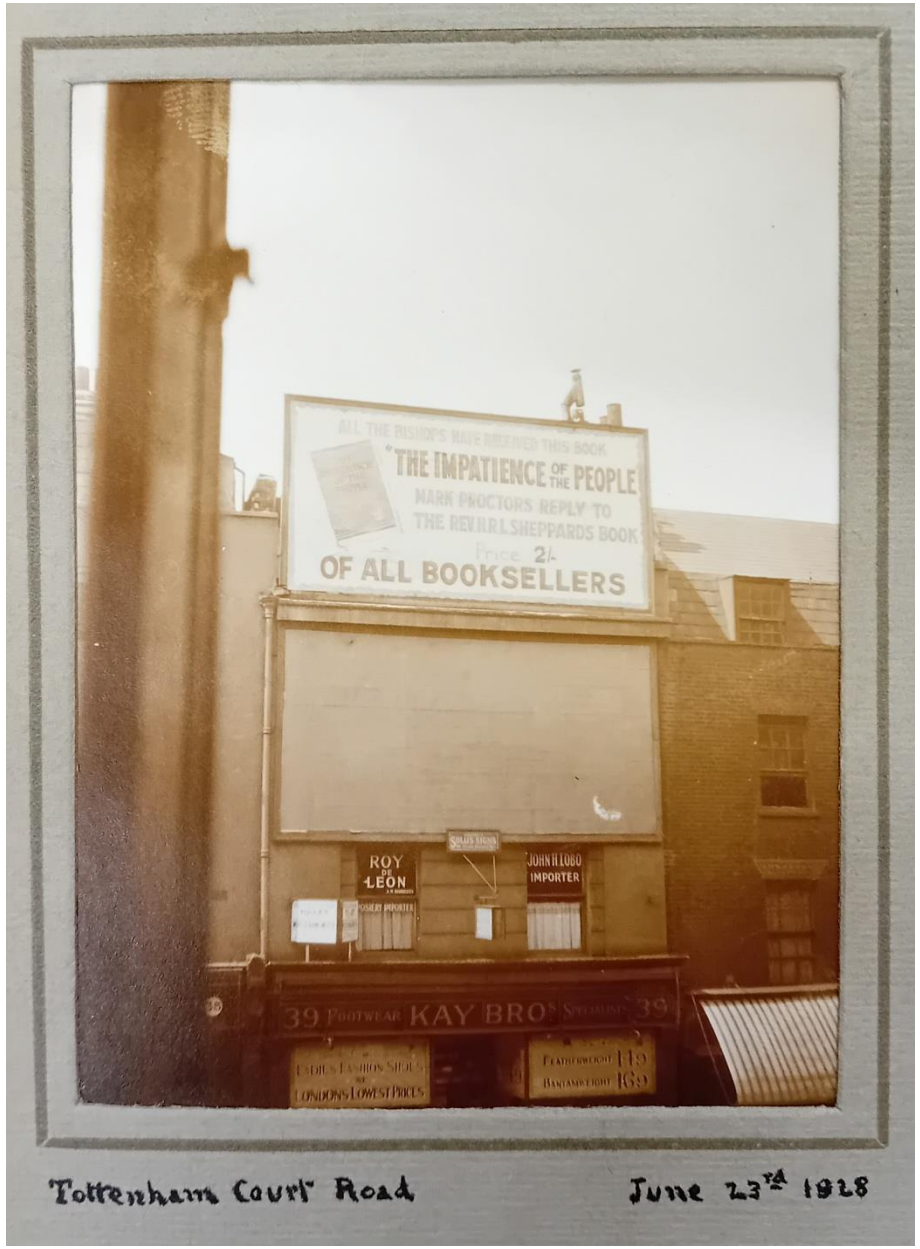




Panacea Museum

Betty Buckley

The Seal of the Lord
The Elect precious
Xians Redemption to Inherit
The Tree of Life
To be made Heirs of God
And Joint Heirs
with
Jesus Christ

Joanna Southcott

Augt 28, 1808



Sarah Shaw

Panacea Museum

The Vision of the Candles & Spacious Room seen by

1 Now Joanna thee I'll answer
As these two visions do appear
All will know I am thy master
When both I've made them clear
Arise and shine it will be high time
When both together come
The Mysteries deep are now behind
Like Sparkling rays of sun

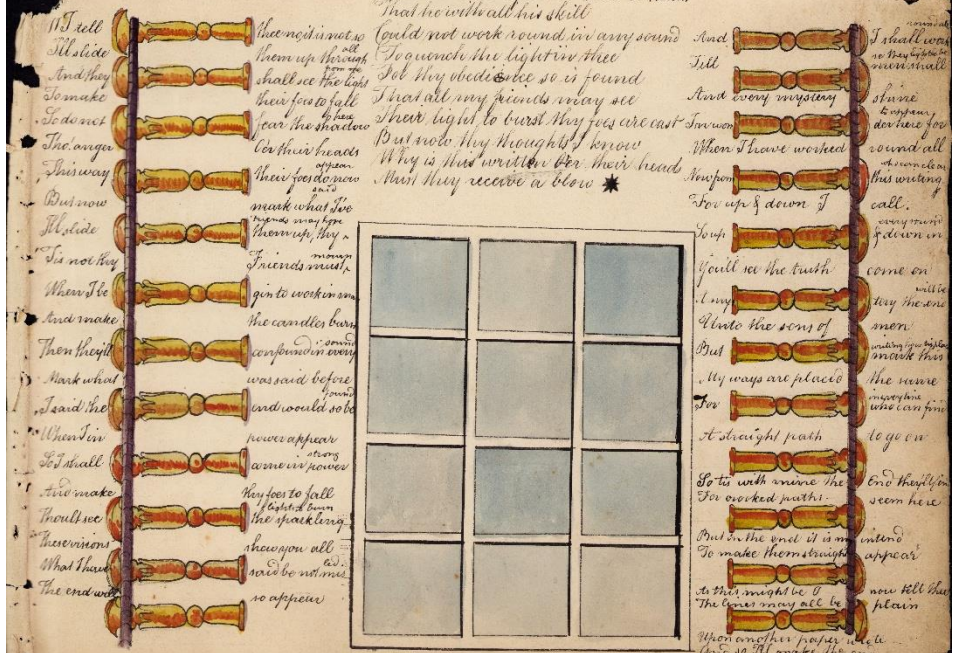
8 In glory bright to see the sight
When I've fulfill my word
To bring these shadows all to light
Then men will know their Lord
Did strong appear as visions here
To show you all the end
For every Mystery then I'll clear
And prove myself your Friend
But see the Bird where thou wast
And all before thy View
And mark the words that I declare
You'll find these visions true
For I shall shine in every mind
And shew the Mystry clear
The lighted candles then will
Be why I shall appear
To slide them up, so they may hope
The glimmering mob they see
I tell thee now no one shall drop
Thats on the line with thee

