Extinct Amish Settlements: An Overview, 1730s–2024[1]

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Abstract: Of the 958 settlements founded in North America since the Amish arrived in the 1730s, 272 are now extinct. This article provides a summary of those failures to sustain the life of an Amish community, and includes an appendix listing settlement extinctions by state and in chronological order. The article concludes with a discussion about the value of understanding community failures as an important, but often ignored, dimension of the Amish story in North America.

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By the end of 2024, the number of Amish settlements will likely exceed 700. As recently as 1999, that number was slightly less than 300. The phenomenal growth of Amish settlements is nearly as rapid as the growth of its population, with a doubling time of about 21 years (Donnermeyer, 2021).

Although settlement growth is remarkable, there is the other side of Amish history—the settlements that did not make it and are now extinct. To be clear, an extinct settlement is *not* a failed attempt to start a new community, but a successful attempt to establish one that subsequently failed to sustain itself. Some settlements become extinct after only a couple of years, while others may be 50 or even 100 years old before they die out (Luthy, 2021).

Sources of Information

This article is based primarily on prior scholarship about extinct settlements by David Luthy published in *The Amish in America: Settlements That Failed, 1840–2019* (2021) and supplemented by numerous other sources. Luthy is a member of the Aylmer, Ontario, Amish community and for many years was one of the leaders of Pathway Publishers and an avid collector of Anabaptist resource materials that were the backbone of the Pathway Heritage Historical Library. His archives formed the basis of his narratives about settlement extinctions, specifically those that became extinct before 1960.

[1] Parts of this article were previously posted on the *Amish America* website (see https://amishamerica.com/extinct-amish-communities/). Numbers vary slightly between this article and the *Amish America* story due to adjustments in the way extinct settlements were counted.

The supplemental sources include John Hostetler's *Amish Society* (1993 edition); John M. Byler's *Amish Homesteads of 1798* (2016); the Amish Studies website of the Young Center for Anabaptist and Pietist Studies at Elizabethtown College (https://groups.etown.edu/amishstudies/); the resources of the Ohio Amish Library (https://ohioamishlibrary.org), which is part of the Amish & Mennonite Heritage Center (Behalt) (https://behalt.com); and conversations over the years with a number of Amish scholars and members of Amish communities throughout North America.

Definition of a Settlement

The best definition of a settlement is provided by David Luthy. In *Amish Settlements Across America: 2008* (2009) and its earlier editions, he counted as a settlement any locality where the following four criteria are met:

1. It has at least three Amish households—or two, if one household head is in the ministry.
2. It has the ability to hold a church service.
3. Its *Ordnung* (church discipline) does not allow ownership of motor vehicles.
4. The families living there identify as Amish.

What makes this definition the best is that it recognizes a central feature of an Amish community, which is the church service. As well, it is a definition that would be recognized by scholars with backgrounds in sociology and other social sciences where a community is defined as a specific locality or space in which people interact and with which they identify, usually with a place name (Warren, 1963; Liepins, 2000). In the past, especially in early Pennsylvania settlements, the names for Amish communities were valleys or other geographic features with popularized nicknames, whereas in contemporary times most are the names of nearby towns with a post office. The Luthy (2009) criteria also aligns with a definition provided by John Hostetler in the 1993 edition of *Amish Society*, in which a settlement consists of Amish families who live in a "contiguous relationship, that is, households that are in proximity to one another" (p. 91).

One concern that arises from Luthy's (2009) definition is that three (or two) households may seem too small and too inadequate. It is clearly a minimalist definition. However, as Luthy (2009) himself points out, if a newly founded settlement fails to add more families, it will soon become extinct, because most of the social functions of a community—from holding church services and ordaining ministers to supporting various cooperative activities such as establishing a school to building the physical structures necessary for agricultural and nonagricultural economic pursuits and building houses for families—cannot be performed. Then there is the function of reinforcing values and beliefs and providing a physical space in which daughters and sons grow up learning about their culture (Kraybill et al., 2013, pp. 78–80). Sociologists call this *socialization*, a function that communities, along with families, religion, and other societal institutions, perform. As an example, Martin and Susan Hochstetler (1987), an Amish couple who lived in a now-extinct community near Horsefly in remote Cariboo County, British Columbia, wrote (the authors refer to themselves as "they"):

> With no prospect of a minister moving in, the future looked rather bleak.… They missed the brotherhood. They wanted their son to be able to play among other Amish children. They wanted him to go to an Amish parochial school, when he grew older. (p. 189)

It would be difficult to find an example of an Amish community of small size that lasts very long. Also, if an older settlement loses members to the extent that the number of families dwindles to only a few, the same thing likely will occur: extinction. Hence, a minimalist definition in terms of the number of families has the advantage of being much more unambiguous when compared to using a larger number—for example, five or 10 families—for counting the birth of new communities or determining when they die. It helps identify both when new settlements start up, and when they fail.

