



# The Jacob Hunter Trust Newsletter



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## Scottish Influence on Western Civilization

By Richard H. Hunter

*There's hardly a facet of modern Western life in which the Scots didn't play a leading role* (Steve Forbes, *Wall Street Journal*, 2001).

Historian Arthur Herman published an outstanding account of the contributions of Scots to science, philosophy, literature, education, medicine, commerce, and politics during the eighteenth and nineteenth centuries (Herman, Arthur. 2001. *How the Scots Invented the Modern World: The True Story of How Western Europe's Poorest Nation Created Our Western World and Everything in It*. NY: Broadway Books). This book is worth reading for all who descend from these incredibly intelligent and motivated Scots.

Our Hunter line is considered to be of Scottish origin by most genealogists and family researchers. Raymond Hunter described our likely Scottish/Norse origins dating back to the early 1100s in the area southwest of Glasgow, including the area of Hunterston Castle. You can read Raymond's essay at: <https://jacobhuntertrust.org/family-stories-legends-and-lore-2/hunter-family-origins/> and in the January 2013 issue of the *Jacob Hunter Trust Newsletter*: <https://jacobhuntertrust.org/wp-content/uploads/2015/02/JHT-Newsletter-22-1-2013.pdf>. Clan Hunter researchers believe that, in the 12<sup>th</sup> century King David I of Scotland invited a group of Normans from the English Court to Scotland, amongst them were the Hunters. It seems that the Hunters, as their name suggests, were expert hunters with generations of experience in the forests of Europe (<https://www.clanhunterscotland.com/clan-history/>). However, a print from a document dated 1110, hanging in the palace of Jamie Hunter-Blair [Sir David Hunter-Blair's Blairquhan Castle], showed a wooden castle described as the castle of the Hunters at Hunterston. This suggests that Hunters were already in the area long before David became King (Hunter Family Research Group. 2013. *William Hunter of Nansemond Co. and His Early Descendants*, pp. 169-170). More research on these early Hunter origins is welcome.

For the next several hundred years, Hunters populated the lowland Scottish territories and fought for William Wallace (Braveheart) and Robert the Bruce in Scottish Wars of Independence (1296-1328). Later, it was recorded that they fought alongside Scottish Kings, losing Chiefs in battle at Flodden (1513) and Pinkie Cleugh (1547). (Clan Hunter website). Over the many years some lowland Scot territory

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bordering England switched back and forth between Scotland and England due to various wars and boundary struggles. The 17<sup>th</sup> century Hunters may have migrated to these boundary areas due to the sheep and woolen industry. Our immigrant, William Hunter, was a weaver.

Recent researchers, namely Martha Rester and her brother Hunter McKelva Cole, posit that our immigrant William Hunter most likely came to America from Ingleby Greenhow and perhaps the village of Battersby in Northern England. And, in the January 2022 issue of the *JHT Newsletter*, Hunter Cole states: *My (Hunter Cole) current theory is that our William Hunter was born in Ingleby Greenhough, Yorkshire, but moved to County Durham and married Joan Collyer of Houghton-le-Spring, Durham* (p. 4). It is believed William immigrated to America in or before 1685.

Arthur Herman's book contains many interesting historical insights while documenting the contributions of many famous Scots, including among others, John Knox, John Hunter, William Hunter, Adam Smith, David Hume, Robert Burns, and Sir Walter Scott.

John Knox (1514-1572) was a prolific writer and preacher, *a man who feared the face of no man* (Herman, p. 15). His Calvinist beliefs led him to create the Presbyterian Church in Scotland. He challenged political authority and the power of the monarchs. He objected to the hierarchy of the Catholic Church and believed everyone had direct access to God, to the right of communion, and to read and absorb the Word of God. His mission was to create the New Jerusalem in Scotland. Knox believed that political power was ordained by God and that power was vested in the people (not kings, nobles, or the clergy). He and his contemporary George Buchanan wrote, *all political authority ultimately belonged to the people, who came together to elect someone, whether a king or a body of magistrates, to manage their affairs. The people were always more powerful than the rulers they created; they were free to remove them at will. The people have the right to confer the royal authority upon whomever they wish* (Herman, pp. 18-19). This view was introduced more than 100 years before John Locke's writings. A government *of the people, by the people, and for the people* was outlined in the mid 16<sup>th</sup> century by two Presbyterian Scots.

Knox also was a strong proponent of education. His 1560 *Book of Discipline* called for a national system of education. In 1640 and again in 1696 the School Act required every parish in Lowland Scotland to provide a school and teacher. By the mid 1700s Scotland's literacy rate was higher than any European country. England would not catch up until the 1880s. *Scotland became Europe's first modern literate society* (Herman, p. 23).

