RESOURCE PROTECTION PLANNING PROJECT

THE EUROPEAN ETHNIC EXPERIENCE IN OKLAHOMA, 1870-1920

REGION SEVEN

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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.

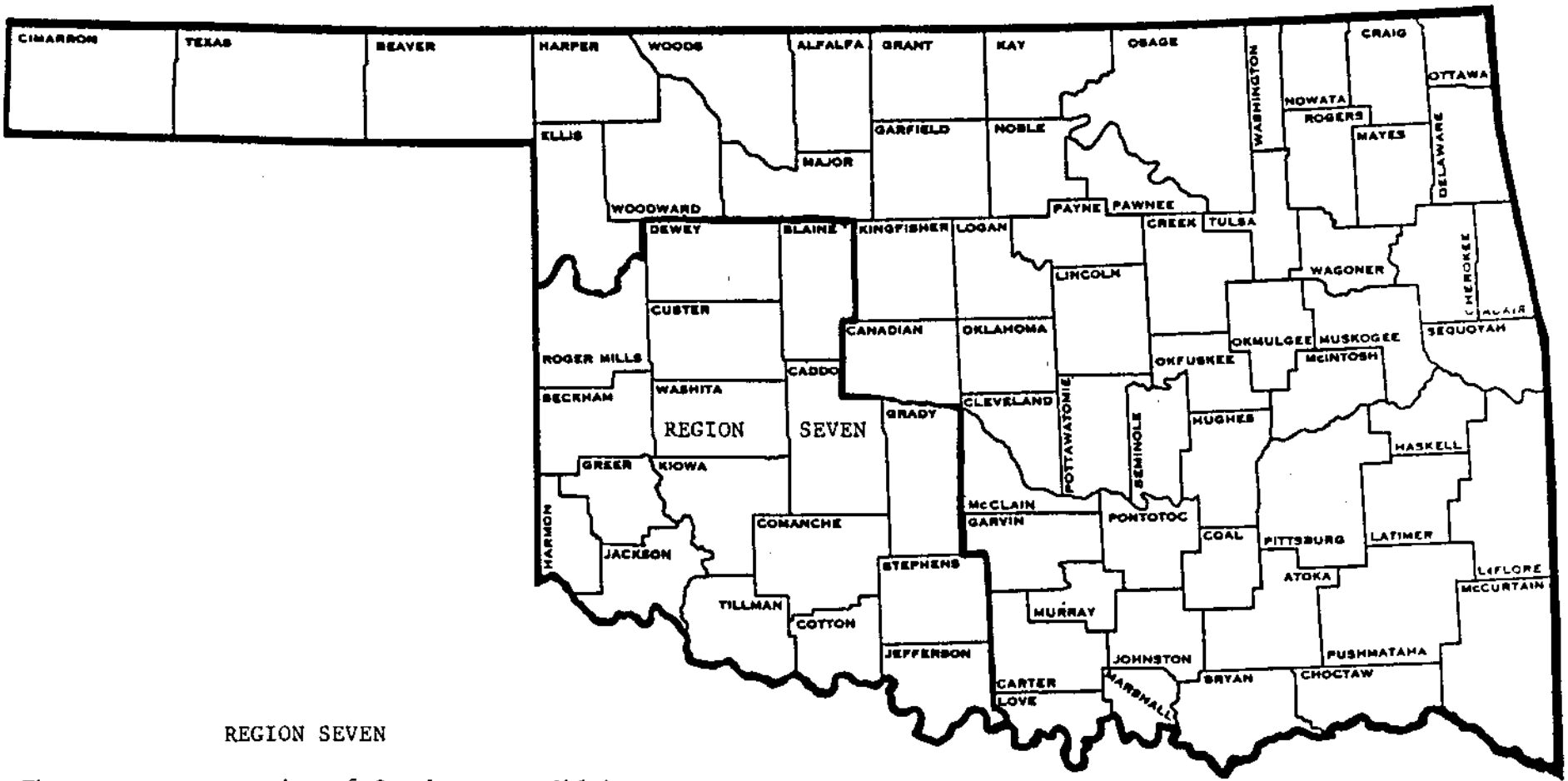
Difficult times in Europe caused millions to leave their native lands in search of a better life, but circumstances in America also influenced emigration. Perceptions of free land, freedom of religion and thought, and the opportunity to rise above the status of a serf lured many to America's shores.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

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 Oklahoma territory, which in region seven meant that immigrants joined other settlers in the developing towns.

