



The Jacob Hunter Trust Newsletter



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Early Hunter Family and the Church

By Richard H. Hunter

During the 1600s to the mid 1700s, the Church of England (Anglican) was the official religion in the colonies. The official church was involved in regulating the conduct of people in its parishes which included responsibility for settling civil disputes.

In 1663 King Charles II issued a charter granting the region that ultimately became North and South Carolina to eight Lords Proprietors, in return for their help in restoring him to the throne of England. The area that became northeastern North Carolina was among the three "counties" created by the Lords.

*Among the motives cited for issuing the charter was "a laudable and pious zeal for the propagation of the Christian faith." In 1665 a second proprietary charter followed. Both charters made express provision for building and endowing churches and chapels throughout the new territory, in accordance with the ecclesiastical laws of England. (Edwards, A.R. (2003). *Three Hundred Years in the Life of St. Paul's*. p. 13) [Thanks to Kaye Barker for sharing this book with the Trust].*

By 1669, however, there were no clergyman in the Albemarle region. Traditional church-related functions were performed by civil officers. In 1698 the *Society for Propagation of the Gospel in Foreign Parts* (SPG) sent its first missionary into what later became North Carolina. In 1701 a vestry was appointed to begin building churches and maintaining ministries. St. Paul's Parish was developed with its first church in Edenton (Edwards, 2003, p. 14). St. Paul's Parish included land north and east of Edenton that included the area settled by William Hunter and his family.

The vast wilderness area covered by the Parish made it difficult for missionaries to serve the people, so chapels were constructed within the vestry establishing lay readers and vestrymen to provide Anglican services. Costen's Chapel (also spelled Constant's, Constans, and Costin) was built near William and Nicholas Hunter's property. According to Harrell (*Gates County to 1860*, p. 78), *The next year [1739] it was ordered by the vestry that two chapels be built, each thirty-five feet long, twenty-two and one-half feet wide and a pitch of eleven feet; one was to be erected at James Costen's (near Sunbury), and one at James Bradley's (location unknown). The one ordered to be built at Sunbury was erected, and the people used it under the auspices of the established church until a few years before the*

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Revolution. The Hunters, Costens, and Gordons, were the leading families in this church.

The exact location of Costen's Chapel has been lost, but some believe it was located on the south side of Costen Road where it intersects with Route 32, just south of Sunbury, NC. This property lies adjacent to the southern boundary of Nicholas Hunter's land that he conveyed to his son Isaac who sold it to his uncle Isaac Hunter who deeded it to his son, Major Jacob Hunter (the St. Paul's vestryman).

William Hunter, our immigrant, and his family were religious and apparently attended church services when they were available. In rural areas most of the early church meetings were either held outside or in someone's home. After Costen's Chapel was built in 1739, the family attended Anglican services there.

From the 1730s to his death in 1753, Isaac Hunter (son of our immigrant, William) was a vestryman of St. Paul's Parish and for many years he was a warden and a reader at Costen's Chapel. After Isaac's death, his sons Elisha and Major Jacob and Elisha's son Thomas also became vestrymen (Hunter McKelva Cole, *The Hunters of Nansemond* website).

Vestrymen were chosen from all parts of the parish by taxpayers in an election run by the sheriff. They took the same oath of office as did other public officials. Among many other tasks, vestrymen provided road maintenance, determined and levied taxes, provided the standard for weights and measures, oversaw maintenance of property boundaries, and settled boundary disputes. They took care of orphaned children and apprentices. They provided a school and schoolmaster, the necessities of life for paupers, medical care for the poor, and funeral costs for traveling strangers who died in the parish. They paid a bounty for the heads of animals that preyed on people, livestock, or crops. Vestrymen had the power to impose fines and other penalties "for Sabbath breaking and profane swearing." In addition, they paid a pittance to lay readers, and set and dispensed the salaries paid to the clergymen of the SPG (Edwards, 2003, p. 16).

Another grandson of our immigrant William (1), William (3), son of William (2) was also elected as a vestryman for Nansemond County in 1754 and was a member of the Virginia Assembly (House of Burgesses) (Hunter Family Research Group. 2013. *William Hunter of Nansemond Co. and His Early Descendants*, p. 17).