In medicine, *more than any other person, John Hunter turned surgery from a quick-and-dirty art, practiced part-time by barbers, into a scientific discipline resting on a solid foundation of both anatomy and biology* (Herman, pp. 326-327). Scottish born John Hunter (1728-1793) trained at the University of Glasgow and is recognized as the father of modern surgery. Using donated cadavers he traced the blood vessels throughout the human body, identified the various muscle systems,

traced the major nerves, and identified the organs. He was the teacher of, and collaborator with, Edward Jenner, pioneer of the smallpox vaccine. John Hunter became a Fellow of the Royal Society in 1767. In 1776 he was appointed surgeon to King George III.

John's brother, William Hunter (1718-1783), was a leading teacher of anatomy and the father of modern dentistry. William developed a method of cleaning out an infected tooth, removing decayed tissue in the tooth, and replacing the removed tissue with an inert metal, usually gold. He is also credited with the first tooth implantation. William removed a tooth and after thoroughly cleaning the cavity in the gum (with a secret solution), he successfully replaced the tooth. Some of his steps cannot be duplicated even today. One should recall that there were no power drills at the time, no electricity, and that germ theory was still unknown [Credit to Raymond E. Hunter for these insights]. In 1764 William Hunter became the physician to Queen Charlotte, was elected Fellow of the Royal Society in 1767, and named Professor of Anatomy to the Royal Academy in 1768 [Wikipedia].

James Lind (1736-1812), a Scottish physician trained at the University of Edinburgh, discovered that scurvy, the scourge of the British navy, could be successfully treated with citrus fruits (Vitamin C). In 1795 the British Admiralty began to require lime juice on His Majesty's ships which was a crucial contribution to Britain's recovery as a world power. Hence, the term *limey* became associated with British sailors. Lind, as physician to King George III, introduced electroshock therapy to treat the King's mental illness [Wikipedia].

As early as the 1780s Scottish doctors championed public health and hygiene in both England and Scotland. They studied death and morbidity rates and introduced the necessity of disinfecting to both hospitals and homes (Herman, p. 341).

Throughout the 1700s and 1800s, Scottish trained physicians were more popular with patients than English ones. They served as physicians to the royal families.

Adam Smith (1723-1790) known as the "Father of Economics" and the "Father of Capitalism" wrote two classic books, *The Theory of Moral Sentiments* (1759) and *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776). *Wealth of Nations* was the first modern work of economics that remains central to economic study even today. Smith supported the independence of the American colonies. In *Wealth of Nations* Smith stated, *let them go. It is surely time that Great Britain should free herself from the expense of defending those provinces in time of war, and of supporting any part of their civil or military establishment in time of peace* (Herman, p. 256).

David Hume (1711-1776) an Enlightenment philosopher and historian is best known for philosophical empiricism, skepticism, and naturalism. His writings heavily influenced the philosophy of science, cognitive science, analytic philosophy, and logical empiricism. He was influential in defining conservatism with his views of limited government, private property, and the importance of the rule of law. Hume was supportive of American independence. He stated to Benjamin Franklin in 1775, /

*am an American in my principles and wish we would let [them] alone to govern or misgovern themselves as they think proper* (Herman, p. 255).

Robert Burns (1759-1796), the national poet of Scotland, was regarded as the pioneer of the Romantic movement. He defined the true essence of a man to come from his inner self and his moral and intellectual integrity, rather than his outward appearance and form.

*A Man's a Man for a' that:  
For a' that, an a' that. ...  
The honest man, tho' e'er sae poor,  
Is king o' men for a' that.*

Burns wrote of the importance of education in shaping the moral character of the inner self (Herman, p. 22).

The poet, novelist, and historian Sir Walter Scott (1771-1832) is credited with inventing the historical novel and instrumental in the development of Scottish and world literature.

Herman wrote, by 1758, *Horace Walpole, the son of the former [British] prime minister, had to admit 'Scotland is the most accomplished nation in Europe.'* Voltaire agreed: *'It is to Scotland that we look for our idea of civilization'* (p. 120).

### Scots in America

Herman outlines the involvement of Scots in developing America. He states: *Scottish settlers started arriving as early as the 1680s, and as Britain's role in North America expanded, the Scottish presence grew with it. One expert summarized the Lowland Scot presence in colonial America this way: 'They permeated the official establishment, especially in the southern colonies, and provided several colonial governors. They supplied clergy for the Episcopalian and Presbyterian churches. They served as tutors....and many went on to establish schools.'* Most of eighteenth-century America's physicians were either Scots or Scot-trained. In short, Scots became indispensable to the running of colonial government and to cultural life, especially in the Southern and Middle Atlantic states. By the middle of the eighteenth century, Norfolk, Virginia, was virtually a Scottish town (p. 231).