In the last two decades of the nineteenth century, region seven became the home of many hundreds of Russian Mennonites of German ancestry. Many of these settlers came



REGION SEVEN

The seventeen counties of Southwestern Oklahoma

directly from Russia, seeking to escape oppression and military service. Others migrated from settlements north of Indian territory to find land for their sons or to erect missions on Indian reservations. The terrain of southwestern Oklahoma, which was much like the steppes of Russia, attracted many German-Russians who comprised the most visible ethnic group in the region and whose presence continues to be strong in this section of the state. In Russia, Mennonite villages included a communal pasture, a main street bordered by the villagers' homes, and the farmland of each villager that abutted his backyard. American patterns of land tenure inhabited the recreation of such villages, so many Mennonite groups chose to settle along railways in order to have access to transportation for their crops.

Along with the Russian Mennonites, settlers from the German Empire also came to southwestern Oklahoma. Of the more than 7,000 foreign-born Germans in Oklahoma in 1920, nearly one-fifth lived in region seven. Like the Germans from Russia, those from the German Empire came looking for land, but a larger percentage of these Germans tended to settle in towns and cities like Weatherford and Cordell. Their main concentrations were in Blaine, Custer, Washita, and southern Caddo counties. By and large, these counties were also the main areas of Mennonite settlement, but a number of factors set the two groups apart.

The German Mennonites from Russia knew little apart from farming. In Russia, they lived in isolated settlements and derived little benefit from advances in technology. Their rural life in Russia made living in cities difficult, which affected their settlement patterns in Oklahoma. The German-Russians were content with what amounted to a recreation of their life in Russia on the plains of southwestern Oklahoma. In contrast, immigrants from the German empire were exposed to a much more cosmopolitan existence prior to their arrival in the United States and were more comfortable with city life. The Germans' ability to deal with an urban existence both hastened their acculturation and gave them benefits such as more diverse employment and income opportunities that were denied the Mennonites who settled in rural areas.

In 1911, eighteen Mennonite churches in region seven served 1,292 souls. Before they actually constructed a church, new congregations met in a member's home. Once built, most of these churches were located on a member's rural property. Another location for Mennonite churches was in missions to the Indians. Next to the Catholics, the Mennonites were the most active mission organizers in Oklahoma, serving the southern plains tribes (Cheyennes, Arapahoes, and Comanches) that had been relocated in west-central Oklahoma. The most famous of these missions was the Darlington mission, started in 1880 on the Arapaho reservation near El Reno in Canadian county. S.S. Haury

was its first missionary and possibly the first Mennonite to enter Oklahoma. From Darlington, missions spread west and south. Among these missions were Cantonment near Canton in Blaine county, and the Post Oak mission on what was once the Comanche reservation near Fort Sill.

Cantonment, a Mennonite mission among the Cheyenne Indians, was located a few miles north of Canton, Oklahoma. Structures included buildings formerly used by a cavalry troop, a church, and a subsidiary station named Fonda located 30 miles west of Cantonment. Fonda contained a chapel, a small frame house for the missionary, and a small dwelling for the Indian assistant. As a result of the mobility of the Cheyennes and Arapahoes, however, Cantonment and Fonda lost their pre-eminence as mission centers between 1926 and 1927. Longdale, located across the river from Cantonment, became the new center of missionary activity. Though the Mennonite church at Fonda continued to exist, the church at Cantonment was razed to provide materials for the construction of the Longdale church. Little remains of the Cantonment mission today save a stone building left by the army. As of the mid-1950s, Longdale was still an active mission that possessed its own Mennonite congregation of Russian-German heritage. Mission work continued to be carried out at Canton and Fonda.

Mission work accounted for the earliest presence of Russian-German Mennonites in Oklahoma, but with the opening

of Indian lands in 1889, more Mennonite settlers entered the territory to find land. Table I shows the churches that were active in region seven prior to the First World War. Many of these churches were erected in outlying areas to better serve a rural congregation. Today, the population of Corn (formerly spelled Korn) in Washita county is but 575, yet its Mennonite church regularly has an attendance that exceeds 700 people.

