RESOURCE PROTECTION PLANNING PROJECT

THE EUROPEAN ETHNIC EXPERIENCE IN OKLAHOMA, 1870-1920

REGION ONE

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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. 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 semtiments 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 eradicated 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.

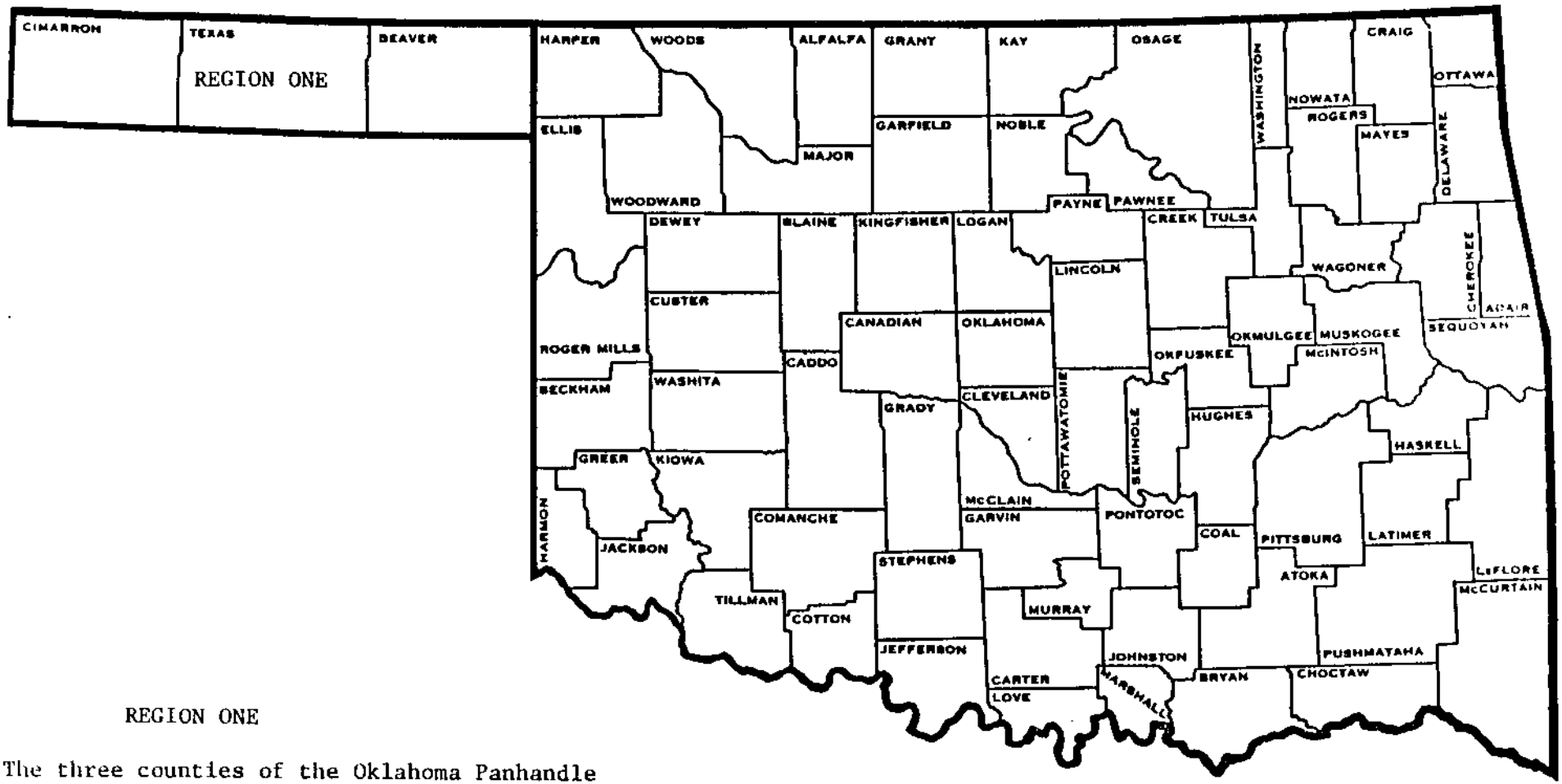
Difficult times in Europe caused millions to leave their native lands in search of a better life, but circumstances in America also influenced emigration. Perceptions of free land, freedom of religion and thought, and the opportunity to rise above the status of a serf lured many to America's shores. 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. 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 NORTHWESTERN OKLAHOMA (REGION ONE)

Texas, Cimmaron, and Beaver counties, which comprise Oklahoma's panhandle, are part of America's High Plains. This area of 5,760 square miles is a semi-arid grassland with few trees or streams. Rainfall in region one varies from twenty-two inches in easternmost Beaver county to less than sixteen inches in Cimmaron county in the far west. The topography of the panhandle is largely flat and featureless, broken only by Black Mesa in northwest Cimmaron county and hills along the Beaver and Cimmaron rivers.