Harrell (p. 78-79) states *these churches no doubt were well supported by the people as is shown by the rapid increase in number and by the constant repairing and enlargement. In 1757 Mr. Elisha Hunter [son of Isaac, grandson of our immigrant William] was appointed to repair and tar the three chapels, Constance's (at Sunbury), Farlee's, and Knotty Pine, and cause glass windows and sashes to be fixed in each. Harrell stated, Elisha Hunter was a leader in the church at Sunbury (p. 79).*

The Revolution

When Daniel Earl assumed his position as rector of St. Paul's in 1759, signs of a trend toward independence from Great Britain had already begun to appear, and decades of distrust of the Mother Country came to a climax during his ministry. Impending rebellion against the Crown had a devastating effect on the Anglican

Church in this country, and St. Paul's was no exception (Edwards, 2003, p. 40). Major Jacob Hunter and the other eleven vestrymen signed "The Test" on June 19, 1776 just fifteen days prior to the signing of the Declaration of Independence. *"The Test" subtly made clear that the signers' loyalties were to the colony, not to the royal governor* (Edwards, 2003, p. 42-43). Members of Costen's Chapel soon dissolved their association with the official Anglican church and for some time no services were held there. American independence led citizens to decide to separate the functions of church and state.

As a religious family, the Hunters sought other methods of worship and were influenced by the ministry of Francis Asbury, regarded as the father of the Methodist Church in America. *The first record of a Methodist sermon being preached in Gates County is recorded in Asbury's Journal, Saturday, December 17, 1785. Asbury records that he preached at Brother Reddick's in Gates County, North Carolina* (Harrell, p. 83). It is believed he had preached there earlier since he was familiar with many of the families living there, including the Hunters.

Harrell records *Asbury visited Sunbury at least twice and preached in Constance's Chapel or the house of Isaac Hunter; his journal does not make it definite which. Monday, March 11, 1799, he says: "We rode to Constant's chapel, on one of the branches of Bennett's Creek. . . . I was made very comfortable in soul and body at Isaac Hunter's [This Isaac was Rev. Isaac Hunter of Gates County, a son of Major Jacob Hunter, whose father Isaac Hunter of Chowan was a son of William Hunter of Nansemond, our immigrant ancestor] and had a happy meeting with the poor Africans at night."* *Asbury's efforts must not have been of much avail at Sunbury for two years later he says: "We went forward to Isaac Hunter's, twelve miles. Alas for this place! Five souls of the white—some poor Africans are seeking the Lord"* (p. 84).

Methodism was being established in Gates County and the Hunters became members of that faith. Harrell reports *The church at Sunbury (Philadelphia) and the one at Gatesville grew out of the old chapels that had been erected in the colonial days, just as the Baptist church at Sandy Cross grew out of an old chapel. When Asbury visited the county, he preached at these chapels. It was natural for the people to come to the same place to worship that they had come to as little children forty years back. We find that Isaac Hunter's name heads the list of Philadelphia. It is also noteworthy that one Isaac Hunter was very prominent in the old Constant's Chapel under the colonial rule* (p. 86). This Isaac most likely was the son of William and the grandfather of the Isaac that established the Philadelphia (Methodist) Church in Sunbury.

And so, just before the Revolution, the early Hunter family converted from the Anglican Church of England to the Methodist Church in America, planted by Francis Asbury. As many in the Hunter line moved into the frontier of America, they joined churches available to them (Primitive Baptists, Missionary Baptists, Presbyterians, etc.). Today, many Hunter descendants remain affiliated with the Methodist Church.

[For additional reading see Hunter McKelva Cole's article *The Hunters and the Vestry of St. Paul's Parish, Chowan, N.C.* at: <http://www.huntersofnansemond.info/family-history/the-hunters-and-the-vestry-of-st-pauls-parish-chowan-n-c/>].

Levels of Government in the Early British Colonies

By Richard H. Hunter

Governor and Governor's Council

The Governor, appointed by the King, and leader of the church, gathered around him as many as six or eight councilors (the Governor's Council), all owners of great tracts of land. The Governor and the Council were a second and an upper chamber as well as a court. Its members read the bills of the Burgesses, suggested changes or amendments, debated them seriously, and sometimes cautiously disallowed them.

House of Burgesses

The House of Burgesses were elected primarily from members of the Vestry and assembled each year to make the laws of the colony. Their members were elected from the hundreds of plantations, every freeman casting a vote.

