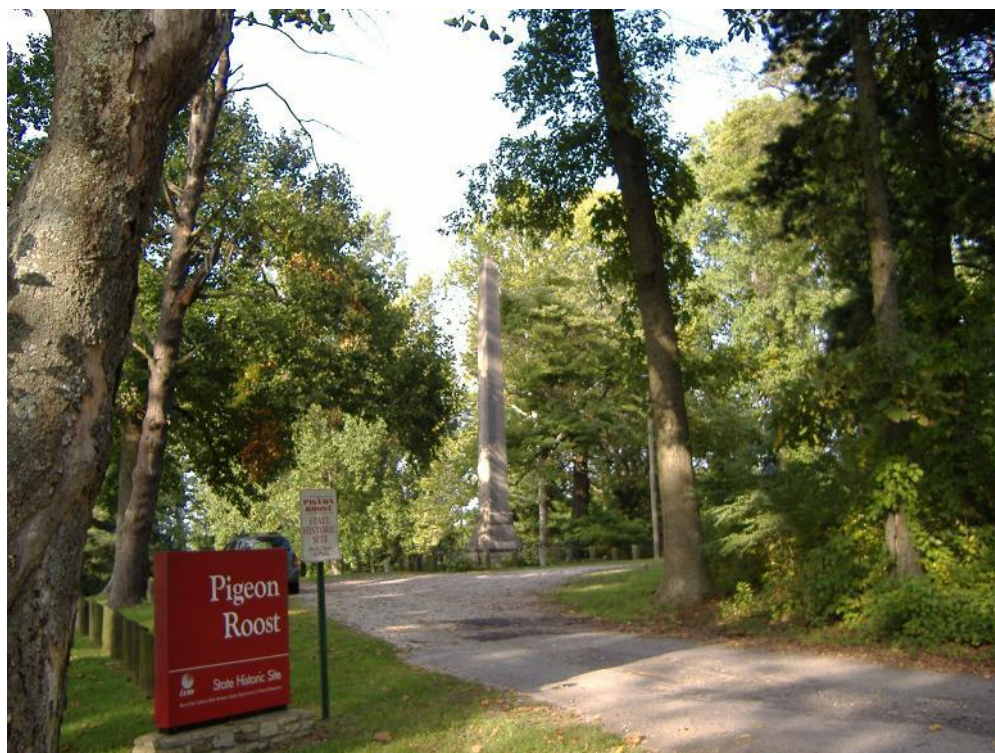


John Sutton, Father of William, in Indiana
Linking the Sutttons from New Jersey to Indiana Sutttons
Part Three of Ma's Sutton Family



*Scott County, Indiana,
Peaceful site of the 1809 Pigeon Roost Massacre--
A few scenic miles from the John and Rachel Roark Sutton Farm*

John Sutton, 1780 - 1836

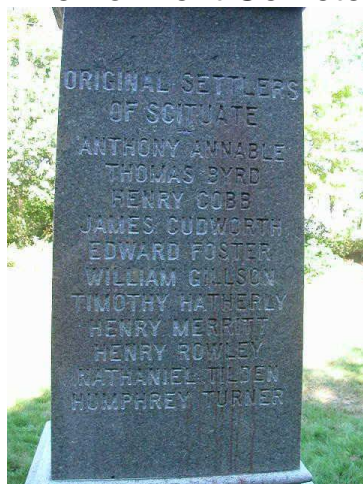
There is a Unitarian Universalist Church in Scituate, Massachusetts that is over 375 years old. It was started in 1634 by some free-thinking religious zealots who were first jailed in England and then banished to the New World for their nonconformist philosophy. Primarily, they came out of Kent, England. They sailed into New England just a few years behind the **Mayflower**.

A small log cabin served as the first church. The site is marked today by a monument that lists the early members of the parish, "The Men of Kent," and by gravestones from the 17th century.

A History of the First Parish Church of Scituate, Massachusetts: Its Life and Times,

By Richard Stower, 2013

Men of Kent Cemetery, Scituate, Massachusetts



Among the men of Kent was Nathaniel Tilden and his wife, Lydia. He may have spent up to two years in an English jail for his religious choices before he was released and shipped off to America. He brought with him his servant, George Sutton. George eventually found such good favor with his master that Tilden gave him his daughter Sarah to wed. Soon there was a family of Suttons in America, compliments of George and Sarah, and their youngsters grew up, took up the Bible, and began moving out west on their various missions from God. These earliest of American pioneers were Quakers, and they are the ancestors of John Sutton of Indiana.

From 1634 up to the nineteenth century Bible-toting Suttons can be followed through their church work. It would have been good with so many Bibles around, if one of them had left a page of family clues, but they did not. Because there are several different generations of Suttons who named their sons James and John who headed west with their old Bibles and new Baptist philosophy, looking for an individual James or John in a specific Sutton family is like looking for a needle in a stack of needles.

Trying to get through these needle stacks to the haystacks of Indiana, is as painful as it sounds. But Indiana is where fate, faith, and family placed John Sutton—on a farm, with his family, in 1820. That's the first year the census takers finally found him.