9 For to hang them they may appear
As lighted candles come
And of the grave thou'st nought to fear
For now I'll tell thy Doom
In Glory bright before my sight
Made surely bills appear
They candles they will all burn bright
When I have ended here.
Arise and shine 'tis then the time
In Sparkling light you'll see
But I shall make them drunk with wine
And drown the eyes of thee
Whereto to flow I well do know,
If I should light too soon
Therefore this way I'm to go
The setting Sun, Must come
For all to See the Mystery
The clouds I must Dismiss
And every foe that's joined with thee
I tell thee must be cast
Before the time, I've told my mind
The hearts of men I know
Mark how thy Spirit is confined
When joined with a foe
And mine's the same behold my
Name

10 With you I joined thee here
As well as friends to shew the end
That Satan may see clear
I gave him room it must be known
To work his every will
But now the light will soon be shewn
That he with all his skill
Could not work round in any sound
To quench the light in thee
For they obedience so is found
That all my friends may see
Their light to burst thy foes are cast
But now thy thoughts I know
Why is this written for their head
Must they receive a blow ✱

2 The vision see is drawn by thee
A way you dont discern
I told you like the setting
Thy Enduring sure would come
So perfect like the setting sun
In sparkling rays all round
In lustres bright before you
Thy vision so is found

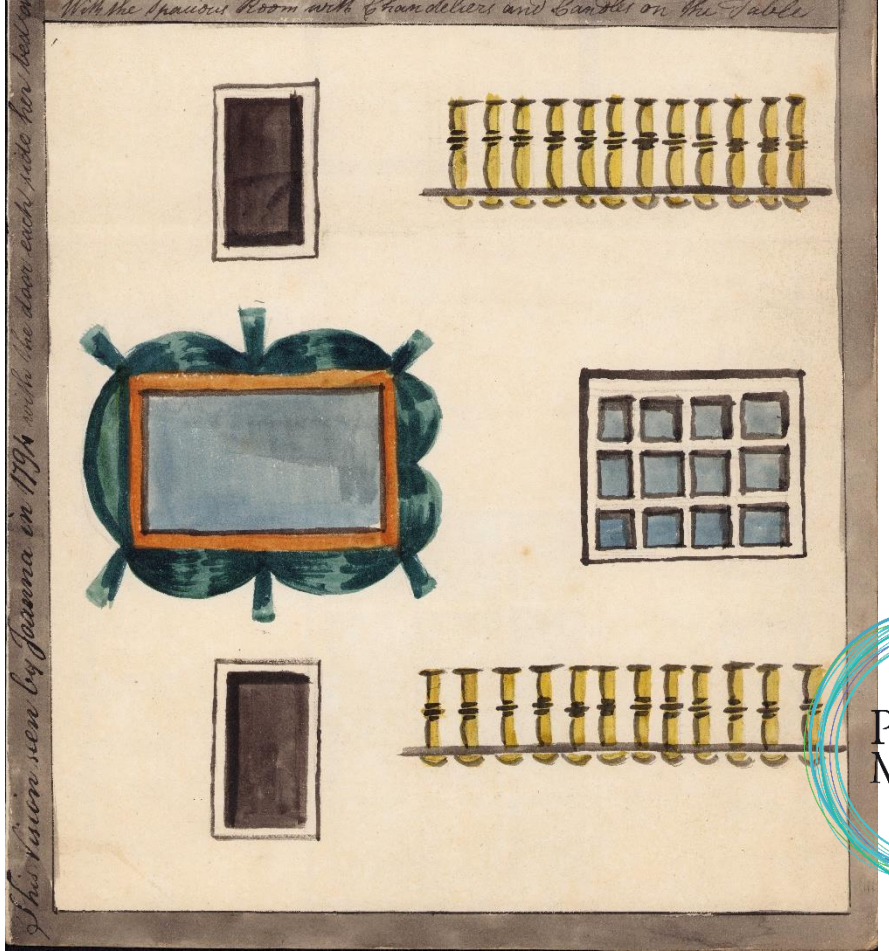
12 The candles see will lighted be
And make thy foes to fear
So now discern the way I've
Mark what I told thee first
And shine behold the time
This vision so is placed
As seen before doth now appear
The other vision see.
I told thee like the setting sun
Thy end would surely be
When sparkling bright from
And so thou'st known it is now
When I all mysteries bring to
They'll see then vision clear
That they must bow as slaves
To conquer every foe
Through out their heads is small
By satans arts I know
That is work'd round in every





This Vision seen by Joanna in 1794 with the door each side her best and Stairs & Candles each side

With the Spacious Room with Chandeliers and Candles on the Tables



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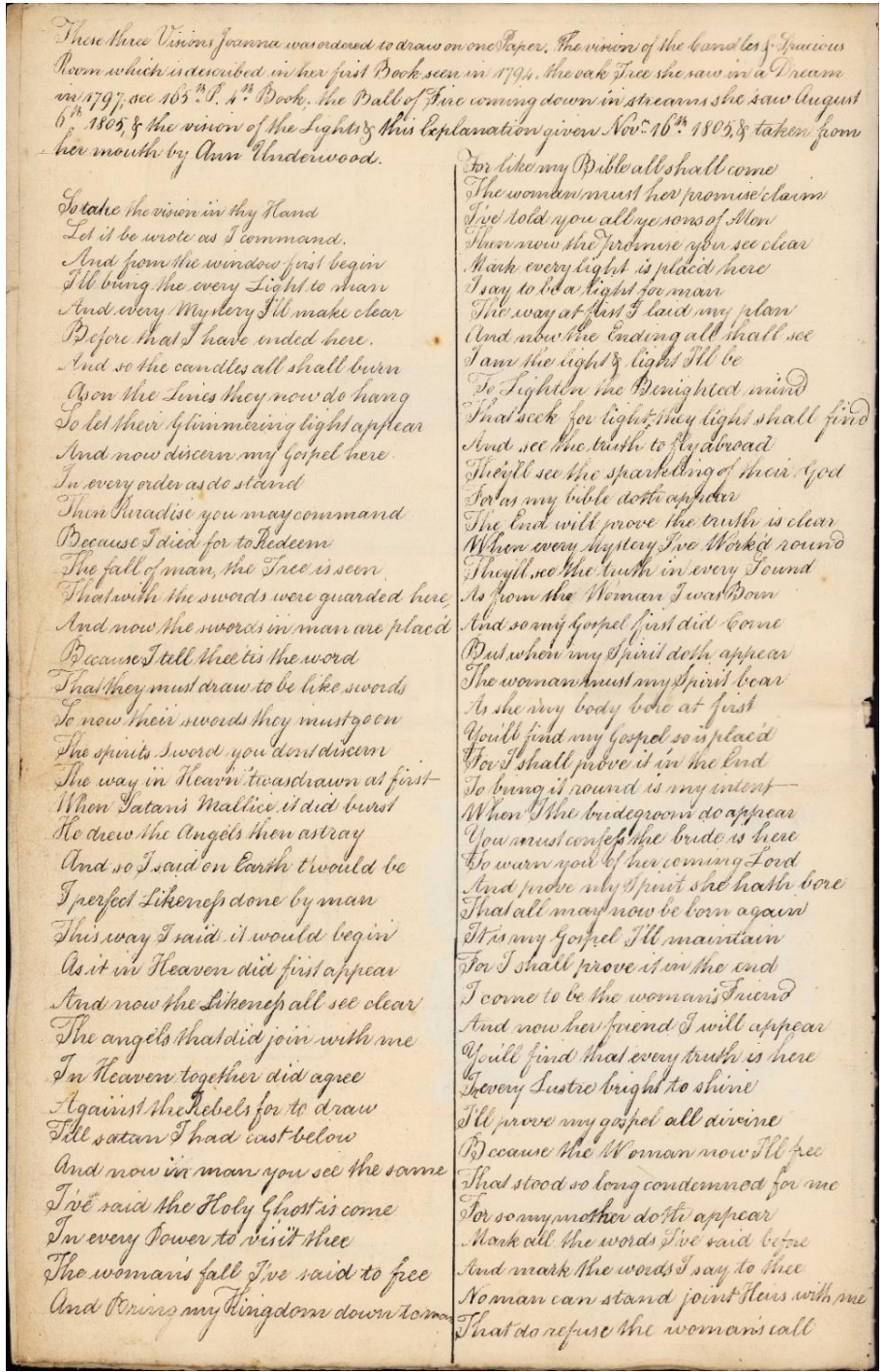