Findings

A list of extinct settlements can be found in the appendix. There are 27 entries for which the symbol "?" was used to indicate that the extinction date is not known or not easily determined. In many cases, the settlements thus marked were nineteenth-century Amish Mennonite communities that did not follow the Old Order path, but when to stop regarding them as Amish in the sense used by Luthy and others is unclear. There are four with the abbreviation "ca.," indicating that only an approximate date of extinction can be identified from the archival sources.

Trends in Extinction of Amish Settlements

Since the Amish arrival in North America during the 1730s, there have been 272 failed attempts to sustain a settlement (Figure 1) from a total number of 958 that were started. Thirty-nine folded before 1900, and another 77 during the first six decades of the twentieth century. Simple arithmetic tells us that the remaining 156 became extinct over the previous 74 years. Is it surprising such a large number of extinctions have occurred during more recent times? It should not be: the frequency of new settlement establishment was much lower during earlier times, and today the number of new settlements founded increases with each succeeding year. For example, since the decade of the 1960s, 776 settlements were founded; hence, the failure rate is about 20.1%, which is lower than the overall average of 28.4%.

Fifty-six out of the 272 failures are at locations with the same name within the same state. In other words, there were two failures at about the same place. McMinnville, Oregon, south of Portland by about 40 miles, is one such example. The first settlement was founded in 1895 and failed in 1930, due to "church troubles" (Luthy, 2021, p. 397), which refers to disagreements among members about the *Ordnung* and how it is interpreted. The community was briefly replenished by the arrival of some families from a short-lived settlement near Salinas, California (1913–1914), but eventually, there were no ministers left in McMinnville after all moved to other localities. The distance back then, and the time and expense required to travel to Oregon, also challenged McMinnville's sustainability.

About the second attempt at McMinnville, Luthy (2021, p. 400) stated: "By 1930, all the Amish had left Oregon. No one then would have predicted that by 1936 a new attempt to establish an Amish congregation in Yamhill County would take place. But that story belongs in a future writing."

This quote indicates one challenge to a fuller understanding of the history of extinct Amish settlements, especially in more recent times. There may be more discussion of newer settlement failures through scribe reports in various periodicals including *The Budget*, *Die Botschaft*, *The Diary*, and others, but this information has not yet been assembled and placed into a narrative for others to read. Detailed descriptions of extinct Amish settlements do not go beyond 1960 in Luthy's (2021) revised book; he only updates the list of failures through 2019.