Vestrymen and Wardens

At the beginning of Virginia history, the Vestrymen won the right to regulate all the affairs of their church and many of the interests of the parish. In elections, conducted once every three years, twelve leading farmers were chosen vestrymen. These in turn selected two or more wardens whose business it was to observe, report, and correct the morals and the ill manners of the membership. The vestrymen assessed the amount of extra taxes when there was a new church to build or repairs to be made, and they recommended the amount and kind of the general levy for the clergy, fixed from time to time by the assembly. They instructed the wardens to visit every man's house, like tax gatherers in England, and compel each to pay his assessment of tobacco into the church treasury for the preacher. The tobacco had to be properly cured and neatly packed, ready to be put into hogsheads for the market. Nobody had quite so firm a hold on the different communities of Virginia as the vestrymen and wardens. Nor was it a matter of tax gathering and upkeep of the church alone. The vestrymen asserted early the right to choose and dismiss the preacher. The Governor and the Bishop of London remained powerless to enforce their wills or the law of the Church across the wide Atlantic.

Commissioner of the Shire, Shire of the Courts, and Justices of the Peace

The Commissioner of the Shire, Shire of the Courts, and Justices of the Peace were chosen from the vestrymen and wardens. They represented the more esteemed and educated members of the vestry. The Commissioners settled men's disputes about landmarks and boundaries or about servants and the sales of goods in various neighborhoods. They first were called Commissioners of the Shire, later Shire of the Courts, and after about 1640, Justices of the Peace. They were generally landowners of high standing and vestrymen. *If quarrels about cattle ranges, brands or earmarks, cases of drunkenness and the pulling down of great men's fences could not be*

righted by the Justice, the parties were remanded to the county court which met in early times every two months, later every month, in some gentleman's private house or in a rude courthouse set up at the most convenient place. The spirit of the law was ferocious.... If one stole a pig, the punishment was severe; if the offense was repeated a third time the offender might be hanged. If any servant struck his master or mistress his term of service was increased two years.... Any person of low or high degree who committed the offense of swearing, drunkenness, fornication or adultery might be deprived of the right to appear as a witness or debarred from holding any public office; to steal a horse or participate in an organized effort to resist the government was punished with death (Dodd, p. 96-97).

The Sheriff (High Sheriff) and Constables

The High Sheriff was appointed by the Governor at the recommendation of the court. He named the constables who acted as his assistants and the coroners. The sheriff collected taxes, paid the bills of the parishes, and made returns annually to the treasurer of the colony, who was a member of the Governor's Council. The sheriff held the elections for vestrymen, oversaw the jail and custody of the prisoners, called the grand jury, assembled the petit juries, and summoned witnesses. *The sheriff had his four pounds of tobacco each for summoning witnesses, and the jurors presented their attendance to the sheriff and received a small per diem, eight or ten pounds of tobacco (Dodd, p. 99).*

[From: Dodd, William E. (1937). *The Old South: Struggles for Democracy*. NY:MacMillan]

Who is Buried in the William Hunter Cemetery?

By Hunter Cole

Richard Hunter's on-site investigation of the Hunter cemetery in 2019 determined that within five or six generations there had been approximately 119 burials. However, this family burying ground in Gates County, North Carolina, appears to be absolutely empty, a blank. All gravestones except one small obelisk outside the fence have been removed. The only strategy for identifying the Hunters interred here during more than 170 years was by reasonable guesses.

Almost certainly the remains of the English-born William Hunter of Nansemond lie in final rest in this seemingly vacant expanse. A justice of the quorum, this immigrant ancestor who was originally a weaver presided in the county court for almost thirty years, yet his life story, so scanty in facts, appears to be as unoccupied as the pasture where he is buried. Although his descendants keep scouring records even for tidbits of biography, he can never be known. One wonders if he was illustrious and commanding in the courtroom, fat or lean in appearance, kind and wise in manner, crafty and opportunistic in his dealings, or well liked or feared among his associates. In dismay, his descendants can never sense the nature of his mind or the hidden motivations that made him tick, since virtually all documentation of his activities was lost when fire consumed the old Nansemond courthouse,

destroyed almost every vestige of his history, and left too many unsolvable mysteries.