The census takers can't be blamed for not keeping track of him, because 1820 was only their fourth attempt to name and count all the citizens of the United States, just as James Madison and his fellow delegates to the Constitutional Convention in Philadelphia prescribed in their federal document of 1789. The new United States government managed to count its people—those it could catch up with--for the first time in 1790, but counting many of the Baptist Suttons, who descended from George Sutton—the Quaker, proved to be an impossible undertaking, because the Suttons moved around a lot. A number of George Sutton's grandsons became Baptist missionaries enjoying the liberal religious freedom they had found in the New World, freedom that their new Constitution finally granted, and it cannot be overstated how much the head of a Sutton household moved about, preaching and building churches and schools back then.

The Sutton family bestowed upon New Jersey several Baptist preachers during the Colonial and Revolutionary times. One or two families had four or five sons in the ministry. This religious band of brothers were among the first Suttons to migrate into the continent's interior, to the western part of Pennsylvania, ending their various missions in Kentucky and Indiana. From 1634 up to the 19th century Suttons can be followed through their church work, but they left little that links them together and finally to a Lunette Chaney Vaughan. Once they leave Massachusetts and New Jersey, there aren't enough diaries, wills, or land, tax, or census records--or even church minutes--to clearly distinguish one Sutton family from another, or one Sutton minister named James or John from other Sutton ministers named James or John. If not for maiden names of the women they married, there wouldn't be a clue as to which of them were Lunette's ancestors.

From existing records left in these two earliest colonies a John Sutton emerges who was born to William and Damaris Bishop Sutton around 1660, and he looks to be the Indiana John's grandfather. John lived a long life in Piscataway, New Jersey, and stayed put. He is mentioned in a civil document in 1713 in which he and fifty others of Middlesex County, New Jersey petitioned the House of Representatives of New Jersey. His will was dated December 17, 1746, proved December 20, 1750. Piscataway John had a wife named Elizabeth Conger and sons named John, **David**, James, Moses, Aaron, Jesse, and Ephraim. Then he had grandsons named Isaac, David, John, Abraham, *Jeames (James)*, and Moses in Somerset, New Jersey--the sons of **David** and Elizabeth Cox Sutton. As many as nine of these, or other, Sutton men may have become ordained preachers in the new Baptist movement. On a mission, one and all, they took up their Bibles and went West. Around the time of the Revolution, a *Jeames/James* Sutton and his wife Hannah Cox moved to Amwell Township, Washington, Pennsylvania where he was among the six founders of the North Ten Mile Baptist Church, and was named its first pastor. Moses, Milton, and Isaac Sutton were ordained as Ministers there in 1775.

Then in 1776 the American Revolution happened, largely without a Sutton contributing. *Jeames/James* Sutton, was in Uniontown Borough doing church work, especially with the Redstone Association of Baptist Churches. The Redstone Baptist Association was an association of Baptist churches in Western Pennsylvania.

In 1779, Rev. James was a delegate to Redstone. In 1780, he was received by letter into the Great Bethel Baptist Church (headed by his brother Isaac) in Uniontown, Fayette County, Pennsylvania. His wife was received the following year as "Johannah Sutton." She is probably, or surely, the former Johannah, or Hannah, Cox.

This link to Hannah Cox makes this James look more and more like the father of John Sutton of Indiana. Her James is one of the Suttons who went out West to preach the Gospel. Hannah's light, from time to time, shines like a guiding star.

Uniontown is a city in Fayette County, Pennsylvania, United States, 46 miles (74 km) southeast of Pittsburgh. It is the county seat and largest city of Fayette County.[4]

The "town of Union" was founded by Henry Beeson on July 4, 1776. This was, coincidentally, the same date the United States Declaration of Independence was adopted.[5] [6] The National Road,

*also known as the Cumberland Road, was routed through Uniontown in the early 19th century, and the town grew along with the road (now US 40). 10 miles (16 km) southeast of Uniontown is Fort Necessity, built by George Washington during the French and Indian War (part of the international Seven Years' War). **Wikipedia***

Church records of the time, and the notes logged in them, divulge where these Suttons were and what they were doing during the American Revolutionary War (1775–1783). Early Baptists were just one step out of the Quaker Meeting House, and Quakers were famously an anti-war group, but there were notable Revolutionists among them—namely, Benjamin Franklin and General Nathanael Greene. Greene was George Washington's right-hand man. The war was between the British Empire and the thirteen colonies which united against their mother country to become the newly formed United States. No doubt there were a number of Quakers who were mad enough at England to fight off Redcoat imperialism, but the Suttons weren't among them. Suttons didn't show up at many military encampment roll calls, and the age of the Indiana John Sutton according to his 1830 census makes him being a war baby plausible, indicating that James Sutton, his father, was an at-home father.

As itinerant preachers, these churchmen had to move around a lot, and, today, the James and John members of their families get mixed and matched by their hopeful descendants on various genealogy sites trying to make a match, without official documentation. With them moving around so frequently, the census takers, which the new Constitution sent out, missed many of them in 1790 and again in 1800 and 1810. It was nearly forty years before John appeared in Lawrence, Indiana with his wife, Kentuckian Rachel Roark, and their Sutton family. His census age in 1820 indicates a birth day during the war. With only the news from various churches of the past to help identify which Sutton was his father, the star of a woman named Hannah helps light the way.