The harsh environmental conditions and isolation of region one presented a major challenge to prospective settlers. One group that did make a successful adaptation was the German Mennonites from Russia. Prior to their immigration to America, many of these people lived in agricultural settlements on the Russian steppes. This experience, plus their diversified farming and their



REGION ONE

The three counties of the Oklahoma Panhandle

cooperative organization, meant that they were better equipped than other European settlers to cope with the problems of homesteading the panhandle. Another group of European immigrants who came to the region was the Germans from the German empire. These settlers had a greater preference for town life than the Mennonites and became established in communities such as Hooker, in Texas county, and Beaver City, in Beaver county.

The land these immigrants helped to settle had a history unlike that of any other part of the state. Before Congress passed the Oklahoma Organic Act in 1890, the strip of land that became the Oklahoma panhandle was known by a variety of names, including No Man's Land and Robber's Roost. The first designation referred to the fact that it was not a part of any adjoining state or territory, while the second acknowledged that the absence of state or territorial government and law enforcement attracted numerous criminals. Until the late 1870s, the presence of Plains Indian tribes and the vast herds of buffalo that sustained their way of life prevented white settlement of No Man's Land. Once the area had been cleared of hostile tribes and wandering buffalo, cattlemen arrived to take possession of the land. Ranchers made their own laws and essentially governed the panhandle. The terrible winter of 1886 devastated the cattle industry, and many ranchers lost their herds and moved out of the region. Farmers, who had begun immigrating to No Man's

Land the previous year, established the territory of Cimmaron in 1887. Though lacking any form of federal endorsement, this government lasted until 1890, when No Man's Land became the seventh county of Oklahoma Territory.

At the turn of the century, large scale settlement of No Man's Land had yet to occur. Nonetheless, the area that is now called Beaver county had a German population large enough to be listed in the United States census. Beaver City, then the biggest town in the panhandle, was probably the center of this immigrant population. In Beaver City, German immigrants would most likely have managed saloons, run livery stables and grocery stores, or worked as carpenters. Outside of Beaver City, German immigrants farmed or raised cattle like their native-born neighbors.

In 1900, the Homestead Act canceled all payment for homestead land in the territory and provided a strong enticement to settle in the region. At about the same time, railway construction through the panhandle increased its accessibility and stimulated its commerce. In response to these events, the population of region one grew rapidly. Texas county offers an example of this sudden development. In 1900, the county's population was too small to merit listing in the census, but ten years later 14,249 people had moved into the county.

It was during early twentieth century that greatest numbers of European immigrants came to Oklahoma's panhandle

and settled in Beaver and Texas counties. Cimmaron county contained less than five thousand persons in 1910, one-third that of the other two counties in the region, and never had a significant ethnic population. Of these ethnic homesteaders, the Mennonites were the most numerous. The first Mennonite settlers arrived in region one in 1903 and built the Friedensfeld church near Turpin (Beaver county) in 1908. They named their church after their original settlement in Russia, the Friedensfeld Mennonite colony, established in 1867. Also in Beaver county is the Balko Mennonite Brethren church, which started in 1906. Region one's largest German-Russian settlement was northwest of Balko around the town of Hooker in Texas county. This concentration of German-Russians was unlike any other in the region. Among them were Lutherans, Mennonites, and Seventh Day Adventists. Germans also settled in Hooker and attended the town's two Lutheran churches as well as the Sacred Heart Catholic church, all of which originated prior to 1910.

Farming was the livelihood of the vast majority of these immigrant homesteaders, particularly the Mennonites. Farming in the dry, treeless plains of the panhandle was difficult at best, which caused many settlers to give up and move elsewhere. The Mennonites, however, already possessed the skills and organization necessary to farm in region one. They also brought with them a type of sorghum called red kaffir that grew well in dry soils. Another crop that did

well was broomcorn, which was a major cash crop in region one. In conjunction with farming, many homesteaders raised cattle. After the blizzards of 1883 and 1886, many ranchers gave up and left No Man's Land. Those settlers who remained frequently bought what cattle were left in order to diversify their operations. Later arrivals to the panhandle followed suit and procured herds of their own, which made the combination of farming and ranching common in region one.

