

RESOURCE PROTECTION PLANNING PROJECT  
THE EUROPEAN ETHNIC EXPERIENCE IN OKLAHOMA, 1870-1920

REGION FOUR

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## EUROPEAN SETTLEMENT IN OKLAHOMA

The impact of foreign-born settlers in Oklahoma was never as great as in other states. Among the factors that account for this situation are the manner in which land was opened to settlement and the patterns of immigration in the nineteenth and early twentieth centuries. During the eighteenth and nineteenth centuries, most immigrants arrived from northern and western Europe, long before land in Oklahoma became available for white settlement. By the late 1800's and early 1900's, the major source of immigrants had shifted to southern and eastern Europe. Most of these "new" immigrants settled in northeastern cities where they could find employment and others like themselves who could help them adjust to life in America. Those Europeans who chose to settle in the newly opened territories of Oklahoma often found it difficult to stay together because land was usually distributed by lotteries and runs that did not permit orderly settlement of the land by a specific group.

Though the immigrant population of Oklahoma was very small, they did have an important impact on the settlement of the state. In 1910, 40,000 Oklahomans were born in other countries. These people accounted for over two percent of the state's population, and their native culture influenced the development of various areas of the state. In the Pittsburg county coal fields there existed a large

population of Italian and Polish miners at the turn of the century, while Mennonite communities of Germans from Russia inhabited the Washita River area of western Oklahoma. Many Poles were to be found working in the ore smelters of Bartlesville or farming in Oklahoma county. German families migrated to Garfield county in northcentral Oklahoma and established a large ethnic community in Enid. Czechs also located in the northcentral part of the state most notably in Garfield, Oklahoma, and Lincoln counties.

The heritage of these foreign-born settlers, though not as strong as in other areas of the nation, still persists in a number of areas in Oklahoma. The Czech festival in Yukon, Italian restaurants in Krebs, Polish names on many storefronts in Harrah, and a renewed interest in Oklahoma City's ethnic past through German classes and bilingual services at Saint John's Episcopal Church testify to the enduring legacy of the immigrant in Oklahoma.

This survey of the ethnic experience in Oklahoma is limited to European immigrants. Native American and Black settlement of Oklahoma took place under circumstances sufficiently different to merit separate treatment. Immigrants from Mexico and other parts of the world, such as the Middle East and Asia, were not numerically significant in Oklahoma during the settlement of the state. For the most part, non-European immigrants did not create ethnic communities in Oklahoma. Apart from the

Lebanese, Armenians, and, in a few cases, Mexicans, individuals from these groups remained in Oklahoma only long enough to earn sufficient wealth to return to their native lands and live on a more secure basis. Most Mexicans performed seasonal work, such as railroad track maintenance, during the spring and summer but went home to their families in Mexico in the fall. Hence, they left little behind them as they moved through Oklahoma.

#### European Emigration to America

Apart from the American Indians, the United States is a land of immigrants. Among the first permanent European settlers were the Spanish who founded Saint Augustine, Florida, in 1565, followed by the English who settled Jamestown in 1607. English colonists had many reasons for sailing to America. Some came looking for quick riches. Others sought religious freedom or a chance to obtain land that was unavailable to them in England. Throughout the colonial period, the population of the thirteen colonies remained remarkably homogeneous: white, Protestant, and English.

Once the United States achieved its independence, the vast area of untamed land and opportunities for social and economic advancement continued to entice Europeans to the New World. In the process, the homogeneity that had characterized the colonial American population began to break down. Prior to 1890, northern and western Europeans

accounted for most of the immigration to this country. Foremost were the Germans, followed by the Irish, the English, Scotch, and Welsh from Great Britain, and the Scandinavians.

After 1890, "new" immigrants from southern and eastern Europe comprised the majority of those coming to America (See Table I). The greatest number of these newcomers were Italian, followed by Jews from Russia and eastern Europe, and the Slavs, who included Czechs, Poles, and Russians. For example, between 1891 and 1930 about 4.4 million Italians migrated to the U.S., while in the late nineteenth and early twentieth centuries nearly 1.8 million Jews sought refuge in America. In total, between 1891 and 1930 a great wave composed of approximately 11.3 million southern and eastern European migrants nearly inundated the northeastern United States.