A solitary camellia that has run wild is an astonishingly large and lonely fixture in the Hunter graveyard. Probably it was planted to honor some ancestor's grave, perhaps William Hunter's. Encompassing the burial plots on three sides, a rusty iron fence, bent and broken here and there, appears to date from the nineteenth century. The varied surround that a visitor faces while standing at the cemetery gate comprises a worn trail, dry fields of peanuts, soybeans, and hay, a still pond, and a small herd of curious Black Angus cattle nervously grouped and mooing behind a single electrified wire. The graveyard is smack in the middle of this ordinary scene. Within the fence an impression of abandonment and emptiness stirs heart and soul of any questioning descendant who is searching for something deeply meaningful. Though no ghostly hand reaches out in welcome to draw him in, those who lie beneath the sod can be sensed as unsolvable mysteries to be pondered and never quite understood. Yet one fact is certain. This sacred space is the point of demarcation, the site where the saga of this expansive family of American Hunters began.

Was William Hunter the first of the Hunters to be interred here? His wife, an unknown infant child or two, even a servant, may have preceded him to the graveyard.

Buried among the departed would be Isaac, William's most prosperous son, who purchased the family land from his brother Nicholas's heirs and from another brother, Robert, and built a home and business on the property. Notably, he and a neighbor John Rice established Hunter's Mill and dammed Bennett's Creek to create a millpond. Until the early twentieth century the thriving mill survived as a landmark that gave the name Hunter's Mill to a still-existing township in Gates County.

William Hunter's land, divided into two parts, had been bequests to Robert and Nicholas in a will, eventually lost to the fire. The two sons migrated to other counties, respectively to Bertie and Carteret, and the Hunter property became solely Isaac's. Rich in freeholdings, tobacco, and imported fabrics, he was a farmer, a merchant, and a prominent church warden, vestryman, and lay reader in the parish church and in the chapel near his home. In 1753, when Isaac died, the old Hunter tracts passed to his sons Elisha and Jacob and his other landed property to two of his three sons who would migrate westward. It can be surmised therefore that since Elisha and Jacob remained on family land in Chowan, both must be buried, along with their wives and any unmarried daughters, in the Hunter cemetery. Since no gravestones now exist to tell the story, it can be further surmised that other sons and grandsons of Elisha and Jacob, their respective wives, and various descendants, also may have been buried among the Hunters during the years between 1728 and 1901.

In 1728, near the time that the Hunters' founding father William Hunter died, a festering border dispute between Virginia and North Carolina was settled. North Carolina thereby gained access to the deep waterway of the Nansemond River and no longer had to pay onerous tariffs to Virginia when hauling Chowan's tobacco, tar, flax, and other provisions to Jamestown for shipment abroad. The new survey moved

North Carolina several degrees north into Nansemond and thereby remapped the Hunters' Virginia land within Chowan County. Further geographic change would occur in 1779. The portion of Chowan that comprised the Hunter tracts and watermill became part of the newly created Gates County. Today, although the mill and millpond are long gone, Hunter's Mill township still exists, and a tiny town named Sunbury encompasses, among its few contemporary stores and residences, the Hunter graveyard, the site of the former mill and millpond, and William Hunter's plantation. No longer can the family be identified definitively as the Hunters of Nansemond or as the Hunters of Chowan or as the Hunters of Gates, but as all three.

In Colonial times a local churchyard was not the sole place for a community's burials, for family graveyards had proliferated as home rites became the norm. The Hunter cemetery is typical of its time. In Edenton St. Paul's, the principal church of the parish, afforded a churchyard, but Edenton was inconveniently located too many miles away. No Hunter graves are known to exist at St. Paul's, and when the Hunters became North Carolinians following the resurvey, the prevailing burial law of North Carolina, enacted in 1715, governed their home burials. It specified that

Every planter, owner, attorney, or overseer of every settlement in this government or that hereafter shall be settled, shall set apart a burial place and fence the same, for the interring of all such Christian persons, whether bond or free, that shall die on their plantation; and that before interring there shall be called at least three or four of the neighbors to view the corpse, and if it appears to them that the person came to his or her death by any violence or unlawful means, notice thereof shall be given forthwith to the coroner of the precinct, so that proceedings may be had thereon according to law; and in case any of the persons so called shall refuse to come and view, he or she so refusing shall forfeit and pay the sum of five shillings, to be levied by warrant from the next justice of the peace, and be paid to the church wardens for the use of the poor of the said parish (John Hawood, Esq. *A Manual of the Laws of North Carolina*. Raleigh: J. Gales, 1819, p. 84).

So, William Hunter's plantation, consisting of 440 acres, had its appropriate graveyard, and, such as it is, it survives today in this Gates County pasture. Descendants can speculate about, but can never know for certain, who among their Hunter kin lie in final peace in this bucolic setting.