Early settlers found that they had to be innovative in order to survive the harsh environment of Oklahoma's panhandle. The lack of trees in the region meant that pioneers frequently made their first homes out of sod cut from the prairie. These houses usually had one to three rooms and a sod roof. They had the advantage of being cool in summer and warm in winter, but the roofs had a tendency to collapse due to the weight of the sod and the relative weakness of the supporting members. Once the homesteader sold a few harvests and became better established he often bought lumber and built a new frame house. The lack of timber also meant that there was almost no wood for the stoves, instead homesteaders burned chips that wives collected on the prairie. Besides their dried dung, the buffalo left their sun-bleached bones as a legacy to pioneer farmers in region one. These bones had cash value as a raw material for fertilizer. In order to get through the lean periods, settlers frequently collected wagon loads of buffalo

bones and sold them at the railheads.

After statehood in 1907, increased railroad construction and higher prices for wheat improved living conditions in Oklahoma's panhandle. During the first two decades of the twentieth century, rising prices for wheat made it the most popular cereal grain in the former No Man's Land. The success of wheat as a cash crop led to a boom period in region one. Yet, the boom contained the seeds of its own destruction. Repeated planting of wheat impoverished the soil, and as more acres came under the plow, prairie grasses no longer protected the earth from the wind. But, in the early twentieth century, the consequences of these practices had yet to become serious and did not catch the attention of the panhandle's farmers.

WWI, however, was of more immediate concern to the panhandle's residents, particularly its ethnic population. The war boosted the price of U.S. wheat and thereby benefited the region's farmers. At the same time, American wartime propaganda produced much anti-German sentiment, which resulted in governmenmtal repression and numerous assaults on the persons, property, and lifestyles of German-Americans. German-Russians were not immune from this treatment, because even though Russia sided with the U.S., the Germans from Russia still spoke German. Mennonites were also pacifists, which further marked them for attack.

During the war, Civilian Councils of Defense organized the war effort in every county in Oklahoma. In order to insure that everyone did their patriotic duty, these councils used intimidation and ridicule to promote the sale of war bonds. They prohibited the use of German in church services and promoted the conscription of young men for military duty regardless of their religious beliefs. This was a particularly bitter and ironic period for the Mennonites in Oklahoma's panhandle. Not long before the war they had fled Russia to escape similar conditions. In 1917, there were few differences between the way native-born Americans treated German-Russian Mennonites and the way they had been persecuted by the Russians thirty years earlier.

After World War I ended the abuse of the panhandle's German-American population ceased, but its effects remained. The most significant long term result of this mistreatment was a decrease in ethnicity among the region's immigrant population. In order to escape wartime harassment by native-born Americans, the German population of the panhandle abandoned many of the characteristics that set it apart from the majority of the region's inhabitants. After the war, many Germans from the German Empire were reluctant to re-establish their ethnic customs and became almost indistinguishable from the region's native-born residents. Even though the Mennonites maintained their group identity, they eschewed their most visible ethnic characteristics, such

as public use of the German language.

In general, the ethnic experience in region one spanned a twenty year period after 1900. In the nineteenth century, the panhandle was an inhospitable place. The Germans from Russia, however, had the experience and adaptabliltiy necessary to succeed on the treeless plains of No Man's Land and became the region's dominant ethnic group by the early 1900s. Germans from the German empire also moved into region one, but the overwhelmingly rural nature of settlement did not permit the establishment of ethnic communities like the ones located in cities and towns elsewhere in the state. Once established, these ethnic settlers erected churches and schools that helped to reenforce the ethnicity of their small communities. In the long run, however, they could not preserve their culture when confronted with the assimilative aspects of WWI and life among a large, native-born majority. Apart from surnames and religion, German ethnicity in region one has dissappeared. The Mennonites, whose faith encouraged separation from worldly unbelievers, were better able to maintain their ethnic character.

PROPERTY-TYPE ANALYSIS FOR ETHNIC SITES IN REGION ONE

Research on region one has identified few surviving sites and structures pertaining to ethnic groups. While these sites have not yet been verified, some of them have

been noted in recent literature. Since ethnic settlement of region one was largely rural, many of the sites have a good chance of survival. In general, more research and survey work might locate the following ethnic-related property types in region one: 1) churches, 2) cemeteries, 3) schools, 4) homes, and 5) 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 event 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: Churches will be among the most easily identified properties associated with the ethnic settlement of region one. In most cases, the first church in the region was a communicant's home. Once the congregation became better established, members built a church, which was usually a one-story clapboard structure with a gabled roof and wood-sash windows. In region one, most of the Mennonite and Lutheran churches presently in use are brick buildings erected in the 1940s. In a few cases, the original church has been remodeled, with the work having been so extensive as to have destroyed the historical integrity of the structure.