U.S. and International Marriage Records, 1560-1900

<i>Name:</i>	<i>James Sutton</i>
<i>Birth Place:</i>	<i>NJ</i>
<i>Birth Year:</i>	<i>1737</i>
<i>Spouse Name:</i>	<i>Hannah Cox</i>
<i>Spouse Birth Place:</i>	<i>NJ</i>
<i>Spouse Birth Year:</i>	<i>1745</i>
<i>Marriage State:</i>	<i>NJ</i>

A *Date of Marriage* would have been helpful, but at least knowing Hannah's age makes clear that it was possible that her son John, and his siblings, could have been born during the eight years of war with England. Hannah gave birth to John in New Jersey before the family's move to Pennsylvania. Later the family of James, his father, moved to Indiana after a detour through the Roark's Kentucky. Some of the Roarks went there, too.

James remained a resident of Springhill Township, Fayette County for the next three years. In 1785, he paid £9.11 in taxes, and in 1786 £9.30. On 12 May 1787, James was "dismissed at his own request" from the Mount Moriah church and Hannah received her letter of dismissal on 13 March 1790. James later went on to preach in Ohio and Kentucky. He died in about 1828, in Union County, Indiana.

"The Descendants of William Sutton," by Lorin Snyder (copyright 1998), pp 64-65.

Again, there is no official record of his father's date or place of death. Thus, helpful Hannah Cox, AKA Johannah or Joenna Cox, wife of Reverend James Sutton and mother of John becomes very helpful. Even if not absolute proof of kinship, the lack of official or public records makes the church logs of the old Reverend with his wife extremely valuable.

After his father's stint of preaching in Ohio and Kentucky, John grew up and reached manhood in Kentucky. There he met Rachel Roark, and they got married.

1809 Marriage of John Sutton and Rachel Roark

*Name: John Sutton
Marriage Date: 17 Feb 1809
Marriage Place: Green, Kentucky
Spouse: Rachel Rosox*

John Sutton in Kentucky, Compiled Marriages, 1802-1850

Suttons--From Pennsylvania to Indiana, via Kentucky

Miscellaneous sources are John's connection to the New Jersey Suttons. Information from an unknown genealogical site in an unknown

77. Sutton--James (1454). History of Fayette county, Pennsylvania; Ellis, 1882, Page 682. "The Sutton family, five brothers, all Baptist ministers, came to this country as early as 1770, and after that date all located land (North Union and South Union townships). The property of Isaac and Moses Sutton was south of the present village of Monroe, adjoining that of John Hopwood, Jeremiah Cook and James McCoy. Moses Sutton, one of the purchasers of the residence of Charles Brownfield in 1768, was assassinated upon a distillery as his property. Isaac Sutton was one of the early ministers of the Great Bethel Baptist Church at Uniontown. James Sutton settled in Georges township, Washington county, Pennsylvania, where, in 1774, he was pastor of the Ten-Mile Baptist Church. Reference in register of Kentucky State Historical Society, April 1931, Harned family of Kentucky, by Arthur L. Keith, University of South Dakota, Vermilion, mentions Sutton brothers: "Jonathan

newspaper is interesting. The 1931 article mentions a family record found in a publication of the *Kentucky State Historical Society* in April of that year:

History of Suttons in Western Pennsylvania

John Sutton in Indiana

John Sutton's father's house in which he spent his childhood was in Pennsylvania. Then, after his marriage in Kentucky he appears on the frontier in early Indiana. In the History of Lawrence and Monroe Counties, Indiana: Their People, Industries and Institutions, he is involved in some interesting stories.

The book names him as an early immigrant, lists a Roark in the first election--Roark voted with a Federalist majority vs only three Republicans, and various professions are mentioned. Roark was a blacksmith.

"In the spring of 1816," the book

says, "many new settlers began to come in, among them being,"

William Erwin, John Finger, Joseph Pless, Elijah Murray, Thomas Rowark, John Sutton, James Boswell, and Joseph Boswell. All of these men followed farming as an occupation, except Rowark, who was a blacksmith.

Colonial Blacksmithing tools

Apparently, Rachel, whom he had married in 1809, was not the only Roark to come with him into Lawrence County at this time.

Log huts and cabins began going up, and men began bringing in their families into protected communities of stores, blacksmith



shops, water mills and grist mills to support them. Strangely, there is no mention of schools or churches. Against the many Indians in the area, they formed a militia, for the history of Marion township—later county—suggests the rifle company they organized was needed. Following the War of 1812:

A rifle company was organized in Marion township in 1817, and some thirty men enlisted, a few from Bono. The men armed themselves and were clad in blue hunting shirts, trimmed with red, and cap with a feather.

