

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

REGION FIVE

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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 SOUTH CENTRAL OKLAHOMA

REGION FIVE

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, beginning with the allotment of Indian lands after 1890, gave many immigrants the opportunity to own farmland. This lure of land ownership attracted Poles, Czechs, Germans, and Mennonites from Russia to settle in Oklahoma. Not all who came to Oklahoma desired to be farmers, which in region five meant that immigrants joined other settlers in developing towns such as Ardmore and Shawnee.

Prior to the white settlement of Oklahoma, the nine-county area that now comprises region five was a sparsely populated region that included most of the Chickasaw

Nation, along with the lands of the Pottawatomie, Shawnee, and Seminole tribes. The Chickasaws, whose land constituted much of region five, preferred to live east of the Cross Timbers, an area of thorny underbrush and scrub oak that provided a boundary between the forests of eastern Oklahoma and the treeless plains to the West. To the West of the Cross Timbers were lands that had belonged to the Kiowa and Comanche Indians. These tribes resented having their former hunting grounds confiscated to make way for the Chickasaws and in response raided Chickasaw settlements. The Cross Timbers halted the forays of Plains Indians into the eastern section of the Chickasaw Nation, but the presence of these tribes delayed settlement of the region until they could be pacified.

Another feature of this section of the state that hampered settlement was the lack of arable land, natural resources, and commercial centers. Most of the immigrants who came to Oklahoma sought either land or steady employment. But, unlike other Indian lands to the east and north, there were few farms to lease, largely due to the vast expanses of land leased to cattlemen by the Chickasaws. The Chisholm trail, a major cattle trail running north, also crossed this area and further decreased the amount of land open to farming. Mineral exploration was comparatively late in making an impact on the economy of region five, though its effect was felt by Shawnee and Ardmore, both of which became centers of petroleum

production.

Despite these drawbacks, the advent of the railroads and land openings in the late 1880s created conditions that drew some immigrants to the region, among them Austrians, Germans, Irish, Jews, and Mexicans. Railroads provided the initial impetus for immigrant settlement by stimulating the development of towns such as Ardmore (Carter county), Paul's Valley (Garvin county), and Shawnee (Pottawatomie county). Prior to statehood, as a result of commercial opportunities made possible by the railroad, Ardmore became the center of one of the earliest and largest Jewish communities in the territory. The railroads also brought Austrian, Irish, and Mexican workers into the territory, many of whom stayed to seek other employment once the tracks were laid. With the land runs of 1891 the Shawnee and Pottawatomie lands became part of Oklahoma territory, and German settlement in this area increased dramatically, particularly in the town of Shawnee.

Of those immigrants who settled the nine counties of region five, the earliest and one of the most successful groups were the Jews of Ardmore. In 1890, fifty Jews lived in the town and constituted about half of the Jews who then resided in what is now Oklahoma. In that same year a Jewish congregation was inaugurated in Ardmore that comprised twenty-two families. Four years later, in 1894, the Jewish community acquired a burial ground, and in 1903 the congregation purchased a Christian church for use as a

synagogue. By 1907, the Jewish community of Ardmore had become sufficiently established to affiliate with a number of national organizations, among them B'nai Brith, a benevolent association founded by German Jews in the mid-1850s.

Jews in Oklahoma settled where there were commercial opportunities, and Ardmore was the commercial center for south-central Oklahoma due to its rail traffic and lack of nearby towns that could compete for trade. However, the town and the market it served never grew as did other areas around Oklahoma City and Tulsa. In 1907, Oklahoma City surpassed Ardmore as the city with the largest Jewish population and by 1920, as a result of the oil boom, the Jewish congregations of Tulsa also exceeded those of Ardmore. Though Ardmore also participated in the oil boom, the discoveries there were not as great, and the effects of oil on the local economy were not as marked. Nonetheless, indicative of the importance of Jews and of oil in the Ardmore area, one of the nearby oil fields was named Sholom Alechem, Hebrew for "peace be with you."

In a number of ways, Shawnee resembled Ardmore. Both towns were rail centers, participated in the oil boom, and had sizeable ethnic communities. Yet, there existed a considerable difference in the ethnic composition of the two towns. Unlike Ardmore, which possessed a primarily Jewish ethnic community, the one at Shawnee included Germans, Austrians, and Irish. Ardmore was in Indian

Territory, where prohibition was law, while Shawnee was in Oklahoma Territory where liquor sale and consumption were legal. The opening of Shawnee and Pottawatomie lands in 1891 made the area "wet," and a number of Germans became proprietors of saloons in Shawnee to capitalize on the opportunity. The Irish shared the Germans' cultural acceptance of alcohol and most likely operated saloons themselves, but they are best remembered for their work on the railroads. Shawnee was a major rail junction in Oklahoma Territory, and a number of Irish section hands undoubtedly stayed in towns to man track repair crews and staff the rail yards. Austrians frequently worked the rails as well, but very little research has been conducted on this group in the state, thus hampering the documentation of their lives in Oklahoma.