The vast numbers of these new arrivals, along with their general poverty, their willingness to work for low wages, their high visibility in northeastern cities, their Catholic and Jewish faiths, and their "foreign" lifestyles, greatly alarmed those white Americans who were already established and contributed to a rising level of nativism. After World War I, the fear of Russian communism and disillusionment over American participation in a European war caused many Americans to further question the wisdom of unrestricted immigration, particularly from eastern Europe. These sentiments resulted in a number of

actions taken to curb the influx of these "undesirables". Most significant was the National Origins Act of 1924, which established a quota system that all but eliminated immigration from southern and eastern Europe.

No single factor can explain why millions of Europeans left their native countries in search of a new place to live. Instead, religious, political, economic, and personal reasons caused Europeans to flee their homelands. The Irish were the first of Europe's poor to come to America. The enclosure of Irish farmland in the late 1830's resulted in the eviction of many tenant farmers, and the potato blight in 1845 caused an Irish exodus to the United States. Following the Irish were the Germans, who also left their homelands as a result of crop failures. In addition, the German economy was in a period of industrialization, in which many craftsmen lost their jobs to mechanization. For such reasons hundreds of thousands of Germans came to America prior to 1880. In the decade after 1880, German immigration exceeded 1.4 million as they sought escape from wars of unification in Germany, cultural oppression (caused by Bismarck's kulturkampf), and further agricultural declines.

Among the new immigrants, southern Italians fled unemployment, overpopulation, disease, declining agricultural prices, and grinding poverty. Their plight was compounded by the prejudice of the northern Italians who controlled the government. Like many Italians, Poles

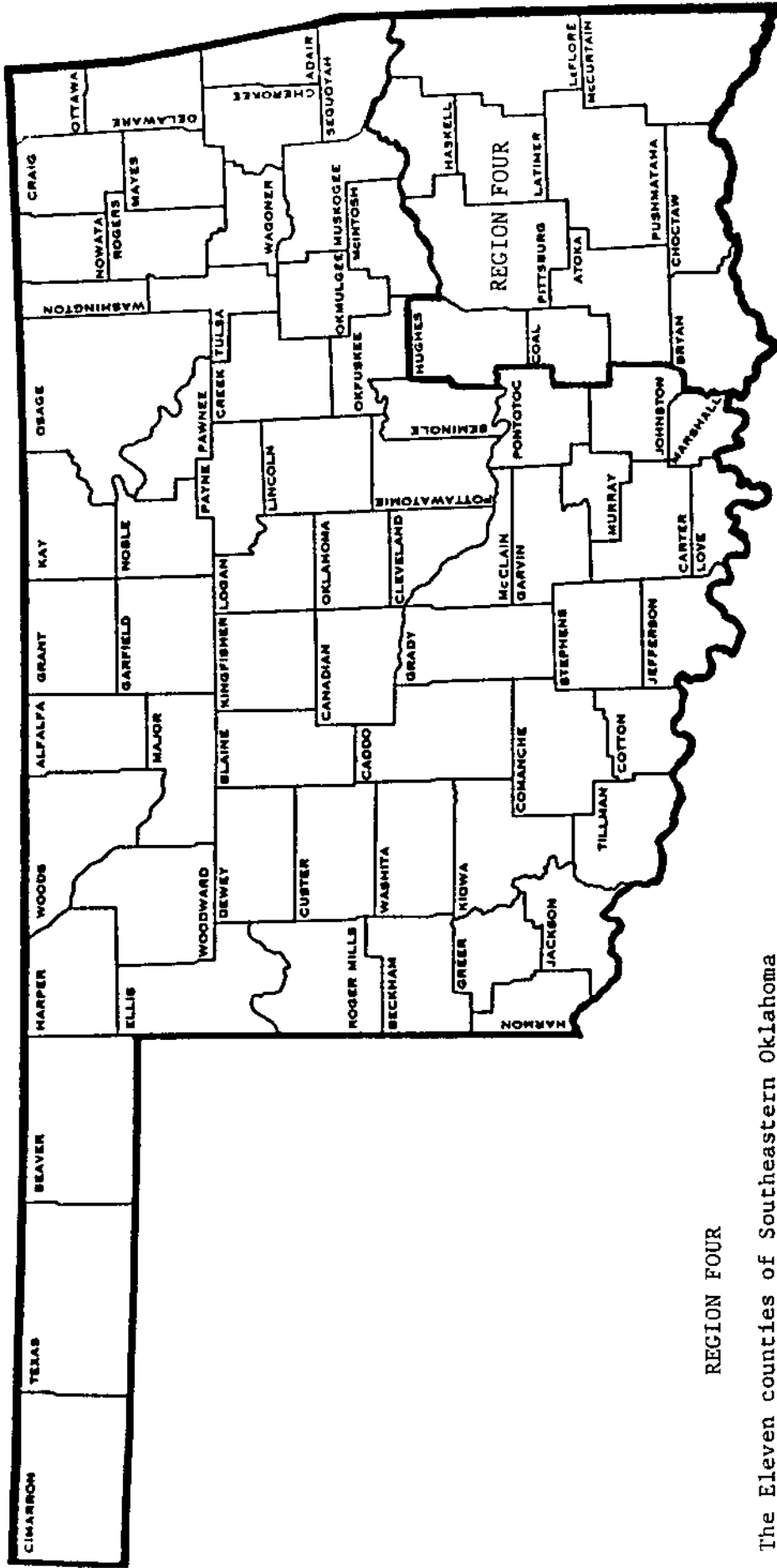
and Czechs left their homeland to escape poverty and agricultural depression, but religious and cultural persecution were also among the causes of emigration, a result of Bismarck's Kulturkampf in the German-held territories of Poland and Bohemia. In Russia and eastern Europe, Jews were persecuted and driven out of their homes by successive Russian pogroms. Jewish communities were repeatedly harassed. In numerous cases, whole villages were put to the torch in an effort to eradicate the Jewish presence in Russia. Anti-Semitism was also strong elsewhere in Europe. Thus, even though the United States was not free from anti-Semitism, it did provide a haven that allowed greater religious freedom and that contained established Jewish communities.

