Mother Shipton's Poem

Sent by Gill Goss Oct 60
1486-88. Died 1561. See Ency. Brit. 20. 563.B.

A carriage without a horse will go,
Disaster fill the world with woe;
In London Primrose Hill shall be,
Its centre hold a Bishop's See,
Around the world mens thoughts shall fly
Quick as the twinkling of an eye.
And waters shall great wonders do
How strange and yet it shall come true;
Thro' tow'ring hills proud man shall ride
no horse or ass by his side,
Beneath the water men shall walk,
Shall ride, shall sleep, shall even talk;
And in the air men shall be seen,
In white, in black as well as green.
A great man then shall come and go
For prophecy declares it so,
In water iron then shall float
As easy as a wooden boat;
Gold shall be found in stream or stone
In the land that is yet unknown
Water and fire shall wonders do
And England shall admit a Jew,
The Jew held in scorn
Shall of a Christian then be born.
A home of glass shall come to pass
In England - but alas, alas!
A war shall follow with the work,
Where dwells the pagan and the Turk
The states will lock in fiercest strife,
And seek to take each others life
When north shall thus divide the South;
The eagle build in lion's mouth,
Then fire and Blood and cruel war
Shall come to every humble door.
Three times shall lovely, sunny France
Be led to play a bloody dance.
Three tyrant rulers shall she see;
Before the people shall be free
Each sprang from different dynasty.
Then, when the fiercest fight is done
England and France shall be one.

The British olive then shall twine
In marriage with the German vine,
Men walk beneath and over streams.
Fulfilled shall be our strangest dreams
All England's sons shall flow the land,
Shall oft be seen with book in hand
The poor shall now most wisdom know,
And water, wind, where corn doth grow;
Great Houses stand with farflung vale,
All covered o'er with snow and hail.

And now a word in uncouth rhyme
Of what shall be in future time:
For in these wondrous far off days
The women shall adopt a craze
To dress like men and trousers wear,
And cut off their locks of hair,
They'll ride astride with brazen brow
As witches do on broomsticks now
Then love shall die and marriage cease,
And nations wane as babes decrease.
And wives shall fondle cats and dogs
And men live much the same as hogs.

In nineteen hundred and thirty six
Build Houses light with straw and sticks.
For then shall mighty wars be planned.
And fire and sword shall sweep the land.
But those who live the century through
In fear and trembling this shall do,
Flee to the mountains and the dens,
To bog and forest and wild fens—
For storms shall rage and oceans roar
When Gabriel stands on sea and shore;
And as he blows his wondrous horn
Old worlds shall die and new be born.

Vancouver "Sun"

This article appeared in the North China Daily News, at some time during the Second World War

See 261 Mother Shipton, according to the Encyclopaedia Britannia was a witch and prophetess who is supposed to have lived in England in Tudor times.
Tradition is that she was born in Knaresborough, Yorkshire about 1486-1488. She died in 1561.
Her whole history rests on the flimsiest authority, but her alleged prophesies have from the seventeenth century quite an extraordinary hold on the popular imagination.
Read in the light of what has happened in the world in the past century or more, and of the stirring events of the present time, and what is known as Mother Shipton's Poem, will give the reader something to think about.

Copied from Pulman's Weekly News 16/8/1977

News from the past
What was happening 100 years ago.

LUPPITT

A meeting of the Female Friendly Society was held at the schoolroom on Wednesday, the day fixed for dividing the surplus funds. Members sat down to tea provided by Mr John Sage of Pound Farm, the energetic treasurer and mainspring of the society.
John Sage
According to the rules, as soon as the funds amount to £100, £80 are divided proportionally among members who have been in the club for over two years.

Pound According to the above my grandfather was still at Pound farm in August 1877.

See IV 33 The Harrods directory of 1878 indicates that he had moved to Shelvin by then. However it states that he was at Higher Shelvin, and that Charles Sage was at Lower Shelvin, so I suspect that the directory entry was incorrect and had got the positions reversed.

