

But still the white man came. A few days after that 1852 attack on the wagon train, a group of white men trapped and killed 40 Modocs, which they called "avenging a wrong" to justify their action. Under the historical heading "The Modoc Wars" fighting continued until 1873, when the government soldiers finally captured the entire 247 Modocs, which were brought to Indian Territory. Since the Modoc had done all the wrong, and the whiteman was as clean and pure as a virgin, the entire remnants of the tribe were removed from the west coast, but not before Ki-en-te-poos (Captain Jack) and three others were hanged for murder. That is, convicted according to whitemans way. In the breasts of the Modocs transplanted to Indian Territory was a hatred for whitemen that never failed to snow. Shabaline was one of these Modoc warriors. The frontier town of Seneca, Missouri, never rested easy until after John T. Albert, a Seneca merchant, shot and killed Shabaline in cold blood on that 29th of May, 1879. In the mechanics of whiteman's law, Albert was charged and the case wore itself out dragging on, until in 1881 the court acquitted Albert and the case was closed. As time went on the Modocs all left Indian Territory and returned to Oregon, leaving their dead in the little Modoc Cemetery beside their little church, known as Flint Church. Far back in those hills to-day one can almost hear the wacry of Shabaline, or that of James Long whose monument reads "1815 - 1891 "Youngest Warrior in the Modoc War". Also, in the silence of those hills you can almost feel the bitterness and sorrow that once was.

Tom Whistler was born near the old meeting grounds of the Ottawas on their little reservation located a few miles south of where the town of Quapaw is now. He recalls very little of his early life other than being sent to the Seneca Indian School at Wyandotte. After a few years there he went to Haskell Institute when he was about 13 years old. This was the beginning of nearly a lifetime of work and travel that few other Indians have experienced. Pe-po-gee (his Indian name meaning Little Chief) was of an adventurous spirit. While at Haskell Institute he ran off and joined Buffalo Bills Wild West show, to spend nearly one-half a century in the entertainment world. He interjects here to say that he had planned to become a medical doctor and had spent some four years in pre-medical studies, but gave it up for the show business.

Thomas Whistler, his father was at one time Chief of the Ottawas in Indian Territory. The elder Whistler was an industrious man and worked in the timber. There was long ago a sawmill on Wasp Creek near Wyandotte providing a market for cut timber of the area. In addition to selling logs, Chief Whistler also made railroad ties. At that time there was fine virgin timber stands of oaks, pine and walnut in many parts of the Indian Nation. Thomas Whistler was also an educated man having graduated from Carlisle Indian School in Penna. in the 1880s.

Quaker missionaries played a large role in bringing Christianity to the Ottawas up to the time of the removal and relocation of the tribes. The Ottawa Indian Church still adheres to this church's form of worship.

Traditional Indian dress of the Ottawas is still preserved and used during tribal meetings and occasions. Not unlike other tribes they also lived close to the things of the earth. They are keenly aware of the Great Spirit in their lives, and all the blessings that sustain them. The Ottawas consider themselves fortunate in having preserved much of their ancient customs, language, and their crafts. He tells that the Ottawas were the only tribe who could make reed and bark baskets that would hold water.