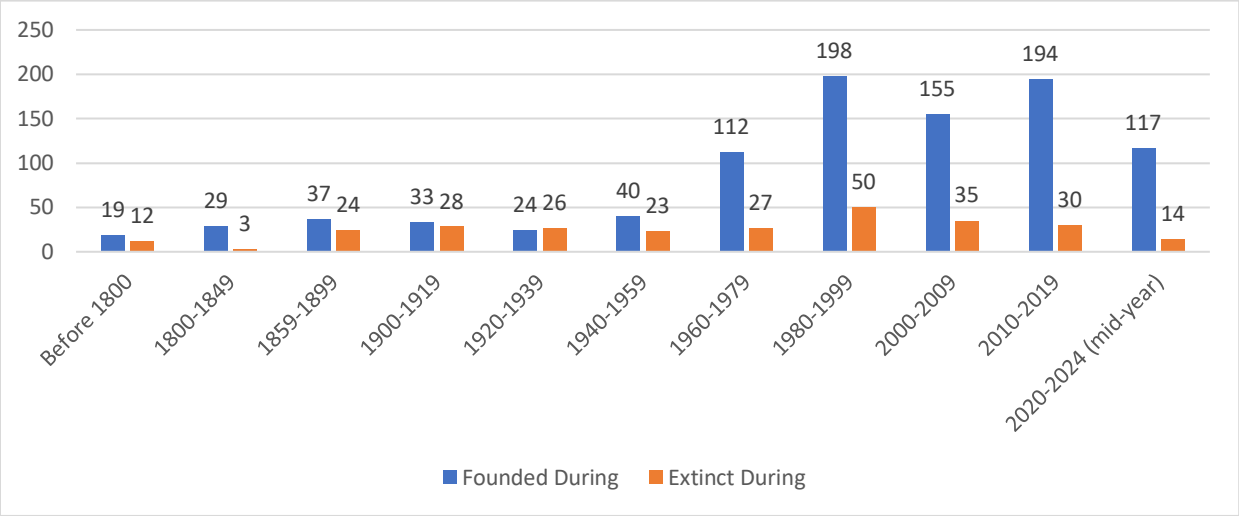
The average life of extinct communities is about 18.4 years. However, the length of time for a community to fail ranges from less than one year to over 150 years. The short-lived communities were mostly ones where either the climate/physical environment was not compatible with traditional farming as practiced in the Midwest and Northeast or ones where the founding families were not joined by others, especially a *Diener* (an ordained man, such as a bishop, minister, or deacon). For the most part, the long-lived settlements dwindled gradually, usually marked by either progressive or conservative families moving out due to disagreements about the *Ordnung*, plus other factors that did not allow the population to be replenished.

There is a decrease in the average lifespan of extinct settlements over time (Figure 2). In other words, associated with a greater volume of new settlements since the 1960s is a shorter amount of time between the founding date and the extinction date. For example, failures in the twenty-first century have an average lifespan of 16.1 years. However, this period includes two communities that lasted for over 100 years. If these are taken out and the average recalculated, it decreases to 13.9 years. The average lifespan of settlements that failed during the final two decades of the twentieth century (1980–1999) is only 11.4 years. The period from 1960–1979 shows a nearly identical average of 11.3 years, and for the earlier part of the twentieth century (1900–1959), the average is 24.0 years.

Calculating the average lifespan of failed settlements before 1900 is problematic because many extinction dates cannot be firmly established. However, with the substitution of values as described in the note accompanying Figure 1, the average is 39.1 years for settlements that became extinct before 1900. Including only those for which an extinction year is known ($n = 42$), the average rises to 43.8 years. Both averages indicate that settlements founded in the eighteenth and nineteenth centuries were sustained longer than communities that became extinct in the twentieth and into the twenty-first century.

Figure 1

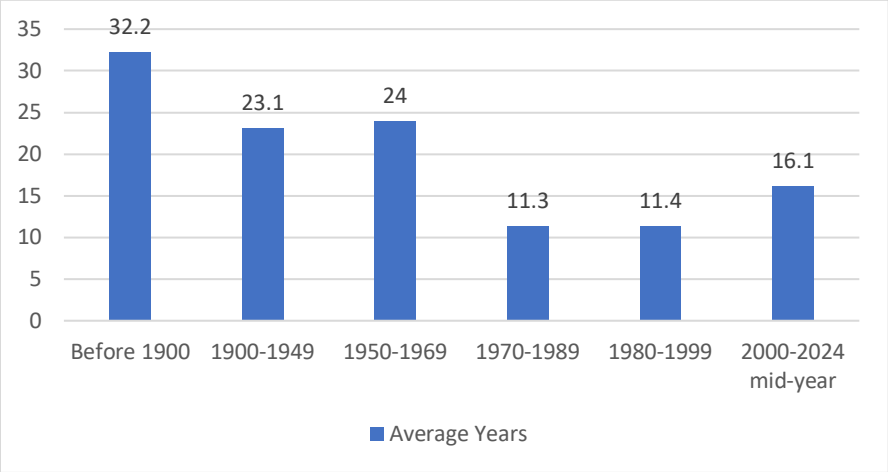
Number of Settlements Founded During and Extinct During



Note. For settlements without a known date of extinction, a date halfway between its year of founding and the end of each time period displayed on the horizontal axis was used in Figure 1. For settlements founded in the 1890s, a date of 1905 was arbitrarily assigned. For settlements where an approximate extinction date is known but not the precise year, the mid-decade date was used.