The Ulster Scots came to America a bit later. According to Herman the first Ulster Scots arrived in 1713. *In Worcester, Massachusetts, they were much in demand as Indian fighters and as a tough barrier between English settlers and the 'savage wilderness' beyond. Between 1717 and 1776, perhaps a quarter of a million Ulstermen came to America, 100,000 of them as indentured servants. They did not remain servants for very long, as colonists soon discovered that Ulster Scots were not born to be obedient* (p. 231). A wave of Ulster Scots arrived in 1717 as a result of failed crops in Northern Ireland and many more arrived in the 1720s and after. By 1770 at least 200,000 had settled in America. *In the first two weeks of August 1773 alone 3,500 emigrants turned up in Philadelphia, looking to start a new life* (p. 233). Herman described the Ulster Scots as *quick-tempered, inclined to hard work followed by bouts of boisterous leisure and heavy drinking (they were the first*

*distillers of whiskey in the New World, employing native corn and rye instead of Scottish barley), and easy to provoke into fighting* (p. 235).

The Scots Irish were strong and independent, and their offspring became natural leaders: Andrew Jackson, James K. Polk, John C. Calhoun, and Patrick Henry.

The Lowland Scots and Scots Irish kept alive the evangelical fervor of John Knox's Calvinism and organized large "field meetings" that heralded "hellfire-and-damnation" style of revivals, the hallmark of Southern and American religion. They were instrumental in America's Great Awakening in the 1730s and 1740s.

Herman revealed the great contribution of the Scots in the Revolutionary War. One estimated that half of Washington's army at Valley Forge were Ulster Scots.

### **Scottish Influence on the Federalist Papers and the Constitution**

Scottish born John Witherspoon (1723-1794) is considered a Founding Father of the United States. He educated and influenced several other founders including James Madison, Aaron Burr, and William Patterson.

Witherspoon was a Presbyterian minister, educated at the University of Edinburgh. In 1768, at the insistence of Benjamin Rush and Richard Stockton, Witherspoon immigrated to America to assume the presidency and head professorship at The Presbyterian College of New Jersey in Princeton, later named Princeton University. He instituted programs modeled after those at the University of Edinburgh and other Scottish universities. Among his students were 37 judges (three of whom became justices of the Supreme Court), 10 Cabinet officers, 12 members of the Continental Congress, 28 U.S. Senators, and 49 U.S. Congressmen (Wikipedia.org).

After concluding the original Articles of Confederation led to a weak national government, delegates assembled in Philadelphia in 1787 to draw up a new plan of union for the newly independent nation. The Constitutional Convention included 25 college graduates—9 from Princeton, 4 from Harvard, and even fewer from Yale. The two initial plans were written by Princeton graduates, William Paterson and James Madison. Both men were heavily influenced by Princeton's president, John Witherspoon, America's foremost educator (Herman, p. 258).

James Madison, a disciple of Witherspoon, wrote the blueprint for the American Constitution. Madison had been exposed to the great Scottish thinkers, Francis Hutcheson, Lord Henry Home Kames, Adam Smith, and David Hume. Here they pondered how a self-governing republic can rule over a vast expanse of territory with multiple competing interests and cultural and economic diversity without becoming an empire, and therefore rapacious and corrupt. Even Montesquieu (1689-1755) had declared in 1748 (*Spirit of the Laws*) that, *a large continental republic was doomed. Geographic distance and conflicting interests, arising from differences in social development, bred civil conflict; the only solution would be tyranny, the rule of the strong in order to maintain order* (Herman, p. 259). Hume had an opposite opinion. He wrote an essay, *The Idea of a Perfect Commonwealth*, that deeply influenced Madison. Hume proposed that a large and extended republic, if properly designed, might be the most stable of all. *Although the people as a body are unfit*

for government, he wrote, --yet when dispersed in small bodies such as individual colonies or states—they are more susceptible both to reason and order. The parts are so distant and remote, that it is very difficult, either by intrigue, prejudice, or passion, to hurry them into any measures against the public interest (Herman, p. 259). Madison gained inspiration from Hume's words and incorporated them into his plan for the new American Constitution that was further described in the *Federalist Papers* (10<sup>th</sup> *Federalist*). Madison's writings have led to scholars joking that David Hume was the "real" author of the *Tenth Federalist* (Herman, p. 260). Alexander Hamilton (ca 1755-1804) another Scottish descendant endorsed Madison's plan, helped author the *Federalist Papers*, and was a signatory to the Constitution.

### Other Innovative Reforms

Herman describes many other Scots who influenced England's political and social reforms, and the influence of Scots on science, public health, transportation (roads, bridges, canals), and industry.

The Scottish character that led to phenomenal accomplishments included moral discipline, integrity, honesty, capacity for hard work, physical courage, and a sense of honor. We should be proud of our Scottish heritage and of those incredible men and women who preceded us. Reading Arthur Herman's book, *How the Scots Invented the Modern World*, provides substantial support for that opinion.

## Historical and Cultural Differences Between Lowland Scots and Highland Scots

By Richard H. Hunter

Arthur Herman's 2001 book, *How the Scots Invented the Modern World* (NY: Broadway Books), provided an historical description of the Scots living in the Scottish Lowlands and how they differed from the Highland Scots. The boundaries between the two geographic areas of Scotland are considered to be a line between [Stonehaven](#) and [Helensburgh](#) on the [Firth of Clyde](#). The Lowlands lie south and east of the line (Wikipedia).

