**Proposition:**

The United States of America needs church planters.

**Our Own Findings:**

In the last 10 years we collected name of places on our Web site of people who believed an area they were familiar with needed an independent baptist church

We collected over 400 places in America.

http://wwntbm.com/involve/us-mission-fields/

**Our Status on Church Planting:**

Presently, we have Church planters in Arizona, and two on deputation to Wyoming/Montana and Massachusetts

There are things you must understand if you are going to be a church planter in America:

The Cultural Map of America - Colin Woodard

There are 11 Nations in America:

**Yankeedom**

Encompassing the entire Northeast north of New York City and spreading through Michigan, Wisconsin, and Minnesota, Yankeedom values education, intellectual achievement, communal empowerment, and citizen participation in government as a shield against tyranny. Yankees are comfortable with government regulation. Woodard notes that Yankees have a "Utopian streak." The area was settled by radical Calvinists.

## New Netherland

A highly commercial culture, New Netherland is "materialistic, with a profound tolerance for ethnic and religious diversity and an unflinching commitment to the freedom of inquiry and conscience," according to Woodard. It is a natural ally with Yankeedom and encompasses New York City and northern New Jersey. The area was settled by the Dutch.

## The Midlands

Settled by English Quakers, The Midlands are a welcoming middle-class society that spawned the culture of the "American Heartland." Political opinion is moderate, and government regulation is frowned upon. Woodard calls the ethnically diverse Midlands "America's great swing region." Within the Midlands are parts of New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, and Nebraska.

## Tidewater

Tidewater was built by the young English gentry in the area around the Chesapeake Bay and North Carolina. Starting as a feudal society that embraced slavery, the region places a high value on respect for authority and tradition. Woodard notes that Tidewater is in decline, partly because "it has been eaten away by the expanding federal halos around D.C. and Norfolk."

## Greater Appalachia

Colonized by settlers from the war-ravaged borderlands of Northern Ireland, northern England, and the Scottish lowlands, Greater Appalachia is stereotyped as the land of hillbillies and rednecks. Woodard says Appalachia values personal sovereignty and individual liberty and is "intensely suspicious of lowland aristocrats and Yankee social engineers alike." It sides with the Deep South to counter the

influence of federal government. Within Greater Appalachia are parts of Kentucky, Tennessee, West Virginia, Arkansas, Missouri, Oklahoma, Indiana, Illinois, and Texas.

## Deep South

The Deep South was established by English slave lords from Barbados and was styled as a West Indies-style slave society, Woodard notes. It has a very rigid social structure and fights against government regulation that threatens individual liberty. Alabama, Florida, Mississippi, Texas, Georgia, and South Carolina are all part of the Deep South.

## El Norte

Composed of the borderlands of the Spanish-American empire, El Norte is "a place apart" from the rest of America, according to Woodard. Hispanic culture dominates in the area, and the region values independence, self-sufficiency, and hard work above all else. Parts of Texas, Arizona, New Mexico, and California are in El Norte.

## The Left Coast

Colonized by New Englanders and Appalachian Midwesterners, the Left Coast is a hybrid of "Yankee utopianism and Appalachian self-expression and exploration," Woodard says, adding that it is the staunchest ally of Yankeedom. Coastal California, Oregon, and Washington are in the Left Coast.

## The Far West

The conservative west. Developed through large investment in industry, yet where inhabitants continue to "resent" the Eastern interests that initially controlled that investment. Among Far West states are Idaho, Montana, Wyoming, Utah, Washington, Oregon, North Dakota, South Dakota, Colorado, Nevada, Utah, Nebraska,

Kansas, Arizona, New Mexico, and California.

### New France

A pocket of liberalism nestled in the Deep South, its people are consensus driven, tolerant, and comfortable with government involvement in the economy. Woodard says New France is among the most liberal places in North America. New France is focused around New Orleans in Louisiana as well as the Canadian province of Quebec.

### First Nation

Made up of Native Americans, the First Nation's members enjoy tribal sovereignty in the US. Woodard says the territory of the First Nations is huge, but its population is under 300,000, most of whose people live in the northern reaches of Canada.

Woodard says that among these 11 nations, Yankeedom and the Deep South exert the most influence and are constantly competing with each other for the hearts and minds of the other nations. "We are trapped in brinkmanship because there is not a lot of wiggle room between Yankee and Southern Culture," Woodard says. "Those two nations would never see eye to eye on anything besides an external threat."

## Who are the Nones?

These people are the 37% of Americans. These are their identifiers:

1. do not believe in God
2. identify as atheist or agnostic
3. disagree that faith is important in their lives

4. have not prayed to God (in the last year)

5. have never made a commitment to Jesus

6. disagree the Bible is accurate

7. have not donated money to a church (in the last year)

8. have not attended a Christian church (in the last year)

9. agree that Jesus committed sins

10. do not feel a responsibility to "share their faith"

11. have not read the Bible (in the last week)

12. have not volunteered at church (in the last week)

13. have not attended Sunday school (in the last week)

14. have not attended religious small group (in the last week)

15. do not participate in a house church (in the last year)

Understanding the Ages

The differences by generation are striking, and they suggest a less "Christianized" nation in the decades to come. The younger the generation, the increasingly post-Christian it is compared with its predecessors.

Mosaics (48%) 18-28

Busters (40%) 29-47

Boomers (35%) 48-66

Seniors (28%) 67 and up

These patterns are consistent with other studies that show the increasing percentage of "Nones" among younger generations.

The Churchless:

  38% of Americans are Churchless

  29% The de-churched:

  These used to attend regularly and have not attended in 6 months

  9% The never-churched:

  They never have regularly attended churches in their lives

The cities in America that rank highest:

San Francisco is the highest in churchless

West Palm beach is the highest in the never churched

1. WestPalmBeach-Ft.Pierce,FL(17%)

2. Santa Barbara-Santa Maria-San Luis Obispo,CA(16%)

3. NewYork,NY(15%)

4. Harlingen-Weslaco-Brownsville-McAllen,TX(15%)

5. Chico-Redding,CA(15%)

1. Statistics can not equate to the call of God. If the stats change does the urgency of your call change?
2. William Carey: "To know the will of God, we need an open Bible and an open map."
3. Be the change in the thinking that differentiates domestic and foreign missions.

    We have the lost and we have the saved.

    We have the churchless and the churched

    Remember Christ's distinction: every nation, tribe, people, tongues
4.

Resources:

**Submitted cities to World Wide New Testament Baptist Missions:**
    http://wwntbm.com/involve/us-mission-fields/

**Religion & Congregational Research**
    http://www.rcms2010.org/
    http://www.rcms2010.org/links.php

**The Eleven nations of America**
    http://www.amazon.com/dp/0143122029/
    ref=wl_it_dp_o_pC_nS_ttl?
    _encoding=UTF8&colid=8STXMSWZCXXP&coliid=I2PMC4LH3S9

[Y15](#)

http://www.businessinsider.com/the-11-nations-of-the-united-states-2015-7

## Secularism in America

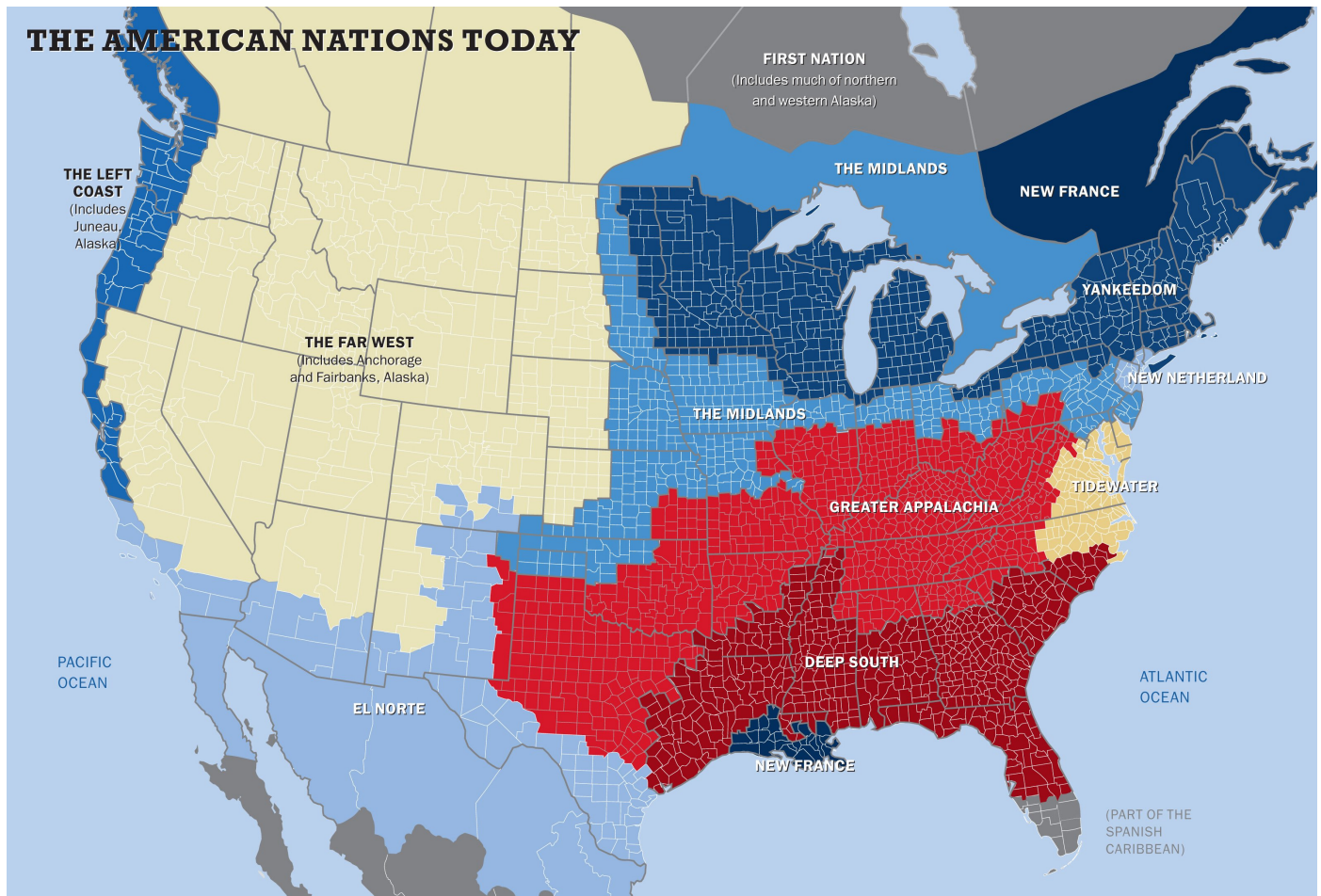http://www.secularhumanism.org/index.php/articles/5283

## Churchless:

George Barna

http://smile.amazon.com/Churchless-Understanding-Todays-Unchurched-Connect/dp/1414387091/ref=sr_1_1?ie=UTF8&qid=1446722522&sr=8-1&keywords=churchless

# This map shows the US really has 11 separate 'nations' with entirely different cultures



*Colin Woodward and Tufts/Brian Stauffer*

In his fourth book, "American Nations: A History of the Eleven Rival Regional Cultures in North America," award-winning author Colin Woodard identifies 11 distinct cultures that have historically divided the US.

"The country has been arguing about a lot of fundamental things lately including state roles and individual liberty," Woodard, a Maine native who won the 2012 George Polk Award for investigative reporting, told Business Insider.

"[But] in order to have any productive conversation on these issues," he added, "you need to know where you come from. Once you know where you are coming from it will help move the conversation forward."

Here's how Woodard describes each nation:

## Yankeedom

Encompassing the entire Northeast north of New York City and spreading through Michigan, Wisconsin, and Minnesota, Yankeedom values education, intellectual achievement, communal empowerment, and citizen participation in government as a shield against tyranny. Yankees are comfortable with government regulation. Woodard notes that Yankees have a "Utopian streak." The area was settled by radical Calvinists.

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[_Flickr / Andrés Nieto Porras_](#)New York City is located in Woodward's New Netherland.

## The Midlands

Settled by English Quakers, The Midlands are a welcoming middle-class society that spawned the culture of the "American Heartland." Political opinion is moderate, and government regulation is frowned upon. Woodard calls the ethnically diverse Midlands "America's great swing region." Within the Midlands are parts of New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, and Nebraska.

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*Flickr / Peter Dedina*Louisville, Kentucky, is located in Woodward's Greater Appalachia.

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The Deep South was established by English slave lords from Barbados and was styled as a West Indies-style slave society, Woodard notes. It has a very rigid social structure and fights against government regulation that threatens individual liberty. Alabama, Florida, Mississippi, Texas, Georgia, and South Carolina are all part of the Deep South.

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of "Yankee utopianism and Appalachian self-expression and exploration," Woodard says, adding that it is the staunchest ally of Yankeedom. Coastal California, Oregon, and Washington are in the Left Coast.



[Shutterstock / prochasson frederic](#)San Francisco is a natural fit for Woodward's Left Coast.

## The Far West

The conservative west. Developed through large investment in industry, yet where inhabitants continue to "resent" the Eastern interests that initially controlled that investment. Among Far West states are Idaho, Montana, Wyoming, Utah, Washington, Oregon, North Dakota, South Dakota, Colorado, Nevada, Utah, Nebraska, Kansas, Arizona, New Mexico, and California.

