RESOURCE PROTECTION PLANNING PROJECT

THE EUROPEAN ETHNIC EXPERIENCE IN OKLAHOMA, 1870-1920

REGION THREE

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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 Scandinavinans.

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

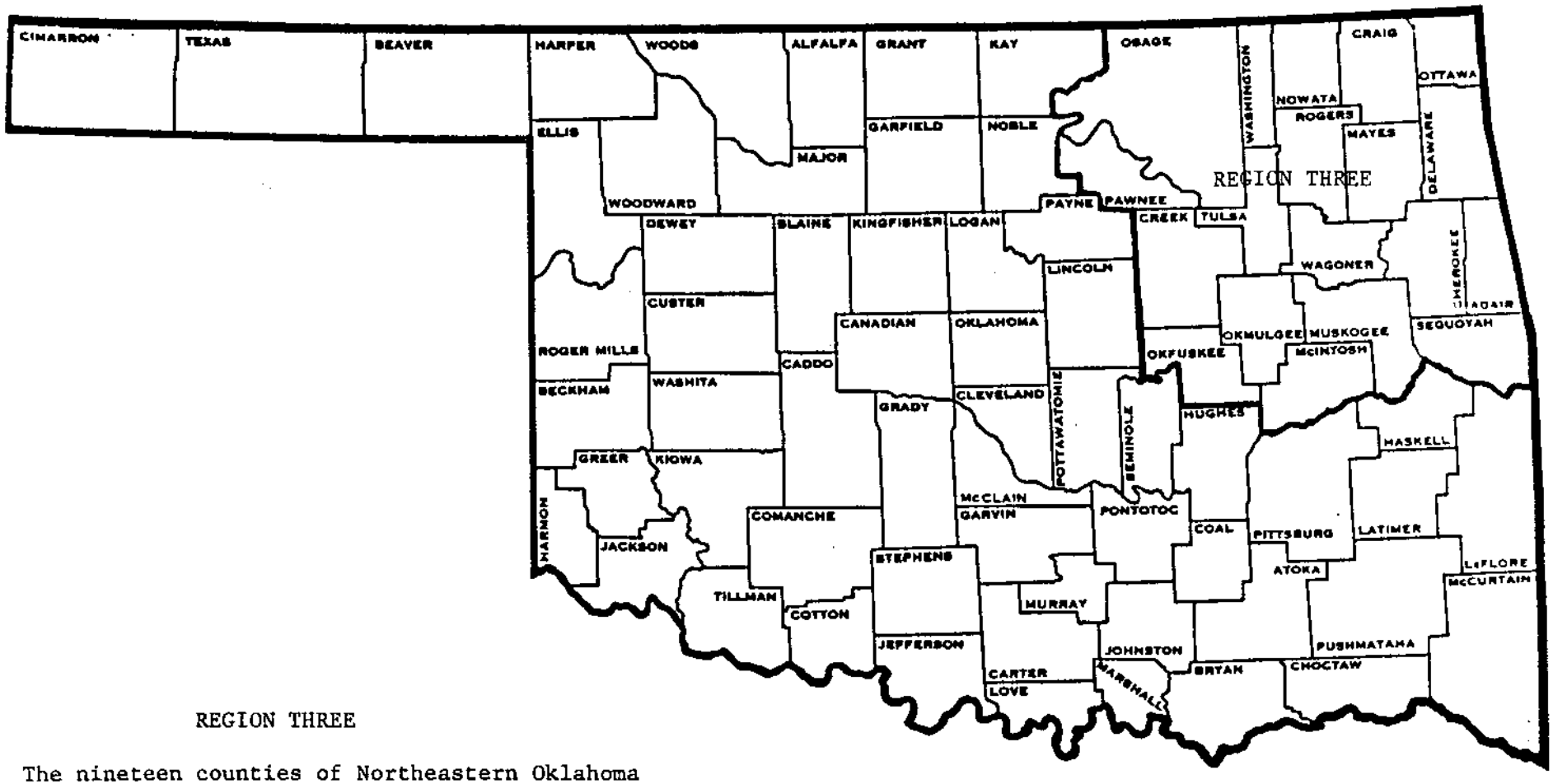
and Czechs left their homeland to escape poverty and agricultural depression, but religious and cultural persecution were also among the causes of emigration, a result of Bismarck's Kulturkampf in the German-held territories of Poland and Bohemia. In Russia and eastern Europe, Jews were persecuted and 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 NORTHEASTERN OKLAHOMA (Region Three)

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. Job opportunities were numerous in the developing territory, particularly with the railroad, coal mining, ore smelting, and the oil industry. The companies that ran these industries needed workers badly, and in northeastern Oklahoma they usually recruited workers from other areas of the nation that already contained these industries.