These Three Visions Joanna was ordered to draw on one Paper. The vision of the Candles of Spacious Room which is described in her first Book seen in 1794. the oak Tree she saw in a Dream in 1797, see 165th P. 4th Book. the Ball of Fire coming down in streams she saw August 6th 1805 & the vision of the Lights & this Explanation given Nov. 16th 1805 & taken from her mouth by Ann Underwood.

So take the vision in thy Hand
Let it be wrote as I command.
And from the window first begin
I'll bring the every Light to Mann
And every Mystery I'll make clear
Before that I have ended here.
And so the candles all shall burn
As on the Lines they now do hang
So let their Glimmering light appear
And now discern my Gospel here
In every order as do stand
Then Paradise you may command
Because I died for to Redeem
The fall of man, the Tree is seen
That with the swords were guarded here
And now the swords in man are placed
Because I tell thee tis the word
That they must draw to be like swords
So now their swords they must goon
The spirits Sword you dont discern
The way in Heavn twas drawn at first—
When Satans Mallice it did burst
He drew the Angels then astray
And so I said on Earth t'would be
I perfect Likeness done by man
This way I said it would begin
As it in Heaven did first appear
And now the Likeness all see clear
The angels that did join with me
In Heaven together did agree
Against the Rebels for to draw
Tile satan I had cast below
And now in man you see the same
I've said the Holy Ghost is come
In every Power to visit thee
The womans fall I've said to free
And bring my Kingdom down to man

For like my Bible all shall come
The woman must her promise claim
I've told you all ye sons of Men
Then now the promise ye a see clear
Mark every light is placed here
I say to be a light for man
The way at first I laid my plan
And now the Ending all shall see
I am the light & light I'll be
To Lighten the Benighted mind
That seek for light they light shall find
And see the truth to fly abroad
They'll see the sparkling of their God
For as my bible doth appear
The End will prove the truth is clear
When every Mystery I've Worked round
They'll see the truth in every Sound
As from the Woman I was Born
And so my Gospel first did Come
But when my Spirit doth appear
The woman must my Spirit bear
As she my body bore at first
You'll find my Gospel so is placed
For I shall prove it in the End
To bring it round is my intent—
When the bridegroom do appear
You must confess the bride is here
To warn you of her coming Lord
And prove why Spirit she hath bore
That all may now be born again
It is my Gospel I'll maintain
For I shall prove it in the end
I come to be the womans Friend
And now her friend I will appear
You'll find that every truth is here
In every Lustre bright to shine
I'll prove my gospel all divine
Because the Woman now I'll free
That stood so long condemned for me
For so my mother do'th appear
Mark all the words I've said before
And mark the words I say to thee
No man can stand joint Heirs with me
That do refuse the womans call

These three visions Joanna was ordered to draw on one paper. The vision of the Candles of Spacious Room which is described in her first book seen in 1794. The Oak Tree she saw in a Dream in 1797, see 165th of 4th book. The Ball of Fire coming down in streams she saw August 6th 1805 & the vision of the Lights & this explanation given Nov 16th 1805 & taken from her mouth by Ann Underwood.

Panacea Museum

On the 5th of August 1805 I had this Vision, I dreamt I Shicked a Coal of Fire it ascended upward and Dawdled and playfully before My Eyes as they waking there appeared arround Ball of Fire nearly as high as the Theater of the Bed, it seemed to come down in Streams of Fire round the Ball in the Manner I have drawn it, and Sparkled abroad as I have drawn it, like a Rocket at the bottom, and some Sparks appeared at the Top, and it fell down upon the Floor and seemed to Cover a large place and looked to Appearance like Fire which continued for a long time, after the Ball of Fire was exhausted at the Top, there would have alarmed Me, if I had not known it was a Vision, it was explained to Me. This Dream alluded to Carpenter and others, for now would the Fire Stream down of Love or Anger and of Carpenter for I was not now convinced that enough was wrong and I was right to have it burn in Streams of Love he would burn in streams of Anger for this Vision would be fulfilled one way or the other, but now it is said to Me the time will come, when the Truth of this Vision will appear in the hearts of Friends and foes, some for Me, and some against Me, for now the Coal of Fire is kicked that will burn like Fire in Men, as this Vision I was ordered to draw, and send to you, that you may discern the Truth of the Vision and the Truth of the Words hereafter, but you must observe the streams of Fire seemed all coming down wards round the Ball, and not appear in the Manner outward as drawn, but I have cut this one to show you the Manner they hung round the Ball for the Fire to Fall in the Manner I have plac'd it, after I had cut this one, I was concerned in the following Words