Difficult times in Europe caused millions to leave their native lands in search of a better life, but circumstances in America also influenced emigration. Perceptions of free land, freedom of religion and thought, and the opportunity to rise above the status of a serf lured many to America's shores. However, conditions in the United States were not a constant enticement. While America appealed to many, like the Irish who suffered during the potato famine of 1845, such was not the case during the Civil War. Likewise, American depressions during the latter half of the nineteenth century tended to restrict the influx of immigrants. Such declines, beginning with the Panic of 1873, periodically reduced the

numbers of people coming to the United States (See Table III). After 1900, a resurgence of the American economy and the prospect of jobs, particularly in heavy industries such as steel and railroads, made the United States more attractive to European immigrants, and new arrivals to America increased until World War I, when war and growing American isolationism once again reduced the migration from Europe.

#### EUROPEAN SETTLEMENT IN SOUTHEASTERN OKLAHOMA (REGION FOUR)

When Oklahoma was opened to white settlement in the late nineteenth century, large numbers of "new" emigrants were coming to America to escape agricultural depressions at home. Land openings in Oklahoma gave them the opportunity to own farmland. This lure of land ownership attracted Germans, Poles, Czechs, and Mennonites from Russia to settle in Oklahoma. Not all who came to Oklahoma desired to be farmers. Job opportunities were numerous in the developing territory, particularly with the railroads, ore smelting in Bartlesville, and the coal mines around McAlester. The companies that ran these industries (mostly coal and the railroads) needed workers badly, and one way they recruited new labor was to pay for the passage of those immigrants who worked for them. This was a strong inducement, for many left their homeland in poverty and could not afford steamship tickets. The industries also



REGION FOUR

The Eleven counties of Southeastern Oklahoma

benefitted from this arrangement. The immigrants were already indebted to the company when they started work, and their ignorance of American language, customs, and laws made them less likely to agitate for better working conditions. Many of the Italians and Poles who arrived in Oklahoma had their passage to America paid by the coal companies, and they went to work in the mines near McAlester.

Region four is composed of eleven counties (see map), which prior to statehood in 1907 basically comprised the Choctaw Nation in the Indian Territory. Because tribal governments ruled Indian Territory, the conditions settlers in this region faced were quite different from those experienced by settlers in Oklahoma Territory. Whites who lived in Indian Territory could not have tribal citizenship, unless they married an Indian. Few immigrants married out of their nationality or religion, and, as a result, they were denied many of the rights and legal remedies enjoyed by Indians. They could not own land and had to pay a fee in order to conduct business. If non-Indians failed to secure the Indians' permission to reside on tribal land or failed to maintain their business license they could be declared intruders, be evicted, and have their property confiscated. Prior to the Civil War, such restrictions kept many whites from coming to Indian Territory. After 1865, the Five Civilized Tribes, which sided with the Confederacy, had to allow railroads into

their lands as part of new treaties made after their defeat by the Union. These treaty provisions proved to be the beginning of a large influx of non-tribal citizens into Indian Territory, the population of which eventually exceeded that of the Indians four times over. Another factor in the white settlement of Indian Territory was coal mining, beginning in the 1870s with J.J. McAlester's discovery of coal in the Choctaw Nation.

