

AMI UPCHURCH CONNECTION

△ ENGLAND → △ NEW ZEALAND

The ancestor of Margaret Edna (Upchurch) Butler migrated from England to New Zealand in the 1800's. Margaret and RPU had extensive exchanges filed in her Biofile labeled as Margaret Edna Upchurch. Through the work of David Ransome performed for RPU she was, after many years, able to establish one shared Upchurch lineage in England.

- RPU 11 AUG 2017

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11 AUG
2017

THE ROOTS OF THE AMERICAN UPCHURCH FAMILY IN ENGLAND.

The first effort at linking the American Upchurches to their English heritage was started by an American Group about 1950 leading to the telling of their findings in a book in the 1970's by Eda Belle (Leuter) West. They got some parts of the story right and some parts wrong.

In the early 1990's I sponsored a 20-year effort to tell the story more fully. This was undertaken by Professor David R. Ransome sponsored by RPU and the underwriting of the Upchurch Bulletin. His 24 reports are published in issues of the Upchurch Bulletin 1980-2016 and England 1996-1999 both of which are posted on www.upchurchstory.com

In short, the story is that Michael Upchurch, I migrated from England to America in 1838 as a 14 year old indentured servant and is the progenitor of essentially all white American Upchurches. Michael came from Brighthelm in Huntingdonshire England. His father was Richard Upchurch but beyond that we have no proof. In the 1500's and beyond there were groups of Upchurches in several parts of England - but not linked per Ransome

UPCHURCH POTTERY - KENT, ENGLAND

○ Input from Shelby Huster U 3 NOV 2014

I. William Robert U [s/o Sarah Catherine of the George U
/ Joseph U Subdan - James Calvin U Jnr]

△ A. SHELBY EURSTER U [Formerly Shelby H/E U]
[Also per writer sometimes recorded as
SHEB E. or SHELBY R. UPCHURCH)
md L) MANDY JEWEL BUCK - she and
2nd L) - - PHILLIPS

△ I. SHELBY HUSTER U

Note: The
3 NOV 2014
Email from
SHU provides

△ md L) INA RHODENE BILLINGSLEY
(Rhodene formerly "RODEM")

a. Elizabeth Ann U

△ i. CAITLIN ELIZABETH STAMPER

△ Photos of pottery
made at
Upchurch in Kent England. Photos preserved in email file

Note - some of the SHU family visited Kent England
and heard about the town Upchurch and the
pottery made there. SHU purchase some of the pottery

THE WEB OF FRIENDSHIP

- Nicholas Ferrar and Little Gidding
By Joyce Ransome - RFD NOTES 25 AUG 12

This book rec'd 22 AUG 2012. After reading it fairly closely I will now record a few impressions.

My main intent in the book is to leave out implications for the Uyschewer Family.

The main focus of the book is to examine closely the various parts about the kind of lifestyle Nicholas promoted at Little Gidding. A lot of new and old facts about the personalities and activities involved were closely examined and analysed - so much so that the book will mostly appeal to scholars of the era, man, society.

In the end Joyce concludes Nicholas served the Protestant religion well although life at Little Gidding was not portrayed nearly so idyllic and well regulated as I had formerly been led to believe.

Joyce starts with two misfortunes of the family which led to his mother coming to the rescue and purchasing the Little Gidding Manor & estate which provided rental income to sustain the family.

Nicholas was divided in his obligations at Little Gidding, wanting to guide the religious lifestyle but needing to otherwise lead the family & provide for them in a secular sense and still having regular obligations in London. Life for him was not a bed of roses.

I was pleased to be informed about the harmonies and the role they played. Except for a brief orientation in the beginning the role of the Ferrars

family in Virginia was suited. The fact that Michael Upchurch sent his letters to Virginia Ferrar, niece of Nicholas, in the 1850's had it mean that the Ferrar interest in Virginia was ongoing - but that aspect was beyond the scope of the book.

In Upchurch's history Michael's letters led to the erroneous conclusion that Michael's family lived at Little Gidding. This misunderstanding persisted for a couple of decades before David Ransome led us to understand how the misunderstanding came about and how Bunyton was the real touchstone for American Upchurches. The misunderstanding led me in the 1970 era to judge an American Upchurch bequest of \$10,000 to Little Gidding rather than to Bunyton. It was used to install new windows in the rear of the Church at Little Gidding.

I am left with contradictory ideas about the behavior of Nicholas at Little Gidding. Joyce tells how he developed a web of friendship but I gather this was more with relations and connections of his social world. Joyce relates that he was stand-offish or regards local gentry. And yet my earliest impression, perhaps mistaken, was that he drew local children into his home based "school".

I ponder these matters because I would like to find more of a basis to speculate on how Michael might have been influenced to go to America and on whether or not some of his Virginia neighbors might have traced their heritage to Bunyton/Little Gidding - with some kind of linkage among the people.

Michael

ENGLAND - 2017

○ RPU Entry 11 DEC 2017

In 2017 I gave advice to JILL BRESLAU regarding her plans to visit Uptonchurch Sites in England. She made the trip and sent me a report with photos. See her Profile for details. Attached is an undated document from some local person with little guidance given to her. Also attached is a photo of Fanes House where she stayed.

UPCHURCH

(1)

Don Tovy

The earliest reference to Upchurch at Great Gidding is a purchase transfer of Thomas & Elizabeth U from Gidding to Titchmarsh 21/6/1742. Thomas is listed as a Watton Tenant at Great Gidding in 1748. The earliest register entry at Great Gidding is a marriage later than 1772 and the earliest register entry at Steple Gidding is later than 1813. There are no surviving entries at Little Gidding.

There are registers from 1564 at Great Gidding from 1571 at Steple Gidding and from 1662 at Little Gidding. The period of the civil war is missing from these ~~one~~ from nearly all English registers and therefore it cannot with certainty be said that no Upchurches were baptised, married or buried in the Giddings during the period in which your correspondent is interested.

(4)

Some names of Ferrer servants survive in the Magdalen papers but these do not include the name Upchurch. No Upchurch's signed the Protestation return of 1641.

Some servants are mentioned in the Magdalene correspondence but none of them are Upchurch's. None of the pupils are mentioned directly tho some are known indirectly and do not include Upchurch's.

Some Comments on this West. Page 14 "outer cover perhaps missing" - surely not. The cover shown has the sealing wax still in place and is obviously the outer cover.

John Ferrer was an obliging and put over man. It does not necessarily follow that the Upchurchs for whom he was acting as intermediary lived at LG at all.

There are many late Upchurch entries in Thurning
Sentry & Glutton from 1715 onwards. The only
parish I know of with early entries is

Bytham -

- Agnes wife of Christopher Upchurch buried 20/11/1596
- Alice d " " " " bapt 16/1/1676
- Robert m " " " " bapt 14/7/1572
- Christyter Upchurch m Agnes XXXX? 9/10/1561
- Christyter Upchurch buried 13/10/1599
- Tomasin Upchurch married Walter Shepherd
26/4/1600