## New France

A pocket of liberalism nestled in the Deep South, its people are consensus driven,
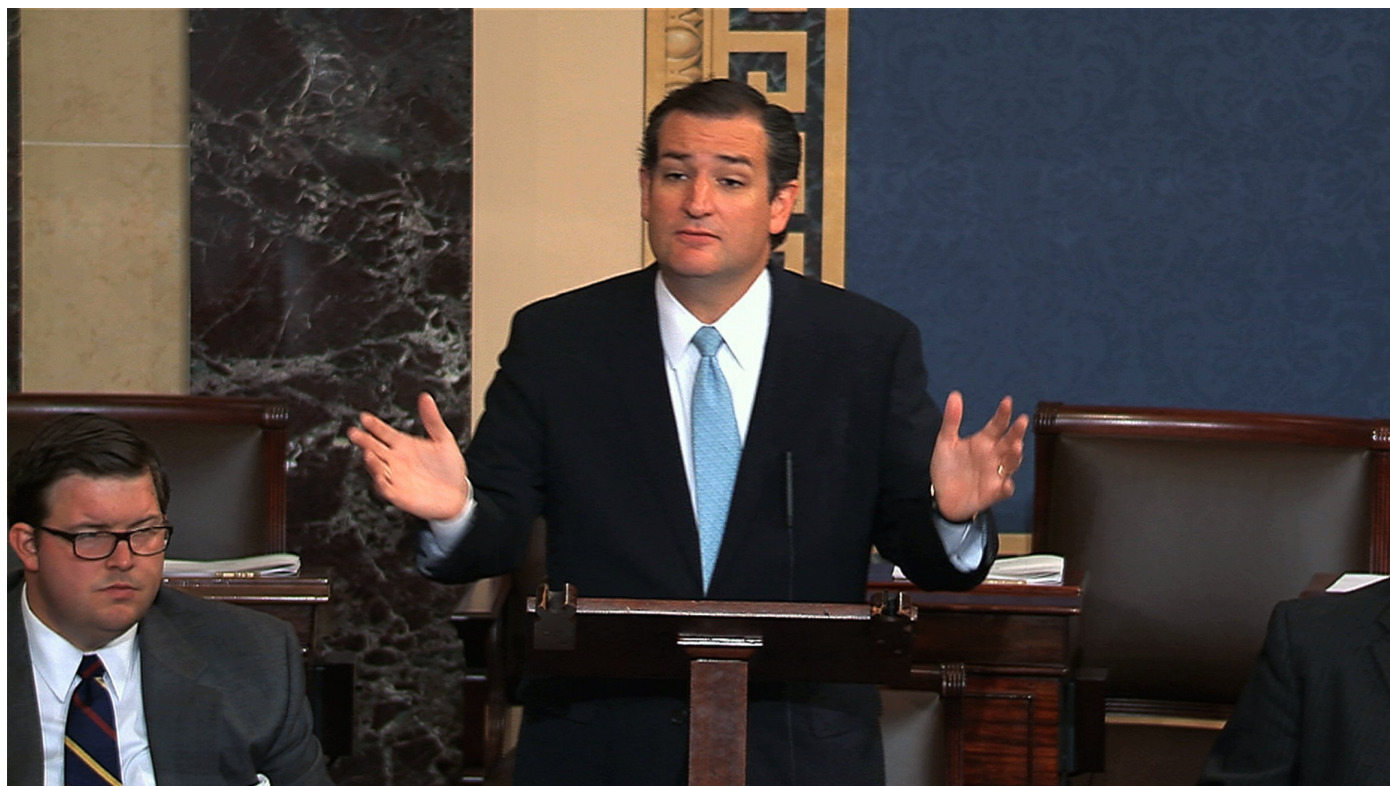
tolerant, and comfortable with government involvement in the economy. Woodard says New France is among the most liberal places in North America. New France is focused around New Orleans in Louisiana as well as the Canadian province of Quebec.

## First Nation

Made up of Native Americans, the First Nation's members enjoy [tribal sovereignty](#) in the US. Woodard says the territory of the First Nations is huge, but its population is under 300,000, most of whose people live in the northern reaches of Canada.

Woodard says that among these 11 nations, Yankeedom and the Deep South exert the most influence and are constantly competing with each other for the hearts and minds of the other nations.

"We are trapped in brinkmanship because there is not a lot of wiggle room between Yankee and Southern Culture," Woodard says. "Those two nations would never see eye to eye on anything besides an external threat."



*AP*In 2013, Ted Cruz infamously held the Senate floor for 21 hours in an attempt to filibuster Obamacare.

Woodard also believes the nation is likely to become more polarized, even though

America is becoming a more diverse place every day. He says this is because people are "self-sorting."

"People choose to move to places where they identify with  the values,"  Woodard says. "Red minorities go south and blue minorities go north to be in the majority. This is why blue states are getting bluer and red states are getting redder and the middle is getting smaller."

# How Post-Christian is America?

April 15, 2013 – The rise of the so-called "Nones"—the increasing percentage of adults who claim no religious affiliation—has been a much-discussed trend in American religion.

Is the nation moving away from Christianity and other forms of conventional faith? To provide insight on this topic, Barna Group analyzed 42,855 interviews conducted in recent years, looking at 15 different measures of non-religiosity. In other words, the research explores the emerging post-Christian landscape of the nation.

**Metrics of Post-Christian Culture**

Currently, more than seven out of 10 adults describe themselves as "Christian" and more than six out of 10 Americans say they are "deeply spiritual." Yet, just how deep do these labels go?

To shed light on this, the Barna team created an aggregate metric of post-Christian culture based upon 15 different measures of identity, belief and behavior. To qualify as post-Christian, individuals met 60% or more of the factors (nine or more out of 15 criteria). Highly post-Christian individuals met 80% or more of the factors (12 or more of these 15 criteria). These 15 factors are shown in the infographic below.

# POST-CHRISTIAN METRICS

The level of irreligion in America depends on how you measure it. And the vitality of faith in America is much more than simply how people label themselves. Barna Group tracks the following 15 metrics related to faith, which speak to the lack of Christian identity, belief and practice. (% of all U.S. adults)

**04%**
Do not believe
in God

**08%**
Identify as atheist
or agnostic

**13%**
Disagree that
faith is important
in their lives

**18%**
Have not prayed
to God*

**27%**
Have never made
a commitment
to Jesus

**29%**
Disagree the Bible
is accurate

**32%**
Have not donated
money to a church**

**33%**
Have not attended a
Christian church**

**41%**
Agree that Jesus
committed sins

**47%**
Do not feel a
responsibility to
"share their faith"

**57%**
Have not read
the Bible*

**79%**
Have not volunteered
at church*

**81%**
Have not attended
Sunday school*

**81%**
Have not attended
religious small group*

**89%**
Did not participate
in a house church **

\* in the last week
\*\* in the last year

David Kinnaman, president and majority owner of Barna Group, explains the reasoning behind the post-Christian metric. "First, we wanted to expand the scope of secularization beyond what people call themselves. Faith-oriented self-descriptions are fine, but they are really only skin-deep in terms of understanding faith. In addition to identity, we also wanted to account for two other critical aspects of faith: belief as well as behavior.

"For decades, our research shows the variations of asking people about faith. For example, many self-described atheists also claim to pray to a deity. Long-time churchgoers often lack basic orthodox beliefs. People who effortlessly self-describe as 'Christian' may live like practical atheists in most other parts of their lives.

"Also, understanding secularization in the U.S. begins with realizing the enormous footprint of Christianity in this country. The Barna measure is designed to take an over-arching, aggregate view of society's engagement with faith generally and Christianity specifically. While Barna Group interviews all U.S. adults in our polling, regardless of their faith, we have a unique vantage point on measuring engagement with Christianity. Therefore, our measure looks at the degree to which the nation is post-Christian."

## Post-Christian Totals

Based on Barna's aggregate metric, nearly two-fifths of the nation's adult population (37%) qualifies as post-Christian. This includes 9% of Americans who are highly post-Christian—lacking engagement in 80% or more of the measures of belief, practice or commitment. And another one-quarter is moderately post-Christian (28%), without engaging at least 60% of the factors.

Barna's study includes a ranking of the nation's largest 96 markets, from most to least post-Christian. The big picture is that the leading post-Christian markets are in the Northeast and in the West. The gap between the most post-Christian city (Albany, NY) and least (Shreveport, LA) is 63% to 12%, respectively. These city-by-city rankings can be found at the company's new website [www.cities.barna.org](http://www.cities.barna.org).

[HOW POST-CHRISTIAN IS YOUR CITY >](#)
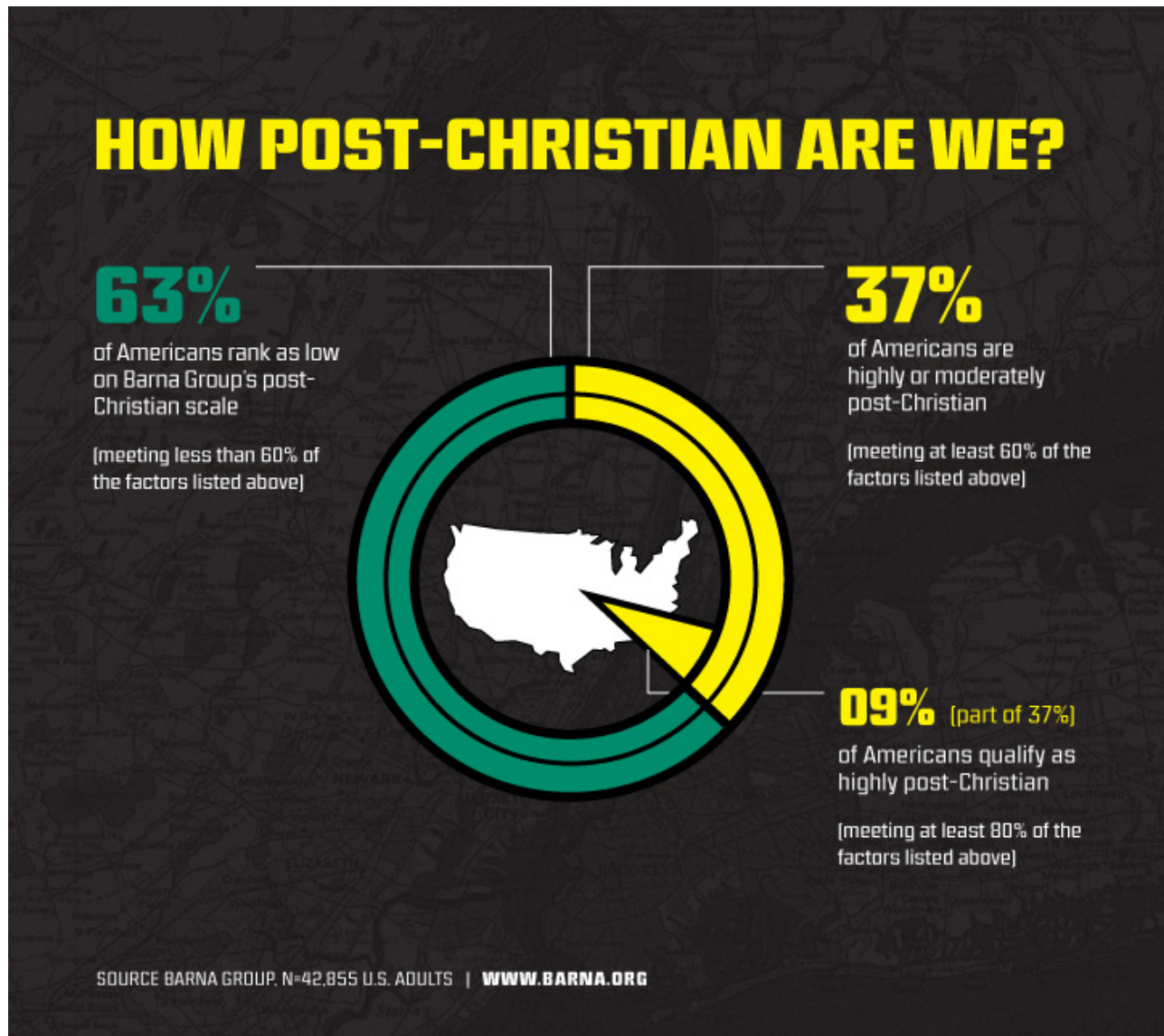
## Generational Change

The differences by generation are striking, and they suggest a less "Christianized" nation in the decades to come. The younger the generation, the increasingly post-Christian it is compared with its predecessors. Nearly half of Mosaics (48%) qualify as post-Christian compared with two-fifths of Busters (40%). One-third of Boomers (35%) and one-quarter of Seniors (28%) are post-Christian. These patterns are consistent with other studies that show the increasing percentage of "Nones" among younger generations.
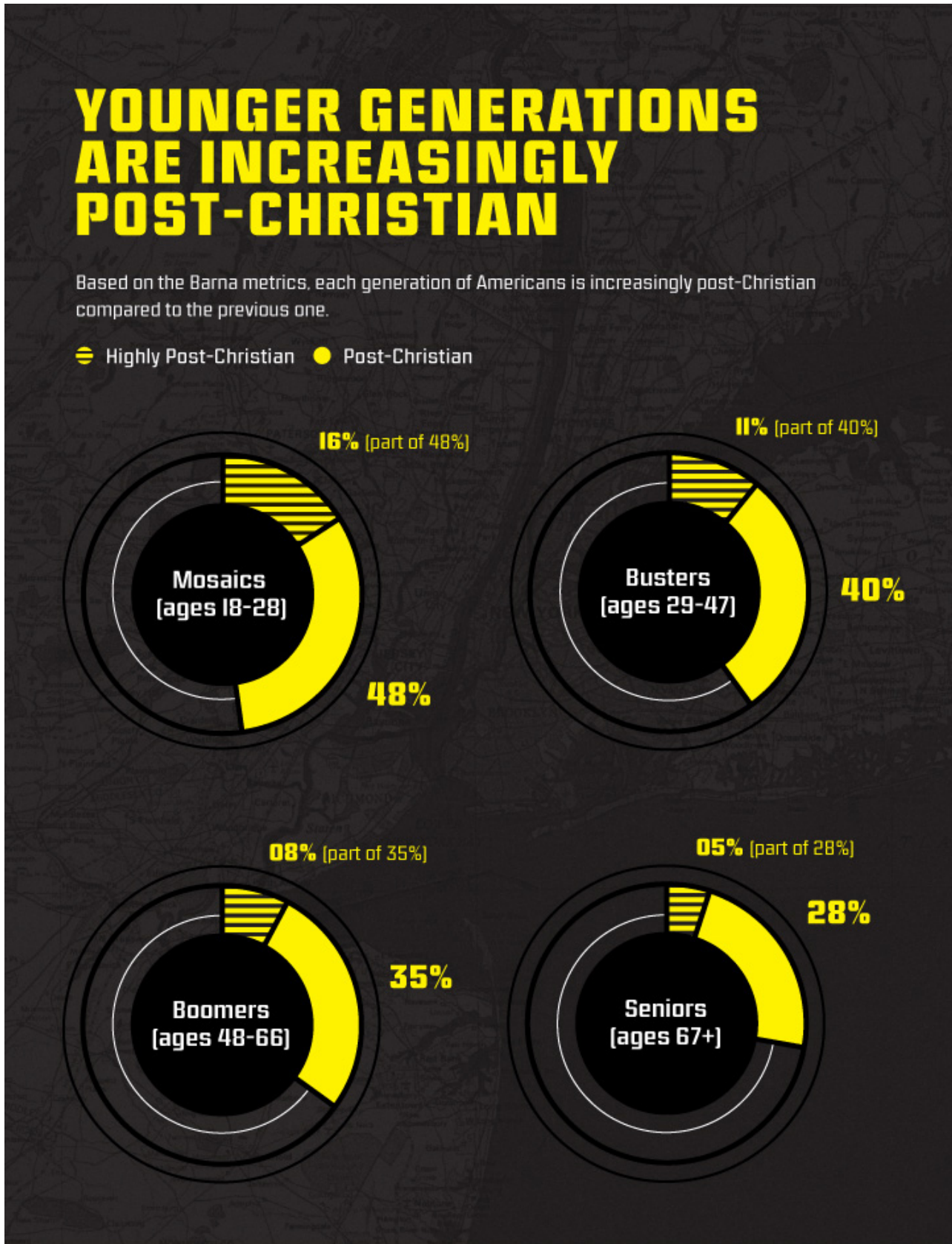
## What the Research Means

David Kinnaman, the author of *unChristian* and *You Lost Me*, put the findings in context.