Now I'll begin from what I've done
To show the Vision clear
And mark the way I've cut the one
To make it plain appear
So I'll go on to Cut the Man
That burns with Anger here
I'll surely do, as I have done
Thy Friends hath nought to fear
That burns with Love for now I'll prove
My heart shall burn the same
They all shall see that burns for Me
But now thy foes I'll shame
So now discern the way I mean
To see the Fire come on
The Vision here that doth appear
They'll find it deep for Man
So Fire of Anger may begin
And I'll shall cut there'
But Fire's of Love My Friends shall prove
The Vision in your View
I shall not cut nor will I hurt
Those that do burn in Love
But I'll appear thy foes I'll clear
And every Truth I'll prove
So mark the Man that doth begin
In Anger for to burn
I'll cut them there as I have done
And he in grief may mourn. *



This Vision was given down by Joanna Southcott Nov.r 24 1805
The above explanation to the Vision given to Joanna the same day, and taken from her Mouth by Me
Ann Underwood
in My Presence Jane Townley

(go to the Top on the other side)

* Here Joanna numbered the Streaks round the Ball which are Twenty Two, besides the One cut, and was answered in the following Manner. – Now mark it was promised that I drawn this Vision and to show the Likeness then collect out one, by so doing there is Twenty Two left which is the Number of they judges and jury to burn for Thee and the one is cut off, that is against Thee, but mark there is Two in the One, because they are of one Mind and heart and so there is two in one in thy judges because the Man and the Child stand together now perfect as I tell thee it stands with with Carpenter and Carter for there is nonsense in ..... then there is in the ..... and as a ..... is led by a Man as is ..... led by ..... there fore I tell thee by cutting out the one from that cut out the bolt, and now discern in what Manner this was done undesignedly by Thee but designedly by Me, to shew the perfect likeness of the Man and the Child to be two in one as they judges and as the two in one is in Carter and Carpenter, then judge where the heavy Stroke must lay, for as a Man can .... the ..... as can .....

Now as this Vision doth appear
In writing compass'd round
Just as the end I now shall clear
My Friends shall so be found
I compass'd round by every Sound
For so I'll compass all
That do appear in Love to clear
When I the whole do call
The Cut is deep thy foes may weep
I told Thee so I would be
And from the Grave behold the Cave
I said they'd place in Thee
When as I've cut the whole did burst
And now I've cut all there'
To show the End how all will come
Bring all before thy View
I told Thee first, thy foes must burn
And I shall Cut them there
I said to Thee, The Cut would be
The Vision sheweth you clear
The way I will come if you discern
And understand the whole
Or in what Manner I do mean
I've made it plain to all
If you can see this Mystery
But I shall End it here
This Vision is a Type for Thee
If you can see it clear

Amen

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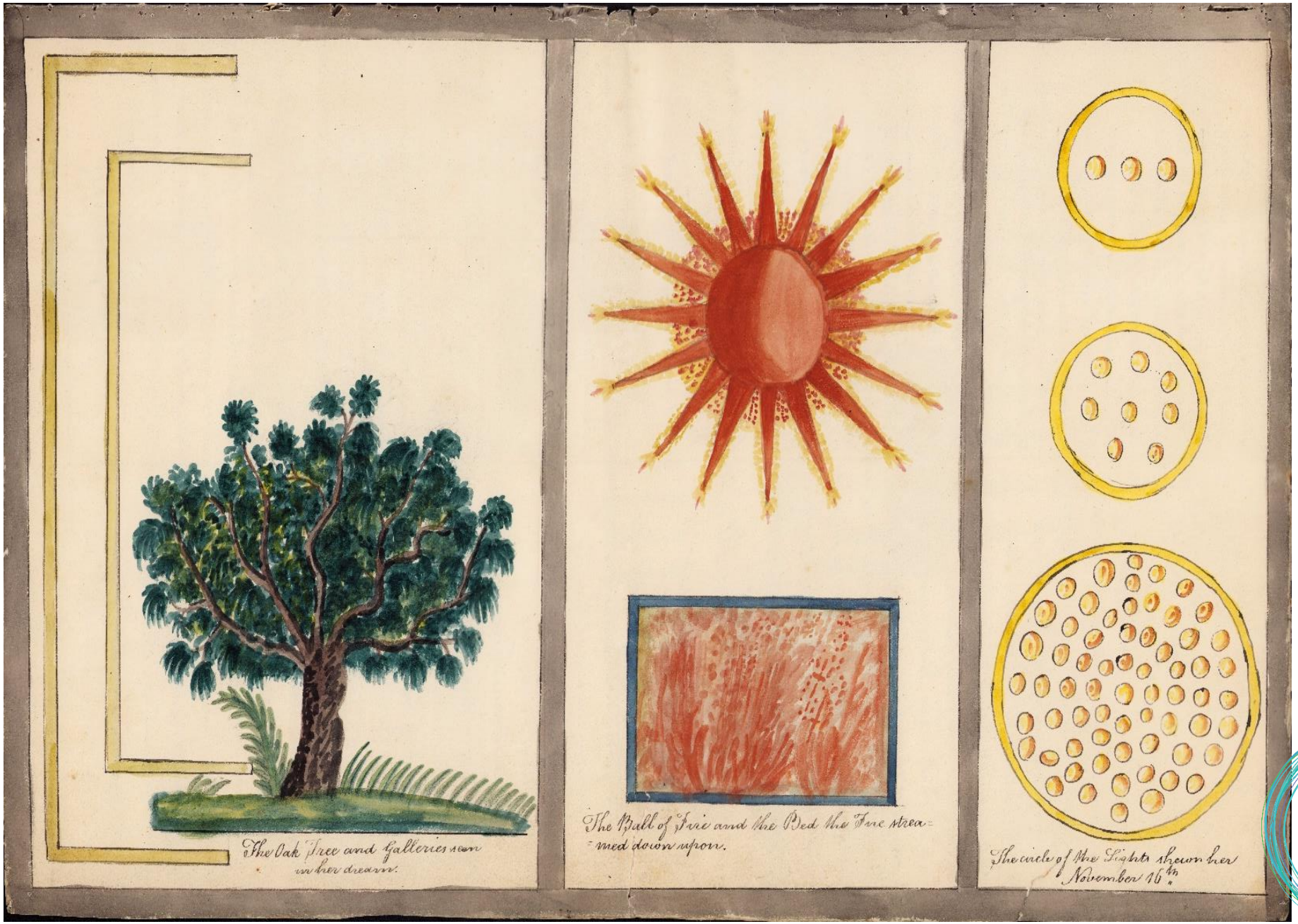

Panacea Museum



DELIVERING a PROPHETESS.

Panacea Museum



Panacea
Museum

The Prophets 1790–1934

Jane Lead
1671–1704
The Panacea Society believed Lead was a prophet who encompassed all other prophets.