REGION THREE

The nineteen counties of Northeastern Oklahoma

Region three, which is composed of nineteen counties (see map), was a part of Indian Territory until statehood in 1907. Though Cherokees, Creeks, Osages, and other tribes technically controlled the area, by the early twentieth century they were a minority in their own territory. Just before statehood, the development of oil, natural gas, and ore smelting industries attracted thousands of whites to the region. Commercial-scale exploitation of oil in Indian Territory began in the late 1890s around Bartlesville, just as nationwide demand was beginning to rise. Although natural gas did not become a major industry until the 1910s, cheap gas did provide the energy that attracted smelters, and thus immigrants, to region three. Zinc and lead smelting was concentrated in northestern Oklahoma. Collinsville, Oklahoma, which at one time possessed the largest smelter in the world, began operations in the 1890s. Collinsville, however, lost its preeminence to Bartlesville in 1907 when that town began its own smelting operations.

These industries needed labor, which attracted a number of ethnic groups looking for work. The railroads employed many immigrants and ethnic Americans, but such work fostered only a transient presence in the area. In contrast to the railroads, the oil and smelting industries encouraged a more permanent ethnic presence in northeastern Oklahoma. Many different ethnic groups worked in the oil fields and came to northeastern Oklahoma from other areas

in the nation such as Pennsylvania and Ohio, where such operations were already established. Similarly, the zinc and lead smelters recruited experienced workers from Kansas and Missouri. These industries were centered in Tulsa, Bartlesville, and Muskogee, and as these towns grew they attracted other businesses that also brought ethnic groups into the state. Many of the grocers, tailors, and dry goods dealers in this section of Oklahoma were either immigrants or of ethnic descent. While providing goods and services to the towns at large, they also catered to the needs of the ethnic communities.

Germans, German Mennonites from Russia, Greeks, Irish, Jews, Lithuanians, Mexicans, Poles, and Syrians were among the many ethnic groups that entered region three. Apart from the Mennonites, very few of these ethnic groups lived outside of the larger cities, such as Tulsa, Muskogee, and Bartlesville. Town life created a number of circumstances that had both positive and negative effects on the creation and maintenance of ethnic communities. On the one hand, living in relatively close proximity helped in the development of ethnic neighborhoods. But, on the other hand, the immigrants were a minority and their constant contact with native born whites caused rapid cultural assimilation. Yet, before everyone became Oklahomans, these ethnic groups left a legacy of their presence in this region through their buildings, businesses, and contributions to the development of the state.

Polish immigrants made up 35 per cent of all smelter workers in the tri-state area of Kansas, Missouri, and Oklahoma. In Bartlesville, which was the center of smelting operations in region three, a large number of Poles labored in the city's three smelteries. Life for smelter workers was often arduous. Housing was in short supply, and the Bartlesville Commercial Club devised a plan to make the workers landowners and thus curtail the rowdiness and social dislocation of boarding among a largely single male workforce. The club bought a ten-acre tract of land on the western edge of the city near the smelters. This land was divided into 50 by 150 foot parcels and homes were built on each lot. These houses sold for one hundred dollars and were distributed through a lottery, because some sites were more advantageous than others. Not enough homes, however, were constructed to satisfy the needs of the workers. In order to shelter themselves, workers built a type of house called an "ad hoc" out of grain shipping crates. They collected a dozen or so of the crates, nailed them together, and covered the outside with tar paper and the inside with newspapers. As a further weatherproofing measure, they banked the exterior walls with earth, which caused these floorless structures to resemble a dugout.