During their most productive years from 1903 to 1922, the coal companies employed around 8,000 men in Oklahoma mines, many of whom were immigrants newly arrived to America. During the early years of the mines in Indian Territory, the largest immigrant groups were those from the British Isles. However, with the influx of Eastern Europeans that began in the last two decades of the nineteenth century the predominance of English, Irish, and Welsh in the coal pits gave way to Italians, Poles, Ukranians, and Lithuanians who worked for less money and tolerated poorer working conditions. Of these groups the Italians were by far the most numerous with a population of over 2,000 in this region, while the numbers of other southern and eastern European groups varied between 800 and 900 people each.

Between the tribal government that controlled the land they lived on and the coal companies that employed them, the immigrants who came to Indian Territory encountered numerous difficulties in their attempt to establish a

stable community. Due to their inability to own and improve land, they could not engage in subsistence farming, which could have freed them from the dangers and low pay of the coal mines. The coal companies leased land from the Choctaws and paid royalties on the coal extracted. In order to maintain its coal income, the Choctaw tribal government sided with the coal companies in the event of a labor dispute, such as the strike organized by the Knights of Labor in 1894. The Choctaws evicted the striking miners and the coal companies then brought in non-union labor to replace the strikers. In spite of these problems, the European immigrants who came to towns like Hartshorne, Krebs, McAlester, and Coalgate were able to persevere and establish thriving communities under very difficult circumstances.

The most important factor in understanding the lives of the immigrants who came to this part of Indian Territory was the coal industry, which was the major source of employment from the 1870s through the 1930s. Within this sixty year period the coal companies dictated much of the miners' lives. A good miner could earn between \$2.40 and \$6.00 per day, but work during the year was quite irregular. Many miners were lucky to be able to work 200 days per year due to temporary shutdowns in response to coal demand or mineshaft maintenance. As a result, they sometimes brought home as little as \$30.00 per month. In addition to irregular employment, the miners were often

paid in company scrip, which was only redeemable at the company store. A miner's pay also was subject to many automatic deductions: rent for the company housing, a fee for the company doctor, a residence permit (necessary for all non-citizens living on Choctaw land), and school taxes. Workmen's compensation and retirement funds were nonexistent, and the Choctaw Nation did not have to abide by national rules of mine safety. As a result, mines in the Choctaw Nation were among the most dangerous in America, in which one miner lost his life for every 73,000 tons of coal mined.

Within the mines a hierarchy existed that affected the immigrants' status in the community. Among the mine workers, Americans and those from the British Isles held supervisory posts, but management considered them to be troublesome and prone to agitate for better pay and working conditions. Below them were the Lithuanians, who supposedly could remain calm under pressure. Beneath the Lithuanians were Northern Italians and Magyars from Hungary. Below these people were the Southern Italians and Slovaks, followed by Poles, Russians, Blacks, and Mexicans.

This pecking order persisted outside the coal pits and spread through the communities themselves, which resulted in well defined ethnic enclaves within a mining town. Each neighborhood was sharply defined, though most miners lived in similar houses. Company houses were quite uniform in their floorplan and shoddy in their construction. They

were usually a one story clapboard structure with three to five rooms, each twelve to fourteen feet on a side.

Given the arduous circumstances of life as a coal miner in Indian Territory, the European immigrants were able to construct ethnic communities and maintain some institutions that helped them cope with their new environment. The ethnic neighborhoods in coal mining towns were partly a product of the social hierarchy in the mines, but the neighborhoods also helped to keep ethnic groups together for mutual support. An example of this was the Lithuanian enclave at Hartshorne. This community contained a grocery store that catered to Lithuanians and a little community center where people gathered to play cards, dance, or just gossip. Among the Polish immigrants, family and community life were also strong. Family recreation centered around the porches or front rooms of houses where people would gather to talk or make music and sing. On Saturday night a number of people would gather at one family's house to dance, talk, and drink Choctaw Beer. The drinking of "Choc" had to be a clandestine activity though, for prohibition was strictly enforced in Indian Territory. This aspect of life in Indian Territory was especially troublesome to the Europeans, who regarded the consumption of alcohol as an integral part of their culture.