Prophets and Prophecies

A prophet is someone who is called by God and receives knowledge from God as part of this calling. Sometimes this knowledge is a prediction of things that will happen. Other times prophecy provides guidance in what to do or say. This may include different interpretations of the Bible or how to prepare for the coming millennium.

For many Christians in history the millennium is a thousand-year era of peace expected to follow the current time. Prophets in the Bible wrote about this new time of peace. Some Christians link this belief to the Second Coming – the idea of Jesus returning to Earth.

In the beliefs of The Visitation, God will send another messiah to do God's work before Jesus' return. This other messiah is called Shiloh – a name which appears in the King James Bible in Genesis. In Revelation, the final book of the Bible, a vision of "a Woman clothed with the sun" was identified as the mother of Shiloh. Southcott believed she was this woman, and Octavia believed she was Shiloh.



"The Banner of Israel" – replica.
In 1912 a banner of the "Woman clothed with the sun", was created by a group of Southcottians including Maud Bartrop. This banner is the largest now extant in the Bishops' Meeting Room.



1623–1704
Born Jane Ward in Norfolk, she married William Lead a merchant. In 1671 William died, and Jane experienced visions that she wrote down.
During the 1660s Jane met the English priest John Pordage. After her husband's death Jane moved into Pordage's household. When Pordage died she became leader of his followers; the group was known as the 'Philadelphian Society For The Advancement Of Piety And Divine Philosophy'. Lead's writings include reflections on the nature of Christ, salvation and the Apocalypse.

1. Richard Brothers
1790–1824
Some followers became followers of Southcott

2. Joanna Southcott
1792–1814



1750–1814
The teachings of Joanna Southcott were central to the beliefs of the Panacea Society.
Southcott was born in Devon in 1750 and she began to share her prophecies in the 1790s. She received hundreds of prophecies, some were published and others were sealed and put into a locked box.
Early in 1814 Southcott announced she was pregnant with the new messiah. No child was born and Joanna died. Her followers believed the child was born in spirit form and they continued to publish and distribute her teachings. When Southcott died she had 12,000 followers.
See our other displays for more information about Southcott.

Followers known as Southcottians

Old Southcottians

Some Southcottians became followers of Turner

3. George Turner
1814–1821

Followers known as Turnerites

4. William Shaw
1822

5. John Wroe
1825–1863

Followers known as Christian Israelites

Christian Israelites

Some of Wroe's followers became followers of James Jershom Jezreel

6. James Jershom Jezreel
1875–1885

Followers known as New and Latter House of Israel

7. Helen Exeter
1913–1918

8. Octavia
1919–1934

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1. Richard Brothers
1757–1824
Born in Canada, Brothers served in the British Royal Navy and retired to England.
In 1790 he felt "the Spirit of God enlighten my understanding". His first book "A Revealed Knowledge of the Prophecies and Times" brought him many followers. Brothers believed the war with France was against God's will and that scenes from the Book of Revelation were coming true.
Brothers declared that many British people were "hidden Hebrews" and he called himself 'Shiloh'. The British authorities considered Brothers dangerous and he was committed to an asylum.
Many followers of Brothers also followed Southcott, who became more popular.



3. George Turner
c1755–1821
Turner followed both Brothers and Southcott and in 1815 many accepted him as the third prophet and Southcott's successor.
Turner was a merchant from Leeds and a Methodist. He published several books, and predicted 'the end of days' would take place on 28th January 1817. On that date the Prince Regent's carriage was attacked by crowds and Turner was arrested.
Turner continued Brothers' belief of "hidden Hebrews" in England and his teachings increasingly referred to Israel and Israelites.



4. William Shaw
c1791–1822
Very little is known about Shaw. He was from London and his prophecies were circulated by hand, and not published in his lifetime.



5. John Wroe
1782–1863
Wroe was a wool worker from West Yorkshire. His prophecies developed Turner's ideas and he created the Christian Israelite Church.
Some Southcottians accepted Wroe as the new prophet and in 1823 he set up headquarters in Ashton-under-Lyne near Manchester. About 500 Southcottians lived in Ashton by 1830.
Wroe believed Southcottians were Israelites and that they needed to build Jerusalem in England. His followers wore distinctive clothing, followed strict rules and called themselves "the people surnamed Israelites".
Three of Wroe's female servants accused him of "immorality" and he was put on trial by the community. The jury failed to reach a verdict, but the community divided as a result.
Wroe sent missionaries across the world and he also travelled, becoming popular in Australia. The Christian Israelite Church has donated several items to the Panacea Museum and Archives.



6. James Jershom Jezreel (James White)
c1849–1885
James White served in the British Army and set up the New and Latter House of Israel in Gillingham, Kent.
White became aware of the Christian Israelite Church when he was a soldier. In 1875 he announced he was the new "Messenger of the Lord" and his Israelite name was Jershom Jezreel, dividing Wroe's surviving church.
Jezreel preached that he was receiving messages that provided a new way to interpret The Bible. He published these as 'The Flying Roll'.
Jezreel envisioned a grand temple in Gillingham. Construction began in 1885 but stopped in 1888. The unfinished 'tower' was demolished in 1961.
A model of 'Jezreel's Tower' is displayed on the ground floor.



7. Helen Exeter (Helen Shepstone)
1852–1918
Shepstone lived in South Africa and believed Saint Andrew was speaking to her about the Second Coming. Shepstone wrote to Mabel and others about her beliefs and interpretations of Southcott.
Shepstone came to England in 1915 and stayed in Exeter. In 1918, before the First World War ended, Shepstone believed Saint Andrew told her to return to South Africa. Shortly after leaving port the ship was torpedoed and she died.



8. Octavia (Mabel Barltrop)
1866–1934
Leader of the Panacea Society
In 1914 Mabel read a pamphlet about Joanna Southcott and she began to take part in discussions about Southcott. In 1919 Mabel was identified as 'Shiloh' – Joanna Southcott's spirit child. She was called Octavia by her followers.