As was generally the case for Poles throughout the state, the home and neighborhood was the center of Polish social life. The Catholic church did not play a

significant role in the social life of the Polish ethnic community in Bartlesville. The Catholic church in Bartlesville preceded the smelters and was over a mile away from the Polish workers' homes, which made regular attendance difficult. Poles never accounted for more than one-fifth of its congregation. Alcohol was also a normal facet of their social life, which accounted for legal difficulties in Oklahoma, where prohibition was written into the state's constitution. Unions, which usually had a social and political influence on their members, did not figure in the lives of the smelter workers. The first permanent union, the United Mine Workers, did not appear until 1933, after the smelting operations were already in decline.

Smelting as a large scale industry in Bartlesville lasted until 1922, when the sources of zinc and lead began playing out. Though smelting still occurred in Bartlesville into the 1960s, it was an attenuated operation of one company. As a result of this decline, many Poles moved away, and the Polish neighborhoods and their community life vanished, along with many of the structures associated with the Polish presence in the city.

Tulsa was the oil capital of the world until the 1960s, and its opportunities attracted many immigrants and ethnic Americans. Prior to 1920, the most prominent of these groups were the English, Irish, Germans, and Jews. Many of the English, Irish, and Germans were connected to

the petroleum industry, while Jews provided many of the city's professionals. The town in which these people lived was notable for its late but very rapid development. Oil was discovered near Tulsa in 1901, which prompted a population explosion in what was previously a small town of less than 1,400 people. By 1920 the population of Tulsa was over 72,000, making it the largest city in northeastern Oklahoma. Tulsa's ethnic communities comprised 2.8 percent of the town's citizens, second only to Bartlesville. Such rapid growth and population movement did not promote lasting communities, particularly in the downtown area where most of the ethnic groups lived. Nonetheless, these groups were able to persist and have left structural evidence that remains to this day, especially with respect to their churches.

The earliest church that catered to the spiritual needs of ethnic groups in Tulsa was the Holy Family Catholic Church, begun in 1899. The first church, located at Third and Frankfort in what is now downtown Tulsa, was a wooden structure with an accompanying cemetery and a two-story building that housed the convent and parochial school. Judging from the confirmation class rosters of the early 1900s, the parish was predominately Irish and German. As oil money flowed into Tulsa, the parish became more affluent, and in 1914 a new brick and steel cathedral was built, though the old wooden structure remained. The cathedral is still a landmark in the downtown, but the old

cemetery has been moved to southeastern Tulsa.

Such rapid development and change damaged any attempt to maintain an ethnic community among Tulsa's Catholics, for the simple reason that too many people from different ethnic backgrounds entered the parish. Within the twenty-year span from 1899 to 1920, the Catholic community in Tulsa increased to over 3,000 persons, prompting splits in the original parish in 1917 and again in 1923. Though Irish and Germans appeared to have made up the major constituents of the congregation, particularly at Holy Family, their willingness and ability to maintain the cultural aspects of their mother country can not be documented. In Tulsa, a rapidly growing city fueled by oil money, the Catholic community appeared to become quite cosmopolitan rather quickly.

Tulsa's Jews faced problems similar to the Catholics in maintaining their culture, but in the case of the Jews their religion was an asset in the preservation of their heritage. The Jewish influx came with the discovery of oil in the Tulsa area in 1901. Two churches are associated with Jewry in Tulsa, B'nai Emunah and Temple Israel. Of the two, B'nai Emunah, an orthodox congregation, is the elder of the two sects, its synagogue having been built in 1916. Temple Israel's original house of worship, which still stands at the corner of Fourteenth and Boulder, was built in 1919 to satisfy the needs of a reformed Jewish community. Both structures were but five blocks apart on

Cheyenne Street in Tulsa. Their dietary requirements were handled by two Kosher grocers, Max Feldman and M. Green. Both the churches and stores were fairly close to each other, the most distant being less than one mile from the others. This proximity points to a neighborhood, but due to later renovations in the downtown area the ethnic character of this community was destroyed. As the congregations became wealthier they moved to the suburbs taking their houses of worship with them, leaving abandoned structures behind.