In the early 1600s there were little noticeable differences between the Scots living in the Highlands versus those living in the Lowlands. By 1700 significant economic and cultural differences emerged. The Lowlands were blessed with fertile land making advancements in agriculture possible. Farming led to a more stable supply of food and provided for trade and other economic advantages that allowed cities to grow with a more diverse industrial and cultural base. *In 1740 Glasgow's great Tobacco Lords were just coming into their own, and the wealth from their American trade was about to transform the face of the city. The teeming warehouses and counting-houses along Glasgow's business district not only looked westward over the Atlantic but also south and east, as Glasgow merchants re-exported their American tobacco cargoes to ports in France, Scandinavia, and Russia, as well as the Mediterranean* (Herman, p. 110-111).

Economic security permitted the growth of cities in the Lowlands, namely Glasgow and Edinburgh. John Knox's promotion of education during the 1500s led to advancements in literacy and during the 1700s universities in both Edinburgh and Glasgow gained international acclaim. Clanship lost its importance for Lowlanders as literacy, civility, and other cultural advancements took hold.

The geography of the Highlands led to a different course. During the great Ice Age, twenty thousand years ago, the Highlands were covered by a massive glacier one mile thick. When the ice began to melt, it bulldozed everything in its path, leaving bare rock, granite mountains, and deep river valleys. *Only a thin, provisional crust of topsoil covered the harsh, flinty ground. It was the poorest ground in Britain* (Herman, p. 108). Agriculture was not sufficient to support the people, so they remained hunters and herdsmen. Shepherding fit well within clans' way of life, whereby families joined together for mutual defense. Families in the Highlands remained trapped in the most primitive "hunter-gatherer" stage of development. Herman wrote:

*A visit to the north made any Scot immune from the romantic myth of the 'noble savage.' This was not a life of harmony with nature, as the disciple of Jean-Jacques Rousseau—or the modern radical environmentalist—might think. It was a world of dreary drudgery, inhabited by a people, Johnson observed, 'whose whole time is a series of distress; where every morning is labouring with expedients for the evening; and where all mental pain or pleasure arose from the dread of winter, the expectation of spring, the caprices of their chiefs, and the motion of neighboring clans'* (p. 110). Clan chiefs wielded total control over their clansmen, including deciding upon their life and death. *What was life like in a clan? Every outside observer noted that crossing the Firth of Forth into the Highlands meant entering a different world. For one thing, normal law and order did not follow him across the border. A different law, the code of the clan, applied instead. The Highland chieftain could be an awe-inspiring figure. What generally struck most outsiders, however, was the shabbiness and poverty of the average chief's existence. Like his followers, he was the product of a fundamental and intractable poverty. Lowlanders often shuddered at the barbarity and savagery of the Highland clans* (Herman, p. 126). The Highlander's poverty was compensated by his pride as a warrior. Every man was a soldier and trained to fight from boyhood. Scottish Highlanders served as soldiers and mercenaries for the armies of Europe.

As clanship diminished in the Lowlands, other differences emerged from their Highland neighbors. Herman states, *the Lowlands embraced the Presbyterianism of John Knox, while the clansmen in the north tended to remain loyal to the Catholic faith or followed their chieftains into the Episcopalian Church* (p. 110). Language also differed in the south. *Gaelic disappeared from the regions of Scotland south of the Firth of Forth but remained firmly rooted in the glens and Hebridean Islands to the north* (Herman, p. 110).

## The Tartan Myth

Highland warriors proudly kept their weapons and tartan plaids. However, *Highlanders wore plaids in any color that pleased them, regardless of their clan* (Herman, p. 129). The notion that each clan had its own distinctive plaid was a myth arising out of King George IV's visit to Edinburgh in August of 1822. Sir Walter Scott wanted to present Scottish pageantry that included Highland attire with kilts, bonnets, tartans, bagpipes, and Gaelic battle songs. Three hundred thousand Scots attended the King's visit, many for the first-time wearing tartan kilts that twenty years earlier they would never have considered wearing. Herman writes, *wool manufacturers such as Wilson's of Bannockburn began taking orders for the newly popularized kilt. People wondered which of the innumerable patterns or 'setts' of tartan to buy. It was Wilson [in 1822] who began the practice of naming particular setts after specific Highland clans. There may have been some validity to this: families living in a clan area did tend to weave tartans that looked alike, and that distinguished them from their neighbors. But the real mark of clan identification was the badge worn on the hat or on the arm, such as a sprig of juniper (the badge of the MacLeods) or white heather (the MacIntyres). Clansmen generally wore whatever plaid patterns they liked, and the louder the better* (p. 317).