Luppitt's
First Flower and Craft Festival 1999
9th, 10th, and 11th July
entitled "Tapestry of Luppitt"

Displays of Arrangements of Flowers in Luppitt Parish Church
Displays and Demonstrations of Crafts in Luppitt Village Hall
Ploughman's Lunches, Cream Teas, Coffee.
Friday, 9th July 11AM to 8PM
Saturday 10th " 11AM to 8PM
Sunday 11th " 11AM to 7PM
7PM Sunday Festival Songs of Praise with the Sheldon Singers.

A suggestion was made early in the Autumn of 1998 that a Flower Festival should be considered, and a meeting was arranged for 25th November 1998 to consider preliminary arrangements.
A further meeting was held on 20th January 1999 and reported on in the February Luppitt Packet, when interested and handy persons were asked to come to the Church on Saturday 27th February. It was hoped that tubs of flowers could line the route between the Church and the Village Hall.
It was also hoped that some of the historical material which was displayed at the Village Hall in September 1986 might also be on view again.
A programme was available on entering the Church asking visitors to turn left towards the tower and follow the exhibits around the Church. There were over 20 listed subjects given, and to each a suitable Bible Text had been chosen by the Vicar, Rev N. Wall; and also a short write-up on each subject given with each exhibit by John Sage.

1 The Parish Psalm 127: 1. At S.W. corner.
The parish extends from Jacks House at the N.E. to within a mile of Honiton, near Langford Bridge at the S.W. An elongated rectangle approx. 7m x 5m. The main water course being the Love, rising near the boundary at N, collecting spring waters on either side

of a steep valley to join the Otter. Within the Blackdown Hills area, it has a high plateau at Luppitt Common and a spur called Hartridge extending towards the South; diffusing to the hamlet of Beacon to rise again to the Iron Age fort of Dumpdon, noted for its clump of trees. Geologically the high ground is mainly clay and flints bordered by upper greensand and lower down Keuper marls.
Mainly a grass growing area for dairy and beef cattle and sheep.

2 Belfrey Psalm 150: 5 By Belfrey door.
Details of Luppitt's octave of eight bells are framed and hang at the base of the tower. Commissioners reported four here in 1553. Three of these and one other were here in 1927 when a ringing Vicar, recently arrived, inspired the parish to add two lighter bells and hang all on a new metal frame in 1928. Two more still lighter were added in 1974. Both augmentations were carried out by John Taylor & Co of Loughborough. Similarly the chiming apparatus was installed in 1928 and extended in 1974. This allows tunes to be played by one operator.

3 Choir and Sunday School. Psalm 8.2. By W door.
'The Western morning news' of 3rd August 1923 gave a full account of the restoration work in progress at Luppitt Church during the incumbency of Rev. F. T. Haydew; and states that 'there was a choir of 25 men, boys and girls the male voices in the chancel, and the ladies in the two seats on either side by pulpit and organ. The whole community was able to give voice to their dedication in the ancient words of the services led by so many young voices. Sunday School has always given the young an opportunity to prepare themselves for the wider world with a background of the Christian gospel as the only answer worthwhile to many of life's queeries. It is sad that so many today endeavour to manage on human resources alone, and inevitably do not achieve their full potential.

Luppitt School
In 1850 White's directory mentions two small schools supported by Mrs Elizabeth P. Simcoe.
The school building was erected in 1872-3 at a cost of £900 on land given by Mr George Potter Blake, of Greenway; conveyed by deed to Vicar

and Churchwardens and dated May 1872. James Orchard was the Schoolmaster at the time. The new school was opened on July 7th 1873 by Mr & Mrs George Berry. It had a bell turret at the middle of the central roof section, over the smaller room, but this gave trouble with leaks and was later removed. A cloak room was built in 1893, and we have a list of 60 boys and 40 girls at this time. We also have photos of the school's Fife and Drum band under Mr W G Berry, son of the Schoolmaster. Some restoration was done during 1923 – 1925 when Rev F.T. Mayden was Vicar, costing about £200.