Tulsa's Jewish community has persevered even though their old neighborhoods have disappeared. Jewish communities in the United States have a tradition of benevolent societies, either administered within the synagogue or by national organizations. In 1914, even before they had a synagogue, Jews in Tulsa instituted a chapter of B'nai Brith, a national benevolent organization begun by German Jews in the 1840s. Temple societies, mutual benefit organizations administered within the synagogues, were also a feature of Judaism in Tulsa, and these organizations later became federated nationally. An interesting feature of the Jewish experience in Tulsa was the Jewish Institute, a learning and community center begun in 1920. The institute survived until 1930, when the declining financial condition of the congregation forced the institute to close its doors.

Germans also had an impact on the social life of Tulsa, but the scope and duration of their presence in the city was less than that of other ethnic groups. The late development of Tulsa and the preference of Germans for farming above city life created strong German enclaves in western and north-central Oklahoma, which caused large towns like Tulsa to be initially overlooked. Only after farmland became scarce and economic opportunities in the city increased did large numbers of Germans come to live in cities. As a result small towns, such as Enid, Kingfisher, and Okarche, each surrounded by large tracts of farmland, became the centers of German ethnicity in the state. The pressures to assimilate inherent in city living and events in America durng World War I also frustrated any attempts to create long-lived ethnic communities in northeastern Oklahoma.

Though Tulsa possessed a large German population, particularly after 1920, the community was most notable for its high degree of assimilation. Germans in Tulsa did not maintain the cultural institutions of their homeland as strongly as did their fellow countrymen in Okarche or Enid, which has made the detection of a German ethnic presence in the city extremely difficult. The first Lutheran church in Tulsa was built in 1914, just as World War I began in Europe. Already, the Germans in Tulsa were assimilating; they lacked the many benevolent associations, clubs, and newspapers indicative of a strong ethnic community, such as

existed in Okarche or Enid. Two events in 1917 exacerbated the plight of Germans in region three. In the spring, the United States declared war on Germany, and in the summer, a small group of tenant farmers in Pottawatomie, Seminole, and Hughes counties staged an uprising. Known as the Green Corn Rebellion, the uprising was only a minor civil disturbance. Nonetheless, national papers questioned the loyalty of Oklahomans, and Germans in Oklahoma became scapegoats as Oklahomans attempted to prove their loyalty to the nation.

The net effect of the repressive treatment of Germans during the war was to discourage the use of the German language, to force the closing of German parochial schools, and to suppress other manifestations of German culture. A number of these actions, including arrests, public humiliation, and school closings were sponsored by the civil authorities of Tulsa. Under these circumstances, Germans residing in Tulsa found it in their best interest to reject those characteristics that identified them as Germans and to blend into the society as a whole. As a result, the ethnic German community in Tulsa that existed before the war was practically obliterated. In its place were Americans of German extraction who had lost their ethnicity in order to escape repression and violence.

Muskogee was also an oil town, and even though it was on the fringes of the oil fields, the development of Muskogee's ethnic communities paralleled those in Tulsa.

Before statehood, Muskogee was one of the largest towns in Indian Territory, and the town's size and importance attracted many groups looking to make their fortunes, among them Englishmen, Germans, and Jews. The Catholic church was also present in Muskogee, and the ethnic composition of its congegation was similar to that of Tulsa's Catholics. At one time the city was considered for the seat of the bishopric, but Tulsa's growth caused the Church to favor it for the diocese headquarters. Germans too were active in the city, and, if anything, the treatment they received during the First World War was even harsher than that experienced by those living in Tulsa. The Green Corn Rebellion was centered in rural areas about seventy-five miles southwest of Muskogee, and people of this region were most zealous in their efforts to redeem what they felt was national suspicion of their patriotism. In so doing, they beat a number of German-Americans, tarred and feathered others, and burned a business owned by two Germans. The reaction of the German community in Muskogee was the same as it was in Tulsa. They assimilated rapidly and their ethnic culture all but disappeared.