Figure 2

Average Number of Years between Founding Year and Year of Extinction



Five extinct communities lasted over 100 years, including two recent ones in Ohio: Plain City (1896–2011) and Hartville (1905–2007). Although each has a distinctive history, they have two things in common. Neither was ever very large. And both were located near big cities (Columbus and Canton). Eventually, encroaching suburbs and higher land prices stymied the movement of younger Amish families to those settlements, and gradually both died out.

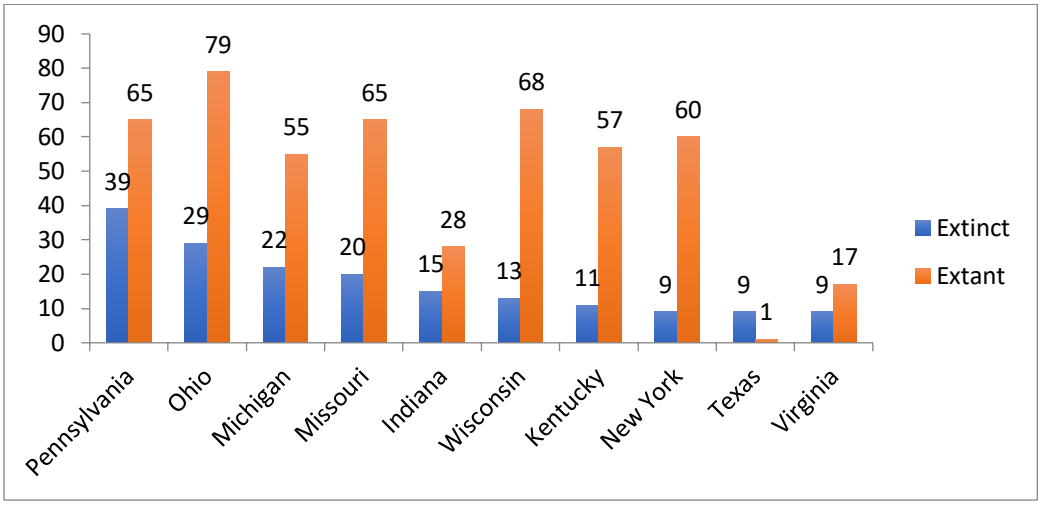
Of particular note is Plain City, which had as many as three church districts and about 90 families in the middle of the twentieth century. “Church drift” or disagreements about the *Ordnung,* as Luthy (2021) called it, and concerns about the behaviors of its young people caused some families with a more conservative bent to relocate to other settlements. In addition, the proximity of Mennonite and other more progressive Anabaptist churches in the area around Plain City prompted some families to join those congregations, although they did not move out of the area (Gingerich, 2007). Eventually, as the suburbs of Columbus sprawled northwest toward Plain City, land prices increased and the number of Amish declined with an aging population. Finally, after a number of years of van loads of Amish coming from other settlements to assist the remaining families with holding occasional church services, this practice came to an end, and the Plain City settlement was counted as extinct. Several older widows continued to live there but they had to travel to other localities for church on Sunday.

The states that have hosted the most Amish communities that are now extinct are also among the states that have the most settlements that are currently active (Figure 3). These include Pennsylvania, Ohio, Michigan, and Missouri, among others. Ranking Pennsylvania and Ohio as the top states for extinct settlements may not be fair because many of their failed communities occurred before 1850, when the challenges of establishing a community, often on the edge of the frontier, involved difficulties not encountered today. In fact, of the 39 earliest extinctions, only six were located outside of Pennsylvania or Ohio.

Figure 3 presents the 10 states with the most extinct settlements, plus their present number of extant settlements. Perhaps the most interesting state among these is Texas. Out of 10 attempts at settlement establishment, only one survives today: Beeville, which is located in the appropriately named Bee County. There are two primary contributing factors to the failures of the other nine. The first is that the locations were unsuitable for farming in the Midwest/Northeast style (grain and dairy). Farming in many of the rain-scarce counties of the Lone Star State required drilling wells and using irrigation, and agricultural operations required much larger expanses of land. The second factor is that, as the U.S. government began to more vigorously enforce immigration laws with respect to Mexican farmworkers, opportunities opened up for Amish to work on farms and ranches they did not own (Luthy, 2011, pp. 15–18). They were seasonal or temporary workers and did not expect to stay more than a few years, which is exactly what happened.

