

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

REGION SIX

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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 CENTRAL OKLAHOMA (REGION SIX)

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 Poles, Czechs, and Mennonites from Russia to settle in Oklahoma. Like the eastern Europeans, many of the Germans who settled in Oklahoma were farmers, but their reasons for coming to the territory encompassed more than simply a search for land. Between 1830 and 1850, German immigrants had attempted to create large ethnic settlements in Missouri, Texas, and Wisconsin. New lands in Oklahoma provided a similar opportunity at a time when German immigration reached its high point, but the method of land distribution prevented the Germans from achieving their objective.



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 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.

In the seven counties of central Oklahoma that comprise region six, the most numerous European groups were the Germans, Czechs, Poles, Germans from Russia, and British (including the Scots, Welsh, and Irish). These counties formed the majority of the unassigned lands opened to white settlement beginning with the land run of 1889 and ending with the opening of the Kickapoo territory in 1895. Settlers acquired this land largely through runs, which amounted to a chaotic scramble that did not permit much choice in one's neighbors.

Despite the disorderly settlement of central Oklahoma, European immigrants were able to congregate in certain areas of region six. At first, many more people attempted to settle than the land could support. Nonetheless, large tracts of land remained unclaimed years after the initial settlement, due to deaths, failed attempts to farm, or unfulfilled hopes. Most of the European immigrants who came to Oklahoma had previously lived in other states that contained ethnic communities. Those immigrants who remained notified their friends of the vacancies. As a result, German enclaves developed in all of the counties in region six, save Payne. Poles settled in eastern Oklahoma county, while Czechs lived in eastern Canadian and Lincoln counties, as well as northern Kingfisher county. These people, though always a minority among the other settlers of Oklahoma territory, were able to recreate much of their native culture in their new surroundings, and so influence the cultural development of the region in which they lived.

Regardless of where they originally came from, newcomers to Oklahoma faced many hardships during their first years of settlement. The undeveloped nature of the new lands, isolation, weather, and the poverty of many settlers made life difficult for them until they could produce enough crops to feed themselves or find employment. This early period was especially traumatic for many of the foreign-born settlers who did not share the language and customs of the majority of new arrivals to

Oklahoma. However, they were able to adapt to life in Oklahoma and maintain their ethnic identity through various organizations. These institutions, which included newspapers, fraternal lodges, churches, and parochial schools, maintained the ethnicity of the foreign-born in Oklahoma, helped them cope with the arduous task of settling this frontier, and exposed other settlers to different cultures and ways of life.

Religion was a very important part of most European settlers' lives, providing the strongest and most lasting ties to their native cultures. Church services held in their native languages and parochial schools attached to these churches were a necessity for many who could speak no other language. This was especially true for the Germans and Poles who settled in central Oklahoma. The Germans, who were mostly Roman Catholics or Lutherans, established communities in towns like Kiel, Kingfisher, Okarche, and Oklahoma City that had a sufficient concentration of Germans to support churches and schools. Likewise, the Poles in Harrah also settled in a group, and their numbers led to the construction of a Catholic Church, Saint Mary of Avila, in which Masses were held in Polish.

The Czechs though, generally did not have such religious sentiments. The Czechs, who were under the rule of the Austrians after 1648, were denied religious freedom and forced to adopt Catholicism. Though many Czechs remained Catholics once they came to America, the majority

had no affection for the religion that had been forced upon them and they became agnostics. As a result, instead of churches Czechs erected fraternal lodges and a unique organization termed the Sokol. Among the Czech fraternal organizations in Oklahoma, the most prominent was Zapadni Cesko-Bratska Jednota (Western Bohemian Fraternal Association, or simply ZCBJ). This group, which later became the Western Fraternal Life Organization, was a splinter organization of the Cesko-Slovansky Podporujici Spolek (Czech-Slavic Benevolent Society), which was the oldest ethnic benevolent society in America. Another institution that fostered ethnic cohesion among the Czechs was the Sokol. The Sokol was more of an athletic club than a fraternal lodge in that gymnastics was a major activity. Members also attended cultural education classes in the Sokol to maintain their ethnic heritage.

Though other immigrant groups had no direct counterpart to the Czech Sokol, they maintained their ethnic cohesion through benevolent societies and other fraternal organizations. An example of such institutions was the German Deutscher Verein Germania, which was founded in Oklahoma City in 1911. At first a choral society, the club quickly changed its emphasis to social and political activities. Jewish fraternal organizations had been established in America since the 1700s, and in 1911 Oklahoma City possessed a chapter of B'nai Brith, a society begun by German Jews in 1843. Women's auxiliaries were

also important to Jewish communities for the services they rendered to the congregation. In 1913, the National Federation of Temple Sisterhoods was inaugurated to coordinate local works on a national level. In that same year, the Jewish Ladies' Aid of Temple B'nai in Oklahoma City joined the national organization. Along with the participation of Oklahoma City in B'nai Brith, Jews in the state were able to maintain their culture on both the local and the national level.