The ethnic community of Shawnee was the largest in region five, and was characterized by the common work experiences and similar cultural backgrounds of many of its members. In 1910, 78 German immigrants and 177 first generation German-Americans lived in Shawnee. In conjunction with the Austrian population, over 300 of Shawnee's citizens shared a Germanic cultural heritage. One aspect of this large ethnic community was the presence of a German club. The existence of this social club attests to the strength of the German-speaking community in Shawnee. The only other towns in Oklahoma Territory that contained these organizations, such as Enid in Garfield

county had large and well defined German communities.

Apart from the ethnic populations of Ardmore and Shawnee, two other locations in region five are connected with the ethnic experience in Oklahoma. The Big Canyon rock crusher in Murray county, still operated by the Dolese company, at one time included a company town largely comprised of Mexicans and Austrians. Though the town itself has gone, the crusher is noted as one of the very few industrial operations in region five that incorporated a company town, similar to the coal mining towns of southeastern Oklahoma. Chapman Farms, located in Johnston county, was an agricultural enterprise that involved a number of German families. However, these German-Americans were not representative of a numerically significant ethnic community for the immigrant populations of Johnston county were too few to mention in the published census of 1910 and 1920.

The small foreign-born population of Johnston county was generally consistent with conditions in all of region five. In 1910, when immigrant populations in the state were relatively high, three of the nine counties in the region had too few immigrant residents to merit mention in the published census. Ten years later, immigrant populations had declined and five of these nine counties were not listed in material relating to immigrants in the published census. This trend applied to the cities as well. In 1910, Shawnee had seventy-eight foreign-born

Germans, but in 1920, the population dropped to fifty-four.

Apart from the towns, there was little to attract immigrants to south-central Oklahoma. Much of the region was not opened to white settlement until 1907 with the allotment of Chickasaw and Seminole lands, and what land was there was not particularly good for farming. The railroad stimulated commercial development of the region in the late 1800s, but other areas such as Oklahoma City and Tulsa quickly superceded towns like Ardmore and Shawnee and drew commercial interest away from the region. Arable land, economic opportunity, and potential for expansion are necessary to maintain such communities, and south-Central Oklahoma lacked this. In Ardmore and Shawnee, sixty years have passed since the decline of their ethnic communities commenced, more than enough time to mask the presence of these people in the general life of the towns.

PROPERTY-TYPE ANALYSIS FOR ETHNIC SITES IN REGION FIVE

Research on region five has identified very few sites pertaining to ethnic groups. Since so few sites have been located in the course of this project, further additions may be difficult. In general, more research and survey work might locate the following ethnic-related property types in region five: 1) churches and cemeteries, 2) schools, 3) homes, 4) social clubs and newspapers,

and 5) commercial and industrial 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 have yielded, or that may be expected to yield, information important in prehistory or history.

1. Churches and Cemeteries: Only one site in this category has been located in region five, the pre-statehood church used as a synagogue by the Jews of Ardmore. Nonetheless, these sites will be among the most easily identified properties associated with the ethnic settlement of region five. Lutheran churches and cemeteries that might have served German-Americans may be located in Shawnee, Ada, Ardmore, and Paul's Valley. However, it is likely that the churches have been razed to make way for new structures.

2. Schools: The only school so far identified that might have been related to the ethnic experience in Oklahoma, Saint Gregory's College in Shawnee, was formerly a Shawnee

boarding school run by the monks of Sacred Heart abbey. Though most of the monks were foreign born, they did not cater to the ethnic community of Shawnee as much as they served the Shawnee and Pottawatomie Indians. Some Catholic German-American families might have located in Shawnee to provide a sound education for their children, but Saint Gregory's College was not begun until 1915, when the ethnic population of Shawnee was beginning to decline.

3. Homes: The only home so far identified that is associated with ethnic settlement is the Neustadt mansion in Ardmore. Similar structures might be found in Ardmore and Shawnee, which had the largest ethnic populations in region five. These towns also had the greatest commercial opportunities and attracted ethnic settlers who became businessmen and built fine homes that might have been preserved. The determination of which homes are associated with the ethnic communities of the towns will be difficult, and will require interviews with the towns' citizens and title research in each county's courthouse to verify the results of the interviews.

4. Social Clubs and Newspapers: Only one ethnic social club has been identified in region five, a German fraternal club in Shawnee. Further research might divulge more information about this club, but no other ethnic clubs or publications are believed to have existed in the region.

5. Commercial and Industrial Buildings: In Ardmore and Shawnee, the business houses of German and Jewish

businessmen and oilmen may still exist, though in use by other parties and in an altered condition. Little if anything remains of the Big Canyon rock crusher in Murray county that might relate to the ethnic laborers once employed there, though more research might garner more information related to the site.

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)

REGION FOUR:

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. ZCBJ #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. ZCBJ 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; Cimmaron 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. Sihar 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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