

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**

|                  |             |
|------------------|-------------|
| FOR NPS USE ONLY |             |
| RECEIVED         | JAN 8 1980  |
| DATE ENTERED     | FEB 15 1980 |

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*  
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

**1 NAME**

HISTORIC

Modoc Mission Church and Cemetery

AND/OR COMMON

**2 LOCATION**

STREET & NUMBER

Southeast of Miami

— NOT FOR PUBLICATION

CITY, TOWN

CONGRESSIONAL DISTRICT

Miami

VICINITY OF

STATE

CODE

COUNTY

CODE

Oklahoma

40

Ottawa

115

**3 CLASSIFICATION**

**CATEGORY**

**OWNERSHIP**

**STATUS**

**PRESENT USE**

DISTRICT

PUBLIC

OCCUPIED

AGRICULTURE

MUSEUM

BUILDING(S)

PRIVATE

UNOCCUPIED

COMMERCIAL

PARK

STRUCTURE

BOTH

WORK IN PROGRESS

EDUCATIONAL

PRIVATE RESIDENCE

SITE

**PUBLIC ACQUISITION**

**ACCESSIBLE**

ENTERTAINMENT

RELIGIOUS

OBJECT

IN PROCESS

YES: RESTRICTED

GOVERNMENT

SCIENTIFIC

BEING CONSIDERED

YES: UNRESTRICTED

INDUSTRIAL

TRANSPORTATION

NO

MILITARY

OTHER:

**4 OWNER OF PROPERTY**

NAME

Mid-American Yearly Meeting of Friends

STREET & NUMBER

2018 Maple

CITY, TOWN

STATE

Wichita

— VICINITY OF

Kansas 67213

**5 LOCATION OF LEGAL DESCRIPTION**

COURTHOUSE,  
REGISTRY OF DEEDS, ETC.

Office of the County Clerk

STREET & NUMBER

Ottawa County Courthouse

CITY, TOWN

STATE

Miami

OK

**6 REPRESENTATION IN EXISTING SURVEYS**

TITLE

Ottawa County Historic Sites Survey

DATE

February, 1979

FEDERAL  STATE  COUNTY  LOCAL

DEPOSITORY FOR  
SURVEY RECORDS

Oklahoma Archaeological Survey

CITY, TOWN

STATE

Norman

OK

# 7 DESCRIPTION

## CONDITION

EXCELLENT

DETERIORATED

GOOD

RUINS

FAIR

UNEXPOSED

## CHECK ONE

UNALTERED

ALTERED

## CHECK ONE

ORIGINAL SITE

MOVED

DATE 1892

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### DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Modoc Friends Church was originally constructed in 1883 and used by the government as the Modoc School. The building is a rectangular Shiplap structure. The front of the building was pierced by two portals, with a window between the two doors. The back of the building was provided with one door. The sides of the structure were provided with four windows, originally shuttered. The roof was originally covered with red cedar shingles, with one chimney and a bell situated toward the front of the building. The roof was also provided with studs to allow climbing access to the chimney and bell.

In 1892 the building was moved to its present location. The current site comprises eight acres. A cemetery was begun on this site and many Modocs associated with the Modoc War are buried at this spot. After its move, the building was extensively remodeled by Charles W. Goddard. The renovation enlarged the building to seven rooms to accommodate the missionary's family and a meeting room seating 100 persons. The interior consisted of hardwood floors and plaster walls. An altar was at the front of the church and the congregation sat on wooden pews. An organ was also provided. Illumination was by brass lamps. Sometime after the re-modeling, three additional out-buildings were constructed.

Since 1893, the building has changed very little. The original roof has been replaced with composition shingles and the building is now covered with asbestos siding. The three outbuildings are still standing. Plans for the future include a complete restoration of the facade to its original appearance. After the restoration, the building will serve as a community center.

# 8 SIGNIFICANCE

## PERIOD

## AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW

|                                               |                                                 |                                                 |                                                 |                                                                       |
|-----------------------------------------------|-------------------------------------------------|-------------------------------------------------|-------------------------------------------------|-----------------------------------------------------------------------|
| <input type="checkbox"/> PREHISTORIC          | <input type="checkbox"/> ARCHEOLOGY-PREHISTORIC | <input type="checkbox"/> COMMUNITY PLANNING     | <input type="checkbox"/> LANDSCAPE ARCHITECTURE | <input checked="" type="checkbox"/> RELIGION                          |
| <input type="checkbox"/> 1400-1499            | <input type="checkbox"/> ARCHEOLOGY-HISTORIC    | <input type="checkbox"/> CONSERVATION           | <input type="checkbox"/> LAW                    | <input type="checkbox"/> SCIENCE                                      |
| <input type="checkbox"/> 1500-1599            | <input type="checkbox"/> AGRICULTURE            | <input type="checkbox"/> ECONOMICS              | <input type="checkbox"/> LITERATURE             | <input type="checkbox"/> SCULPTURE                                    |
| <input type="checkbox"/> 1600-1699            | <input type="checkbox"/> ARCHITECTURE           | <input checked="" type="checkbox"/> EDUCATION   | <input type="checkbox"/> MILITARY               | <input type="checkbox"/> SOCIAL/HUMANITARIAN                          |
| <input type="checkbox"/> 1700-1799            | <input type="checkbox"/> ART                    | <input type="checkbox"/> ENGINEERING            | <input type="checkbox"/> MUSIC                  | <input type="checkbox"/> THEATER                                      |
| <input checked="" type="checkbox"/> 1800-1899 | <input type="checkbox"/> COMMERCE               | <input type="checkbox"/> EXPLORATION/SETTLEMENT | <input type="checkbox"/> PHILOSOPHY             | <input type="checkbox"/> TRANSPORTATION                               |
| <input checked="" type="checkbox"/> 1900-     | <input type="checkbox"/> COMMUNICATIONS         | <input type="checkbox"/> INDUSTRY               | <input type="checkbox"/> POLITICS/GOVERNMENT    | <input checked="" type="checkbox"/> OTHER (SPECIFY)<br>Indain History |
|                                               |                                                 | <input type="checkbox"/> INVENTION              |                                                 |                                                                       |