Though their churches were predominately rural, the educational institutions of the German-Russian Mennonites, apart from Sunday schools and pre-schools, were located in the towns. At present two Mennonite schools operate in Oklahoma, each serving a different sect of the faith. The Corn Bible Academy in Corn serves the Mennonite Brethren sect of the Mennonite faith while the Oklahoma Bible Academy, situated north of region seven in Meno, teaches General Conference Mennonite students. Of the two schools, the Corn Bible Academy is the elder, having been inaugurated in 1902. Basically a high school that emphasized Bible studies and German, the academy at Corn provided the last type of formal education most sons and daughters of Mennonite farmers would receive. Since 1902, the school has steadily expanded, gained accreditation with the state of Oklahoma, and in the mid-1950s had ninety-five students enrolled. Today, the school attracts young people from Mennonite settlements in Kansas and Texas, as well as the church at Corn.

TABLE I.

MENNONITE CHURCHES ACTIVE IN REGION SEVEN IN 1911

Church	County	Location	Congregation's Size
Am. Indian Mission	Blaine	4 miles NW of Canton	74
Bergthal*	Washita	11 miles NW of Bessie	51
Bethel	Custer	5 miles SW of Weatherford	65
Bethel	Caddo	8 miles W of Hinton	23
Caddo	Caddo	8 miles W of Hinton	20
Cheyenne Mission	Custer	6.5 miles E. of Hammon	12
Ebenezer	Kiowa	4 miles NE of Gotebo	86
Friedensthal*	Kiowa	6 miles SW of Gotebo	74
Geary	Blaine	Geary	60
Gotebo	Kiowa	Gotebo	65
Herold	Washita	5 miles SE of Bessie	125
Pleasant View (00A)	Blaine	9 miles SW of Hydro	65
Salem	Washita	5 miles NE of Cordell	20
Sichar	Washita	6 miles NE of Cordell	30
Springfield	Caddo	17 miles S of Hydro	54
Thomas (00A)	Custer	2 miles from Thomas	100
Washita	Washita	14 miles SW of Weatherford	350
Zion	Blaine	1 mile S of Lucien	17
		Total:	1,291

* These churches were named after the original settlements of their congregations in Russia

World War I made 1917 a difficult year for the German-Russian Mennonites in Oklahoma, During the War, American bigotry toward German-Americans resulted in governmental repression and numerous assaults on the persons, property, and lifestyles of German-Americans. For the Mennonites, who spoke German and who were pacifists, World War I was an especially bitter period. Their situation was particularly ironic because their Germanic heritage and belief in non-resistance were the very reasons for their poor treatment by the Russian tsars. The German-Russian Mennonites came to America in order to practice their faith without fear, but in 1917 things were little different in America than they had been in Russia thirty years earlier.

During World War I, Civilian Councils of Defense organized the war effort in each Oklahoma county. In order to insure that everyone did their patriotic duty, these councils used intimidation and ridicule to promote the sale of war bonds among the Mennonites, prohibited the use of German in Mennonite churches, and conscripted young Mennonite men regardless of their religious beliefs. Prodded by this persecution, about half the congregation at Bessie in Washita county joined Mennonites from region seven and from all over the country in fleeing from the United States and resettling in Canada.

Though Mennonites across America immigrated to Canada during World War I, others remained. The persecution they experienced caused them to abandon outward signs of their

German heritage, such as the German language, but it also united the Mennonite sects in opposition to conscription and produced a flood of literature against war and the destruction of human life. Despite sizable out migration, the Mennonite communities continued to grow after the war. In 1911, less than 1,201 Mennonites lived in region seven, while nearly two thousand Mennonites resided there in 1951. With population growth came a change in the geographical distribution of Mennonite congregations. Smaller groups abandoned or sold their church buildings and joined larger congregations, while new churches were built to serve the growing population. German ceased to be used in services, though it's use continued in some homes. This group of people still leads a rural existence as farmers whose faith and culture, though at times a cause of their oppression, has been one of the most immutable facets of their existence.

Other German groups also helped to settle region seven, though their presence in the area has not been as well documented. Not all German-Russians were Mennonites. Some of those who settled in Russia during the late 1700s and early 1800s belonged to other Protestant sects. Among them were the German Congregationalists who formed the Zion Congregational Church six miles southeast of Weatherford. Originally they settled on the Volga in Russia, but left for many of the same reasons as did the Mennonites. German-Russians also erected three churches

near Bessie, the German Baptist Church, Zion Lutheran Church, and the Peace American Lutheran Church.