Isaac's wife, née Elizabeth Parker, daughter of vestryman, freeholder, and country gentleman Richard Parker III, surely must lie next to Isaac, although he survived her, since she is not mentioned in his will. In 1728 Elizabeth's well-to-do father extended hospitality to William Byrd and his crew of surveyors as they were establishing the new boundary. Passing the night at the Parker plantation situated at the cusp of Chowan and Nansemond, Byrd expressed his praise of the civility and order that reigned at the Parker home and farmland and delighted in the beauty of Sally, one of the Parker daughters.

Isaac and Elizabeth's five daughters probably are not buried with the Hunters but are interred among their husbands' people in various family graveyards that now may be choked in thickets, plowed under farmland, or forgotten beneath twentieth-century homes and pavements. Mothers of many descendants, two of these daughters married brothers surnamed Perry, and daughter Sarah married a Walton. When the bachelor Daniel Hunter, Isaac's youngest son, died in 1797 in Granville County, a raft of great-nieces, nephews, and their children, came forward to give depositions attesting to their identities and to their claims on the kinsman's assets.

Although no memorial stones commemorate their rank and significance, without doubt, Isaac's sons Elisha and Jacob, men of exceptional standing in Chowan and Gates, must be buried among the Hunters. In the 1760s Elisha was a surveyor and in 1778-79 a captain in the Colonial militia, commanding a company of Chowan troops during the Revolutionary War. The governor appointed him and two associates to secure arms and to contract for the manufacture of muskets for Albemarle soldiers. In 1783-84 Elisha was commissioned to build the first courthouse, a prison, and stocks in the newly established Gates County. He sired eight daughters and only one son.

Jacob, who inherited his father's watermill, served as a major during the war and served Chowan County in the new state's house of representatives. When Gates County was carved from Chowan, he was elected to be its state senator. Jacob's widow, Sarah Pugh Hill, and Elisha's widow, Ann Walton, likely rest in peace beside their husbands.

Elisha's only son Thomas, a colonel in the war, and Sarah Gordon, Thomas's first wife, would be buried side by side. When he was on in years, Thomas married a second time. He and his bride, the widow Mrs. Sarah Riddick Norfleet, signed their mutual prenuptial contract agreeing that when either spouse died the survivor would make absolutely no claim on the other's premarital property. However, Thomas died within the first year of the marriage, and the widow reneged on the agreement and claimed her dower right to a portion of Thomas's estate. Her lawsuit raises doubt that she is buried among the Hunters but perhaps lies elsewhere beside her previous husband.

Jacob's son the Reverend Isaac Hunter, who is the immigrant ancestor's great-grandson, inherited the watermill and expanded its operation to include the processing of both lumber and grain. In addition to being a mill owner, he was a Methodist minister, a sheriff, a cabinetmaker training an apprentice, and the first descendant of Church Warden Isaac Hunter known to have broken with the established church. When Bishop Francis Asbury passed through Chowan preaching evangelism to the unsaved and to congregations that had left the Church of England after the war, he was the guest of Isaac Hunter, who is mentioned in the bishop's journal. Isaac survived two wives surnamed Riddick before their weddings, and he and married a third time. Two wives likely are buried, one to his right, one to his left, and the third who knows where? Perhaps at his feet or somewhere nearby among the Hunters.

One of Reverend Isaac's sons, Isaac Riddick Hunter, inherited the watermill and, like his father, was a preacher. Since he sold the mill and the family land and moved to Virginia, he lies elsewhere.

These early American colonists were accomplished, industrious, and were leaders in both the civic and religious life of their community.

Dr. Raymond Eugene Hunter

By Richard H. Hunter

Dr. Raymond E. Hunter is the primary researcher and author of the acclaimed genealogical reference, *William Hunter of Nansemond Co. And His Early Descendants* (2013), a book that has grown in importance for Hunter family researchers across the US. Ever humble, Raymond shared authorship with seven other "cousins" who made contributions as the manuscript evolved. Given his importance in advancing the early history of this early American family, it is only fitting that readers learn more about Dr. Raymond Hunter.



Raymond was born on September 4, 1935 in Moultrie, Georgia, "son of descendants of two Scottish clans; William Jesse Hunter and Ruby Inez McMath." He had a sister, Janice Faye Hunter Brock. Raymond graduated from Moultrie High School in 1953 and received a scholarship to attend the University of Georgia (1953-1957). He graduated magna cum laude and Phi Beta Kappa in 1957 with a degree in physics. In 1958 he received a master's degree in physics and geophysics.