Due to the enmity that existed between the northern and southern areas of their homeland, the Italians were not

as cohesive a community as other groups and this was reflected in the pecking order in the mines. They were among the earliest European groups to arrive though, and were by far the most numerous. In order to survive the hardships of life in Indian Territory and maintain their ethnic heritage, the Italians created fraternal organizations, the largest of which was the Christopher Columbus Society. Though such groups served a social function, one of the most important features was accident and burial insurance. Without any assistance from their employers, the miners had to form a society to help them when they were out of work due to an accident, or give them a decent burial when they died.

Another institution that also assisted the immigrants was the trade union. One of the reasons why East European immigrants were so numerous in the coal mines of Indian Territory was the fact that they were willing to work for less money, and tolerated poorer working conditions than Americans or immigrants from the British Isles. Yet, by the late nineteenth and early twentieth centuries, they joined unions such as the Knights of Labor, and the United Mine Workers of America, to better their condition. The Eastern Europeans became staunch union supporters and struck repeatedly for better pay and safer conditions in the mines. Though they were not always successful, the unions were able to obtain better pay and safer working conditions, particularly after statehood.

The strongest and most enduring organization that assisted the ethnic communities was the church. The two most prominent churches in this region are Saint Joseph's Catholic Church of Krebs and Saints Cyril and Methodius Russian Orthodox Church of Hartshorne. Saint Joseph's, the oldest church in the Eastern Oklahoma Diocese of the Roman Catholic Church, was founded in 1886. The present structure is of brick, built in 1903 after the original wooden church burned. This church still serves a large Catholic community in and about Krebs, many of whom are descendents of immigrant miners. Saints Cyril and Methodius Russian Orthodox Church of Hartshorne is unique in southeastern Oklahoma and is the only Russian Orthodox church in the state. This brick structure is characterized by the domes on its towers that resemble onions, a hallmark of many Russian religious buildings. Since 1887, a Russian Orthodox community existed at Hartshorne, but services were held in a two story residence currently used as a house for the priest. In 1916, the present structure was built by Ukranian immigrants.

Aided by churches, fraternal organizations, trade unions, and their neighborhoods, the European immigrants who came to work in the coal fields of Indian Territory were able to live, and raise their families, and establish communities in Indian Territory. With dissolution of the tribal governments and the coming of statehood in 1907, these people were also able to become naturalized citizens

of the United States, own land and their own home, and work in safer mines that were under state supervision. During the 1920s, however, industries began to consume more oil than coal, which lessened the demand for Oklahoma coal. In response to lower demands for coal during the Depression of the 1930s, the companies shut down Oklahoma mines and put the miners out of work. Due to the lack of employment opportunities in this section of the state, most immigrants involved in the coal industry left the region.

Despite their departure though, these immigrants left behind several structures that are indicative of their former presence in the region. Though the churches at Krebs and Hartshorne are the most lasting monuments to their lives in this section of the state, Pete's Place, an Italian restaurant in Krebs, is equally important to the history of this immigrant community. Pietro Piegari, who as an eleven year old took the name Pete Prichard when he began work in the coal mines around Krebs, started the restaurant in his home when he was injured in a mine accident and could no longer work as a miner. Bit by bit he expanded his small frame house to accomodate greater numbers of customers, until the present structure bears little resemblance to his original home.

Joe Fassino was an even greater anomaly among the immigrants, for he did not come to southeast Oklahoma to mine coal but to cater to the existing immigrant community. With his brother John, Fassino came to Indian

Territory in order to establish a grocery store that catered to Italians. He smuggled Italian foodstuffs into mining camps because the company store did not carry the meats and cheeses the Italians were used to, and with the profits from this venture built a macaroni factory that sold pasta as far away as the Caribbean. Joe Fassino's wealth grew as a factory owner and banker for the Italians to the point that he was able to invest 60,000 dollars in real estate and become the leader of the Italians in the region.

Success stories such as that of Joe Fassino or Pete Prichard are few. Most immigrants in the region were not able to become financially independent, and thereby escape the coal mines. This region is one of the most economically depressed areas of the state and many of the historical structures are in a poor state of repair. Most of the buildings of the immigrant coal miners, a minority of inferior social status compared to the majority of the white population, have suffered considerable neglect. Many of the structures that served the immigrants have disappeared since the mines closed, while others have been so altered as to disguise their original use. Those properties that do remain represent a historically significant testimony to the presence of European immigrants in southeastern Oklahoma.