1. It is inadequate to look simply at one feature of religion to assess things like secularization. It is increasingly necessary to have aggregate indicators—that is, multi-dimensional research—that describe the rich and variegated experience of spirituality and faith. Additional study of post-Christianized culture, secularization and the "Nones" phenomena are necessary; Barna Group's is just one glimpse of this trend.

2. Understanding the nation's post-Christian profile gives an important viewpoint on the population's spiritual, moral and social future. There is a debate happening about how much the country is secular versus faith-oriented and whether this changes as people get older. The Barna data reminds observers that most Americans remain connected in some way with Christianity. Yet, the influence of post-Christian trends is likely to increase and is a significant factor among today's youngest Americans.

3. Our research suggests that most of the efforts of Christian ministries fail to reach much beyond the core of "Christianized" America. It's often much easier to work with this core audience, than to focus on the so-called "Nones." The data give evidence that some cities—and younger generations—are more Gospel-resistant than the norm. In part, Christian leaders have to realize that many efforts fall short because they imagine the post-Christian population is hanging on its every word. New levels of courage and clarity will be required to connect beyond the "Christianized" majority.

*Twitter: [@davidkinnaman](#) | [@barnagroup](#)*

**About the Research**
Every year, Barna Group interviews thousands of U.S. adults and tracks dozens of theolographicTM factors among the nation's population. This report is based on 42,855 random, representative interviews conducted among U.S. adults of all faith backgrounds from 2005 through 2012.

If you're interested in learning more about the Barna: Cities project, please visit [www.cities.barna.org](http://www.cities.barna.org).

**Definitions**
The level of irreligion in America depends on how you measure it. And the vitality of faith in America is much more than simply how people label themselves. Barna Group tracks the following 15 metrics related to faith, which speak to the lack of Christian identity,

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post-Christian = meet at least 60% of the following 15 factors (9 or more factors) highly
post-Christian = meet at least 80% of the following 15 factors (12 or more factors)

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2. identify as atheist or agnostic
3. disagree that faith is important in their lives
4. have not prayed to God (in the last year)
5. have never made a commitment to Jesus
6. disagree the Bible is accurate
7. have not donated money to a church (in the last year)
8. have not attended a Christian church (in the last year)
9. agree that Jesus committed sins
10. do not feel a responsibility to "share their faith"
11. have not read the Bible (in the last week)
12. have not volunteered at church (in the last week)
13. have not attended Sunday school (in the last week)
14. have not attended religious small group (in the last week)
15. do not participate in a house church (in the last year)

**About Barna Group**
Barna Group (which includes its research division, the Barna Research Group) is a private, non-partisan, for-profit organization under the umbrella of the Issachar Companies. It conducts primary research, produces media resources pertaining to spiritual development, and facilitates the healthy spiritual growth of leaders, children, families and Christian ministries.

Located in Ventura, California, Barna Group has been conducting and analyzing primary research to understand cultural trends related to values, beliefs, attitudes and behaviors since 1984. If you would like to receive free e-mail notification of the release of each update on the latest research findings from Barna Group, you may subscribe to this free service at the Barna website (www.barna.org). Additional research-based resources are also available through this website.

© Barna Group, 2013.

**Barna** Group

# POST-CHRISTIAN AMERICA?

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Do not feel a responsibility to "share their faith"

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the Bible*

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**81%**
Have not attended
Sunday school*

**81%**
Have not attended
religious small group*

**89%**
Did not participate
in a house church **

* in the last week
** in the last year

# HOW POST-CHRISTIAN ARE WE?

**63%**
of Americans rank as low
on Barna Group's post-
Christian scale

[meeting less than 60% of
the factors listed above]

**37%**
of Americans are
highly or moderately
post-Christian

[meeting at least 60% of the
factors listed above]

**09%** [part of 37%]
of Americans qualify as
highly post-Christian

[meeting at least 80% of the
factors listed above]

SOURCE BARNA GROUP. N=42,855 U.S. ADULTS  |  **WWW.BARNA.ORG**

# YOUNGER GENERATIONS ARE INCREASINGLY POST-CHRISTIAN

Based on the Barna metrics, each generation of Americans is increasingly post-Christian compared to the previous one.

● Highly Post-Christian ● Post-Christian

**16%** (part of 48%)

**Mosaics**
(ages 18-28)

**48%**

**11%** (part of 40%)

**Busters**
(ages 29-47)

**40%**

**08%** (part of 35%)

**Boomers**
(ages 48-66)

**35%**

**05%** (part of 28%)

**28%**

**Seniors**
(ages 67+)
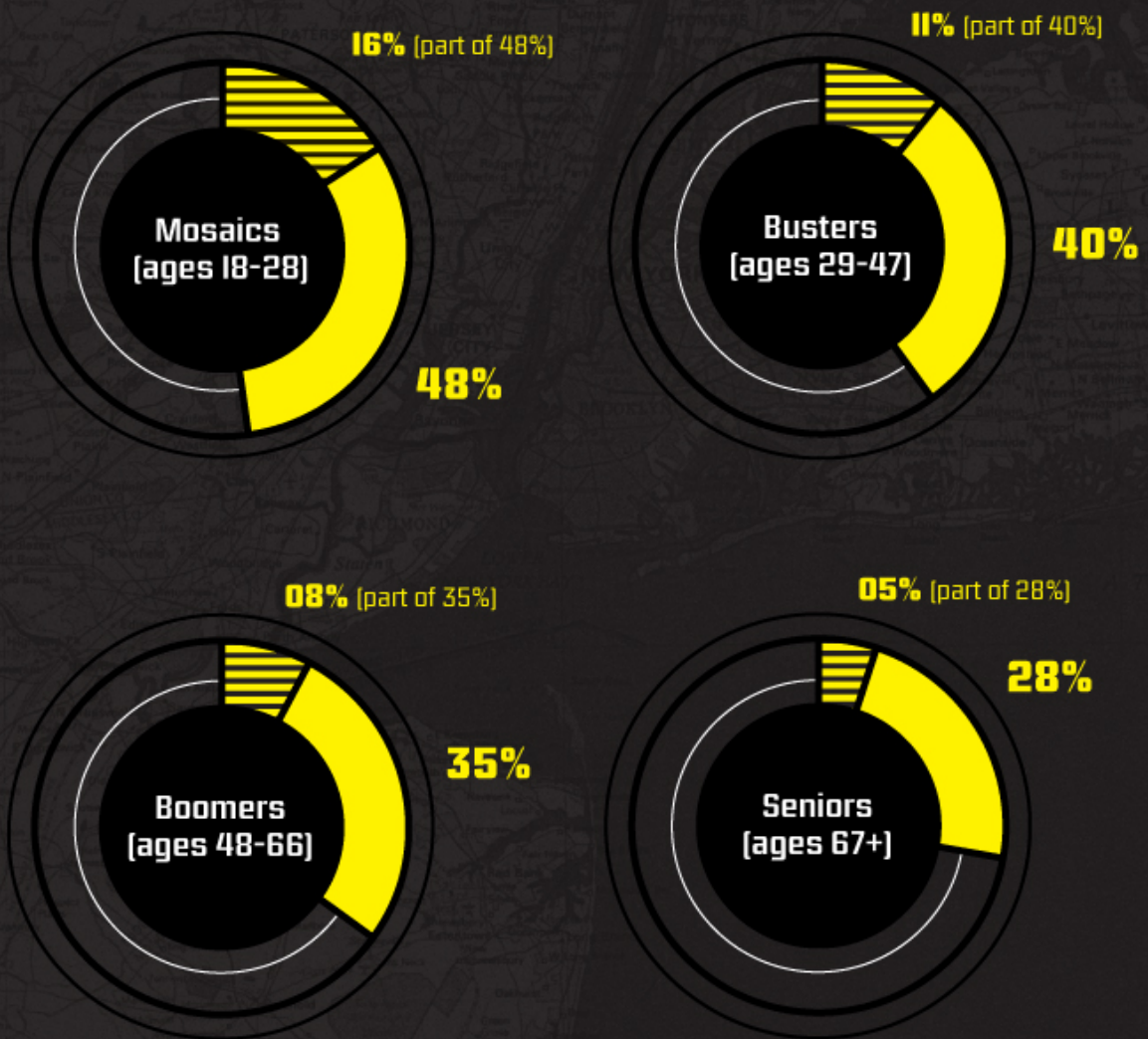
SOURCE BARNA GROUP, N=42,855 U.S. ADULTS | **WWW.BARNA.ORG**

# American Secular Identity, Twenty-First-Century Style: Secular College Students in 2013

*Appeared in Free Inquiry, vol 34 issue 4*

## RESEARCH REPORT: Secular Students Today, a Joint CFI-ISSSC Study

## Barry A. Kosmin

**The recent growth** in the size of the secular population has been fueled by the young Millennial cohort, people born around 1990. It's important that we know more about how they perceive and approach secularism. One fallacious argument concerning the rise of the "Nones," as we at the Institute for the Study of Secularism in Society and Culture (ISSSC) have labeled them, has been that many are merely anticlerical and are really religious searchers. They may be disillusioned by organized religion and clergy scandals, but they still remain theistic and will eventually find a compatible religious home. This view explains why investigators at the Pew Research Center have labeled them as religiously "Unaffiliated," a term that presumes religious affiliation to be the norm. Researchers at Baylor University like to call them "Unchurched," which presumes even more.

To the contrary, I believe that a fundamental change has recently occurred in American society and that there has been a significant generational shift away from religion and theism. In order to validate this thesis and discover more about its implications, in the spring of 2013 the Center for Inquiry (CFI) partnered with the ISSSC at Trinity College to survey the worldviews and opinions of a national sample of four-year college and university students. In total, over 1,800 students from a sample of thirty-eight universities representing all regions of the United States responded to our online survey.

Thirty-three percent of this young population answered "None" to the question "What is your religion, if any?" This rate far exceeded the 15 to 20 percent recently reported in surveys of the total U.S. adult population. Today, the majority of students on campus are women; 59 percent of our respondents were female. Although all rates of nontheistic identification are above the national average in this population, this gender skew still has considerable impact on the student profile, because the historical female preference for religion and theism surprisingly still persists into this generation. Whereas 37 percent of

men self-identified as Nones, only 30 percent of women did so. The Nones category includes those who self-identified as atheists and agnostics, and here again a gender bias is revealed. Whereas 12 percent of men were self-proclaimed atheists and agnostics, only 7 percent of women were.

In order to ascertain their worldview, we also asked students to choose whether they would describe themselves as Religious, Spiritual, or Secular. The Secular were a heartening 28 percent of the total, only slightly less than Religious (32 percent) and Spiritual (32 percent). Nevertheless, there were more Nones (33 percent) than Seculars (28 percent) among these students. The Nones split 70 percent Secular to 30 percent Spiritual. This meant that 70 percent of the Secular worldview group was composed of Nones and 32 percent of the Spirituals were Nones. Why this discrepancy? It appears to reflect the plurality of females among the respondents—women who self-describe as Nones tend to avoid the Secular label and prefer to identify as Spiritual.

Identification patterns are changing, and young males seem to be much more willing than older generations to adopt the atheist or agnostic label. As a result, around 28 percent of those in the Secular worldview group self-identified as atheists and agnostics. This might be seen as progress, but figure 1 shows that when asked a theological question about the divine, just 77 percent of the Secular group provided atheistic or agnostic responses. Again we find a discrepancy, this time over the atheist self-designation: What does it mean when 42 percent of Seculars provide an atheistic response to a God question but only 12 percent self-identify as atheists on a religion question?