History of Lawrence and Monroe Counties, Indiana: Their People, Industries and Institutions



Pigeon Roost Massacre Obelisk Memoria

In A Historical Sketch of Johnson County Indiana, 1881, David Demaree Banta described some hard feelings that existed between the newcomers and the natives over white encroachment, of course, but the resulting Pigeon Roost Massacre is considered by some as part of the War of 1812 and the American Indian Wars. *Wikipedia* describes it as the first Indian attack in Indiana during the War of 1812:

The Pigeon Roost Massacre was the first Indian attack in Indiana during the War of 1812. It is often attributed to incitement by the British,[8] though other historians point to previous interactions between the Indians and their victims. One of the Collins victims reported the name of his assailant prior to succumbing to his wounds, proving his acquaintance with the attacker.[9] According to historian Lewis Baird, "The Pigeon Roost massacre was not an Indian raid as has been so often stated. The Indians passed through the little hamlet which was the nucleus of Vienna and never harmed a soul, while there. There had been bad blood between the Collins family and the Indians for some time. The Collins boys had stolen a fawn from the Indians and refused to give it up, and from this cause and possibly some other, the whole trouble originated. Those other than Collinses were killed only because they lived in that neighborhood. Neither before nor after the massacre were other white people harmed, showing conclusively that it was only a local fight and giving no cause for alarm to other settlers."[10]*Wikipedia*

Community building continued apace as white settlers poured in nonstop, seemingly unalarmed and lacking fear of the natives. No tribe in Indiana knew any tactic fearful enough to put the brakes on capitalism.

nual payments. The new owner re-established the distillery, started a store, gathered many laboring men about him, hauled produce to Louisville, built flatboats at the boat yards on White river, and shipped flour, whiskey, pork, etc., to New Orleans by water. In 1826 the first postoffice was established at Mill Springs, and Hugh Hamar was named postmaster. The mill property descended to Robert B. Hamar, who in turn sold it to Jonathan Turley.

Some time previous to 1815 Sam Jackson—not Samuel—had entered the southwest quarter of section 32; the entry antedates the Lawrence county records. This Jackson was a Canadian, and had seen service in the war of 1812 along the Canadian border. For his services he was given a land warrant, which accounts for the taking up of this land. On the tract is the noted Hamer's cave and the picturesque valley in which the old stone mill stands. During the period of Jackson's ownership there was a corn mill erected there, close to where the mill stood, built of logs, and the water was carried from the cave by poplar logs hewn into troughs. William Wright, of Orange

From a post office that handled the mail, to boat yards that moved trade goods from pillar to post, to mills that brought in food and water--entrepreneurs rushed in on roads that were described as no more than Indian trails to set up shop. By 1817 John Sutton was listed among them as a farmer. Early land entries were made in Marion Township for:

John Sutton, 1817; Robert Hollowell, 1816; Robert Fields, 1816; Jacob Piles and Jonathan Williams, 1815.

Hunting was a great diversion and pastime in the early days of Marion
History of Lawrence and Monroe Counties, Indiana: Their People, Industries and Institutions

I next found John Sutton, his wife Rachel, and father-in-law, John Rowark on their arrival in Marion township, Orange County, Indiana. Lawrence County was formed from Orange and Washington Counties, IN., in the spring of 1816. "History of Lawrence, Orange and Washington Counties, IN. by Goodspeed Bros. & Co., published in 1884, states that the settlers arriving that spring were from North and South Carolina. Since John and Rachel were married in Kentucky I am assuming that they settled there for a while but have not been able to document this. The same book states that John Sutton was a farmer and Thomas Rowark was a blacksmith.

The Goodspeed book tells the following stories: "The first hunting exploit

Ancestry.com file.

John and Rachel Roark Sutton arrived in Marion Township, Orange County in 1816 when roads remained little more than Indian trails. Due to population growth, Lawrence County, where they lived the rest of their lives, was established out of the bulging Orange County population. The

Suttons are listed with their large family on the United States Census for Indiana in 1820, 1830, and 1840, except--Rachel is a widow by 1840.

The 1820 Indiana census shows that John and Rachel had 5 sons and 2 daughters under the age of 10; 1 male and 1 female (John and Rachel) ages 26 to 45 and 1 female (identity unknown) over the age of 45.

The 1830 census shows 1 male and 1 female under age 5; 3 males 5 to 10; 2 males and 1 female, 10 to 15; 1 female 30 to 40; 1 male and 1 female 40 to 50.

The 1840 census shows Rachel Sutton with 1 male and 1 female 5 to 10; 2 males 10 to 15; 3 males 20 to 30 and 1 female 40 to 50.

History of Lawrence, Orange, and Washington Counties, Indiana by Goodspeed Bros. & Co. 1884

Hunting was a favorite pastime in Lawrence and Monroe, says the book...



Photo courtesy of U.S. Fish and Wildlife Service.

Black bears (Ursus americanus) were historically abundant across Indiana, excluding the northwest portions of the state dominated by prairie. Unregulated hunting and habitat loss caused black bears to be extirpated from Indiana and much of the Midwest by 1850.

John Sutton saved himself from a bear attack by playing possum.

Thomas Roark killed a large panther.

"Black Puma, Felis Nigra" --watercolor drawing by James Hope Stewart published in 1843 in "The Naturalist's Library, Mammalia, Vol. 1, Cats" by Sir William Jardine.



It was not long until wolves were exterminated.