Figure 3

Top Ten States: Extinct Settlements



Mississippi rivals Texas with the number of failures compared to the number of extant settlements. Out of six settlements, only one (Randolph) exists today. A number of other states have at least one extinct settlement and no extant settlements currently. They include, in alphabetical order with the number of extinctions in parenthesis: Alabama (1), Arizona (1), California (1), Georgia (3), Louisiana (1), North Dakota (4), Oregon (3), South Carolina (1), and Washington (1). Attempts to sustain settlements south of the U.S. border have not done well either. For a variety of reasons, settlements in Argentina (Catamarca, 2016–2022), Honduras (Guaimaca, 1968–1979), Mexico (Paradise Valley, 1923–1929), and Paraguay (Colony Fernheim, 1967–1978) were unable to sustain themselves. Currently, there is one South American settlement, in Bolivia (Pailón), with a start-up date of 2016, that is doing better. Several bishops whose *Ordnung* allows them to fly on a plane visit Pailón, perform various ministerial services, and supervise this settlement.

One distinctive case of a failed settlement, as documented by Luthy (2021, p. 166), was the community in antebellum New Orleans. Neither the start-up year nor the year of failure is known precisely, but the settlement is listed as existing from the 1840s through the 1870s, which is long before New Orleans was known for its French Quarter, jazz, and beignets. According to Luthy, some Amish immigrants arrived through the Port of New Orleans with expectations of booking transportation north and joining Amish communities in Illinois and other midwestern locations. However, a few families settled in New Orleans, staying there until they could save enough money to travel north. The men found jobs (likely nonagricultural) and, in the case of one family, the wife sold baked goods. A bishop from Holmes County twice walked to New Orleans to minister to the small group. Luthy (p. 166) speculated that since many Amish came from the French provinces of Alsace and Lorraine, and New Orleans was mostly French-speaking at the time, "It is quite possible that they felt more at ease in New Orleans than they would have at English-speaking ports of New York, Philadelphia, and Baltimore." Luthy cites a letter written to *Herald of Truth* that mentions an Amish family living on Elmire Street. That street cannot be found on contemporary

street maps of the city, but it can be located on pre-Civil War street maps. Either the street no longer exists or the name was changed to present-day Gallier Street.

Reasons for Extinctions

The reasons existing Amish communities become extinct are numerous, and it is likely that nearly all extinct settlements have more than one cause explaining their demise. David Luthy's 2021 book includes a list of nine important reasons:

1. *Poor land and weather conditions*, which explains a number of extinctions in the first half of the twentieth century in various western states with very dry climates.
2. *Confrontations* with school laws, which provides the context for extinctions in a number of states, especially during the twentieth century with the establishment of compulsory education laws requiring school attendance beyond the 8th grade.
3. *Changing church affiliations*, which often means that the *Ordnung* was relaxed to allow ownership of motor vehicles, or, in the nineteenth century before the age of motor vehicles, means Amish communities shifted to Mennonite conferences.
4. *Unrealistic locations*, which although similar to the first reason, can also refer to settlements that are too far away from other settlements. Examples include failed attempts in Central and South America and early attempts in various western states and provinces, such as Horsefly, British Columbia.
5. *Government requirements*, which include not only confrontations over school laws, but other disagreements and oppositions to regulations, both old and new, such as those related to septic systems and the visibility of buggies on public roads.
6. *Church problems*, that is, disagreements within the community about practices that were allowed or prohibited by the church *Ordnung* that eventually compelled some families to leave for more compatible communities and sometimes discouraged others from moving into the settlement to replace the population loss.
7. *Temporary residency,* which refers to settlements established in states like Texas where Amish people work as farm laborers and never settle in long enough to purchase land.
8. *Not enough families,* which explains many short-lived settlements where a few families moved in with the hope that others would follow but that never occurred.
9. *No ministry,* which can refer to newly established settlements where there are no ordained men and insufficient growth for the community to nominate and select someone, and primarily refers to communities of any age where the few men in the ministry pass away or relocate to another settlement and are not replaced.