Twenty years after the Royal visit, two Bohemian brothers (James and Charles Sobieski Stuart) wrote their own tartan pattern book, titled *Vestiarum Scoticum*. They selected seventy-five different setts and assigned each to a particular clan. *Tartans became all the rage in England as well as Scotland. Queen Victoria insisted on them for her Highland retreat at Balmoral Castle. Clan chieftains and even Lowland aristocrats suddenly decided they had better line up a 'true' clan pattern or get lost in the rush* (Herman, p. 318). Though the brothers claimed they had found a sixteenth-century manuscript that had once belonged to Mary Queen of Scots's father confessor, they never could produce the manuscript leading most to believe their pattern book was fraudulent.

## Highlanders in America

Highland Scots immigration to America came a bit later than Lowland Scots and Ulster Scots. The Lowlanders began arriving as early as 1680, especially in the southern colonies. The Ulster Scots represented the second wave of Scottish immigrants. Ulster Scots, called "Scotch Irish" by the Americans, began arriving in 1713. *Between 1717 and 1776, perhaps a quarter of a million Ulstermen came to America, one hundred thousand of them as indentured servants* (Herman, p. 231). The Highlanders arrived in numbers around 1745. The MacLeods, MacDonalds, MacRaes, MacDougalls, and the Campbells, with their Gaelic dialect, left them isolated even from their Lowland and Ulster Scot neighbors.

American resistance to British control introduced difficult choices for Scottish immigrants. *Recent immigrants, particularly those from the Highlands, tended to choose the Crown. Remarkably, even some of those who had fled in the wake of the Forty-Five remained loyal to the government that had done so much to drive them from their homes* (Herman, p. 249). Herman reported that during the fighting the



number of active Highland regiments doubled and *Scottish Highland regiments* [became] *the backbone of the British Army* (p. 255). *Regiments such as Fraser's Highlanders, MacDonald's Highlanders, and the Argyll Highlanders fought in Virginia, New York, and the Carolinas... MacDonald's 76<sup>th</sup> Highland Regiment surrendered with other British forces at Yorktown, and according to one of its officers, their captors, who included several Scottish emigrants, urged them to desert. However, the officer noted proudly, 'not a single Highlander allowed himself to be seduced by these offers, from the duty which he had engaged to discharge to his King and country' (Herman, p. 255).*

Many Highland Scots fled the United States after America's independence. *One hundred fifty thousand other Loyalist exiles, at least a fifth of them Scots, left for the remaining British dominions in the Americas. At least half went to Canada, and nearly 35,000 of those to Nova Scotia, Scotland's original foundation in North America* (Herman, p. 250).

The Lowland and Ulster Scots joined the American resistance and became indispensable soldiers in Washington's army. Historians have recorded that the Ulster Scots served as the backbone of George Washington's Continental Army.

Descendants of early Scottish immigrants were instrumental in all of America's subsequent wars. James McHenry, an Ulster Scot and physician, served as secretary of war for both Presidents Washington and John Adams. Fort McHenry near Baltimore was named for him. It was at Fort McHenry where another Scottish descendent, Francis Scott Key wrote the *Star-Spangled Banner*. America's first naval war hero, John Paul Jones (*I have not yet begun to fight*), descended from a Lowland Scottish family.

As important as their role in winning America's independence, Scottish immigrants played an even more important role in creating the new nation.

## **Probate Records of William Hunters in the Database at Durham University, UK**

By Hunter McKelva Cole

A number of Hunter genealogists surmise that William Hunter of Nansemond may have lived in Durham or Northumberland before migrating from England to the American Colonies. The genealogical database at Durham University Library includes estate-settlement records from both Durham and Northumberland of fifty William Hunters whose wills were probated prior to 1858. William Hunter of Nansemond County, Virginia, an English weaver who became a justice of the quorum and who died in Nansemond ca. 1728, possibly is a son, a grandson, a great-grandson, a brother, a cousin, a nephew, or other kinsman of one of the Williams in the library's roster.

Below is a summary that states the year of probate, the parish, the occupation of the deceased William Hunter, and an itemization of documents in his file. The earliest known Virginia document in which William Hunter of Nansemond is mentioned is a land patent of Charles Rountree, in which William is included as a

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headright. It is dated 1685. Thus, he was in Virginia in that year, although probably earlier.

The following abridgment stops at the year 1753, although the complete roster at Durham University extends through 1857.

1607 / Wallsend / no occupation / will, inventory

1616 / Hart / weaver / will, inventory

1617 / Alnwick / cordwainer, will

1643 / no occupation / account

1677/ Newcastle upon Tyne / butcher, inventory, renunciation / bond

1680 / Alnwick / blacksmith / will, inventory, bond

1685 / Newcastle upon Tyne, All Saints / master and mariner / inventory, bond

1701 / Sunderland / mariner / administrative bond

1702 / Newcastle upon Tyne / fuller / will, will bond

1703 / Durham, St. Giles / fuller / administrative bond

1704 / Ovingham / yeoman / will, inventory, will bond

1704 / Durham / no occupation/ administrative bond

1710 / Newcastle upon Tyne / mariner / administrative bond

1712 / Lanchester / no occupation / will, wrapper, will bond

1719 / Ovingham / yeoman / will, wrapper, will bond

1725 / Alnwick / no occupation / administrative bond

1744 / Ovingham / yeoman / will, wrapper

1747 / Bishopwearmouth / Royal navy mariner / administrative bond

1748 / Newcastle upon Tyne / rope maker / will, wrapper

1753 / North Shields / glazier / will, wrapper

## Early Scottish/English Occupations

By Richard H. Hunter

Hunter Cole's article listing wills of fifty William Hunters includes their occupations. We had questions about "wrapper," "cordwainer," and "fuller." I consulted Peter Hunter, Clan Hunter