In July 1958 Raymond was commissioned a 2nd Lieutenant and began active duty in the Air Force. He was assigned to the Air Force Cambridge Research Laboratories in Bedford, MA where he joined a research team tasked to design and launch into orbit a series of 5 satellites that would give early warning of any missile launch targeted on the United States. For these accomplishments Raymond was awarded the Air Force Research & Development Award, one of only 5 given. He ended his active duty in 1961 when he enrolled at Florida State University to study theoretical nuclear physics and high-energy elementary particle physics. He received his Ph.D. in December 1964 and joined the Los Alamos Scientific Laboratory, working in the applied theoretical physics division. There he began work designing nuclear warheads.

In August 1966 he took a leave of absence to set up a department of physics and astronomy at Valdosta State College in Georgia. In 1972 he returned to Los Alamos Scientific Laboratory (then named Los Alamos National Laboratory) to continue designing and developing (for stockpile) warheads for the C4 missile to be

carried on the new Trident nuclear submarine. In 1989 Raymond was promoted to Associate Division Leader and was responsible for all Los Alamos designed nuclear weapons. He received the Distinguished Achievement Award for design and development of the Trident warhead.

On June 10, 1957 Raymond married Joyce Lee Turner who graduated from the University of Georgia as valedictorian. Raymond and Joyce had two children, a son, Allen Derek Hunter and a daughter, Janis Lynn Hunter Palmer. In 1976, after teaching school in Valdosta and Los Alamos, Joyce was chosen for a research position in material science and chemistry. She worked on a development project on solid storage of tritium, alleviating the problems associated with containing gaseous leaks. Her work remains classified, but she had the system developed in time to be a part of the warhead for the Trident submarine, and her work produced a letter of commendation from the naval admiral in charge of all naval nuclear weapons. Joyce also received the Laboratory's Distinguished Award.

As the 1980s components for nuclear weapons were becoming outdated and in need of refurbishment, Raymond was asked by the Department of Energy to join a group to review the need for upgrades. This assignment was part of the Savannah River Laboratory. Joyce joined him in this effort in 1989 and 1990. In June 1990 they returned to work at Los Alamos National Laboratory, and both retired from Los Alamos in September 1992.

Raymond and Joyce bought land in northeast Georgia and built their 5100 square foot retirement home practically by themselves. Raymond then began working with the Clan Hunter Association. Raymond and Joyce made three trips to Scotland and Clan home grounds. On their 50th wedding anniversary, they traveled around the world. In retirement Raymond began his extensive genealogical research, culminating in the 2013 book, *William Hunter of Nansemond Co. and His Descendants* (Hunter Family Research Group).

Joyce's death in 2018 was a major loss for Raymond, but he remained active working with the Jacob Hunter Trust. Raymond led an effort to design and install a stele at the William Hunter Cemetery near Sunbury, NC. The monument was installed on October 19, 2019 with over 30 people in attendance

(https://jacobhuntertrust.org/wp-content/uploads/2020/01/jht_newsletter_29_1_january_2020.pdf). The photo of Raymond was taken at the installation ceremony in October 2019.

Even though Raymond asked to retire from active research, he remains a valued consultant and contributor to the Hunter family researchers affiliated with the Jacob Hunter Trust.

[Editor's note: Copies of *William Hunter of Nansemond Co. And His Early Descendants* can be obtained by contacting Lynn Hunter Palmer at Lynn.Hunter.Palmer@gmail.com. Price of \$ 34.00 includes shipping]

Cemetery News

The **Jacob Hunter Cemetery** suffered storm damage in 2020 requiring major work. A large tree fell on the fence along the east wall damaging it. Also, several dead trees had to be removed. The fence along the east side of the cemetery requires extensive repairs and we hope to have it restored sometime in 2021. The JHC sign needs cleaning and repainting as well. A new contractor, Joseph McCann, was hired to begin mowing and providing upkeep for the Jacob Hunter Cemetery. He will begin in the spring of 2021.

Downed trees were also removed from the **Allen Hunter Cemetery**. The neighbor to the north of the cemetery, Mr. Todd Grounds, began mowing and performing upkeep. He is doing an excellent job. Fence repairs will need to be done in the near future.