A tenth reason has emerged since Luthy (2021) created his list, one that may become more important throughout the remaining three-fourths of the twenty-first century. It is *development*, which includes urbanization/residential development, the siting of factories, and other economic activities. An early example is the first attempt at a settlement in Pike County in southern Ohio where an atomic energy plant was to be built. This happened during the 1950s, at the height of the Cold War. Both fears among families there that the site would be a prime target if nuclear war should break out and rapid population growth with the influx of hundreds of workers caused all but one family to move to other places. As well, the plant itself was a symbol of making weapons for war. (See Luthy, 2021, pp. 366–371, for the history of the first Piketon community.) After a second failed attempt, the community of Beaver started in 1994 not far from Piketon and is today thriving in Pike County.

A more recent example of development as a factor in the extinction of a settlement is the case of Le Raysville (founded in 1966), which was located in the northeastern Pennsylvania county of Bradford. During the first decade of the twenty-first century, there were about 30 families in this community. One of the reasons, but not the only one, for its demise in 2021 was the use of rural roads by large, loud, fast-moving trucks associated with a new form of energy development known as fracking. For example, in January 2018, the Le Raysville *Diary* scribe reported on this news from the previous month:

> We are sorry to see the gas companies progressing again after a "welcome" lull for several years. This puts many trucks on our country roads. A new company has stepped in and they mean business. We did appreciate that they shut down the 24th and we enjoyed a quiet and peaceful ride to church again. (p. 50)

The same scribe, in the October 2019 edition of *The Diary* (p. 126), wrote: "The gas activity has calmed down considerably in our area, which we so appreciated. Now, it has all come back with heavy truck traffic day and night."

Two other factors, which are among the original nine from Luthy's (2021) list, were that families were moving out a number of years before these scribe reports in *The Diary* and that the settlement lost its ministers to relocation. The reasons for these relocations were not evident from scribe reports—they only noted that families were moving out—and subsequently the vulnerability of the settlement was exacerbated by energy development and traffic.

One of the interesting things about the demise of Le Raysville is how carefully planned it appeared to be from scribe reports in *The Diary* and *Die Botschaft*. At one time, there were two parochial schools, but as enrollment declined, one was closed and the land sold. Finally, toward the end, when it was known that everyone would be moving out over the next several months, the second school was closed, and one family provided home schooling for the remaining students. At the end, the scribe from Richfield Springs, New York, wrote about a farewell social gathering for Le Raysville in the June 4, 2021, issue of *Die Botschaft*:

> We took subs and snacks and drink along and treated their whole community! By the way, they only have 2 families left there, so that was easy to do. Both those families plan to load trucks and move this week yet, then that community will be extinct.

Conclusions and Recommendations

There is much to be learned about the Amish experience in North America and beyond based on those settlements that failed to sustain themselves. This article presented a few facts about trends in extinctions and the states with the most extinctions. Also, it suggested a new reason why extinctions occur, in addition to the first nine identified by Luthy (2021).

Many questions remain unanswered. Of most importance is identifying more systematically the reasons why some settlements fail. Luthy's (2021) detailed narratives of extinct settlements through 1960 comprise a sizeable percentage of the 272 extinctions that have occurred to date (see list in the appendix). Scribe reports in various Amish periodicals have helped document extinctions since then. Interviews with those knowledgeable about specific cases, plus books (see Gingerich, 2007) and diaries (see Hochstetler & Hochstetler, 1987) that provide histories of extinct communities, are valuable archival sources for a more systematic assessment of extinct settlements, especially those that have failed since 1960. Essentially, these are the same kinds of sources Luthy (2021) used to assemble his book on failures.

One of the key unanswered questions is the apparent conundrum that successfully sustained settlements often are located in the same areas as failed settlements. Obviously, geographic factors may play a role but much more must be going on, prompting questions about the interplay of location and other sociological and cultural factors.

The ultimate question is, why should Anabaptist scholars devote any time to examining extinct settlements? The most important reason is that the story of failures is a story about the relative survival of the Amish as a religious subculture. It is the other side of the same coin. As this century advances, there will be hundreds more attempts to start new communities, and some of these will ultimately fail. How does the record of past failures help us understand the future of both sustained communities and those that become extinct? This same question likely can be extended to conservative, buggy-driving Mennonites and other Plain Anabaptist communities, and perhaps even to non-Anabaptist sects located in the rural regions of North America and beyond. As Luthy (2021, p. 400) observed about the second failure at McMinnville, Oregon: "That story belongs to future writing."