# Figure 1. Belief in God among the Seculars.

20% ▮

11%   3%   6%   1%   2%

0%
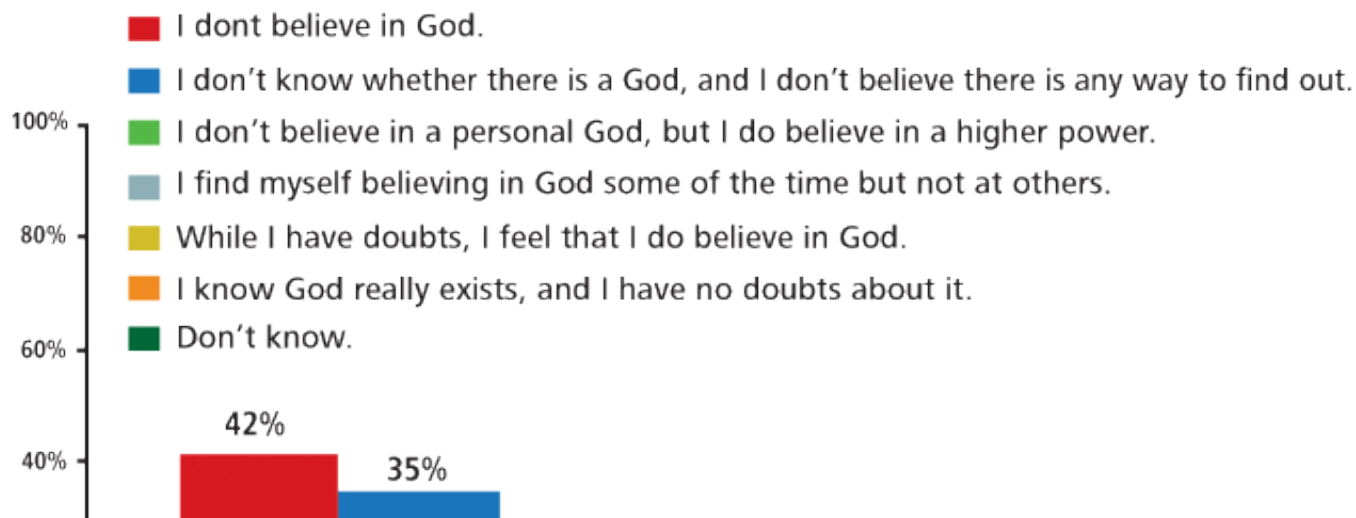
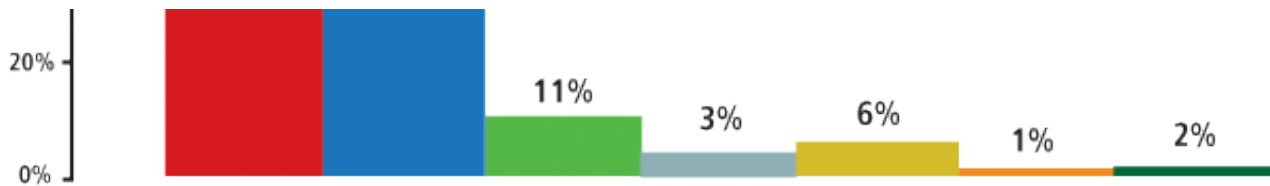# Figure 2. Atheists have less chance to succeed in the USA.

**Very True**   **Quite True**   **Not So True**

**Not at All True**   **Not Sure**

Religious: 1%, 5%, 32%, 57%, 5%

Secular: 2%, 7%, 19%, 69%, 3%

Spiritual: 1%, 7%, 23%, 65%, 4%

# Figure 3. Truth in religion.

**Nones**   **Seculars**

64%   58%
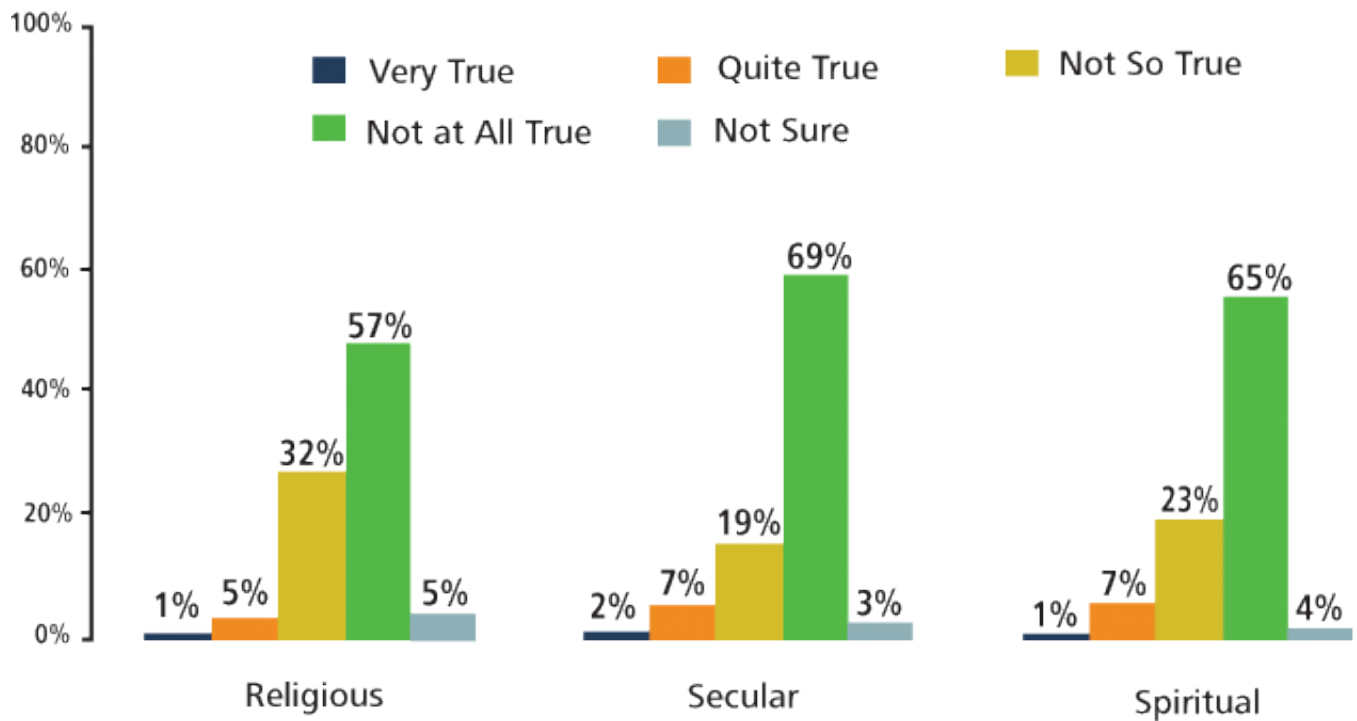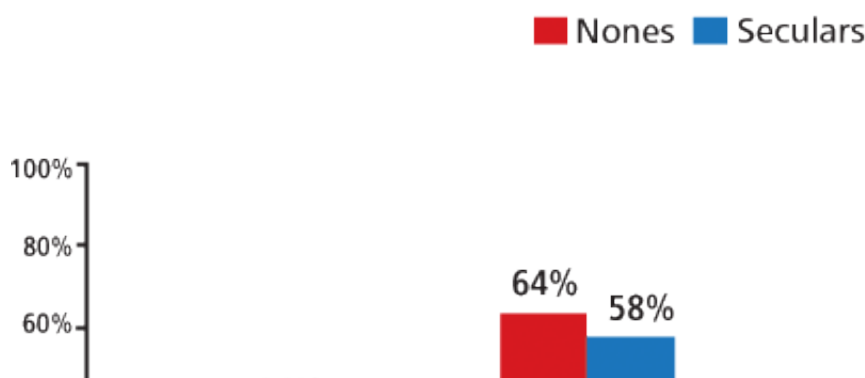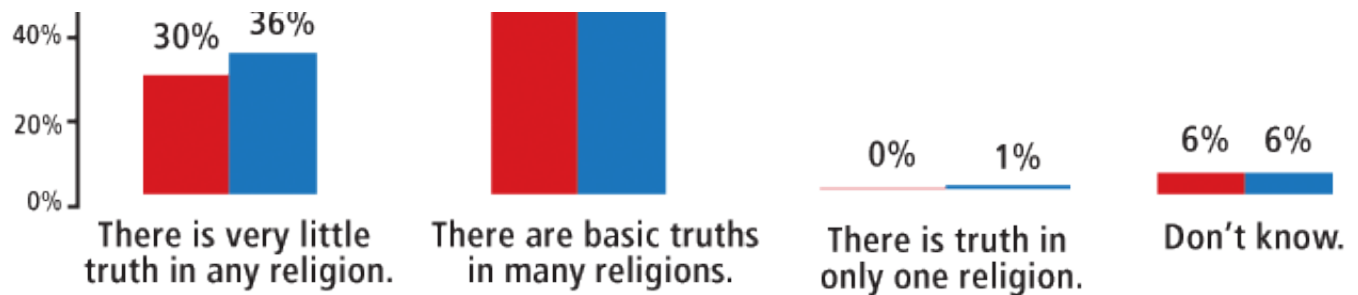
Much has been written about Americans' prejudice against atheists; for example, repeated surveys show that fewer would vote for an atheist as candidate for president than for a candidate of any religious background, including Islam. Anticipating this finding, we included an item in the questionnaire to see whether young people today regard atheism as an impediment to success in society. Figure 2 shows how true respondents considered the statement: "Atheists have less chance to succeed in the USA." As we can see, hardly any among this generation of young people, including large majorities of the Religious and the Spiritual, thought this statement was accurate. The Seculars group was the most emphatic in rejecting it: 88 percent of Seculars did so. So it doesn't appear that fear of the consequences accounts for the failure of nontheistic Seculars and Nones to "come out" as atheists. Obviously we need to do more "market research" on this issue.

Not only are there gaps between the sexes regarding the appeal of the Secular worldview, similar gaps appear among racial and ethnic groups. Among the minorities, Asians are the most likely to be Secular (32 percent), and they comprised 11 percent of the whole group; Latino students were near the norm at 24 percent Secular, but only 16 percent of African Americans reported that they were Secular. Minority religions were also overrepresented within the Secular group. Aside from the Nones (70 percent), 11 percent of Seculars identified with minority religious traditions—half of these were Jews—while 11 percent refused to state a religion and so were probably also Nones. Only 8 percent of Christians said they were Secular, which suggests that these questions work well to accurately sort the population.

One important question that intrigues us is: How do people become secular? We asked the students about family background and how they were raised. Almost half the Secular group (49 percent) reported that they had attended religious services at least monthly when young. Only 28 percent were raised in irreligious families and never attended services. So we can conclude that the great majority of the Secular group comprises the "deconverted."

What, then, are the causes of this alienation from religion? Many conservative religionists have posited that higher education itself undermines faith and is the major cause of alienation from religion. We explored the differences among the worldview groups as to the courses of study they were following. Perhaps surprisingly, there was no statistical difference between the patterns of choices of academic majors between the Religious and Secular worldview groups. Among the Secular, 38 percent had chosen science, technology, mathematics, and engineering (STEM), 29 percent social and behavioral sciences, and 30 percent arts and humanities, with 3 percent undecided. In fact, the difference we did discover was between the Spiritual and the other two worldview groups, rather than Religious versus Secular. The Spiritual group was less likely to include STEM majors, probably due to that group's female skew.

So what other influences are at play in the trend toward rejection of religion? One indicator of alienation besides respondents' personal theological beliefs, discussed later in this article, is that 70 percent of the Secular group agreed with the statement, "Looking around the world, religions bring more conflict than peace." This negative view of the role religion plays today is probably also a factor for the Spiritual worldview group, among whom 55 percent agreed with the statement. In contrast, the majority of the Religious, as might be expected, rejected the negative characterization of religion's role in the world.

Though the Secular respondents were not believers, it's possible that they retain a respect for religion that might explain their reluctance to self-identify as atheists. The students' views about truth in religion, shown in figure 3, display great similarity among both the Secular and Spiritual groups. The Secular group was slightly harder in their rejection, but both groups were unanimous in denying that truth inheres in any single religion. Yet there is some evidence from their responses to the question about truth in religion to suggest that the majority of young Seculars and Nones are fair-minded, since majorities accepted that "there are basic truths in many religions."

It is also worth emphasizing that the responses of the Seculars and the Nones are almost exactly parallel, though the Seculars tend slightly more toward being hardline and antireligious.

**Figure 4.** It is necessary to believe in God in order to be moral and have good values.

Nones    Seculars
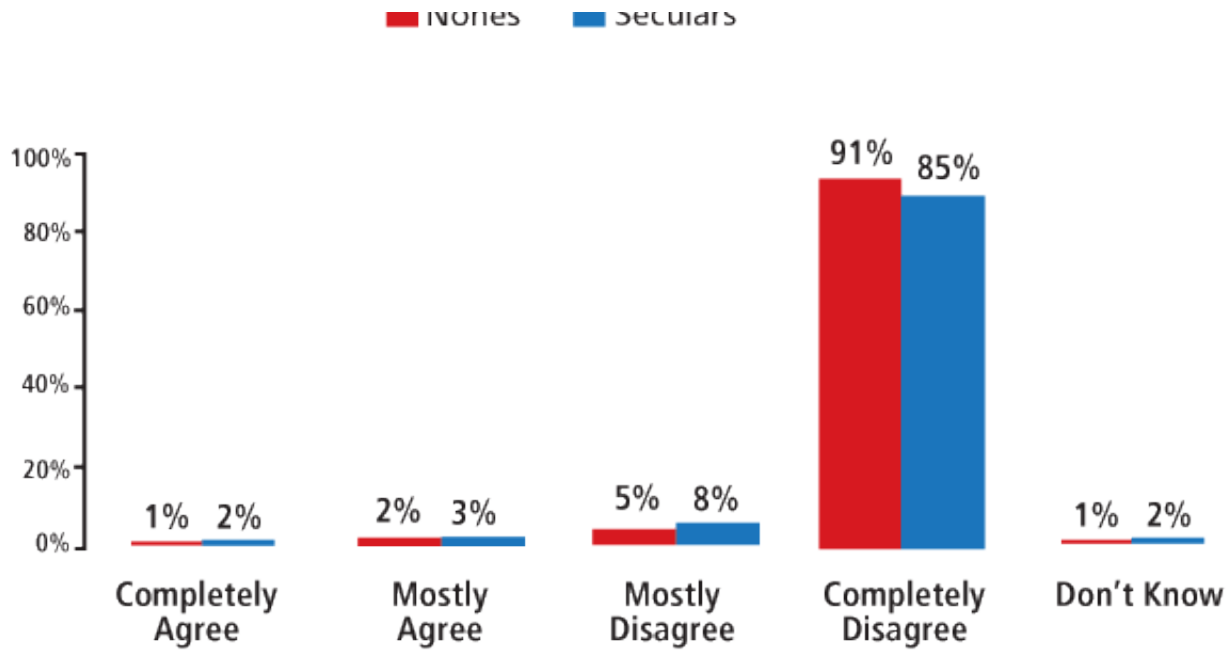
**Figure 5.** View of the Bible as a guide to morality among the Seculars.