The plan to replace the ornamental iron fence at the **William Hunter Cemetery** did not get sufficient support so we had to terminate the project. Thanks to Betsy Hunter Amos we located Stewart Iron Works of Erlanger, KY who constructed the current fence in the 1860s that now needs replacing. They still manufacture and install this ornamental design. At some point in the future, if the Trust receives a substantial gift, we will attempt to bring this project back to life. Dan Rountree of Rountree Engineering and Contracting in Gatesville, NC was to remove the old fence, replace the concrete foundation, and oversee the project.

Trust 2020 Income and Expense Detail

The Jacob Hunter Trust Account for 2020

<u>DATE</u>	<u>ACTIVITY</u>	<u>DEBIT</u>	<u>CREDIT</u>	<u>BALANCE</u>
1/1/20	Balance Forward			\$ 4,179.15
1/14/20	Richard H. Hunter		\$ 500.00	\$ 4,679.15
1/14/20	John & Laura Hunter Johnson		\$ 100.00	\$ 4,779.15
1/20/20	Sharon Hall		\$ 200.00	\$ 4,979.15
1/25/20	Mark Smith		\$ 25.00	\$ 5,004.15
1/17/20	Interest on checking account		\$ 0.22	\$ 5,004.37
2/8/20	Ray E. Smith		\$ 250.00	\$ 5,254.37
2/8/20	Earl Ray Smith Trust		\$ 250.00	\$ 5,504.37
2/18/20	Interest on checking account		\$ 0.22	\$ 5,504.59
3/18/20	Interest on checking account		\$ 0.22	\$ 5,504.81
4/1/20	Kelly Godfrey, WHC maintenance	\$ 150.00		\$ 5,354.81
4/17/20	Interest on checking account		\$ 0.23	\$ 5,355.04
4/20/20	Raymond E. Hunter		\$ 600.00	\$ 5,955.04
4/28/20	Dr. Surry Roberts (for Trust)		\$ 1,000.00	\$ 6,955.04
4/28/20	Dr. Surry Roberts (for graveyards)		\$ 1,000.00	\$ 7,955.04
4/28/20	Dr. Surry Roberts (for research in UK)		\$ 1,000.00	\$ 8,955.04
4/28/20	Dr. Surry Roberts (for Trust)		\$ 1,000.00	\$ 9,955.04
5/3/20	Carlee Mahajan		\$ 25.00	\$ 9,980.04
5/3/20	Paypal fee	\$ 1.03		\$ 9,979.01
5/5/20	Sheree Robinette		\$ 25.00	\$ 10,004.01
5/5/20	Paypal fee	\$ 1.03		\$ 10,002.98
5/7/20	Donnie Dawson Mowing (AHCX3,JHCX2)	\$ 220.00		\$ 9,782.98
5/18/20	Interest on checking account		\$ 0.37	\$ 9,783.35
6/9/20	Phillip Lane (website updates)	\$ 100.00		\$ 9,683.35
6/17/20	Tip Top Shape Tree Service (JHC)	\$ 800.00		\$ 8,883.35
6/17/20	Judge Carolyn Quinn		\$ 300.00	\$ 9,183.35
6/18/20	Interest on checking account		\$ 0.41	\$ 9,183.76
6/22/20	John & Laura Hunter Johnson		\$ 100.00	\$ 9,283.76
7/1/20	Kelly Godfrey, WHC maintenance	\$ 150.00		\$ 9,133.76
7/1/20	Todd Grounds (AHC X 3)	\$ 150.00		\$ 8,983.76
7/8/20	Gavin Ward (JHC X 1)	\$ 35.00		\$ 8,948.76
7/18/20	Interest on checking account		\$ 0.37	\$ 8,949.13
7/27/20	Williamson Co Tax Collector	\$ 10.18		\$ 8,938.95
8/1/20	Todd Grounds (AHC X 3)	\$ 150.00		\$ 8,788.95
8/4/20	Bruce Lantrip in mem of Donald Sanders		\$ 200.00	\$ 8,988.95
8/4/20	Paypal fee	\$ 6.10		\$ 8,982.85
8/18/20	Interest on checking account		\$ 0.39	\$ 8,983.24
8/19/20	Bank check charge	\$ 22.39		\$ 8,960.85
8/13/20	GoDaddy Security package	\$ 167.76		\$ 8,793.09
9/1/20	Gavin Ward (JHC X 1)	\$ 35.00		\$ 8,758.09
9/1/20	Todd Grounds (AHC X 3)	\$ 150.00		\$ 8,608.09
9/18/20	Interest on checking account		\$ 0.37	\$ 8,608.46
10/1/20	Kelly Godfrey, WHC maintenance	\$ 150.00		\$ 8,458.46
10/1/20	Todd Grounds (AHC X 2)	\$ 100.00		\$ 8,358.46
10/16/20	Interest on checking account		\$ 0.33	\$ 8,358.79