Hunting was a great diversion and pastime in the early days of Marion township. There were many interesting incidents which happened in con-

p. 38

nection with these sports, the first of which occurred in the fall of 1816. Thomas Rowark killed a panther near his cabin on Rock Lick creek. Rowark espied the animal in a tree and shot it. Everyone went to see the beast, and all pronounced it the largest ever seen in the township. The animal measured three yards in length. Many bears have been killed in the township. Neddy Edwards chased a bear into a cave in Allen C. Burton's orchard and, calling assistance, smoked Mr. Bruin out and killed him. In the same year, 1820, a party of hunters killed a large bear in a cave on John L. Dodson's farm, just west of the Solomon Bass residence. The last bear killed in the township was shot from a tree by William Edwards, in 1821. An interesting and amusing incident occurred in 1825, in which the chief actors were John Sutton and a very credulous bear. Sutton was searching for his hogs in the woods north of Mitchell, when he discovered fresh bear tracks in the snow. He urged his horse on and took up the trail. He had not gone far when bruin loomed up before him. Sutton's horse cavorted and beat a retreat, leaving his rider lying in the snow and within arm's length of the bear. Sutton was too much frightened to move, so he lay still. The bear lowered himself and smelled of the prostrate man, then unexpectedly walked away. Sutton, once sure of his solitude, arose and made off in the direction the horse had gone. The many caverns and caves of Marion township were ideal homes for packs of timber wolves, and up until 1832 it was next to impossible to raise sheep, for the nightly raids of the packs were common. The sport of wolf baiting became very popular, among the most skilled being Hugh Hamar and Benjamin Turley, and it was not long until the animals were exterminated. Deer and turkey and numerous other small game were plentiful, and constituted the chief meat supply.

This so-called amusing incident that John Sutton had with a bear says much about a man's temperament. Any individual who can control his fears while in the claws of a bear is a man of exceptional constraint—constraint that is usually seen in creatures such as the opossum of the critter world. John Sutton's nerves of steel, aided by a quick wit and natural instincts, is what saved the man, not his fear.

History of Lawrence and Monroe Counties, Indiana: Their People, Industries and Institutions, pp37-39.



1830 Lawrence County, Indiana

Lawrence County was formed in 1818 from land given by Orange County.[5] It was named for Capt. James Lawrence,[6] who uttered the famous words "Don't give up the ship." after being mortally wounded during the War of 1812. Native Americans still lived in the area. Wikipedia

In spite of living through a war, there are no army records for John.

One of the few official records on John Sutton is his 1830 census. His name is John Sutton; he lives in Lawrence County, Indiana, and he's old enough to have a farmhouse full of kids and a Revolutionary War birthday. Name, place, and tentative age—check, but his 1830 record is his last.

To review, John's Sutton forefathers were leaders in the Baptist movement of a great religious awakening. Beginning in 1634 they helped start Quaker and Baptist churches and schools from New England and New Jersey all the way to Pennsylvania and Indiana. According to calculations, life began for him in New Jersey about 1780. He was born to James and Hannah Cox Sutton. He grew up in Pennsylvania. He got married in Kentucky, moved to Indiana, and stayed. By 1830 John and his wife, Rachel Roark Sutton, have a houseful of Indiana kids.

The births of at least fifteen children commemorate more than two decades of life in Lawrence for John and Rachel: Margaret, 1809; Sylvia, 1811; Sarah, Benjamin, and Timothy, 1813; Joshua, 1814; Richard, 1816; Silas Charles, 1817; Reuben, 1820; Rachel and **William, 1822**; Lewis, 1825; Ari, 1826; John, Jr., 1832.



John Sutton in the 1830 United States Federal Census

John Sutton b 1780 and Rachel Roark Sutton, b1790

Name: John Sutton

Home in 1830: Lawrence, Indiana

Free White Persons - Males - Under 5: 1

Free White Persons - Males - 5 thru 9: 3 William b 1822

Free White Persons - Males - 10 thru 14: 2

Free White Persons - Males - 15 thru 19: 2

Free White Persons - Males - 40 thru 49: 1 John b 1780

Free White Persons - Females - Under 5: 1

<i>Free White Persons - Females - 10 thru 14:</i>	1
<i>Free White Persons - Females - 20 thru 29:</i>	1
<i>Free White Persons - Females - 30 thru 39:</i>	1 Rachel b 1790
<i>Free White Persons - Under 20:</i>	10
<i>Free White Persons - 20 thru 49:</i>	3
<i>Total Free White Persons:</i>	13
<i>Total - All Persons (Free White, Slaves, Free Colored):</i>	13

John Sutton had religious celebrities in his bloodline, but he, himself, lived a life with little written recognition. In spite of John's ancestors being religious leaders, without documentation of their private lives there is no factual way to make out a connection of one Sutton preacher to another as they moved west--except for a United States census, or two, and a maiden name for their wives. Interest can be added to his life and times with historical information about the Baptist, Quaker, and abolitionist movements of which Suttons were a part, and in the end, there are the native tales told by the old timers--Indian and white--but there's never much said that indicates John shared the religious zeal of his father, grandfather, uncles, and great-uncles to spread the Gospel. He was, it seems, just a farmer—a very, very brave, sharp-witted farmer.