In region one, churches and cemeteries associated with ethnic settlement will be found in Hooker, Balko, and Turpin. The Mennonite churches of the German-Russians will be in rural areas surrounding these towns, while the Lutheran churches associated with German immigrants will be in the towns themselves. Though the present structures are for the most part too new or too extensively altered to meet National Register criteria, deserted churches and other church related-buildings may have survived intact. Abandoned Mennonite meeting houses can be distinguished from other outbuildings by the presence of windows that were unnecessary on most farm structures. In the towns, parsonages and church schools constructed before 1920 may still be in use as

storage facilities or as church offices.

2. Cemeteries: The ethnic cemeteries in region one can best be determined by the names on the stones. In some German cemeteries, family plots were enclosed with a decorative metal fence that can aid in identification. The cemeteries are usually close to churches, but some Mennonite congregations established their cemeteries miles away from their church, and other cemeteries have been left behind by the movements of congregations. The best initial source of cemetery locations and contents will be county cemetery records and interviews with the ministers of the churches.

3. Schools: The only ethnic schools that existed in region one were attached to churches and served to maintain the ethnicity of the settlers' children by providing religious and foreign language instruction. Both the development of public school systems and the oppression of World War I resulted in the abandonment of many of these schools. The building that once housed the Evangelical Lutheran Church of Hooker is now a garage. A similar fate probably befell other unused schools, particularly those located in towns.

4. Homes: The homes of region one's ethnic settlers will be very difficult to distinguish from those of the native-born population, for the German-Russians and Germans did not employ distinctive construction techniques when they built their houses. Limited financial resources usually

restricted thier architecture to simple, functional, folk-type dwellings. This was the case for most of the homes in region one's settlement period, and the result was a fairly homogeneous form of construction and design. Most settlers built a sod house for their first home. The panhandle's early settlers also built dugouts and adobe houses, while later structures consisted of wood-frame houses.

5. Commercial Buildings: Of the two major ethnic groups in the region, the Germans had the greatest fondness for town life and are, therefore, the most likely to have been the proprietors of commercial establishments. Their numbers in Beaver City in the 1890s suggests the presence of grocery stores and saloons that would have catered to the German-American community. However, it is quite likely that all of these buildings have been obliterated. The only documented commercial structure is the Neufeld grocery store in the town of Balko in Beaver county, which a member of the Mennonite community around Balko began prior to statehood. Ophelia Wright last operated the store in 1971, and it has remained empty since that time. As originally constructed, the store had much in common with other small commercial buildings of the same period. Surveyors should look for rectangular, single-story, frame structures with a false front and clapboard siding. Beyond that, careful research will be required to determine the ethnic significance of commercial structures.

ETHNIC EUROPEAN SITES

REGION ONE:

Beaver County:

1. Balko Mennonite Brethren Church: Balko, OK
2. Friedensfeld Church: near Turpin, OK
3. Neufeld Grocery Store: Balko, OK

Texas County:

4. Sacred Heart Catholic Church: Hooker, OK
5. Evangelical Lutheran Church: Hooker, OK

REGION THREE:

Tulsa County:

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

REGION FOUR:

Atoka County:

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

Coal County:

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

Latimer County:

16. Saint Teresa Roman Catholic Church:

Pittsburg County:

17. Grave of Mexican Miners: Mount Calvary Cemetery, McAlester, OK (National Register 1980)

18. Louvera's Grocery: Southwest corner of Sixth and Jackson, Krebs, OK

19. Pete's Place: Eighth and Monroe, Krebs, OK (OLI)

20. Saint Joseph's Roman Catholic Cemetery: North of Sixth and North Street, McAlester, OK (OLI)

21. Saints Cyril and Methodius Russian Orthodox Greek Catholic Church: Third and Modoc Streets, Hartshorne, OK (OLI)

REGION FIVE:

Carter County:

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

Johnston County:

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

Murray County:

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

REGION SIX:

Canadian County:

25. Darlington Agency: NW 1/4 Sec. 25, T 13 N, R 8 W; 6 miles NW of El Reno, OK (N.R. 1983)

26. Lutheran Cemetery: 2 miles SE and 1 mile east of Okarche, OK

27. Mennonite Church Cemetery: 6 miles SE of Okarche on U.S. 81

28. Mennoville Mennonite Church: 2 miles north of El Reno, OK (OLI)

29. Old Lutheran Cemetery: 3 miles east of Union City on state highway 152

30. Saint John's Lutheran Church: Fourth and Colorado, Okarche, OK (OLI)

31. Union City Catholic Cemetery: North edge of Union City, OK

32. ZCBJ #67 (Jan Ziska Lodge): Yukon, OK (OLI)

Cleveland County:

33. German Baptist Church: Eighth and Wyatt,

Kingfisher County:

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

35. German Evangelical Church:

36. German Farmers' Mutual Fire Insurance Association:

37. Saint John's Lutheran Church:

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

Lincoln County:

39. ZCBJ Lodge #46: South Barta Avenue, Prague, OK (OLI)

Logan County:

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

Oklahoma County:

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

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

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

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

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

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

47. North May Avenue Cemetery: 150th and North May Avenue, Oklahoma City, OK

48. Old German Methodist Church: 701 NW Eighth Street, Oklahoma City, OK

49. Saint Mary's Ukranian Cemetery: 6 miles east and 1.5 miles south of Jones, OK

50. Saint Teresa Cemetery: Corner of Church Avenue between Beal and Navarre Streets, Harrah, OK

51. Saint Teresa of Avila Catholic Church:

REGION SEVEN:

Beckham County:

52. German State Bank Building: 201 West Broadway, Elk City, OK (OLI)

53. Moravia: Sec. 34, T 8 N, R 22 W (OLI)

54. Old Sayre Cemetery: Sec. 3, T 9 N, R 23 W (OLI)

Blaine County:

55. Calvary Cemetery: Sec. 7, T 19 N, R 10 W

56. East Cooper Cemetery Sec. 25, T 18 N, R 10 W; Seay Township

57. Ebenfeld Cemetery: Sec. 32, T 19 N, R 10 W; Cimmaron Township

58. Geary Mennonite Church: Seventh and Broadway, Geary, OK

59. Omega Seventh Day Adventist: Sec. 25, T 17 N, R 10 W; Wells Township

60. Peaceful Cemetery: Sec. 23, T 18 N, R 11 W; Flynn Township

61. Pleasant View Cemetery: Sec. 31, T 14 N, R 13 W; North Longdale Township

62. Roselawn Cemetery: Sec. 20, T 19 N, R 10 W

63. Saint Anthony's Catholic Church: Fifth and Madison, Okeene, OK (OLI)

64. Saint Mary's School: Sixth and Madision, Okeene, OK (OLI)

Comanche County:

65. Elgin Catholic Cemetery: Sec. 31, T 4 N, R 10 W (OLI)

66. New Hope School: SE 1/4 SE 1/4 SE 1/4 Sec. 8, T 1 S, R 12 W (OLI)

67. Our Lady Catholic Church: East Hancock Street, Sterling, OK (OLI)

Greer County:

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

Harmon County:

69. Gould Cemetery: Gould, OK (OLI)

Kiowa County:

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

Tillman County:

71. 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)

72. Dunkard Cemetery: SE 1/4 SE 1/4 NE 1/4 Sec. 13, T 3 S, R 17 W (OLI)

73. German Evangelical Church: On Scheller farm NE of Fredrick, OK

74. Moravia: Sec. 3, T 7 N, R 22 W (OLI)

75. Peace Congregational Church: 10.5 miles east of Manitou, OK

Washita County:

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

77. Bessie Mennonite Brethren Church and Cemetery: NW 1/4 NW 1/4 NE 1/4 Sec. 7, T 10 N, R 16 W (OLI)

78. Brethren Cemetery: SE 1/4 SE 1/4 NE 1/4 Sec. 4, T 10 N, R 15 W (OLI)

79. Brethren Mennonite Church and Cemetery: NE 1/4 NE 1/4 SE 1/4 Sec. 17, T 9 N, R 16 W (OLI)

80. Herold Mennonite Church: NW 1/4 SW 1/4 NW 1/4 Sec. 8, T 10 N, R 16 W (OLI)

81. Holy Family Catholic Church: NW corner of Canute Road and old highway 66 (OLI)

82. Peace Lutheran Church and Cemetery: NW 1/4 NW 1/4 NW 1/4 Sec. 35, T 11 N, R 17 W (OLI)

83. 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)

84. Sichar Cemetery: NE 1/4 NE 1/4 NE 1/4 Sec. 20, T 10 N, R 16 W (OLI)

85. Zion Church: NE 1/4 NE 1/4 NE 1/4 Sec. 10, T 11 N, R 15 W (OLI)

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