In addition to the German-Russians, Germans from the German Empire also settled in region seven, where they founded several fraternal organizations and newspapers. Though the German clubs have not been located, German papers have been traced. Four towns in region seven had papers catering to German-American communities in the early 1900s: Bessie, Cordell, Okeene, and Weatherford. Okeene in Blaine county had two such papers, Deutcher Anzeiger and The Okeene Leader. The Okeene Leader was interesting in that it was the only paper catering to German-Americans printed in English. The papers in Bessie and Cordell, both in Washita county, and the Weatherford paper in Custer county were all entitled Oklahoma Vorwarts.

These German-Russians, as well as Germans from the German Empire, have been overshadowed by the Mennonites in the region. In some ways their lifestyles were similar; they farmed the land, shared the German culture, and suffered during World War I. However, their population was more widely scattered than that of the Mennonites, which lessened their ability to create ethnic communities. Unlike the German-Russian Mennonites, immigrants from the German Empire preferred to live in or near the larger towns in the region. This hastened their acculturation and accorded them opportunities such as employment, access to information, and mobility that were more difficult to

obtain in rural areas. Religion also separated them from the German-Russian Mennonites, whose faith dictated the shunning of unredeemed persons. The Mennonites' desire to live apart brought them to the wilderness of the Russian steppes, and later in region seven kept them from socializing with other Germans not of their faith.

PROPERTY TYPE-ANALYSIS FOR ETHNIC SITES IN REGION SEVEN

Research on region seven has identified a number of surviving structures and sites 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 seven 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 seven: 1) churches, 2) cemeteries, 3) schools, 4) homes, 5) social clubs and newspapers, and 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 have 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 easily identified properties associated with the ethnic settlement of region seven. Certain churches dating before statehood, most likely located in rural areas, may be abandoned due to population movements. Also, cemeteries associated with these churches may no longer be in use and may be the only evidence of an ethnic settlement that has since moved on. Some of those rural churches that have been abandoned may have been reused as outbuildings on farms, and thus may have survived in an altered condition. Churches in towns, such as the Mennonite churches of Corn, Geary, and Gotebo, should still be in excellent condition. Care should be taken to verify the historical and architectural integrity of these churches, for as the congregations grew more wealthy they might have altered their churches. A common practice was to raze the old building, frequently a frame structure, and erect a brick church on the site. Interviews with church members and research in the county courthouse should clarify the condition of these properties.

2. Schools: Of the ethnic related schools in region seven, only the Corn Bible Academy in Washita county is active today. The Gotebo preparatory school in Kiowa county was abandoned in 1917, and its present condition is unknown. Other types of schools that might have been in region seven would be graded schools associated with churches, and the condition of these schools would depend on the condition of the church. Though no longer in use as schools, the buildings may still be standing and serve as storage buildings or meeting halls.

3. Houses: It would be difficult to recognize the homes of German-Russians and other ethnic groups apart from native white settlers in the area. The initial dwellings of these people, sod houses, dugouts, half-dugouts, and temporary wooden structures, will either have been deteriorated or razed to provide materials for other structures. The most common form of these early shelters, soddies and dugouts, will most likely have disappeared due to weathering, but some examples should still exist in rural areas. As these ethnic groups became settled on the land and began to acquire a measure of wealth, they built more permanent frame houses that should still be in good condition. The best approach to differentiating the homes of ethnic groups from those of native settlers will entail research of property records in county courthouses and interviews with the citizens of each county.

4. Buildings of Fraternal Clubs and Newspapers: There were a number of German clubs and newspapers in region seven, but all of these ceased to exist over fifty years ago. 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 for the National Register. In order to determine the location of these properties, it will be necessary to find their addresses on fire insurance maps or in the German newspapers, since these papers and ethnic clubs were frequently found together in the towns of region seven.

5. Commercial Buildings: Ethnic commercial buildings in region seven were features of town life. These properties were usually owned by Germans and comprised saloons, stables, restaurants, and the offices of doctors and lawyers. Like the situation regarding fraternal organizations and newspapers, these structures will most likely have been razed or altered beyond recognition. Unlike the churches and cemeteries, no commercial establishment related to ethnic settlement of region seven has been in operation since the 1920s, which has been long enough for the property to lose its significance through destruction or alteration.

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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