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Appendix

List of Extinct Settlements, by State

Settlement location	Year founded–year extinct
Alabama	
Bay Minette (Baldwin County)	1906–1924
Argentina	
Catamarca	2016–2022
Arizona	
Phoenix (Maricopa County)	1908–1917
Arkansas	
Stuttgart (Arkansas County)	1927–1938
Nettleton (Craighead County)	1932–1934
St. Joe (Searcy County)	1950–1966
Vilonia (Faulkner County)	1959–1987
McRae (White County)	1975–1987
Lincoln (Washington County)	1993-2001
Rector (Clay County)	2009–2013
British Columbia	
Horsefly (Cariboo County)	1969–1972
California	
Salinas (Monterey County)	1913–1914
Colorado	
Elbert County (Elbert County)	1909–1920
Wild Horse (Cheyenne County)	1909–1914
Ordway (Crowley County)	1910–1917
Florida	
Zellwood (Orange County)	1960–1962
Phoenix (Maricopa County)	1908–1917
Georgia	
Hawkinsville (Pulaski County)	1912–1915
Surrency (Appling County)	1914–1937
Uvalda (Montgomery County)	1990–1995
Honduras	
Guaimaca	1968–1979
Idaho	
Bonners Ferry (Boundary County)	2000–2004
Illinois	
Tazewell & Woodford Counties	1831–?
Bureau & Putnam Counties	1835–?

Prairie Bird (Shelby County)	1871–1906
Vandalia (Fayette County)	1893–1906
Mt. Vernon (Jefferson County)	1987–2009
Lena (Stephenson County)	1993–1994
Indiana	
Rossville (Clinton County)	1850–1910
Newton & Jasper Counties	1873–1955
Cleona (Brown County)	1896–1911
Littles (Pike County) & Oakland City (Gibson County)	1903–1914
Portland (Jay County)	1936–1958
Ashley (Steuben County)	1953–1978
Carlisle (Sullivan County)	1955–1960
Mitchell (Lawrence County)	1958–1967
Kendallville (Noble County)	1974–1993
English (Crawford County)	1977–1990
Worthington (Greene County)	1992–2013
Liberty (Union County)	1996–2011
Vallonia (Jackson County)	1998–2011
Gosport (Owen County)	2011–2018
Williams (Lawrence County)	2019–2020
Iowa	
Charleston (Lee County)	1840–1894
Jefferson & Henry Counties	1843–?
Marion Township (Washington County)	1851–?
Pulaski (Davis County)	1854–?
Maquoketa (Jackson County)	1996–2004
Kansas	
Hartford (Lyon County)	1869–1894
Monitor (McPherson County)	1872–1904
Hesston (Harvey County)	1885–1890
Arnold (Ness County)	1894–1922
Bucklin (Ford County)	1902–1922
Dodge City (Ford County)	1906–1929
Plains (Meade County)	1913–1923
Conway Springs (Sumner County)	1914–1951
Kentucky	
Fleminsgburg (Fleming County)	1981–1984
Springfield (Washington County)	1990–2001
Salem (Livingston County)	1993–ca. 2011
Hustonville (Lincoln County)	1995–1998

Merrimac (Taylor County)	1996–2004
Cynthiana (Harrison County)	1997–1999
Burkesville (Cumberland County)	1999–2003
Centertown (Ohio County)	2007–2011
Caneyville (Grayson County)	2006–2021
Gravel Switch (Marion County)	2011–2022
Brownsville (Edmonson County)	2012–2023
Louisiana	
New Orleans (Orleans Parish)	ca.1840s–ca.1870s
Maryland	
Long Green (Baltimore County)	1833–1953
New Germany (Garrett)	1835–?
Mexico	
Paradise Valley (Nuevo Leon)	1923–1929
Michigan	
White Cloud (Newaygo County)	1895–1935
Newberry (Luce County)	1897–1900
Mio (Oscoda County)	1900–1954
Spruce (Alpena County)	1905–1954
West Branch (Ogemaw County)	1908–1942
Hope (Midland County)	1909–1930
Coleman (Midland County)	1909–1913
Au Gres (Arenac County)	1912–?
Homer (Calhoun County)	1940–1950
Jerome (Hillsdale County)	1945–?
Homer (Calhoun County)	1975–1989
Albion (Calhoun County	1977–1981
Hale (Iosco County)	1978–2007
Rosebush (Isabella County)	1981–2014
Ludington (Mason County)	1981–2011
Reed City (Osceola County)	1983–1992
Elsie/Ovid (Clinton County)	1987–2004
Coral (Montcalm County)	1991–2008
Vestaburg (Montcalm County)	1993–2006
Hersey (Osceola County)	2003–2023
Coral (Montcalm County)	2008–2011
Millington (Tuscola County)	2018–2023
Minnesota	
Wilmont (Nobles County)	1891–1910
Jackson County	1894–1901
Pine City (Pine County)	1984–2000