4 Red Lion Inn and Otter Brewery. Proverbs 11.25: Around N.W. corner

The first Suffitt entry in the Victuallers list for the Axminster Division is dated 1714 when Samuel Serle was innkeeper. In 1753 there were two pubs, run by Sarah Pavey and John Merchant; but no names were given of the houses, until 1774 when Thomas Burrough is entered at Red Lion, Suffitt. The sureties for £10 were Samuel Dymond and Thomas Porter. Could the other house referred to have been Antelope? Mr Haynes considered it had been a staging post on the route to Broadhembury Census records tell us that Charles Sage was here in 1841 and 1851, Albion Quick in 1861 Philip Turpin in 1871, Thomas Hanson in 1881 and Charles Wright in 1891; and we know that William Wright and then Albert, and now Mary have followed on for well over 100 years. Until a fire occured the Inn was on the north side of the yard, it was then rebuilt where it now is. It was at the Suffitt Inn that the annual ancient Court Leet was held, when the Lord of the manor met with his tenants to receive the rents due; and to discuss any current matters affecting them as commoners.

5 War Memorial Hebrews 12. 1: By north wall doorway

The Parish Council minutes of 16/4/1919 tell us that the members were very anxious to provide some lasting memorial to the young men of Suffitt, who did not return to their homes having

given the ultimate sacrifice of themselves in the War of 1914 – 1918. It was decided to erect a granite cross which would carry the names of the 10 men, at a cost of £70. It was dedicated on their names have been remembered at the Remembrance Day service ever since.

Another memorial tablet was erected on the north wall of the nave to the memory of R.J. Valentine who died in the war of 1939-1945.

6 Post Office II Corinthians 3.2: By N. wall window

White's directory for 1850 and 1878 gives John Wright as at the Post Office, and in 1890 Miss Mary Stamp; Letters being received at 9-20 AM and despatched at 4 PM to Honiton.

Kelly's directory for 1914 and 1919 keep Miss Mary Jane Llewellan Stamp

Mrs Middleton took over Post Office duties in 1945, and when she retired in 1945, her son Sidney continued until this spring, 1999. Appreciation of the services rendered to the community by Sid was expressed by the locals on 16th April. Many will miss Sid's willing help and service in this rural community.

7 Greenacres Matthew 5.8: Around N.W. pillar N. Transept

It was at a parish meeting on 12th September 1984 that details were given of a proposal to purchase Barnfield Farm property and to adapt it to accomodate about twelve mentally handicapped persons. Full explanations were given of how it was envisaged such a project could be integrated into village community life. A vote taken revealed that 46 were for, 23 against, and there were 14 abstentions. Since, the project has developed and expanded, and we have been told that the beneficial changes in these people has been most inspiring.

8 Village Hall and activities Proverbs 15.30.

Across end wall of N. Transept

Following the War of 1939 – 1945 the National Council of Social Services purchased War-time Wooden Buildings no longer required, and rented them to parishes where there was a need for a

Village Hall to benefit the Social life of a parish community. Duffitt was fortunate in its application for such a facility. Time saw deterioration and maintenance proved expensive, and a decision was taken to apply for a grant from a scheme which the E.D.D.C introduced to help rural communities, and a two-stage plan eventually was successful in providing a more permanent structure. A legacy from the will of Mr W J Walden enabled the Parish Council and the Village Hall Committee to build a further extension, and expand considerably the Hall facilities to what we have today. This extension was officially opened on 27th July 1990.

9 Duffitt Packet Proverbs 15.23. N wall of N transept
The first production of this 'Packet' of local information and interest was produced in September 1986, and has regularly been circulated by a team of willing helpers throughout the parish, and to some beyond. A work of reference, a reminder of dates, and a help in the kitchen or garden, as well as 'What's on'.