## PROPERTY TYPE ANALYSIS FOR ETHNIC SITES IN REGION FOUR

Research has identified a number of surviving structures and sites pertaining to ethnic settlement in region four. In general, more research and survey work might locate the following ethnic-related property types: 1) churches, 2) cemeteries, 3) schools, 4) homes, 5) social clubs and newspapers, 6) commercial buildings. The National Register criteria will be the basis for evaluating all identified properties. The National Register Criteria are as follows:

- A: Properties that are associated with events that have made a significant contribution to the broad patterns of our history.
- B: Properties that are associated with the lives of persons significant in our past.
- C: Properties that embody the distinctive characteristics of a type, period, or method of construction or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.
- D: Properties that yielded, or that may be expected to yield, information important in prehistory or history.

1. Churches and Cemeteries: Churches and cemeteries will be among the most easily identified properties associated with ethnic settlement. Gravestones will provide the best evidence of a graveyard's ethnicity, due to the presence of foreign-language inscriptions. Also, German grave sites were frequently surrounded with an ornate wire or wrought iron fence topped with a Maltese Cross motif. In rural areas

these graveyards, along with their churches, will be the only evidence of an ethnic presence in the area due to population movements. Some abandoned church buildings in rural areas may also be used as farm outbuildings, and thus may have survived. Churches in towns should be in the best condition. In terms of outward appearance, there is generally little to discern an ethnic church from a church with a native-born congregation. Apart from those churches with obvious ethnic features, such as Greek Orthodox church in Hartshorne, interviews with a congregation's priest are the best means to determine the ethnic heritage of a church. Care should also be taken to verify the historical and architectural integrity of these structures, for as the congregations grew more wealthy they frequently altered their churches.

2. Schools: Ethnic schools will be very difficult to locate, for most have disappeared. Legislation regulating schools in Oklahoma, and pressures to assimilate, caused many ethnic schools to close. Schools associated with the Catholic and Mennonite faiths still exist though, due to the cohesiveness of these religions. As with churches, there is very little that will allow one to discern an ethnic school from any other type of school. The most common type of school building among parochial schools consisted of a one story rectangular frame building with clapboard siding and a gabled roof. A number of wood sash windows along the sides let light into the classroom. These schools were almost

always located on church property, and if standing will frequently be used as storage buildings and meeting halls.

3. Houses: Ethnic housing is another property type that is difficult to differentiate. The first homes of most immigrants were poorly constructed due to the general poverty of these people, and have long since been razed. Such is the case with housing provided to workers by mining and smelting companies. Ethnic neighborhoods existed in towns, but homes in these neighborhoods can not be discerned from any others. In rural areas ethnic homes and outbuildings are also difficult to locate, but some possessed certain characteristics that might set them apart from other homes. Many immigrant farmers were less mechanized than their native-born counterparts and maintained accommodations for dray animals in their barns. The homes of these farmers were also generally better kept and presented a neater appearance. Apart from these features though, which are admittedly difficult to apply to all situations, the homes of ethnic farmers closely resembled those of native-born whites and will be difficult to distinguish. In these circumstances, interviews with local residents confirmed by title research in a county courthouse will provide the best evidence of these structures' ethnicity.

4. Buildings of Fraternal Clubs and Newspapers: Located in towns, the clubs and papers in almost all of these structures ceased operations fifty years ago and stand very

little chance of survival. If the buildings that housed these organizations are still standing they will be in towns where they may have been subject to extensive alteration, thus jeopardizing their eligibility to the National Register. Further, the exteriors of these buildings will be virtually indistinguishable from any others in the town. In order to determine the location of these properties, it will be necessary to find their addresses in fire insurance maps or foreign-language newspapers.

5. Commercial Buildings: Commercial buildings were a facet of town life and like the buildings housing ethnic newspapers and social clubs have long since been occupied by other businesses. Among the most prominent business owners were the Germans, who managed saloons, stables, newspapers, and were among the state's early doctors and lawyers. Other ethnic groups were also likely to own stores. Jews ran tailor shops and clothing stores, as well as kosher groceries, while Lebanese store owners were frequently dry goods salesmen. The buildings these people used generally can not be distinguished from any other commercial structure. In some cases, an ethnic merchant amassed enough wealth to build his own store, and had his name put in the keystone of the entry arch of the facade. Other than an inscription such as this though, only interviews with local residents confirmed by title research will identify these properties.