Although Bartlesville, Tulsa, and Muskogee contained the major concentrations of Europeans in the region, smaller towns and the outlying countryside also attracted ethnic groups. In Dewey, near Bartlesville, a large number of Mexicans worked in the Portland Cement plant manufacturing concrete. Usually, Mexicans in Oklahoma,

such as those in Tulsa before 1920, were transients who left few traces of their presence in the state. However, the concrete plant at Dewey provided steadier labor than work in the fields or on the railroad, which allowed a Mexican community to become established. Mennonites and Amish were also present in northeastern Oklahoma, particularly around Inola in Rogers county. They, like the Germans in Tulsa, built their first church in 1914 and are present in Inola today. In Creek county, the largest contingent of Syrians in the state resided in towns like Bristow and Sapulpa. These people, who are today called Lebanese, were mainly dry goods merchants and peddlers. Very little is known about them, apart from their occupational preferences and their relatively high concentration in Creek county.

The ethnic groups discussed so far all came to Oklahoma prior to 1924, when restrictive immigration practices sharply curtailed new immigration. Greeks, however, arrived in Tulsa after 1920, by migrating to the region from Texas. Their experience in Tulsa is unusual due to their late arrival in the area and slow assimilation. In 1910, fourteen foreign-born Greek immigrants lived in Tulsa county. Since Greeks coming to America preferred city life, it is most likely that these persons lived in Tulsa. By 1920 their numbers had increased to 132, and an ethnic community was just beginning to be established. More Greeks arrived in Tulsa

after 1920, many coming from Texas, which prompted the formation of a Greek Orthodox congregation in 1925 and the erection of a church three years later. Unlike most of the other ethnic groups in northeastern Oklahoma, the Greeks did have a well defined neighborhood, which is now the Broken Arrow Expressway. The construction of the expressway through downtown Tulsa in the 1960s was bitterly contested, but progress won out and the neighborhood was razed to make room for the highway. Today, however, there is still a great degree of ethnic identity and cohesion among Tulsa's Greeks.

The single greatest influence in the disappearance of ethnic communities in northeastern Oklahoma was the rapid development of the towns, particularly Tulsa and Muskogee. Most European ethnic groups arrived in the region from other parts of the United States. The main opportunities for these people were in the cities, where they attempted to establish ethnic communities. Most came first to the inner cities, a practice that was common throughout the United States. Yet, the extremely rapid rate at which these towns grew, and the attendant urban renewal, obliterated many neighborhoods in the downtown areas and has made the tracing of ethnic communities very difficult.

PROPERTY-TYPE ANALYSIS FOR ETHNIC SITES IN REGION THREE

Research on region three has identified few surviving structures and sites related to ethnic communities in the region. A more detailed survey of the region, paying particular attention to ethnic groups might discover a few properties, but the effects of urban renewal and population movements in rapidly developing cities will make the search difficult. Better results might be obtained in less developed areas that lacked the funds for ambitious urban renewal projects and other programs that would have disturbed older properties. In general, more research and survey work might locate the following ethnic-related property types in region three: 1) houses, 2) fraternal organization buildings, 3) ceremonial buildings, 4) schools, 5) commercial establishments. 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. Houses: The homes in ethnic neighborhoods would be of value for their historical significance. Ethnic housing did not differ architecturally from other types of homes in the region. Some kinds of housing, like smelter company housing, would be the most distinctive, but it would also be the most fragile and the least likely to survive. An exception to this might be housing in rural areas, where residents built their own homes and had the opportunity to incorporate into those homes architectural features reminiscent of their native culture.

2. Fraternal Organization Buildings: Such structures might still exist, but most likely the buildings are serving other uses now. As with most of the other structures in the cities, survey of property records and interviews are in order.

3. Ceremonial Buildings: Generally, these structures, including churches and grave sites, will be the most recognizable and long lived of properties pertaining to ethnic groups in this region of Oklahoma. Unless demolished, they should still be in fairly good condition even though abandoned.

4. Schools: Schools catering to ethnic groups were generally attached to churches, and for practical purposes should be categorized with ceremonial buildings.

5. Commercial establishments: These businesses, like any others, often become unsuccessful and fail. Few will operate as they did sixty or more years ago. However, some such structures exist in Tulsa today, and though they did not cater specifically to an ethnic community, the shops of Jewish tailors, Syrian dry goods dealers, and Greek hot dog vendors represent the vocations they actually pursued.

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, Doughtery, 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 Madision, 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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