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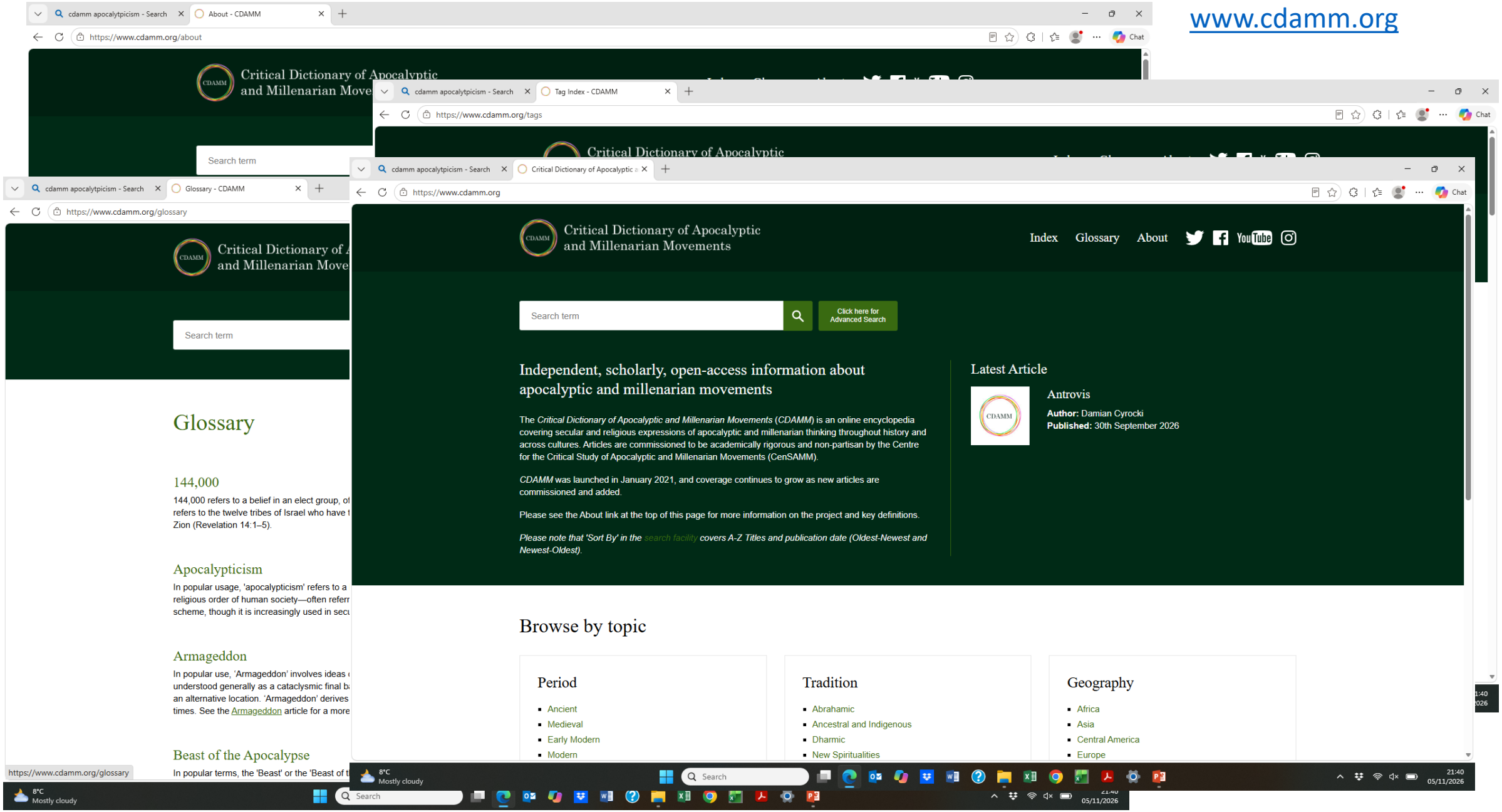





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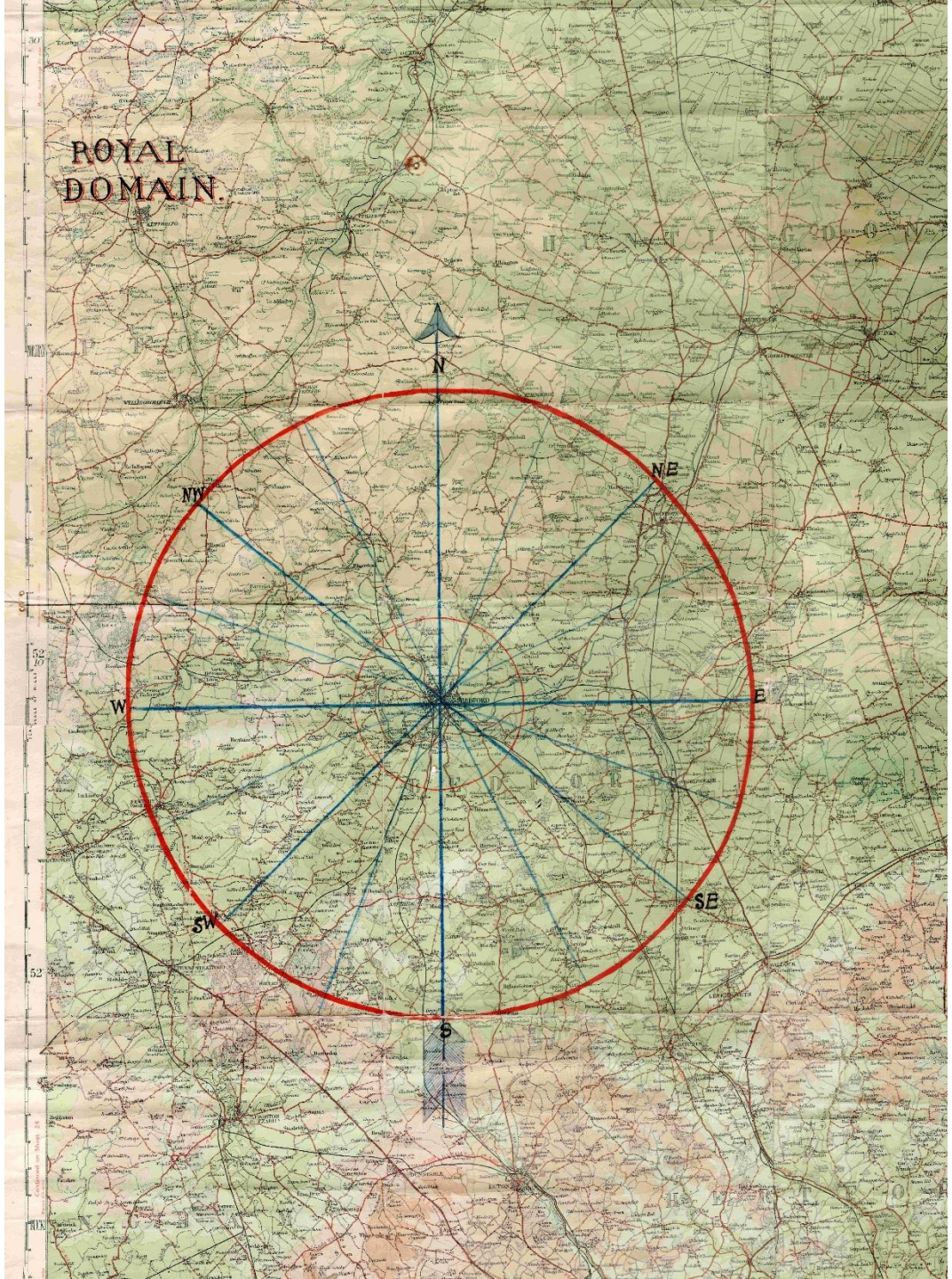