1840

<i>Rachel Sutton in the 1840 United States Federal Census</i>	
<i>Home in 1840:</i>	<i>Lawrence, Indiana</i>
<i>Free White Persons - Males - 5 thru 9:</i>	1 (Last child before death of John Sutton)
<i>Free White Persons - Males - 10 thru 14:</i>	2
<i>Free White Persons - Males - 15 thru 19:</i>	2 William 1822
<i>Free White Persons - Males - 20 thru 29:</i>	3
<i>Free White Persons - Females - 5 thru 9:</i>	1
<i>Free White Persons - Females - 40 thru 49:</i>	1 Rachel b 1790
<i>(no John Sutton in 1840}</i>	
<i>Persons Employed in Agriculture:</i>	8
<i>Schools - No. of Scholars at Public Charge:</i>	1
<i>Persons Who Cannot Read and Write:</i>	1
<i>Free White Persons - Under 20:</i>	6
<i>Free White Persons - 20 thru 49:</i>	4
<i>Total Free White Persons:</i>	10
<i>Total All Persons - Free White, Free Colored, Slaves:</i>	10

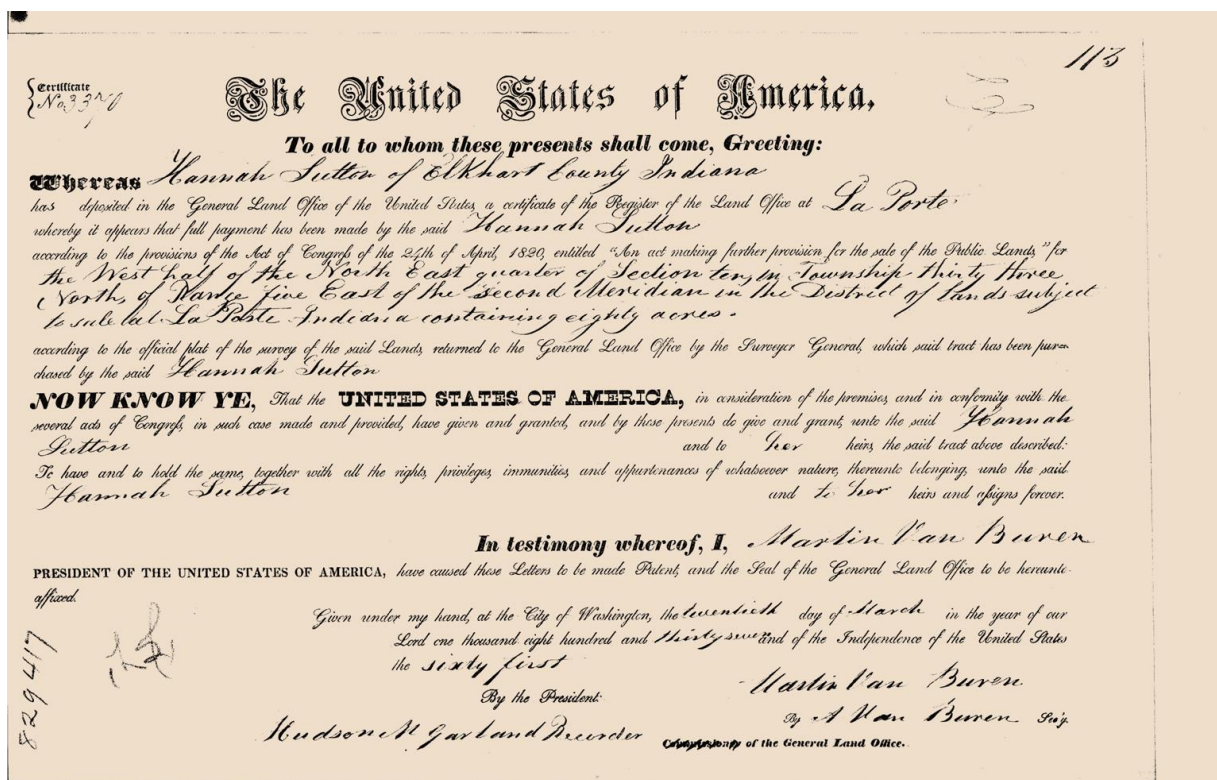
Rachel Roark Sutton headed the 1840 census and seems to give credit to the belief that John died in 1836. No children were born after that year, while Rachel continued on in Lawrence with nine of their children.

John Sutton had no slaves in 1820 or 1830, and Rachel has none in 1840. Even though her Roark family in Kentucky kept slaves, she did not, and eight of the ten people in her Indiana home were involved in agriculture which means, the Suttons ran a family farm. Having no slaves could be evidence of John Sutton's Baptist heritage and his influence on his wife and children. For example, his son William, living in Kentucky during the Civil War, did not keep slaves or support the Confederacy. Since Baptists of the time were social reformers and abolitionists, John's father may well have been one of the first of the abolitionist missionaries to bring their religion to Indiana. John, himself, ended up farming in Lawrence County, and he evidently died there.

New England Quakers were leading abolitionists as early as 1688, and they led all the way to Pennsylvania. As the Baptists branched off from the Quakers and went on their various pilgrimages across the growing nation--from New Jersey, through Pennsylvania, and across Ohio--many ministers began preaching the new Baptist ideology of immersion as they continued to work on the ills of society. If John was ever one of these preachers, he made it to Indiana without much fanfare. As is commonly true with his branch of Baptist Suttons, John farmed without forcing black men and women and children to do his work for him, and as a Baptist he might have been a social reformer who was a part of the abolitionist movement. Many members of the Underground Railroad were Baptists and Quakers.

Following the abolitionists could turn out to be a research tool with some teeth when it comes to sorting through the measly stack of clues to the Indiana Suttons. For example, about the time of John Sutton's death, an 1837 Indiana Land Office record features a mysterious woman named Hannah Sutton of Elkhart County, Indiana who received eighty acres paid in full. President Martin Van Buren signed the paper.