SPECIFIC DATES 1883 to present

BUILDER/ARCHITECT Unknown

## STATEMENT OF SIGNIFICANCE

The Modoc Friends Church represents the last standing building associated with the Modoc prisoners of war who were removed to Oklahoma after the 1873 Modoc War. Many of the leading participants in that war are buried in the church cemetery. Three of these warriors became ministers of the Friends Church.

During the Grant Administration, the government decided it would be easier to convert the Indian than it would be to exterminate him. As a result, numerous religious denominations were given the task of civilizing the Indian. The Society of Friends, or Quakers as they were more commonly known, were one of the Protestant denominations chosen to guide the Indians out of "barbarism" and it was to their care that the government intrusted the Modocs. The primary tool used by the Friends to enlighten their charges was the school and the church.

The Modoc Mission Church was built to aid in the assimilation process. Originally constructed in 1883, the building served as both a school and a church. The school-mission was operated by the Society of Friends under a contract with the Federal Government. There Modoc children received instruction in reading, writing, and arithmetic. In addition, Bible study was included on a daily basis. Religious instruction was continued on the Sabbath. The Modocs took a great interest in these Sunday services and the meetings were conducted by their own people. Frank Modoc, one of the leaders in the Modoc War, was installed as the minister of the Church, and later became the first Indian ordained by the Society of Friends.

In 1891, the building was purchased by the Friends and moved four miles the following year to its present location. After extensive re-modeling, the Mission was placed under the care of Philander and Carolyn Blacklegs. The Modocs continued to remain active in the Church until 1909 when those Modocs who wished were allowed to return to the Klamath Agency in Oregon. Following this date, the Modocs played a diminishing role in the life of the Church. By 1935, the Church had no full time pastor, and was attended once a month by eight people who were served by a retired Friends minister. The last meeting was held at the Church in 1978. The proposed future use of the structure is a community center for the remaining Modoc descendants.

# 9 MAJOR BIBLIOGRAPHICAL REFERENCES

Martin, Lucille J. "A History of the Modoc Indians: An acculturation study." The Chronicles of Oklahoma, XLVII (4):398-446.

Wright, Muriel H. "Modoc" in A Guide to the Indian Tribes of Oklahoma. Norman: University of Oklahoma Press, 1951, Page 184-186.

# 10 GEOGRAPHICAL DATA

**UTM NOT VERIFIED**

ACREAGE OF NOMINATED PROPERTY ca. 7 acres

**ACREAGE NOT VERIFIED**

QUADRANGLE NAME Wyandotte

UTM REFERENCES

A 1,5 | 3,5,1,9,4,0 | 4,0,8,1,0,2,0

B 1,5 | 3,5,1,9,4,0 | 4,0,8,0,8,6,0

ZONE EASTING NORTHING

ZONE EASTING NORTHING

C 1,5 | 3,5,1,7,8,0 | 4,0,8,0,8,6,0

D 1,5 | 3,5,1,7,8,0 | 4,0,8,1,0,2,0

E    |    |   

F    |    |   

G    |    |   

H    |    |   

### VERBAL BOUNDARY DESCRIPTION

The northern boundary is determined by the northern limits of the cemetery while the southern boundary extends to the edge of the church property. The eastern boundary is the east limit of the cemetery and the road determines the western boundary.

### LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

| STATE | CODE | COUNTY | CODE |
|-------|------|--------|------|
| STATE | CODE | COUNTY | CODE |

# 11 FORM PREPARED BY

NAME / TITLE

Patricia Scruggs Trolinger (Mrs. D.C.) Tribal Historian

5-14-79

ORGANIZATION

Modoc Tribe of Oklahoma

DATE

(918) 542-1190

STREET & NUMBER

Box 939

TELEPHONE

CITY OR TOWN

Miami

STATE

OK

# 12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

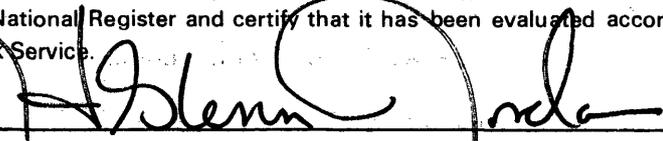
NATIONAL   

STATE   

LOCAL X

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE



TITLE

DATE

12/3/79

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

DATE

2/15/80

KEEPER OF THE NATIONAL REGISTER

ATTEST:

CHIEF OF REGISTRATION

DATE

2/14/80