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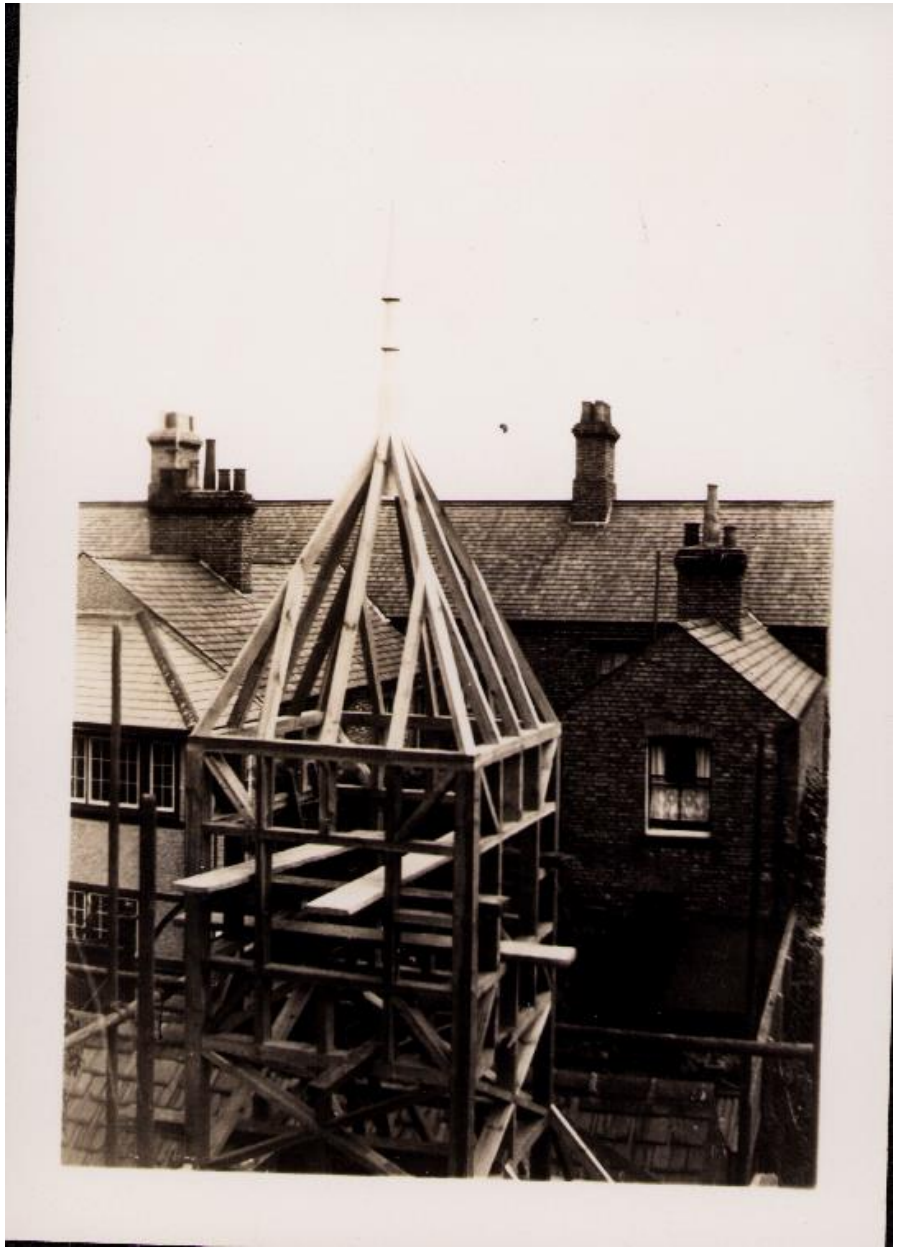



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A PRAYER

FOR THE USE OF THE

BISHOPS AND CLERGY

To be used in National Emergencies, when it is suggested that they should fast from Human Knowledge in order to get Understanding.



A Prayer for the use of the Bishops and Clergy

(To be used in National Emergencies, when it is suggested that they should fast from Human Knowledge in order to get Understanding.)

Make what *is* true, the Truth to us,
Not *what we think* is true, O Lord,
For only what is Truth itself
Can Healing, Peace and Life afford.

Perhaps Thy Word we have mis-read,
Perhaps Thy Church some Power denies,
That all around her billows roll,
And over England darkness lies!

Well do we know 'twas Life and Peace
That Thou didst come on earth to bring,
But still we're sick and still we die,
And cries of warfare ceaseless ring.

With Thee the Holy Mount we climb,
And Thy Transfiguration see,
But when the sick to us are brought
We cannot heal them, Lord, like Thee!

Of silver, gold, we have a store
Unlike Thy saints of whom we talk—
Alas! alas! unlike to them,
We cannot say, "Arise and walk!"

Yet Thou didst very plainly say
Such signs would follow *true* Belief,
And in this dark and dreary day
Such signs would bring the world relief!

Then surely we have missed the Truth,
And Help and Healing must be sought!
What can we do at this late hour
To help Thy children as we ought?

Lord, to Thy threshing-floor we'll come,
Lay our beliefs each at Thy Feet!
O winnow from them all the chaff,
And let us garner only wheat!

All we have loved, all we have learnt,
It matters not from whence, from whom,
We here obediently resign,
Except the Faith that God is One.

However hoar in lovely age
From all beliefs we now will flee,
But yet we trust that Thou wilt spare
The Faith, that God is One in Three!*

That God is One in Three, is Love,
And that His Coming draweth near,
Is all the Faith that we will have,
Till He has made our Vision clear!

Then emptied, chastened, purified,
By Thy great winnowing fan of grief,
Above industrial storms and war,
A "still small voice" may bring relief!

They say that through a woman's tones
Sounds the "still voice" we will not hear—
That all the world is full of grief
And hearts are "failing them for fear"

Through *our* false pride and foolishness!
Then now, O God, to Thee we'll come,
And "cast the crowns" of our own wills
Before Thy great and glorious Throne!†

Sitting like Mary at Thy Feet,
Perchance, like her we now shall see
What is "the one thing needful," Lord,
So needed, that nought else need be!

'Twas to a woman, Thou, O Lord,
That precious secret didst reveal,
And through a woman Thou didst come,
Upon the earth, to teach and heal.

By Thee, such names as Deborah, Jael,
Esther and Judith are renowned—
These rescued nations from their foes,
And proved Thy strength in weakness found.

Then willingly Thy Voice we'll hear,
If through a woman—be it so!—
'Tis not for us to choose the way
In which Thou'lt save Thy world from woe.