The Jacob Hunter Trust
Phone: 618 521-2814

10202 Briggs Road

Marion, IL 62959-5844

e-mail: rich@jacobhuntertrust.org

Newsletter on the web: <http://www.JacobHunterTrust.org>

11/3/20	Todd Grounds (AHC X 1)	\$	50.00		\$	8,308.79
11/3/20	Transfer to JHT Savings Acct	\$	5,000.00		\$	3,308.79
11/18/20	Interest on checking account			\$	0.27	\$ 3,309.06
11/29/20	Michael M. Norman			\$	75.00	\$ 3,384.06
12/18/20	Interest on checking account			\$	0.14	\$ 3,384.20
12/22/20	Kelly Godfrey, WHC maintenance	\$	150.00			\$ 3,234.20
	TOTAL	\$	2,598.49	\$	6,653.54	

PLEASE CONSIDER MAKING AN ANNUAL CONTRIBUTION TO THE JACOB HUNTER TRUST

In addition to publishing family history through the Jacob Hunter Trust website and the JHT Newsletters, the Trust maintains, or oversees, five historic, family cemeteries. Costs associated with maintaining these cemeteries in a manner that respects our ancestors are substantial and will increase over time.

We are asking all interested individuals to donate every year so the income can exceed the annual costs of cemetery maintenance and build a balance to the level required to provide perpetual care based on annual earnings.

We also need people who are interested in providing support via Gifts and Bequests to the Jacob Hunter Trust. Judge Robert S. Hunter (1919-2012) has written instructions (see article below) for leaving money through one's will, or "payable on death" (POD) accounts that include investments, savings accounts, certificates of deposits, etc. to the Jacob Hunter Trust. The Jacob Hunter Trust is registered with the IRS as a tax-exempt 501 (c) 13 charitable organization. Donating to the Jacob Hunter Trust may provide substantial tax benefits.

Gifts and Bequests to the Jacob Hunter Trust

by Judge Robert S. Hunter (1919-2012)

Your gift or bequest can help to assure that the Jacob Hunter Trust can support research, provide cemetery maintenance, and cemetery restoration for eternity. The easiest way to accomplish this is to make gifts from time to time. You can do so by making checks payable to "Jacob Hunter Trust" where funds will be strictly controlled and used only for purposes that are consistent with the trust objectives.

You can remember the trust in your will. A simple bequest, as follows will suffice: "I give and bequeath to the Jacob Hunter Trust, a trust created to preserve the burial grounds of Hunter family descendants the sum of \$(amount)."

Another simple way to make a gift to the trust is known as the payable on death account (POD). You can open such an account at your bank or savings and loan. You open this kind of account by creating it in the name of "(Your name) Payable on Death to the Jacob Hunter Trust." The Trustee is Richard H. Hunter, 10202 Briggs Road, Marion, IL 62959-5844.

There are numerous advantages to such an account: 1. you retain full control over it as long as you live, 2. you can increase or decrease the amount or close it out without notifying anyone, 3. you are entitled to the income therefrom as long as you live, 4. it is entirely confidential. The only difference between it and any other account you own is that, upon your death, the balance that is in the account is paid to the Jacob Hunter Trust. The Jacob Hunter Trust is registered with the IRS as a tax-exempt 501 (c) (13) organization.

By contributing to the Trust, you will be strengthening our efforts to preserve family cemeteries, compile further historical information, and share information with interested relatives and selected public libraries.

Notice to Readers:

Trust recruiting assistance: If you or a child or grandchild have skills in computer programming, especially having skills in WordPress, and are willing to volunteer a couple of hours a year, we need your help. The Jacob Hunter Trust's website is programmed in WordPress and we need someone to assist us to upload newsletters and make minor updates and adjustments during the year. If you are able to help, please contact rich@jacobhuntertrust.org. Your expertise would be greatly appreciated.

Thank you for your support of the Jacob Hunter Trust.