Peter replied, "A cordwainer was a leather worker who makes harness, gloves, riding boots and shoes from new leather as distinct from a cobbler who repaired shoes. A Fuller was one who "fulls" cloth; the process of cleaning (removing the natural oils and lanolin) wool in preparation for spinning and weaving, using fuller's earth." In addition, Peter shared a couple of websites describing early English occupations. <http://www.worldthroughthelens.com/family-history/old-occupations.php> and [https://www.familysearch.org/en/wiki/England\\_Occupations](https://www.familysearch.org/en/wiki/England_Occupations). These sites are very helpful, but we remain curious about the activities of a "wrapper."

# Hunter's Mill at Sunbury

By Hunter McKelva Cole

On Bennett's Creek in northeastern North Carolina, Hunter's Mill was established in Meherrin Swamp about 1744-45 by Isaac Hunter, a son of William Hunter (the immigrant Hunter ancestor), and John Rice on an acre of land owned by Isaac.

Before a public stream in the colony could be blocked by a dam, the court must give approval. Hunter and Rice's petition to build a dam on Bennett's Creek was entered into the public record in January court, 1744, and again in April court, 1745 (Chowan Court of Pleas and Quarter Sessions, 1730-1745, p. 215). The petition was approved, and the mill dates from 1745. Isaac bought Rice's interest and operated the mill as its sole proprietor. In his will (Chowan, 1752) the mill was passed to his son Jacob, and from Jacob it passed to Jacob's son, the Reverend Isaac Hunter.

In 1783 Rev. Isaac Hunter commissioned a survey of 75 acres of his property on Bennett's Creek and Oysterlong Branch. The surveyor's drawing of the plat (North Carolina Land Grant Files, 1693-1960, Book 73, p. 4) includes the earliest known image of the Hunter's Mill site.

In the lower left of the drawing the surveyor pinpoints the dam and the mill house. Above the dam is the millpond, and above the millpond is Bennett's Creek, which is crossed by Oysterlong Branch. The 75 acres in the survey adjoined properties of Gregory, Cooper, and Coston.

Hunter's Mill originally was a gristmill, but Rev. Isaac Hunter milled both grain and lumber. It was but one of numerous mills in operation along the waterways of northeastern North Carolina. Three were owned by Hunters (Isaac, Jacob's brother Elisha, and their cousin Ephraim: See Stewart E. Dunaway's *Chowan County Mill and Ferry Records*, 2010).

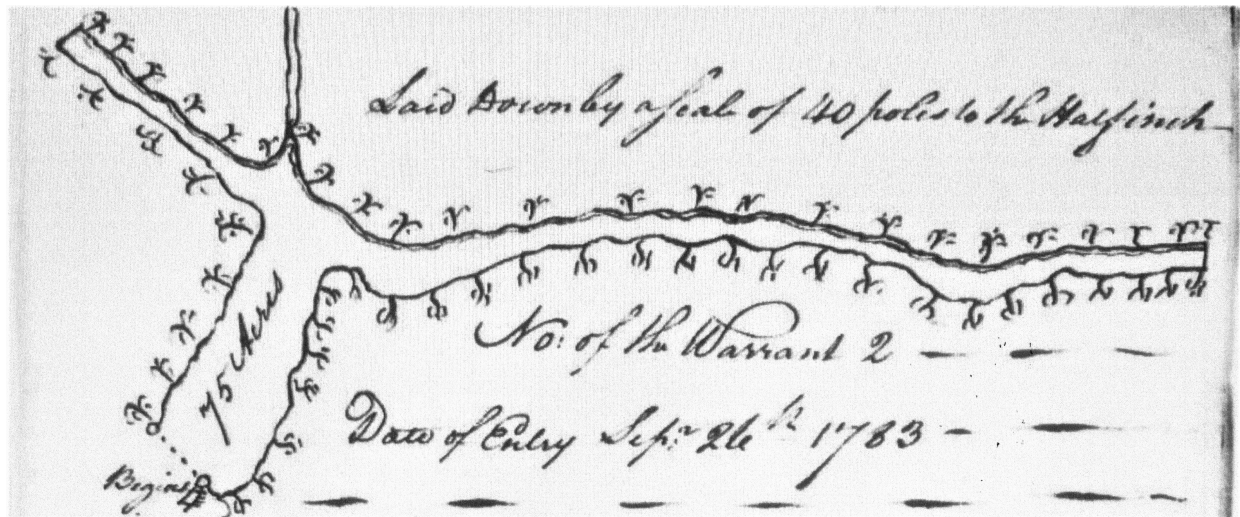
Originally, Hunter's mill was within Chowan County, but when Gates County was created from a segment of Chowan in 1779, the mill was within Gates. In the nineteenth century and in the early years of the twentieth century, it was within the town of Sunbury. According to local historians, the remains of the old mill were destroyed by the construction of state Highway A32 ca. 1922.