- ■ The Bible is a perfect guide to morality, and its teachings hold true today.
- ■ The Bible is not a perfect guide to morality because some of its teachings are not appropriate today, but is still the best guide we have.
- ■ The Bible is not the best guide to morality today; there are better ways of knowing right from wrong.
- ■ None of these.
- ■ Don't know.
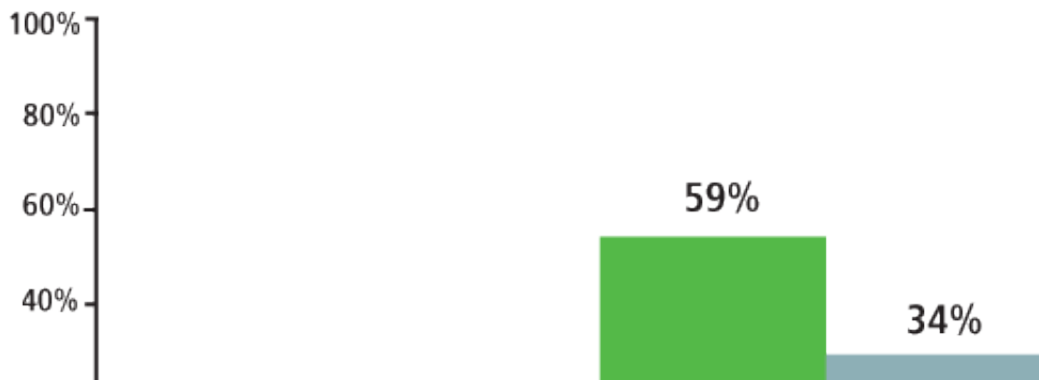
# Figure 6. Supernatural beliefs of the Religious and the Secular students.
## Do you believe the following?
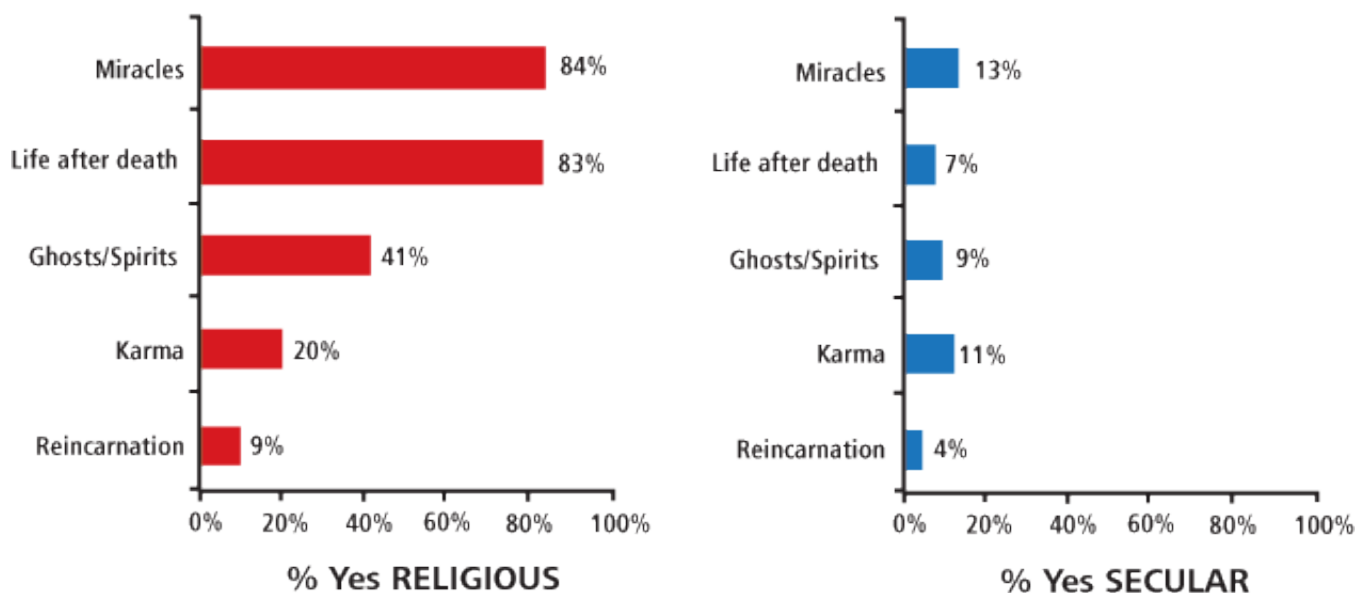


Religious thinkers often stress the relationship between belief and morality. Figure 4 shows that the Secular and None students overwhelmingly reject this proposition. Interestingly, the Seculars and the Nones answered this question almost identically, even though 30 percent of the latter group self-identified as Spiritual.

Since belief in God is not linked to morality, what then of the Bible? Figure 5 shows that hardly any of the Secular students regarded the Bible as a guide to morality today. Around one-third rejected any consideration of this proposition, and we may assume that they are probably antireligious hardliners on this question.

Having disposed of God and Bible, do other vestiges of supernatural belief remain today among young Secular Americans? We asked the students about traditional Judeo-

Christian supernatural beliefs as well as Eastern and New Age esoteric ones. Figure 6 contrasts the differences in the response patterns of the 32 percent of students holding to the Religious worldview and the 28 percent who had a Secular worldview. The findings show very big gaps between opinions of Secular and Religious groups; 71 percent on miracles and 72 percent on life after death. The Religious score higher on every item, with 41 percent believing in spirits and ghosts in contrast to only 9 percent among the Secular. Interestingly, both groups overwhelmingly reject karma and reincarnation. These results, along with others, such as their 93 percent endorsement of evolution and 83 percent embrace of reason, suggest that Secular students were indeed committed to science, reason, and secular values.

**Figure 7.** Tax breaks for religious institutions and clergy.
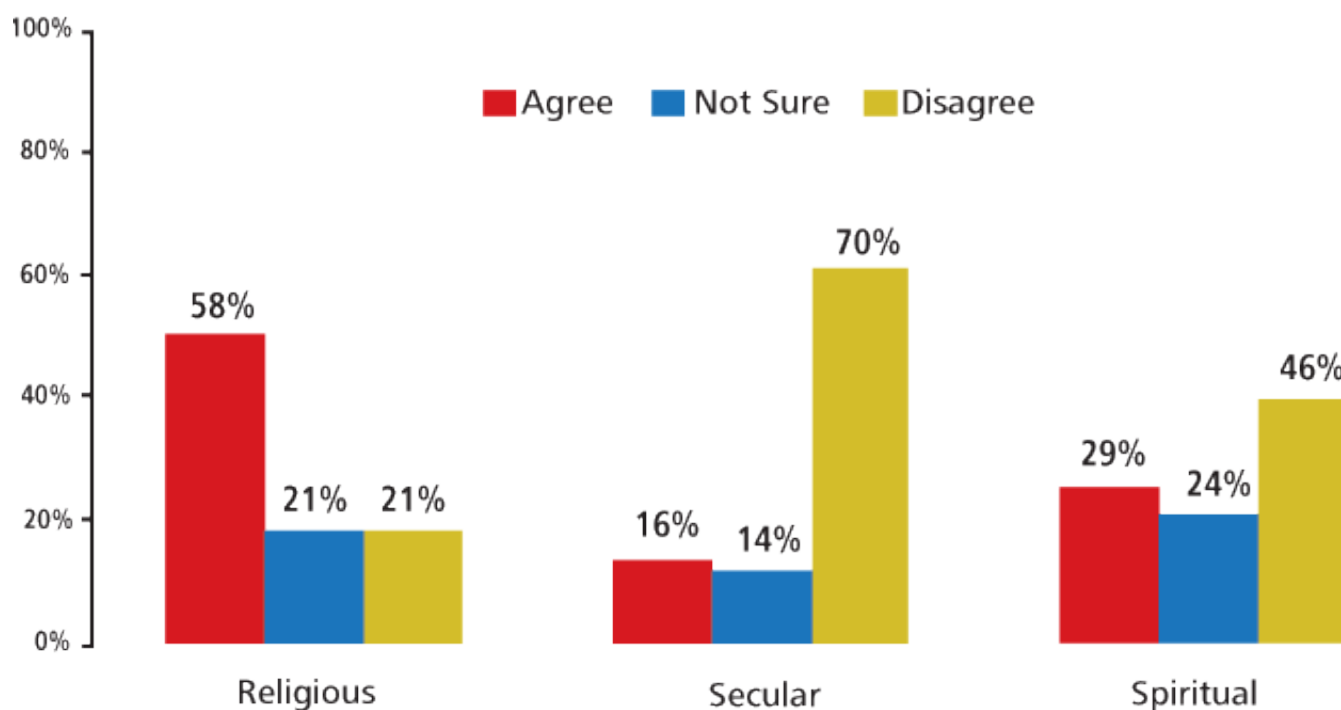


**Figure 8.** Women must defend their reproductive rights.

## Very True



| | | |
|---|---|---|
| 100% | | |
| 80% | | |
| 67% | | |
| 60% | 60% | |
| 40% | | |
| 35% | | |
| 20% | | |
| 0% | | |
| Religious | Secular | Spiritual |
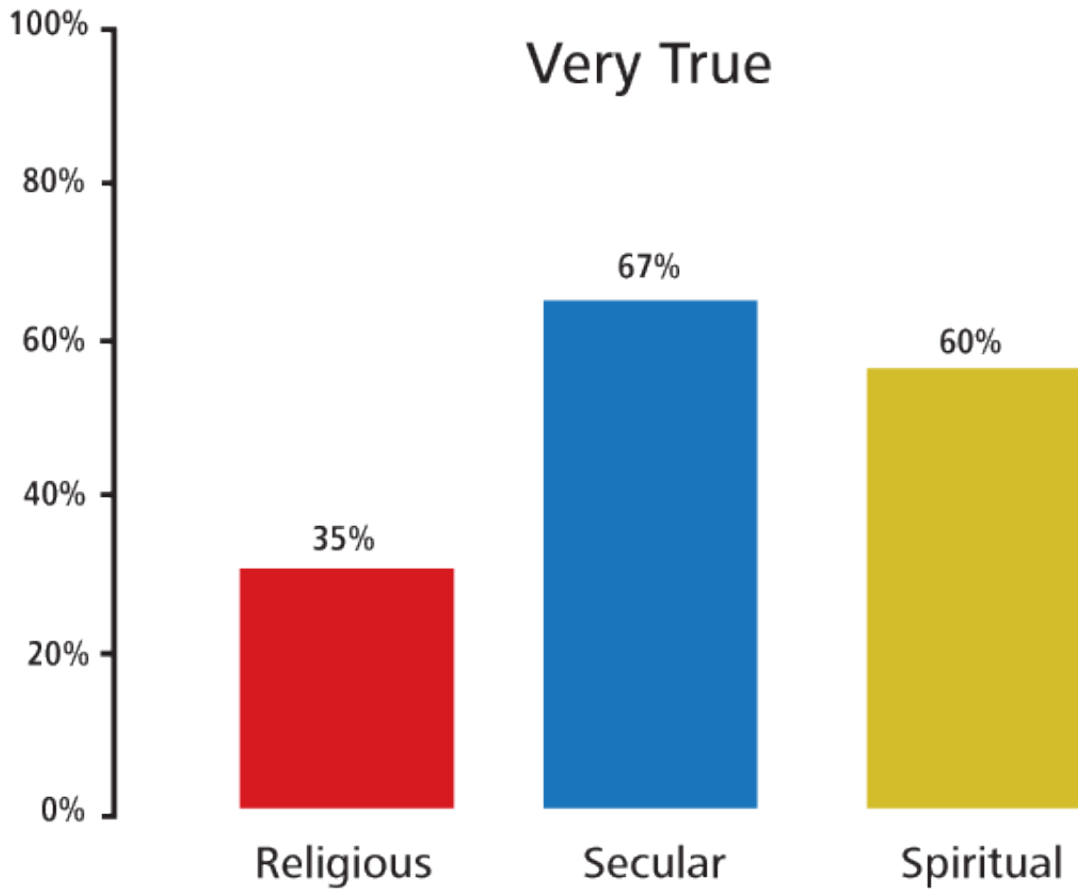
## Figure 9. Meaning of *secularism* by worldview.