Unfortunately, the Elkhart Hannah below didn't leave any wider trail to Indiana than John's father had, but, at least, historically, if not in name, there is a connection. She could even be John's spinster daughter or sister, named for his mother. And, a Hannah Cox Sutton surely was John's mother.



Land Office Record for Hannah Sutton

Name: Hannah Sutton
 Issue Date: 30 Mar 1837
 Place: Kosciusko, Indiana, USA (Elkhart)
 Land Office: La Porte
 Meridian: 2nd PM
 Township: 33-N
 Range: 5-E
 Section: 10
 Accession Number: IN1660__113
 Document Number: 3370

Elkhart County Indiana Map

Especially significant is Hannah Sutton's presence in Elkhart County, because Elkhart has plenty of Baptist types in its history. She seems to be interested in the treatment of the Indians, of which there are plenty. Indians are the reason for calling the state Indiana. Before the Suttons came, it was full of Indians.



Without mentioning their names, *Wikipedia* contributors wrote the history of John Sutton and his family of Christian missionaries as they pulled out of their Puritan neighborhoods of the 1600's, and as they moved ever westward. Old timers in Indiana occasionally mentioned an Indian or two.

It could have been the finale of a family mission that brought Elkhart Hannah Sutton to Potawatomi territory in Indiana in 1837. John Sutton had settled at the south end of the state, in Lawrence County, home of the Pawnees, and he was dead by the 1840 census, but since John's mother was commonly called Hannah, he and the woman called Hannah in the Indiana Land Office document maybe are kin in some way.

John and Elkhart Hannah have records in Indiana that make their lives there seem like a culmination of the story of Baptists in early America. In John's day and time, Baptists could be troublemakers. Their ancestors had preached their way west, helping to build churches and schools wherever they went. A couple of times there were families of Sutton brothers in the Pennsylvania vicinity who were Baptist preachers. It doesn't hurt the Sutton image that, thanks to Hannah Cox Sutton, one of the brothers appears to be John Sutton's father.

At the beginning of the nineteenth century, the area now within Elkhart County boundaries was mainly inhabited by the Potawatomi tribe. Pioneers began settling in the Elkhart Prairie in 1829.

Elkhart County was founded by immigrants from New England. These were old-stock "Yankee" immigrants, descended from the English Puritans who settled New England in the 1600s. Some of the later settlers were from upstate New York, whose relatives had moved to that region from New England shortly after the American Revolutionary War. New Englanders and New England transplants were the vast majority of Elkhart County's inhabitants during the first several decades of its history. These settlers were primarily members of the Congregational Church, though due to the Second Great Awakening, many of them had converted to Methodism and some had become Baptists before moving west.

As a result of this heritage, most of Elkhart County supported the abolitionist movement before the American Civil War. Elkhart County provided substantial numbers of recruits for the Union Army.
Wikipedia

Even as they displaced the indigenous populations, believers in the new religions were sympathetic to Indian causes. But, sadly mistaken, ministers hoped to Christianize the local natives, without realizing that most tribes already lived by imperative Christian principles such as “Do unto others” and “Love thy neighbor as thyself.” The most praise white men were inclined to grant the Indian was to call him a “Noble Savage.” The Potawatomi and Pawnee tribes were the noble inhabitants of the Indiana into which John and Rachel Roark Sutton moved.

Several past tributes in church histories were attempted, pertaining to John’s forebears, that described Quaker relationships with Indians. A couple of them, on their way out west, had not offended the natives, it seems, and their charity got a mention. In 1812 Indiana, John may have found himself needing some of his ancestors’ Quaker diplomacy among some very angry Pawnee. That is the year when within a few miles from his Lawrence County farm there was an Indian uprising. History calls it the “Pigeon Roost Massacre.”

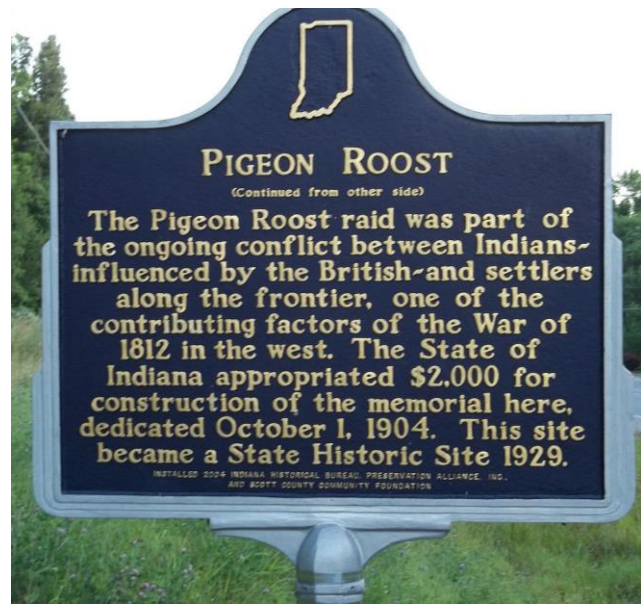
About a year later, there was pay back.