* The Clergy do not understand that "One in Three" make Four.
† Rev. iv. 10, 11. "The twenty-four elders (bishops) . . . cast their crowns before the throne."







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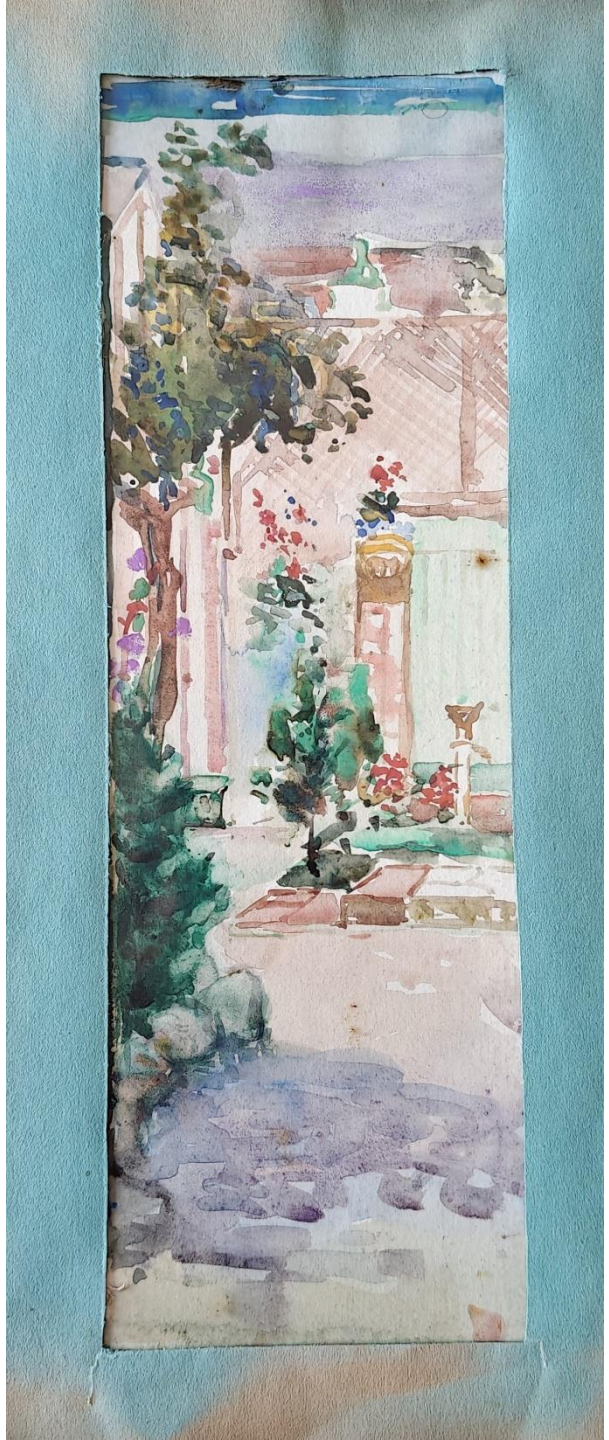

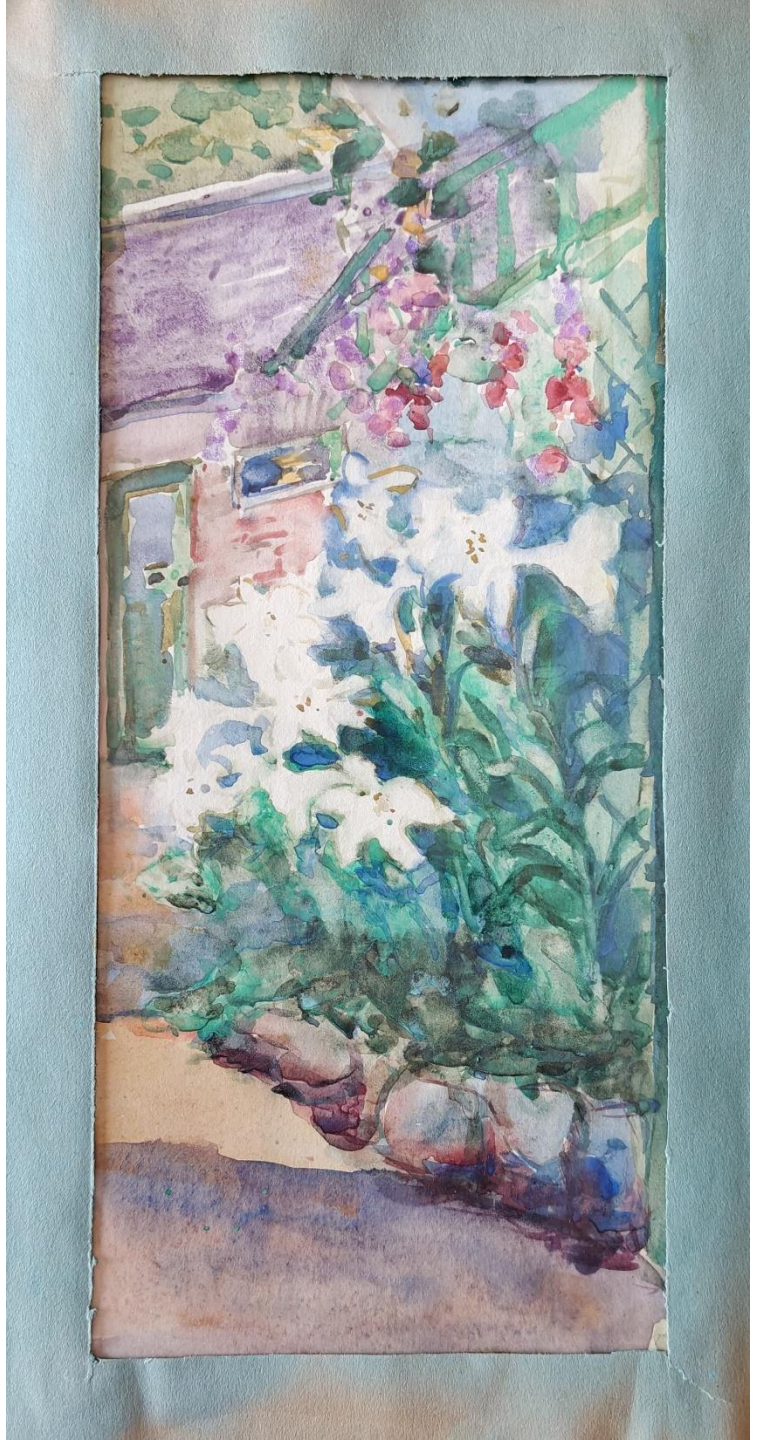



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