Legend: ■ Religious  ■ Secular  ■ Spiritual

No identification or affiliation with any religious tradition
- 53%
- 72%
- 29%

Absence of supernatural religious beliefs
- 36%
- 59%
- 61%

Separation of religion from state/government
- 55%
- 38%
- 55%

Tolerance for various religions and philosophies
- 18%
- 36%
- 22%

Atheism
- 11%
- 11%
- 6%
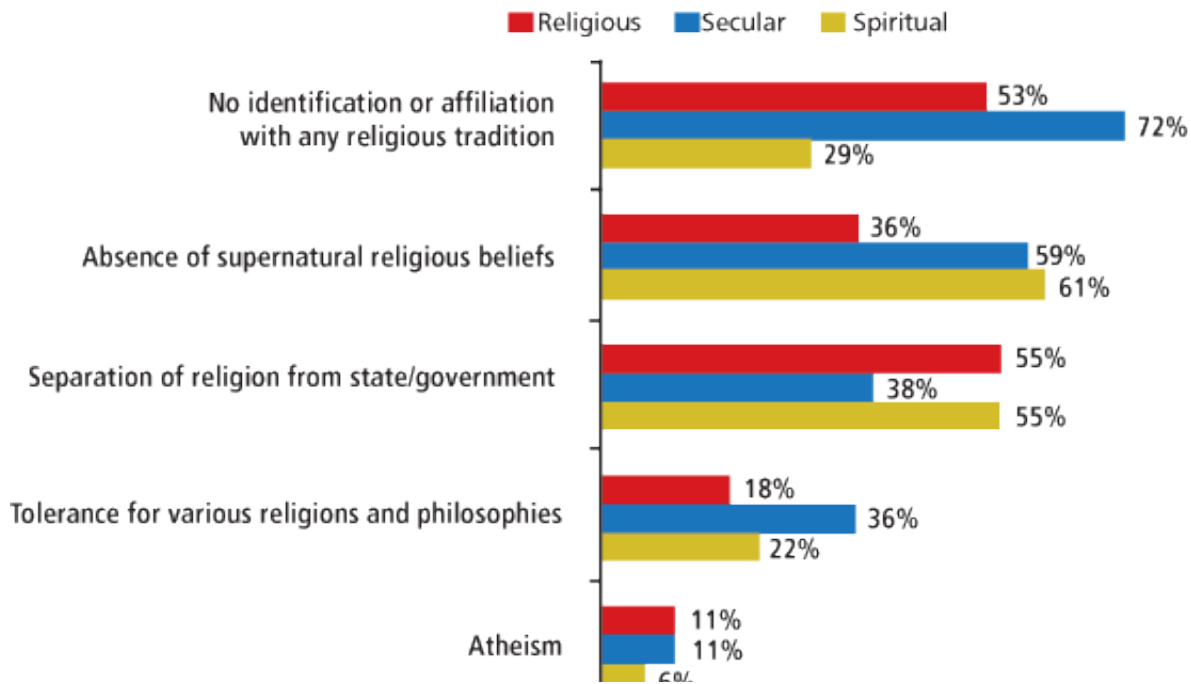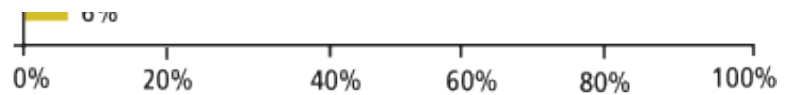
Another issue of importance to the future of secular humanism is whether the young carry over their philosophical beliefs into the realm of politics and public policy. Respondents were asked whether they supported the current system of tax privileges for the clergy and organized religion (figure 7). A majority of all students were opposed, but unsurprisingly, the Religious group favored this policy. A large majority (70 percent) of the Secular group was opposed and, interestingly, nearly half of the Spiritual group. This suggests that the Spirituals are potential allies for some purposes, since this and other items show that many Spirituals are suspicious and antagonistic toward organized religion.

Over the past few decades, the culture war in the United States has focused especially on abortion rights and women's reproductive freedom. Respondents were asked if it was true or not that women needed to defend their reproductive rights today. Figure 8 shows that the Secular group was the most supportive of women's rights. Not unexpectedly, the mainly Religious group, a majority of whom were Catholics and Evangelicals, were not favorable to this idea. Yet perhaps most significant is the fact that the Seculars outscored the Spirituals on this item, even though (as readers will recall) the Secular group was majority-male whereas the Spiritual group was majority-female. This goes some way toward undermining the claim, at least for the younger generation, that Secular men are antifeminist and unsympathetic toward women's issues.

Given this result, it's not surprising that 95 percent of the Secular group also believed that same-sex marriage should be legalized by federal government, while 71 percent supported assisted suicide.

So what are the politics of this younger generation of Seculars? Because they have come of age during an era when the Republican Party has been dominated by the religious Right, it's not surprising that very few are registered Republicans. As a result, the pattern of political party preference reflects a generational skew and the "God gap" that is typical of current politics. The Secular students were 57 percent Democrat, 25 percent Independent, and only 5 percent Republican; Other/Don't Know were 12 percent. Perhaps a better gauge is their actual political views. These showed a little more diversity: 4 percent Conservative, 7 percent Libertarian, 11 percent Moderate, 44 percent Liberal, 20 percent Progressive, and 14 percent Other/Don't Know.

Finally, it's useful for the secular movement to understand how the general public, particularly the younger, educated elements within it, interpret the terms it uses. What do people understand by the term *secularism*, and does it mean the same thing to all types of people? Figure 9 shows the responses to a question about the meaning of secularism for all three worldviews.

It was possible for the respondents to answer "yes" to each of the five interpretations or descriptions of secularism. The results show complexity, if not confusion, since there was clearly little consensus among the groups. Each worldview has its own particular rank order of responses. For the Religious, the most accepted concept was "Separation of religion from state/government" (55 percent) with "No identification or affiliation with any religious tradition" (53 percent) closely behind. The Spiritual saw secularism more as "Absence of supernatural religious beliefs" (61 percent); a majority of them also understood it as separation of church and state (55 percent). The Secular worldview group seemed disposed to a more philosophical interpretation, with 72 percent favoring "No identification or affiliation with any religious tradition" and 59 percent "Absence of supernatural religious beliefs." More Seculars than others favored the "Tolerance for various religions and philosophies" (36 percent) option. What was noticeable was the low score for separation of church and state among the Secular group, at only 38 percent. Another significant finding is the across-the-board agreement that secularism is not atheism, with scores for all three groups in the 6 to 11 percent range.

Undoubtedly, these survey results and the trends they reveal are good news for CFI, the Council for Secular Humanism, and all secular organizations, as well as for the future of the United States. The findings clearly demonstrate that a large and coherent constituency is emerging among the younger generation that is favorable to our beliefs and agenda. Questions remain, but we now have much valuable information about our market and its attitudes and opinions. Going forward, these findings on the Secular student population can help CFI in branding and framing its message as well as in planning its educational programs.

Barry A. Kosmin is a research professor in the Public Policy and Law Program and director of the Institute for the Study of Secularism in Society and Culture at Trinity College. He was the principal investigator of the American Religious Identification Survey (ARIS) series from 1990 to 2008. He serves on the board of directors of the Center for Inquiry, a supporting organization of the Council for Secular Humanism, and on the board of

directors of the Council.

# What Are the Least Churched Cities in the U.S.?



April 24, 2015—The U.S. has a reputation for being exceptionally religious—and it is true that, historically speaking, churchgoing has played an outsized role in American identity. Still, millions of Americans have little to no connection to local congregations.

Currently, about four in 10 U.S. adults qualify as "unchurched" under Barna's definition (38%). Unchurched adults have not attended a church service, except for a holiday or special occasion, at any time within the past six months.

Churched and unchurched adults are not evenly distributed across the country. Church attendance varies widely from city to city and region to region. Many cities outpace the overall U.S. population when it comes to church avoidance.

For example, the San Francisco metro area tops the list of America's most churchless cities: Six in 10 Bay Area residents meet the Barna definition of unchurched (61%). A full list of the nation's largest metro media markets is shown below, ranked by unchurched population.

Barna tracks not only overall churchlessness, but also what proportion of unchurched adults are "dechurched"—that is, who used to attend regularly but have not attended at all in the past six months—and what proportion are "never churched"—meaning they have never in their lives regularly attended a church. Among the general U.S. population, 29% are considered dechurched and 9% are never churched, for a combined total of 38% unchurched. (For a deeper dive into the substantial differences between these two groups, read ***Churchless*** by George Barna and David Kinnaman.)

While San Francisco is number one overall when it comes to churchless residents, it ranks sixth on the never-churched list (14%), outpaced by:

1. West Palm Beach-Ft. Pierce, FL (17%)
2. Santa Barbara-Santa Maria-San Luis Obispo, CA (16%)
3. New York, NY (15%)

4. Harlingen-Weslaco-Brownsville-McAllen, TX (15%)
5. Chico-Redding, CA (15%)

However, the California Bay Area takes the top spot when it comes to dechurched adults (48%), ahead of:

2. Seattle-Tacoma, WA (44%)
3. Portland-Auburn, ME (43%)
4. Boston-Manchester, MA (42%)
5. Albany-Schenectady-Troy, NY (41%)

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## AMERICA'S TOP CHURCHLESS CITIES

| | | % | | | % |
|---|---|---|---|---|---|
| 1. | SAN FRANCISCO / OAKLAND / SAN JOSE, CA | 61 | 60. | JACKSONVILLE, FL | 34 |
| 2. | BURLINGTON / PLATTSBURGH, VT | 55 | 61. | FRESNO / VISALIA, CA | 34 |
| 3. | BOSTON, MA / MANCHESTER, NH | 53 | 62. | RICHMOND / PETERSBURG, VA | 34 |
| 4. | PORTLAND / AUBURN, ME | 52 | 63. | TYLER / LONGVIEW / LUFKIN-NACOGDOCHES, TX | 34 |
| 5. | CHICO / REDDING, CA | 52 | 64. | LANSING, MI | 34 |
| 6. | LAS VEGAS, NV | 51 | 65. | ATLANTA, GA | 33 |
| 7. | SEATTLE / TACOMA, WA | 50 | 66. | HOUSTON, TX | 33 |
| 8. | ALBANY / SCHENECTADY / TROY, NY | 50 | 67. | BALTIMORE, MD | 33 |
| 9. | PHOENIX / PRESCOTT, AZ | 49 | 68. | WILKES BARRE / SCRANTON, PA | 33 |
| 10. | NEW YORK, NY | 48 | 69. | FT. WAYNE, IN | 33 |
| 11. | WEST PALM BEACH / FORT PIERCE, FL | 48 | 70. | MOBILE, AL / PENSACOLA / FORT WALTON, FL | 32 |
| 12. | TUCSON / SIERRA VISTA, AZ | 48 | 71. | CHARLESTON / HUNTINGTON, WV | 32 |
| 13. | PORTLAND, OR | 46 | 72. | MADISON, WI | 32 |
| 14. | LOS ANGELES, CA | 45 | 73. | YAKIMA / PASCO / RICHLAND / KENNEWICK, WA | 32 |
| 15. | PHILADELPHIA, PA | 45 | 74. | INDIANAPOLIS, IN | 31 |
| 16. | HARTFORD / NEW HAVEN, CT | 45 | 75. | OKLAHOMA CITY, OK | 31 |
| 17. | FLINT, MI | 45 | 76. | TULSA, OK | 31 |
| 18. | DENVER, CO | 44 | 77. | GREENVILLE / NEW BERN / WASHINGTON, NC | 31 |
| 19. | SACRAMENTO / STOCKTON / MODESTO, CA | 44 | 78. | DALLAS / FORT WORTH, TX | 30 |
| 20. | PROVIDENCE, RI / NEW BEDFORD, MA | 44 | 79. | ROANOKE / LYNCHBURG, VA | 30 |

| # | City | | # | City | |
|---|------|---|---|------|---|
| 21. | SANTA BARBARA / SANTA MARIA SAN LUIS OBISPO, CA | 44 | 80. | PADUCAH, KY / CAPE GIRARDEAU, MO / HARRISBURG, IL / MT VERNON, IL | 30 |
| 22. | ORLANDO / DAYTONA BEACH / MELBOURNE, FL | 43 | 81. | TRI-CITIES, TN-VA | 30 |
| 23. | SPOKANE, WA | 43 | 82. | SAN ANTONIO, TX | 29 |
| 24. | ROCHESTER, NY | 43 | 83. | NORFOLK / PORTSMOUTH / NEWPORT NEWS, VA | 29 |
| 25. | BUFFALO, NY | 42 | 84. | KNOXVILLE, TN | 29 |
| 26. | FORT MYERS / NAPLES, FL | 42 | 85. | JOHNSTOWN /ALTOONA / STATE COLLEGE, PA | 29 |
| 27. | DAVENPORT, IA / ROCK ISLAND /MOLINE, IL | 42 | 86. | SALT LAKE CITY, UT | 28 |
| 28. | BOISE, ID | 42 | 87. | CINCINNATI, OH | 28 |
| 29. | WAUSAU / RHINELANDER, WI | 42 | 88. | MEMPHIS, TN | 28 |
| 30. | TOLEDO, OH | 40 | 89. | CHARLESTON, SC | 28 |
| 31. | SYRACUSE, NY | 40 | 90. | SOUTH BEND / ELKHART, IN | 28 |
| 32. | CHICAGO, IL | 39 | 91. | LOUISVILLE, KY | 27 |
| 33. | DETROIT, MI | 39 | 92. | LITTLE ROCK / PINE BLUFF, AR | 27 |
| 34. | TAMPA / ST. PETERSBURG / SARASOTA, FL | 39 | 93. | WACO / TEMPLE / BRYAN, TX | 27 |
| 35. | MIAMI / FT. LAUDERDALE, FL | 39 | 94. | EVANSVILLE, IN | 27 |
| 36. | SAN DIEGO, CA | 39 | 95. | TALLAHASSEE / THOMASVILLE, FL | 27 |
| 37. | BAKERSFIELD, CA | 39 | 96. | LEXINGTON, KY | 26 |
| 38. | CLEVELAND / AKRON / CANTON, OH | 38 | 97. | COLUMBIA, SC | 26 |
| 39. | PITTSBURGH, PA | 38 | 98. | MYRTLE BEACH / FLORENCE, SC | 26 |
| 40. | DES MOINES-AMES, IA | 38 | 99. | LINCOLN / HASTINGS / KEARNEY, NE | 26 |
| 41. | HARLINGEN /WESLACO /MCALLEN /BROWNSVILLE,TX | 38 | 100. | RALEIGH / DURHAM / FAYETTEVILLE, NC | 25 |
| 42. | EL PASO, TX | 38 | 101. | GREEN BAY / APPLETON, WI | 25 |
| 43. | FORT SMITH / FAYETTEVILLE / SPRINGDALE-ROGERS, AR | 38 | 102. | SPRINGFIELD, MO | 25 |
| 44. | WASHINGTON, DC / HAGERSTOWN, MD | 37 | 103. | MACON, GA | 25 |
| 45. | ST. LOUIS, MO | 36 | 104. | NEW ORLEANS, LA | 24 |
| 46. | GRAND RAPIDS, MI | 36 | 105. | JACKSON, MS | 24 |
| 47. | ALBUQUERQUE / SANTA FE, NM | 36 | 106. | CHARLOTTE, NC | 23 |
| 48. | CORPUS CHRISTI, TX | 36 | 107. | BIRMINGHAM / ANNISTON / TUSCALOOSA, AL | 23 |
| 49. | COLUMBUS, OH | 35 | 108. | GREENSBORO /HIGH POINT / WINSTON SALEM, NC | 23 |
| 50. | AUSTIN, TX | 35 | 109. | WICHITA / HUTCHINSON / DODGE CITY /SALINA, KS | 23 |
| 51. | DAYTON, OH | 35 | 110. | MONTGOMERY / SELMA, AL | 23 |
| 52. | OMAHA, NE | 35 | 111. | BATON ROUGE, LA | 22 |
| 53. | CHAMPAIGN / SPRINGFIELD / DECATUR, IL | 35 | 112. | HUNTSVILLE / DECATUR / FLORENCE, AL | 21 |
| 54. | COLORADO SPRINGS / PUEBLO, CO | 35 | 113. | SHREVEPORT, LA | 21 |
| 55. | CEDAR RAPIDS / WATERLOO, IA | 35 | 114. | NASHVILLE, TN | 20 |
| 56. | MINNEAPOLIS / ST. PAUL, MN | 34 | 115. | GREENVILLE / SPARTANBURG / ANDERSON, SC-ASHEVILLE, NC | 20 |
| 57. | KANSAS CITY, KS-MO | 34 | | | |

| | | | | |
|---|---|---|---|---|
| **58.** MILWAUKEE, WI | 34 | **116.** CHATTANOOGA, TN | 19 |
| **59.** HARRISBURG / LANCASTER / LEBANON / YORK, PA | 34 | **117.** AUGUSTA, GA / AIKEN, SC | 13 |

The data reported in this table are based upon telephone and online interviews with nationwide random samples of 62,896 adults conducted over a ten year period, ending in August 2014.  The maximum margin of sampling error associated with the aggregate sample is ±0.4 percentage points at the 95% confidence level.  Respondents who say they have not attended church within the past six months are classified as "Churchless."