10 Baptisms, marriages, and Burials. Psalm 84.12:
By the Pulpit.
The Church, by law, must record these. The civil authorities record Births and Deaths.
For Duffitt our records begin in 1711; and an analysis has been worked out.
Baptisms. The highest number in one year was 31 in 1849. For 10 year periods there were 7 over 200 between 1820 and 1850.
Marriages. The highest number in one year was 16 in 1738. For 10 year periods there were 2 of 70 and over, and 4 of 60 and over.
Burials. The highest number in one year was 26 in 1712. For 10 year periods there were 139 in both 1760 to 1770 and in 1821 to 1830.
Our ancient early Norman font indicates that Christian Baptism was observed here long before the stone building which we now have was built.
We do not know when this font was removed from the Church, but we do know that it was found and brought back about 1880.

Pulpit Steps

11 Blessed Virgin Mary and Mother's Union St Luke 1.38.
The text indicates complete submission to this amazing announcement.
'What a journey' to Egypt with such a young baby.
A trust in Joseph's conviction. Repeated for the return.
Two days of intense anxiety when he was aged 12.
Simeon refers to the sword of His trial and crucifixion
Luke 2.35. The Mother's Union as an organisation was started in 1876, with five main objects which summarised are.
1 To preserve marriage and Christian family life.
2 To uphold Christs teaching on the nature of marriage.
3 To encourage parents to bring up their children in the faith and life of the Church.
4 To maintain a world-wide fellowship of Christians united in prayer, worship, and service.
5 To promote conditions favourable to stable family life, and the protection of children.
The Pulpit Branch was formed in 1909 and is still alive here in Pulpit.

12 Christmas. St Luke 2.11: By chancel N window
The festival for children, the time for gifts.
The invitation has been made to me, and you, to accept a precious one; the FREE gift of life everlasting, to be understood by studying life's instruction Book, the Bible.
If after purchasing a tractor or other complicated piece of equipment, I ignored its makers advice because I thought better how to manage it; what would you think?
Have you considered Joseph's role? and his faith in, and obedience to, the instructions which he received in such exceptional circumstances?

13 Good Friday Lamentations 1.12. Chancel to right of Altar
Why did Jesus 'set his face to go to Jerusalem'?
The risks were known to his friends.
Why did he delay so long in the garden?
He could have gone as at other times to Bethany.
Why did he not speak up in self defence?
Who was responsible for His death?
Was it Judas Iscariot? or Pilate? or the Roman centurion and his soldiers? or the Jews?
May I suggest that He was Himself.

To have remained silent when His accusers challenged His claim to be Son of God, would have been to deny Himself, this he could not do.
He did it for me. And you.
The very shape of this Church should be a constant reminder of the stretched out arms.
He was completely in control.

14 Easter St Luke 24.5-6. Chancel right of Alter.
In view of the consternation why did not the authorities produce the body. Answer? —
'I'm going fishing'! 'I'll come too'!
Life's hopes shattered and finished, — so they thought.
Gathered together, scared and locked in.
Will they be after us next?
Which of us might be next?
What a transformation when they see, and touch Him.
No room left for doubt, the same body, with obvious scars
These timid men become bold and very certain
that He was who He said He was.

15 Harvest Genesis 8.22. By chancel S door.

Iron pegs were driven into the ground in grass mowing fields by some scythe-men, when the the first horse drawn mowers came along, they were seen to be threatening their jobs. The mown grass was turned over with wooden mead rakes, and tossed about with two pronged forks. Longer stem forks were used to put the sun dried hay on to the wagons to be taken to the rickyard to be built into ricks which had to be thatched for winter cattle fodder.
The corn; wheat, oats, barley, was also cut with scythes, before the reaper arrived. This machine had a wooden rack behind the bed with its reciprocating knife, and the rider with an angled rake kept the falling corn tidy, then with a foot controlled action, flattened the rack pushing off the corn collected; ready to be bound by hand by 5 or 6 men who grabbed a few straws from each tied sheaf in order to bind the next. Again to be loaded and unloaded by hand. Because of the immense amount of hand labour involved, so much the greater the feeling of satisfaction