## ETHNIC EUROPEAN SITES

### REGION THREE:

#### Tulsa County:

1. B'nai Emunah synagogue: Corner of Ninth and Cheyenne, Tulsa, OK
2. Feldman's Grocery: 2 West Haskell, Tulsa, OK
3. First Evangelical Lutheran: Fifth Street at the SE corner of Elwood Avenue, Tulsa, OK
4. Holy Family Catholic Cemetery: 3 miles south of Tulsa on Pearl Avenue
5. Holy Family Catholic Church: 802 South Boulder, Tulsa, OK
6. Jewish Institute: 627 North Main, Tulsa, OK
7. Temple Israel: Fourteenth and Cheyenne, Tulsa, OK
8. Tulsa Garden Club: 2435 South Peoria, Tulsa, OK (Oklahoma Landmarks Inventory)

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#### Atoka County:

9. Saint Patrick's Catholic Church: 500 East B Street and 208 North Indiana, Atoka, OK (OLI)

#### Coal County:

10. Blessed Sacrament Church: 25 Broadway, Coalgate, OK

#### Latimer County:

11. Saint Teresa Roman Catholic Church:

#### Pittsburg County:

12. Grave of Mexican Miners: Mount Calvary Cemetery, McAlester, OK (National Register 1980)
13. Louvera's Grocery: Southwest corner of Sixth and Jackson, Krebs, OK

14. Pete's Place: Eighth and Monroe, Krebs, OK (OLI)
15. Saint Joseph's Roman Catholic Cemetery: North of Sixth and North Street, McAlester, OK (OLI)
16. Saints Cyril and Methodius Russian Orthodox Greek Catholic Church: Third and Modoc Streets, Hartshorne, OK (OLI)

REGION FIVE:

Carter County:

17. Former Neustadt Mansion: 211 F Street SW, Ardmore, OK (OLI)

Johnston County:

18. Washita (Chapman) Farms: Quad 7.5 14 717965 3785220  
14 717965 3785143

Murray County:

19. Big Canyon Crusher: Sec. 30, T 2 S, R 3 E; Route 110, Dougherty, OK

REGION SIX:

Canadian County:

20. Darlington Agency: NW 1/4 Sec. 25, T 13 N, R 8 W; 6 miles NW of El Reno, OK (N.R. 1983)
21. Lutheran Cemetery: 2 miles SE and 1 mile east of Okarche, OK
22. Mennonite Church Cemetery: 6 miles SE of Okarche on U.S. 81
23. Mennoville Mennonite Church: 2 miles north of El Reno, OK (OLI)
24. Old Lutheran Cemetery: 3 miles east of Union City on state highway 152
25. Saint John's Lutheran Church: Fourth and Colorado, Okarche, OK (OLI)
26. Union City Catholic Cemetery: North edge of Union City, OK

27. ZCBI #67 (Jan Ziska Lodge): Yukon, OK (OLI)

Cleveland County:

28. German Baptist Church: Eighth and Wyatt,

Kingfisher County:

29. Corner Door School: Sec. 28, T 14 N, R 8 W

30. German Evangelical Church:

31. German Farmers' Mutual Fire Insurance Association:

32. Saint John's Lutheran Church:

33. Weimer Barn: SE 1/4 NE 1/4 Sec. 21, T 17 N, R 7 W  
(OLI)

Lincoln County:

34. ZCBI Lodge #46: South Barta Avenue, Prague, OK (OLI)

Logan County:

35. Lutheran Cemetery: SW 1/4 NW 1/4 Sec. 13, T 17 N, R 1  
W

Oklahoma County:

36. Immaculate Conception Cemetery: SW 44th and Meridian  
Road, Oklahoma City, OK

37. Czech National Cemetery: SW 44th and Villa, Oklahoma  
City, OK

38. Genzer Cemetery: On SE 74th, 1/8 mile west of Douglas  
Blvd., Midwest City, OK

39. Hebrew Cemetery of the Fairlawn Cemetery: NW 30th and  
Shartel, Oklahoma City, OK

40. Kuhlman Cemetery: 1/4 mile south of SE 29th

41. Lockridge Cemetery: 6 miles west and 4 miles north of  
Edmond on state highway 74 (4.5 miles west of Edmond)

42. North May Avenue Cemetery: 150th and North May Avenue, Oklahoma City, OK
43. Old German Methodist Church: 701 NW Eighth Street, Oklahoma City, OK
44. Saint Mary's Ukranian Cemetery: 6 miles east and 1.5 miles south of Jones, OK
45. Saint Teresa Cemetery: Corner of Church Avenue between Beal and Navarre Streets, Harrah, OK
46. Saint Teresa of Avila Catholic Church:

REGION SEVEN:

Beckham County:

47. German State Bank Building: 201 West Broadway, Elk City, OK (OLI)
48. Moravia: Sec. 34, T 8 N, R 22 W (OLI)
49. Old Sayre Cemetery: Sec. 3, T 9 N, R 23 W (OLI)

Blaine County:

50. Calvary Cemetery: Sec. 7, T 19 N, R 10 W
51. East Cooper Cemetery Sec. 25, T 18 N, R 10 W; Seay Township
52. Ebenfeld Cemetery: Sec. 32, T 19 N, R 10 W; Cirmaron Township
53. Geary Mennonite Church: Seventh and Broadway, Geary, OK
54. Omega Seventh Day Adventist: Sec. 25, T 17 N, R 10 W; Wells Township
55. Peaceful Cemetery: Sec. 23, T 18 N, R 11 W; Flynn Township
56. Pleasant View Cemetery: Sec. 31, T 14 N, R 13 W; North Longdale Township
57. Roselawn Cemetery: Sec. 20, T 19 N, R 10 W
58. Saint Anthony's Catholic Church: Fifth and Madison, Okeene, OK (OLI)

59. Saint Mary's School: Sixth and Madison, Okeene, OK  
(OLI)

Comanche County:

60. Elgin Catholic Cemetery: Sec. 31, T 4 N, R 10 W  
(OLI)
61. New Hope School: SE 1/4 SE 1/4 SE 1/4 Sec. 8, T 1 S,  
R 12 W (OLI)
62. Our Lady Catholic Church: East Hancock Street,  
Sterling, OK (OLI)

Greer County:

63. Lutheran Cemetery: 2 miles south of Granite, OK  
(OLI)

Harmon County:

64. Gould Cemetery: Gould, OK (OLI)

Kiowa County:

65. Community Christian Church: Commercial and  
Eighteenth, Gotebo, OK (OLI)

Tillman County:

66. Bethel Cemetery: NE 1/4 NE 1/4 SE 1/4, and SE 1/4 SE  
1/4 NE 1/4 Sec. 7, T 1 S, R 16 W (OLI)
67. Dunkard Cemetery: SE 1/4 SE 1/4 NE 1/4 Sec. 13, T 3  
S, R 17 W (OLI)
68. German Evangelical Church: On Scheller farm NE of  
Fredrick, OK
69. Moravia: Sec. 3, T 7 N, R 22 W (OLI)
70. Peace Congregational Church: 10.5 miles east of  
Manitou, OK

Washita County:

71. Berathal Church: SW 1/4 SW 1/4 SW 1/4 Sec. 17, T 11  
N, R 16 W (OLI)

72. Bessie Mennonite Brethren Church and Cemetery: NW 1/4 NW 1/4 NE 1/4 Sec. 7, T 10 N, R 16 W (OLI)
73. Brethren Cemetery: SE 1/4 SE 1/4 NE 1/4 Sec. 4, T 10 N, R 15 W (OLI)
74. Brethren Mennonite Church and Cemetery: NE 1/4 NE 1/4 SE 1/4 Sec. 17, T 9 N, R 16 W (OLI)
75. Herold Mennonite Church: NW 1/4 SW 1/4 NW 1/4 Sec. 8, T 10 N, R 16 W (OLI)
76. Holy Family Catholic Church: NW corner of Canute Road and old highway 66 (OLI)
77. Peace Lutheran Church and Cemetery: NW 1/4 NW 1/4 NW 1/4 Sec. 35, T 11 N, R 17 W (OLI)
78. Saint Francis Church and German Catholic Cemetery: NW 1/4 NE 1/4 NE 1/4 Sec. 31, T 11 N, R 19 W (OLI)
79. Sichar Cemetery: NE 1/4 NE 1/4 NE 1/4 Sec. 20, T 10 N, R 16 W (OLI)
80. Zion Church: NE 1/4 NE 1/4 NE 1/4 Sec. 10, T 11 N, R 15 W (OLI)

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