The data were analyzed by DMA. The label "DMA" stands for Designated Market Area and represents a unique geographic area that also serves as a commonly accepted media market as defined by The Neilsen Company.  DMAs have been configured so that the entire U.S. is assigned to one – and only one – of 210 DMAs in the country and are based on the television viewing habits of the residents in each county. While there are 210 DMAs, this table contains data for just 117 of them. Those are the areas in which we had a sufficient number of completed surveys with people from a given market (a minimum of 150 or more).

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## About the Research

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## About Barna Group

Barna Group (which includes its research division, Barna Research Group) is a private, non-partisan, for-profit organization under the umbrella of the Issachar Companies. Located in Ventura, California, Barna Group has been conducting and analyzing primary research to understand cultural trends related to values, beliefs, attitudes and behaviors since 1984.

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# An Interview with the Guy Who Named the 'Nones'

By Wendy Thomas Russell | January 10, 2013 | no comments

There was a time, in the extremely recent past, when Americans with no religion were "the others."

For decades, religious affiliation has fascinated researchers. Countless studies and surveys show document a painstaking analysis of each minor population shift. A switch from, say, Methodist to Baptist or Catholic to Protestant has been marked with great interest, year by year. Sure, the numbers of Muslims, Hindus and Buddhists have remained relatively small next to Christians — but they, too, have been counted. Their numbers seemed to matter.

Always absent from these studies and surveys was a specific category for Americans with no religion. Those of us who didn't "belong" in an established group — for whatever reason. We were simply the "others." Too few to name, much less care about.

But that all changed in the first years of the 21st Century.

After a decade (the 90s) in which religious affiliation dropped dramatically — by several percentage points (and, yes, that was considered dramatic) — the country's top researchers realized they needed a new category.

Barry A. Kosmin was one of them. As the founding director of the Institute for

the Study of Secularism in Society and a professor at Trinity College, Kosmin had been helping to conduct the American Religion Identification Survey for nearly three decades. Once they'd evaluated data from the 1990s, Kosmin and his team were determined to name a new category.

"Nonreligious" was a possibility. So was "non-faith" and "non-affiliated."

But Kosmin rejected all of these. The "non" part bothered him. "Non-affiliated" would be like calling people "non-white," he said. "We didn't want to suggest that 'affiliated' was the norm, and every one else was an 'other.'"

"Nomenclature," he added, " is quite important in these things."

So Kosmin began calling this group the "nones," a shortened version for "none of the above" — which is what people often said when asked to name their religion. He never thought the term would stick.

"It began as a joke," he said, "but now, like many of these things, it has taken on its own life."

Indeed. Today, "nones" are everywhere. Both in a literal sense and a *literary* one.

"Nones" now make up an estimated 20 percent of the American population — or 60 million people. And most major research groups have given in to the verbiage, at least to some degree. (Some still prefer "unaffiliated" in their official questionnaires.) Journalists, especially, have embraced the word.

"Nones form Biggest Slice of Obama's Religious Voters," said an October headline in the Huffington Post.

"The 'nones' now form the worlds' third-largest religion' reported the Religion News Service last month.

The list goes on and on.

That's not to say the word is without its critics. For many on the more spiritual end of the "nonreligious" spectrum, "nones" sounds too dismissive. They liken it to "nothing," and sometimes the response is: "I'm not nothing!"

Still, like Kosmin said, the word now has a life of its own. Even Gallup Poll, which published a report today, saying that the number of people who prefer "no religion" leveled off a bit between 2011 and 2012, put "nones" in its headline.

[Special thanks to Hemant Mehta who referenced this blog on his website The Friendly Atheist.]

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Tags:

**Barry A. Kosmin** **Gallup Poll** **Interview** **Labels** **Nones** **Nonreligious** **Religion** **research** **Unaffiliated**

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# Largest Non-Christian Tradition by County
## (In all 3,143 counties and county equivalents, Christian is the largest tradition)
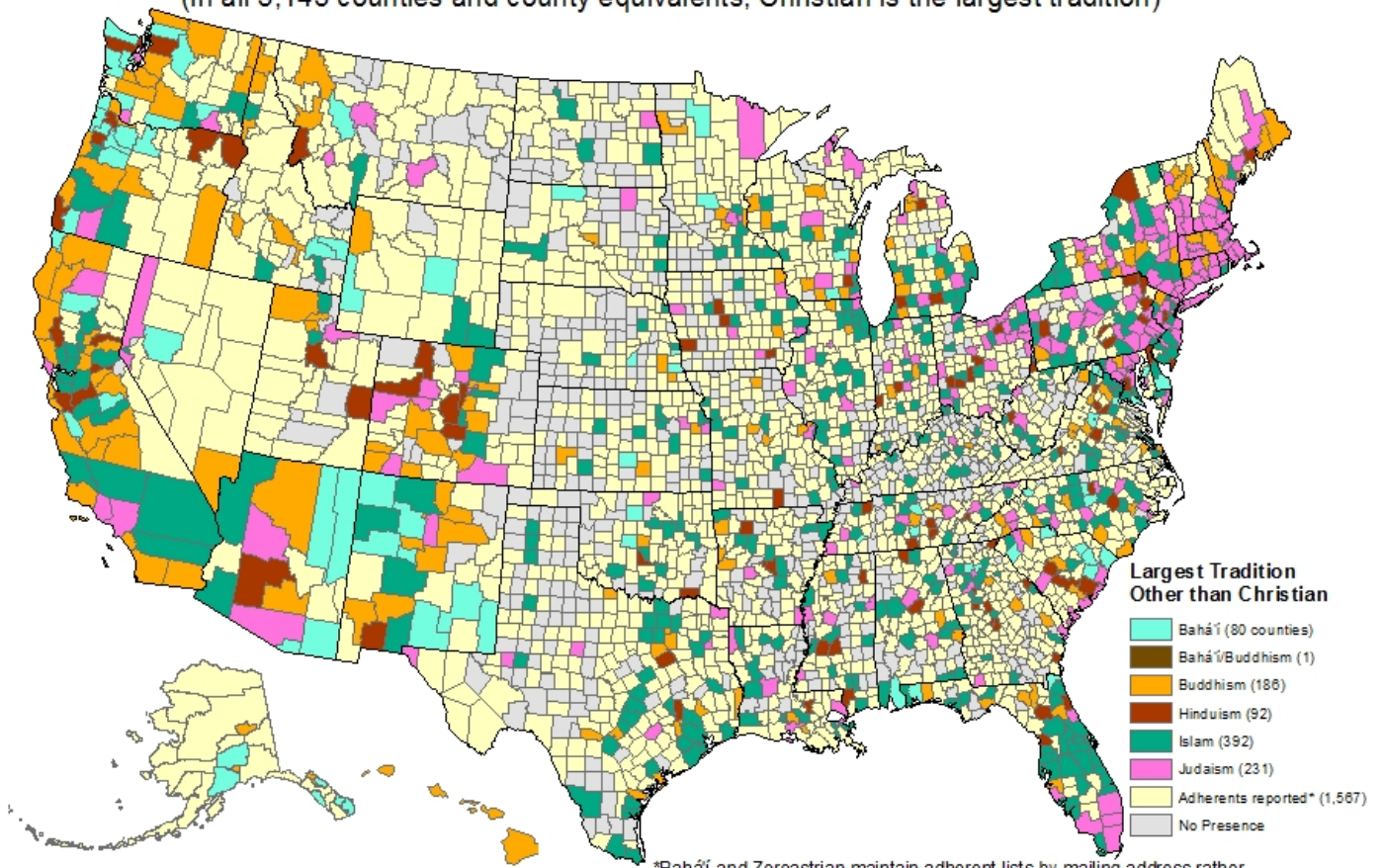
**Largest Tradition
Other than Christian**

- Baháʼí (80 counties)
- Baháʼí/Buddhism (1)
- Buddhism (186)
- Hinduism (92)
- Islam (392)
- Judaism (231)
- Adherents reported* (1,567)
- No Presence

*Baháʼí and Zoroastrian maintain adherent lists by mailing address rather than by congregation. In two counties without congregations, Zoroastrians reported the most adherents. In two others, Zoroastrians and Baháʼí reported the same number of adherents. In all others, Baháʼí reported the most.

Table 1

| State | City | Population |
|-------|------|-----------:|
| Alabama | Auburn | 54,566 |
| Alabama | Birmingham | 212,413 |
| Alabama | Sayre | 600 |
| Alabama | Selma | 20,529 |
| Alaska | Big Lake | 3,350 |
| Alaska | Cooper Landing | 289 |
| Alaska | Hope | 192 |
| Alaska | Sutton-Alpine | 1,174 |
| Alaska | Trapper Creek | 426 |
| Alaska | Willow | 1,838 |
| Arkansas | Jonesboro | 50,000 |
| Arkansas | Paragould | 12,000 |
|  |  |  |
| California | Alameda | Unknown |
| California | Arcata | 16,100 |
| California | Berkeley | 120,000 |
| California | Camp Pendleton | 40,000 |
| California | Carmel Valley | 4,200 |
| California | Castroville | 400,000 |
| California | Crescent City | 7,900 |
| California | Eureka | 25,600 |
| California | Ferndale | 1,300 |

| State | City | Population |
|---|---|---|
| California | Fortuna | 9,500 |
| California | Garberville | Unknown |
| California | Gonzales | Unknown |
| California | Greenfield | 10,040 |
| California | King City | 9,145 |
| California | LaPuente | 38,700 |
| California | Leggett | Unknown |
| California | Los Angeles | 3,600,000 |
| California | Marina | 17,300 |
| California | Mendicino | 7,300 |
| California | Northern California | Unknown |
| California | Oakland | 350,000 |
| California | Rancho Bernado | 40,000 |
| California | Redlands | 67,000 |
| California | Richmond | 100,000 |
| California | Salinas | 121,000 |
| California | San Diego/ Riverside County | 40,000 |
| California | San Francisco | 800,000 |
| California | San Leandro | Unknown |
| California | Seaside | 30,000 |
| California | Soledad | Unknown |

| State | City | Population |
| --- | --- | --- |
| California | Southern California | Unknown |
| California | Trinindad | 350 |
| California | Willow Creek | Unknown |
| Connecticut | Hamden | 59,000 |
| Florida | Amelia Island | Unknown |
| Florida | Avon Park | 8,100 |
| Florida | Blackrock | Unknown |
| Florida | Chester | Unknown |
| Florida | Destin | 8,900 |
| Florida | Fernandina Beach | 9,500 |
| Florida | Hialeah | 250,000 |
| Florida | Lake Placid | 1,250 |
| Florida | Lofton | Unknown |
| Florida | North Duval County | Unknown |
| Florida | Northeast Duval County | Unknown |
| Florida | Sebring | 8,900 |
| Florida | St. John's County | Unknown |
| Florida | Yulee | Unknown |
| Georgia | Cleveland | 1,630 |
| Georgia | Darien | 1,800 |
| Georgia | Reidsville | 2,500 |

| State | City | Population |
|-------|------|-----------:|
| Georgia | Springfield | Unknown |
| Georgia | Toccoa | Unknown |
| Hawaii | Hawaii | Unknown |
| Hawaii | Kauai | Unknown |
| Hawaii | Lanai | Unknown |
| Hawaii | Maui | Unknown |
| Hawaii | Molokai | Unknown |
| Illinois | Aurora | 125,000 |
| Illinois | Chadwick | 560 |
| Illinois | Forreston | 1,380 |
| Illinois | Kewanee | 12,800 |
| Illinois | Lanark | 1,350 |
| Illinois | Mount Carroll | 1,650 |
| Illinois | Mount Morris | 2,950 |
| Illinois | Polo | 2,500 |
| Illinois | Savanna | 3,650 |
| Illinois | Vandalia | 7,000 |
| Indiana | Bicknell | 5,000 |
| Indiana | Fort Wayne | 192,500 |
| Indiana | Greensburg | 10,730 |
| Indiana | Lake Station | 20,000 |
| Indiana | Princeton | 7,100 |
| Iowa | Afton | 975 |

| State | City | Population |
|---|---|---|
| Iowa | Audubon | 2,500 |
| Kansas | Atwood | 1,200 |
| Kansas | Oberlin | 2,000 |
| Kentucky | Jenkins | 1,500 |
| Kentucky | Mayfield | 10,370 |
| Kentucky | Pikeville | 10,000 |
| Kentucky | Robinson Creek | 1,200 |
| Louisiana | Bogalusa | 14,200 |
| Louisiana | Crowley | 14,000 |
| Louisiana | Iota | 1,400 |
| Louisiana | Iowa | 2,600 |
| Louisiana | Jennings | 11,000 |
| Louisiana | Kinder | 2,100 |
| Louisiana | Lake Arthur | 2,900 |
| Louisiana | Lake Charles | 70,000 |
| Louisiana | Mansfield | 5,250 |
| Louisiana | Welsh | 3,300 |
| Maine | Baileyville | Unknown |
| Maine | Bethel | 2,000 |
| Maine | Kennebunkport | Unknown |
| Maine | Portland | Unknown |
| Maine | Rangeley | Unknown |
| Maine | Rockland | 7,800 |