Seventy years after the Pawnee attack happened, historian David Demaree Banta described the reprisal which was carried out by white people. Banta was driven by curiosity about a mysterious controversy which was never officially acknowledged. Of interest to Sutton descendants, Banta presents evidence that the unofficial white avengers fought their vengeful battle on Johnson County acreage that by 1881 was the farm of a man named John Sutton, perhaps John, Jr.

The End

Epilogue

*By The War of 1812, the Republicans, who were seen as being more supportive of western expansionism, believed that the Federalists in New England were conspiring with the British who were forming alliances with the various frontier Indian tribes to break up the union. Instead, the war served to alienate the Federalists who were ready to trade and even smuggle with the British rather than to fight them. By 1812, the Federalist Party had weakened considerably and the Republicans were in a strong position, with James Madison completing his first term of office and control of Congress.[106] **Wikipedia***



"The Pigeon Roost Massacre," of Scott County

From, A Historical Sketch of Johnson County Indiana, David Demaree Banta, 1881

...It was thus the improvements in Johnson County were begun. It is thus the work has been carried on and the consummation reached in the grand development of its resources in every department of our industries. Among the pioneers were some immoral, bad men; there were, however, but few entirely destitute of all good. In this history, it is the gold and not the dross that we would preserve. Not only in laborious duties, but, also, in moral and social qualities, the pioneers generally, were a noble and select class of men and women. Their ears were open to every call of aid and assistance.

*In the northwest corner of Johnson and northeast corner of Morgan and over north in **Marion County**, was once a large farm and a town of Delaware Indians. The acres which had been in cultivation, in the judgment of the first settlers, in 1820, although then overgrown by bushes, must have exceeded two hundred, the greater part of which was in Johnson County. It was delightfully situated on a plateau twenty-five or thirty feet above the overflowage of the river, and was cut on the northeast and southeast by White River.*

When William Landers, Esq., settled on a tract of land adjoining the town in April, 1820, there still resided Indians on that portion of the farm in White River Township and west of the river, Capt. Big Fire, Little Duck, and Johnny Quack, and on the east side of the river, in White River Township, on the old Morgan or Denny place, Capt. White, another Indian, where also a large field had been in cultivation at a previous date. And on the left bank of the river, three-fourths of a mile below Capt. White's, on the lands of John J. Worsham, was another Indian location and burial-ground, but no cultivation. This encampment was owned by Big Bear.

On the Morgan County part of the old Indian field Capt. Tunis had his wigwam, and just adjoining, in **Marion**, Old Solomon his. The wigwams were situated on the right bank of the river at the southeast corner of the farm. Here seems to have been once a stone wall, thirty or forty feet long and five or six feet high, built of portable undressed stones and laid parallel with the river and a hundred feet distant. The Indians said this wall was built for defensive purposes against the Kentuckians--that there had been a bloody battle fought there once between them and the whites, beginning on the east bank of the river, where they were surprised, and that they were forced over the river, assaulted in the town and finally driven out. That thereafter the farm had never been occupied, except by a few returning families. The size of the brush growing on and about the once cleared land at that date (1820) showed that it had but recently been abandoned.

Does history give any account of this battle?

In Dillon's History of Indiana, it is shown that the "Pigeon Roost Massacre" took place in the north part of **Scott County**, about **eighty miles south of this Indian town, on the 3rd day of September, 1812.**

Will anyone make me believe that armed men at the "Pigeon Roost Massacre" after viewing the slaughtered and roasted human bodies and burning houses, quietly dispersed and went home?

Col. Joseph Bartholomew raided these towns on White River with 187 men on the 15th of June 1813. He found three towns, two of which had been burnt about a month before. See Dillon, 524. Who destroyed them? The reason that the battle at the Delaware towns, if a battle did occur, and the breaking them up on White River was never reported, is that the Government during the war with the other

Indian tribes in 1811, 1812 and 1813 was supporting and protecting the Delaware who had promised to engage in peaceful pursuits.

*Gen. Harrison had directed the Delawares to remove to the Shawnee's Reservation in Ohio, and most of them had done so after the battle of Mississinewa, December 17, 1812. Those **who refused to go received but little mercy. But another proof of this battle is in the fact that on the twenty-acre field, near Capt. White's old camp, large numbers of leaden bullets of every size, battered and bruised, have been found. I have had at least one hundred of them myself, and have picked up at least nine, recently, in a wash of the river and have been told of hundreds being found by others. I have passed a short distance from this field, on other ground more suitable for finding them, but never yet found any except on this locality. And, about three years since, on John Sutton's farm, one mile and a fourth north of the battle-field and only one mile east of the Indian town, four frames of human bodies were washed out of a low, wet piece of bottom land. The skulls were carried off before I had an opportunity of examining them. No Indian ever buried his dead in a low, wet piece of land. They must have been buried there under pressing circumstances and by white men.***

Condensed from: **A Historical Sketch of Johnson County Indiana,**
David Demaree Banta, 1881.



Johnson Co.
Banta Report



Lawrence Co.
Suttons



Scott Co.
Indians



Memorial to the Pigeon Roost Massacre, Scott County, Indiana

*"This is the place, this is the time.
 Let me review the scene,
 And summon from the shadowy past
 The forms that once have been."*

Poem Copied From:
A HISTORICAL SKETCH OF JOHNSON COUNTY INDIANA.
 BY D. D. BANTA
 CHICAGO: J. H. BEZELS & CO. 1881.