Foreign-language newspapers were also an important aspect of the immigrants' lives in Oklahoma. Among such publications, German language newspapers were the most numerous, due to the relatively large German population in the state. After 1899, at least sixteen German language presses operated in Oklahoma to satisfy the German-born population of the state. Czech papers were also published for the settlers, but only five were active during the same period. Newspapers such as these provided local and international news, advertisements for businesses catering to ethnic clientele, articles from papers in Germany and Czechoslovakia, and agricultural information. The longest lived of these papers, German-language Die Enid Post, began publication in 1902 and continued to be printed under various titles until 1935.

Though cultural institutions such as these helped the foreign-born settlers feel less alienated in their new land, they also slowed the process of assimilation, which

left the immigrants subject to nativistic prejudice. Nativism was a periodic occurrence in America during the nineteenth and twentieth centuries. In Oklahoma, the immigrant minorities, with their different language and customs, were easy to identify and abuse. Poles, for example, suffered discrimination at the hands of those who resented their willingness to accept menial jobs for low pay and those who viewed their Catholicism as part of a Papist conspiracy to enslave the world. In Harrah, which had the largest Polish community in central Oklahoma, Poles were denied civic office until the 1970's, and many Poles changed their names in order to avoid the stigma of their ethnic heritage.

In Oklahoma and in the nation at large, the consumption of alcohol by European immigrants earned the animosity of many white native-born Americans. Drinking was an integral part in the lifestyle of many European groups, and this conflicted with the beliefs of the more conservative religious denominations in the territory. This did not stop the consumption of alcohol though, whether the tippers be immigrants or native-born citizens. One of the first and most profitable businesses to go up in a new town was the saloon, in many cases these establishments had German proprietors and were called Dutch saloons. The largest distillery in Oklahoma territory was also run by a German near Norman who produced brandies and whisky. The livelihood of German saloonkeepers and

distillers ended when Oklahoma became a state in 1907, for prohibition became a part of the new state's constitution. Many ethnic organizations in the state strongly opposed this measure, and though this provision was not directed specifically at them, they felt especially damaged by it.

During World War I, intolerance generated by American and Allied propaganda had a devastating impact on German-Americans. Vandalism and generally cruel treatment of German-Americans did take place in the seven counties of central Oklahoma. The town of Kiel in Kingfisher county changed its name to Loyal in response to anti-German sentiments. In Oklahoma City, a lawyer was threatened with a coat of yellow paint if he did not remove a sign that said Deutscher Advocat, which proclaimed him to be a German lawyer. The Oklahoma City Board of Education also ceased to use the word "kindergarten", because of its Germanic origin. After the war ended overt acts against German-Americans ceased, but the bad feelings remained. Numerous parochial schools closed because of legislation prohibiting the use of any language other than English through the eighth grade, and just two German newspapers survived the war. Only in the last twenty years has there been a significant renewal of interest in Oklahoma's German heritage.

## Conclusion

After World War I the number of European immigrants coming to Oklahoma declined sharply, as did the impact of those ethnic groups already in the state. Without a continuing influx of foreign-born persons, the cohesion and vitality of the ethnic communities was lost due to the death of the original immigrant settlers and the rapid assimilation of their sons and daughters. Foreign language newspapers ceased publication due to a lack of readers, English supplanted other languages in church services, and ethnic fraternal societies experienced a loss of membership as the children of immigrant settlers became more interested in being Americans rather than ethnic Americans. As the number of Europeans coming to Oklahoma decreased, so did the number of prospective foreign-born spouses. In order to find a mate, ethnic Oklahomans had to marry outside of their national groups, which further hindered the transmission of their parents culture. Under these circumstances, the ethnic heritage of the European settlers of Oklahoma became increasingly difficult to maintain. Restrictive immigration laws, social pressures to assimilate, and time have combined to undermine the maintenance of ethnicity in Oklahoma, to the point that the ethnic past of its communities is better understood in its buildings, graveyards, and telephone books than in the lives of its citizens.

Although the influence of ethnic groups on the development of central Oklahoma sharply decreased after World War I, their presence has not dissappeared. Though they might have assumed much of the culture of native-born Americans, there are still large groups of people with ethnic surnames in towns such as Yukon, Kingfisher, Okarche, Harrah, and Prague. One notable literary effort to preserve the history of ethnic groups in Oklahoma was the Newcomers to a New Land series, published by the University of Oklahoma. These works trace the lives and fortunes of ten ethnic groups that helped settle Oklahoma and provide one of the best overviews of European settlement in the state.

Though there has been a resurgence of interest in the ethnic experience in Oklahoma, very little has been done to identify the physical legacy of these groups. The many structures these people left behind compose a durable testimony to their activities in Oklahoma, yet they have received scant attention. Their neglect or destruction would irreparably damage the most enduring evidence of the pluralistic nature of the state's cultural development. However, before these structures can be preserved they have to be noted. Many of the fraternal lodges, churches, graveyards, and businesses of ethnic Oklahomans are most likely still standing, though they might no longer retain their ethnic character. This does not diminish their importance though, for such structures represent the

immigrants' investment in the state's development and their hopes for the future.

#### PROPERTY TYPE ANALYSIS FOR ETHNIC SITES IN REGION SIX

Research has identified a number of surviving structures and sites pertaining to ethnic settlement in region six. 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)

### 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. 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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