| State | City | Population |
|---|---|---|
| Maine | Upton | Unknown |
| Massachusetts | Leominster | 40,000 |
| Michigan | Cadillac | 10,000 |
| Michigan | Hubbardston | Unknown |
| Michigan | Manistee | 8,000 |
| Michigan | Onekama | 300 |
| Minnesota | Cloquet | 20,000 |
| Minnesota | Gibbon | Unknown |
| Mississippi | Cleveland | 16,000 |
| Mississippi | Diamondhead | Unknown |
| Missouri | Kannett | 8,000 |
| Missouri | Malden | 5,000 |
| Missouri | Sikeston | 17,000 |
| Missouri | St. Louis | 340,000 |
| Missouri | St. Louis | 2,500,000 |
| Nevada | Fernley | Unknown |
| Nevada | Las Vegas | 589,317 |
| New Hampshire | Bath | 968 |
| New Hampshire | Bethlehem | 2,422 |
| New Hampshire | Haverhill | 4,599 |
| New Hampshire | Keene | 22,400 |
| New Hampshire | Manchester | 50,000 |
| New Hampshire | Winchester | Unknown |

| State | City | Population |
|---|---|---|
| New Jersey | Alpine | Unknown |
| New Jersey | Burlington City | 9,800 |
| New Jersey | Camden | 86,400 |
| New Jersey | Cherry Hill | Unknown |
| New Jersey | Cinimmison | Unknown |
| New Jersey | Closter | Unknown |
| New Jersey | Delran | Unknown |
| New Jersey | Demarest | Unknown |
| New Jersey | Englewood | Unknown |
| New Jersey | Englewood Cliffs | Unknown |
| New Jersey | Harrington Park | Unknown |
| New Jersey | Haworth | Unknown |
| New Jersey | Highstown | 5,100 |
| New Jersey | Mt. Holly | Unknown |
| New Jersey | Mt. Laurel | Unknown |
| New Jersey | Northvale | Unknown |
| New Jersey | Palmyra | 7,100 |
| New Jersey | Princeton | 12,000 |
| New Jersey | Salem | 6,700 |
| New Jersey | Salem | Unknown |
| New Jersey | Teaneck | Unknown |
| New Jersey | Tenafly | Unknown |
| New Jersey | Trenton | 500,000 |

| State | City | Population |
|-------|------|-----------:|
| New Jersey | Woodstown | 3,000 |
| New Jersey | Woodstown | Unknown |
| New Mexico | Hope | 100 |
| New Mexico | Raton | 6,000 |
| New York | Bronx, NYC | 1,400,000 |
| New York | Brooklyn, NYC | 2,500,000 |
| New York | Far Rockaway, Queens, NY | 56,184 |
| New York | Glens Falls | 13,852 |
| New York | Inwood | 9,792 |
| New York | Jamaica | 216,866 |
| New York | Long Beach, Nassau County | 35,889 |
| New York | Long Island | 7,448,618 |
| New York | Malone | 5,744 |
| New York | Manhattan, NYC | 1,586,698 |
| New York | Mount Vernon, Westchester County | 67,292 |
| New York | New Rochelle, Westchester County | 77,062 |
| New York | New York City | 8,175,133 |
| New York | Oceanside | 32,109 |
| New York | Queens, NYC | 2,233,841 |
| New York | Rockland County | 312,183 |

| State | City | Population |
|---|---|---|
| New York | Rye, Westchester County | 15,140 |
| New York | Staten Island, NYC | 469,363 |
| New York | Suffolk County | 1,494,434 |
| North Carolina | Elizabethtown | Unknown |
| North Dakota | Jamestown | 14,700 |
| North Dakota | Williston | 12,500 |
| Ohio | Belfast | Unknown |
| Ohio | Berrysville | Unknown |
| Ohio | Botkins | Unknown |
| Ohio | Cridersville | Unknown |
| Ohio | Elgin | Unknown |
| Oregon | La Pine | 7,000 |
| Pennsylvania | Allegheny County | 1,400,000 |
| Pennsylvania | Brogue | Unknown |
| Pennsylvania | Clearfield | 6,500 |
| Pennsylvania | New Castle | 27,600 |
| Pennsylvania | Springfield | Unknown |
| Pennsylvania | Sunbury | 16,046 |
| South Carolina | Jackson | 1,800 |
| South Dakota | Alexandria | 518 |
| South Dakota | Alpena | 251 |
| South Dakota | Arlington | 908 |
| South Dakota | Armour | 854 |

| State | City | Population |
|---|---|---|
| South Dakota | Aurora | 619 |
| South Dakota | Avon | 576 |
| South Dakota | Baltic | 666 |
| South Dakota | Beresford | 1,849 |
| South Dakota | Big Stone City | 669 |
| South Dakota | Bison | 451 |
| South Dakota | Blunt | 342 |
| South Dakota | Bonesteel | 297 |
| South Dakota | Bowdle | 589 |
| South Dakota | Brandon | 3,543 |
| South Dakota | Bridgewater | 533 |
| South Dakota | Bristol | 419 |
| South Dakota | Britton | 1,394 |
| South Dakota | Bruce | 235 |
| South Dakota | Bryant | 374 |
| South Dakota | Buffalo | 488 |
| South Dakota | Burke | 756 |
| South Dakota | Canistota | 608 |
| South Dakota | Canton | 2,787 |
| South Dakota | Castlewood | 549 |
| South Dakota | Centerville | 887 |
| South Dakota | Chancellor | 276 |
| South Dakota | Cherry Creek | 335 |

| State | City | Population |
| --- | --- | --- |
| South Dakota | Clark | 1,292 |
| South Dakota | Clear Lake | 1,247 |
| South Dakota | Colman | 482 |
| South Dakota | Colome | 309 |
| South Dakota | Colton | 657 |
| South Dakota | Corsica | 619 |
| South Dakota | Crooks | 671 |
| South Dakota | Deadwood | 1,830 |
| South Dakota | Dell Rapids | 2,484 |
| South Dakota | Delmont | 235 |
| South Dakota | DeSmet | 1,172 |
| South Dakota | Doland | 306 |
| South Dakota | Dupree | 484 |
| South Dakota | Eagle Butte | 489 |
| South Dakota | Edgemont | 906 |
| South Dakota | Elk Point | 1,423 |
| South Dakota | Emery | 417 |
| South Dakota | Estelline | 658 |
| South Dakota | Ethan | 312 |
| South Dakota | Faith | 548 |
| South Dakota | Faulkton | 809 |
| South Dakota | Fort Pierre | 1,854 |
| South Dakota | Fort Thompson | 1,088 |

| State | City | Population |
|-------|------|-----------:|
| South Dakota | Frederick | 241 |
| South Dakota | Freeman | 1,293 |
| South Dakota | Freeman | 1,293 |
| South Dakota | Garretson | 924 |
| South Dakota | Gary | 274 |
| South Dakota | Gayville | 401 |
| South Dakota | Geddes | 280 |
| South Dakota | Gettysburg | 1,510 |
| South Dakota | Gregory | 1,384 |
| South Dakota | Groton | 1,196 |
| South Dakota | Harrisburg | 727 |
| South Dakota | Hartford | 1,262 |
| South Dakota | Hayti | 372 |
| South Dakota | Hecla | 398 |
| South Dakota | Hermosa | 242 |
| South Dakota | Herreid | 398 |
| South Dakota | Highmore | 835 |
| South Dakota | Hill City | 650 |
| South Dakota | Hosmer | 310 |
| South Dakota | Howard | 1,156 |
| South Dakota | Hudson | 322 |
| South Dakota | Humboldt | 468 |
| South Dakota | Hurley | 372 |

| State | City | Population |
| --- | --- | --- |
| South Dakota | Ipswich | 965 |
| South Dakota | Irene | 464 |
| South Dakota | Iroquois | 328 |
| South Dakota | Isabel | 319 |
| South Dakota | Jefferson | 527 |
| South Dakota | Kadoka | 736 |
| South Dakota | Kennebec | 284 |
| South Dakota | Keystone | 232 |
| South Dakota | Kimball | 743 |
| South Dakota | Lake Norden | 427 |
| South Dakota | Lake Preston | 663 |
| South Dakota | Langford | 298 |
| South Dakota | Lead | 3,632 |
| South Dakota | Lemmon | 1,614 |
| South Dakota | Lennox | 1,767 |
| South Dakota | Leola | 521 |
| South Dakota | Little Eagle | 294 |
| South Dakota | Lower Brule | 655 |
| South Dakota | Madison | 6,257 |
| South Dakota | Marion | 831 |
| South Dakota | Martin | 1,151 |
| South Dakota | McIntosh | 302 |
| South Dakota | McLaughlin | 780 |

| State | City | Population |
|---|---|---|
| South Dakota | Menno | 768 |
| South Dakota | Midland | 233 |
| South Dakota | Milbank | 3,879 |
| South Dakota | Miller | 1,678 |
| South Dakota | Mobridge | 3,768 |
| South Dakota | Montrose | 420 |
| South Dakota | Mount Vernon | 368 |
| South Dakota | Murdo | 679 |
| South Dakota | N. Sioux City | 2,019 |
| South Dakota | New Underwood | 553 |
| South Dakota | Newell | 675 |
| South Dakota | Oacoma | 367 |
| South Dakota | Onida | 761 |
| South Dakota | Parker | 984 |
| South Dakota | Parkston | 1,572 |
| South Dakota | Philip | 1,077 |
| South Dakota | Piedmont | 325 |
| South Dakota | Pine Ridge | 2,596 |
| South Dakota | Plankington | 604 |
| South Dakota | Platte | 1,311 |
| South Dakota | Pollock | 379 |
| South Dakota | Presho | 654 |
| South Dakota | Pukwana | 263 |

| State | City | Population |
|-------|------|-----------:|
| South Dakota | Redfield | 2,770 |
| South Dakota | Roscoe | 362 |
| South Dakota | Rosebud | 1,538 |
| South Dakota | Rosholt | 408 |
| South Dakota | Roslyn | 251 |
| South Dakota | S. Shore | 260 |
| South Dakota | Salem | 1,289 |
| South Dakota | Scotland | 968 |
| South Dakota | Sisseton | 2,181 |
| South Dakota | Spencer | 317 |
| South Dakota | Springfield | 834 |
| South Dakota | St. Francis | 815 |
| South Dakota | St. Lawrence | 223 |
| South Dakota | Stickney | 323 |
| South Dakota | Summit | 267 |
| South Dakota | Tabor | 403 |
| South Dakota | Tripp | 664 |
| South Dakota | Valley Springs | 739 |
| South Dakota | Veblen | 321 |
| South Dakota | Vermillion | 10,034 |
| South Dakota | Viborg | 763 |
| South Dakota | Volga | 1,263 |
| South Dakota | Wagner | 1,462 |

| State | City | Population |
|---|---|---|
| South Dakota | Wakonda | 329 |
| South Dakota | Wakpala | 235 |
| South Dakota | Wall | 834 |
| South Dakota | Wanblee | 654 |
| South Dakota | Warner | 336 |
| South Dakota | Watertown | 17,592 |
| South Dakota | Waubay | 647 |
| South Dakota | Webster | 2,017 |
| South Dakota | Wessignton Sprs. | 1,083 |
| South Dakota | Wessington | 265 |
| South Dakota | White Lake | 419 |
| South Dakota | White River | 595 |
| South Dakota | Whitewood | 891 |
| South Dakota | Willow Lake | 317 |
| South Dakota | Wilmot | 566 |
| South Dakota | Winer | 3,354 |
| South Dakota | Wolsey | 442 |
| South Dakota | Woonsocket | 766 |
| South Dakota | Worthing | 371 |
| Tennessee | Blaine | 2,000 |
| Texas | Paris | Unknown |
| Utah | Antimony | 100 |
| Utah | Elsinore | 660 |

| State | City | Population |
|---|---|---|
| Utah | Enterprise | 1,650 |
| Utah | Ephraim | 4,500 |
| Utah | Fountain Green | 900 |
| Utah | Grantsville | 5,500 |
| Utah | Green River | 900 |
| Utah | Gunnison | 2,100 |
| Utah | Kamas | 1,500 |
| Utah | Kaysville | 19,000 |
| Utah | Lehi | 15,300 |
| Utah | Loa | 500 |
| Utah | Mona | 900 |
| Utah | Monticello | 1,900 |
| Utah | Morgan | 2,500 |
| Utah | Moroni | 1,800 |
| Utah | Mount Pleasant | 2,400 |
| Utah | Roy | 31,400 |
| Utah | Sunset | 5,000 |
| Utah | Tremonten | 5,100 |
| Utah | Virgin | 280 |
| Utah | Wellington | 1,700 |
| Utah | Wendover | 1,250 |
| Vermont | Manchester | 540 |
| Vermont | Thetford | 2,809 |

| State | City | Population |
|---|---|---|
| Vermont | White River Junction | Unknown |
| Vermont | Wilmington | Unknown |
| Virginia | Wise | 3,300 |
| Washington | Seattle | 526,000 |
| West Virginia | Charlton Heights | Unknown |
| West Virginia | Gauley Bridge | 700 |
| West Virginia | Glenn Fairs | Unknown |
| West Virginia | Parsons | 1,450 |
| Wisconsin | Boscobel | 3,000 |
| Wisconsin | Brice Prairie | 3,000 |
| Wisconsin | Cedarburg, Grafton | 20,000 |
| Wisconsin | New Richmond | 5,000 |
| Wisconsin | Onalaska | 11,000 |
| Wisconsin | Rice Lake | 8,000 |
| Wisconsin | Ripon | 8,000 |
| Wisconsin | Spring Green | 1,500 |
| Wisconsin | Viola | 700 |