The following is the surveyor's description and his drawing of the plat as it existed in 1783:

*This Plan represents a Tract of Land Surveyd for Isaac Hunter (son of Jacob Hunter) [this identification appears in the original] in Gates County Beginning at the said Hunter Mill House and Running thence along his Dam N[orth] 30 E[ast] 36 poles As far as high water mark in sd Mill pond to a pine on James Jones [the next word is illegible] side thence along So[uth] Jones and John Rice's According to the Several turnings & windings of sd Swamp 66 [the next word is illegible but perhaps is poles] gum standing at the side of the Road thence to the run of Oysterlong branch along the old bridge Nine pole thence Down the Down the [sic, words repeated by mistake] River to the mouth of the other Oysterlong branch to where it meets with Hunter's patent thence bending on sd patent to the run of sd Swamp to a gum*

*standing on the North side of the Road that Leads from Hunters to Gregorys then with sd Road 11 pole is a gum on the West side of sd swamp thence Down the west side of said swamp According to the Several Meanders thereof And as far out as the highest waters in sd Hunters Mill pond overflows joining James Gregory[,] Cooper & James Coston 153 Pls [poles?] to the first Stated*

*Surveyed by me October 1783 Patrick Hegerly Lesur. Note, however, that the drawing states a different month: "Date of Entry Sepr 26, 1783."*



## Experienced United Kingdom Genealogical Researcher Sought

Since the publication of our book *William Hunter of Nansemond Co. and His Early Descendants*, several have recommended the Trust raise funds to hire an experienced genealogical researcher in the UK to further discover the family of our immigrant, William Hunter. Recently two members of the Trust made generous donations to get that study underway. The Trust is now seeking donations to a fund for genealogical research specifically focusing on the areas of Yorkshire, Durham, and Northumberland in the UK. We need to raise significantly more funds to initiate this effort and we believe many of you will be willing to donate to this project. We hope to trace William Hunter's family back through the 15<sup>th</sup>, 16<sup>th</sup>, and 17<sup>th</sup> centuries in both England and Scotland.

We are seeking a genealogist with close familiarity with genealogical resources in Yorkshire, Durham, and Northumberland and with skills in reading secretary script, basic Latin, paleography, and medieval abbreviations. We will request that the person search original church and other official records and not merely do internet searches.

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

John Ward, Editor of the *Northumberland & Durham Family History Society Journal*, has agreed to publish our request in the March 2023 edition. We are in correspondence with other potential independent genealogists in the UK as well.

Contracting with a genealogist will entail considerable expenses and we hope to raise a fund sufficient to cover the costs. Funds donated to this project will be tax deductible. Please consider joining us in this effort. If more funds are received than necessary, the balance will be directed to the Trust's general operating fund to support ongoing research and the maintenance of our family burial grounds. When making your gift please designate if the gift, or portion of the gift, is in support of the UK research. Donations of any size will be greatly appreciated.

## Future Leadership of the Jacob Hunter Trust

Over the next few years, the Jacob Hunter Trust will need to transition to new leadership. We are seeking individuals interested in joining our team to preserve our previously abandoned family cemeteries and discover and share the history of our extended family. We will need volunteers to join our board of directors, help us in fundraising, edit this newsletter, oversee our various cemeteries, manage our website, and communicate with a wonderful group of cousins interested in family history. If you have an interest in any of these areas and would be willing to help, please contact us at: [rich@JacobHunterTrust.org](mailto:rich@JacobHunterTrust.org).



## Logan College Highlights Emanuel Hunter's Cabin in Ad

The John A. Logan College in Carterville, IL supports an historical village that contains the reconstructed Emanuel Hunter cabin built in Williamson County in 1818. Emanuel moved his family to Illinois after his service in the War of 1812. This historic cabin was a centerpiece in an ad for their Annual Christmas Stroll. The Jacob Hunter Trust acquired this cabin as a gift from Richard H. Hunter in 2005. Articles about this acquisition and gift are outlined in 2005, 2006, 2007, and 2008 JHT Newsletters.

## Cemetery News

The Trust has learned that Kelly Godfrey has had to hire someone to help him mow the William Hunter Cemetery. Kelly has experienced multiple health issues over the past two years that has limited his ability to farm and other hard work. We are very appreciative of Kelly's dedication. He and his father, Kermit, have taken care of our family cemetery for many years. We wish Kelly a full recovery. Our best wishes to Kermit Godfrey as well. He, too, is experiencing limitations. Given Kelly's

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expenses it is important that the Trust continue to receive donations dedicated to maintaining the William Hunter Cemetery.

Dr. Surry Roberts and Kaye Barker have secured an individual to oversee the Dr. Henry Holmes Hunter Cemetery near Sunbury, NC. Dr. Roberts has provided very generous donations to the Trust that allowed for the discovery and restoration of this historic cemetery. A special thanks to Dr. Roberts and Kaye Barker. The Trust would appreciate anyone donating to the maintenance of this historic cemetery.

## **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 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.

# Trust 2022 Income and Expense Detail

The Jacob Hunter Trust Account for 2022				
<u>DATE</u>	<u>ACTIVITY</u>	<u>DEBIT</u>	<u>CREDIT</u>	<u>BALANCE</u>
1/1/22	Balance Forward			\$8,038.70
1/3/22	Richard H. Hunter		\$ 500.00	\$8,538.70
1/4/22	Judith Hunter Mathews		\$ 300.00	\$8,838.70
1/4/22	Raymond E. Hunter		\$ 600.00	\$9,438.70
1/5/22	John & Laura Hunter-Johnson		\$ 200.00	\$9,638.70
1/12/22	Rebecca M. Lawrence		\$ 200.00	\$9,838.70
1/20/22	Mark Smith		\$ 25.00	\$9,863.70
1/20/22	PayPal fee	\$ 1.21		\$9,862.49
1/18/22	Interest on checking account		\$ 0.36	\$9,862.85
1/25/22	Dianne L. Moake		\$ 50.00	\$9,912.85
1/28/22	Rountree Engineering (HHHC)	\$ 5,600.00		\$4,312.85
2/1/22	Diana Moake Murphy		\$ 200.00	\$4,512.85
2/17/22	Leticia Garrison		\$ 80.00	\$4,592.85
2/18/22	Interest on checking account		\$ 0.33	\$4,593.18
3/12/22	Website security 1-yr	\$ 49.99		\$4,543.19
3/18/22	Interest on checking account		\$ 0.18	\$4,543.37
3/28/22	Caroline Vetterling		\$ 100.00	\$4,643.37
3/28/22	PayPal fee	\$ 3.38		\$4,639.99
4/11/22	Kelly Godfrey (WHC)	\$ 150.00		\$4,489.99
4/18/22	Interest on checking account		\$ 0.20	\$4,490.19
4/25/22	Todd Grounds (AHC X 3)	\$ 150.00		\$4,340.19
4/27/22	GoDaddy email security to 202	\$ 150.70		\$4,189.49
5/18/22	Interest on checking account		\$ 0.18	\$4,189.67
6/1/22	Todd Grounds (AHC X 3)	\$ 150.00		\$4,039.67
6/17/22	John & Laura Hunter-Johnson		\$ 100.00	\$4,139.67
6/17/22	Interest on checking account		\$ 0.17	\$4,139.84
6/29/22	Todd Grounds (AHC X 3)	\$ 150.00		\$3,989.84
7/1/22	Kelly Godfrey (WHC)	\$ 150.00		\$3,839.84
7/18/22	Interest on checking account		\$ 0.17	\$3,840.01
7/30/22	Todd Grounds (AHC X 3)	\$ 150.00		\$3,690.01
7/31/22	Williamson County Treasurer	\$ 10.34		\$3,679.67
8/18/22	Interest on checking account		\$ 0.16	\$3,679.83
8/20/22	Kenneth Pankey		\$ 100.00	\$3,779.83
8/22/22	Website security 2-ys	\$ 167.76		\$3,612.07
8/31/22	Todd Grounds (AHC X 3)	\$ 150.00		\$3,462.07
9/14/22	Judge Carolyn Quinn		\$ 350.00	\$3,812.07
9/16/22	Interest on checking account		\$ 0.14	\$3,812.21
10/2/22	Todd Grounds (AHC X 2)	\$ 100.00		\$3,712.21
10/18/22	Interest on checking account		0.17	\$3,712.38
11/8/22	Michael M. Norman		\$ 75.00	\$3,787.38
11/18/22	Interest on checking account		\$ 0.29	\$3,787.67
12/7/22	Hunter McKelva Cole (UK gen)		\$ 1,000.00	\$4,787.67
12/7/22	Delphine Peck		\$ 1,000.00	\$5,787.67
12/11/22	Phillip Lane Web Designs	\$ 225.00		\$5,562.67
12/16/22	Interest on checking account		\$ 0.35	\$5,563.02
12/28/22	Kelly Godfrey (WHC)	\$ 150.00		\$5,413.02
12/28/22	Kaye H. Barker		\$ 100.00	\$5,513.02
12/29/22	Joe's Lawn Serv. (JHC X 5)	\$ 175.00		\$5,338.02
	TOTAL	\$ 7,683.38	\$ 4,982.70	

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# 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, 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](mailto:rich@jacobhuntertrust.org). Your expertise would be greatly appreciated.

*Thank you for your support of the Jacob Hunter Trust.*

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