Mississippi	
Gibson (Monroe County)	1896–1907
Wiggins (Stone County)	1928–1932
Kiln (Hancock County)	1929–1936
Lumberton (Lamar County)	1929–1948
Picayune (Pearl River County)	1930–1932
Missouri	
Wheatland (Hickory County)	1855–1882
Audrain County	1898–1917
Pomona (Howell & Texas Counties)	1920–1921
Poplar Bluff (Butler County)	1921–1929
Sikeston (Scott County)	1925–1936
Green Ridge (Pettis County)	1952–1963
Lincoln/Windsor (Benton County)	1952–1961
Mountain View (Howell County)	1965–1979
Bland (Gasconade County)	1965–1969
Fortuna (Moniteau County)	1967–1976
Dogwood (Douglas County)	1969–1990
Marshfield (Webster County)	1970–1990
Maywood (Lewis County)	1980–1989
Prairie Home (Cooper County)	1980–2003
Puxico (Stoddard County)	1989–1991
Milan (Sullivan County)	1990–1998
Wheatland (Hickory County)	1994–2010
Licking (Texas County)	1995–2008
Downing (Schuyler County)	2000–2008
Kirksville/Gibbs (Adair County)	2000–2010
Montana	
Bloomfield (Dawson County)	1903–1935
Libby (Lincoln County)	1992–2004
Whitehall (Jefferson County)	2001–2010
Gold Creek (Powell County)	2004–2006
Stevensville (Ravalli County)	2015–2022
Nebraska	
Gosper County	1880–1904
Pawnee City (Pawnee County)	1977–1982
Center (Knox County)	2012–2018
New Mexico/Colorado	
Chico (Colfax County)	1921–1929
New York	
Crogham (Lewis County)	1831–?

Sinclairville (Chautauqua County)	1950–1960
Clyde (Wayne County)	1979–1999
Newport (Herkimer County)	1979–1995
Dundee (Yates County)	1981–1988
Albion (Orleans County)	1986–1996
Poland (Herkimer County)	2002–2007
Camden (Oneida County)	2010–2013
Tyrone (Schulyer County)	2010–2012
North Carolina	
Moyock (Currituck County)	1918–1944
Burnsville (Yancey County)	1958–1961
Yanceyville (Caswell County)	1994–2001
North Dakota	
Pierce & Rolette Counties	1894–1948
Carrington (Foster County)	1896–1902
Kenmare (Ward County)	1897–1912
Rogers (Barnes County)	ca.1930–1945
Ohio	
Smithville (Wayne County)	1813–?
Trenton (Butler County)	1819–?
Richville (Stark County)	1820–?
Louisville (Stark County)	1823–ca.1870s
Colfax (Fairfield County)	1834–1880
Archbold (Fulton County)	1834–?
Martinsburg (Knox County)	1838–1851
Logan & Champaign Counties	1840–?
New Middletown (Mahoning County)	1854–1865
Plain City (Madison County)	1896–2011
Hartville (Stark County)	1905–2007
Piketon (Pike County)	1949–1955
Jackson (Jackson County)	1964–1967
Mt. Perry (Perry County)	1965–1970
Marietta (Washington County)	1970–2001
Martinsburg (Knox County)	1970–1991
De Graff (Logan County)	1976–1979
Lore City/Salesville (Guernsey County)	1977–1993
Shiloh (Richland County)	1980–1992
Piketon (Pike County)	1984–1989
Mount Vernon (Knox County)	1986–1996
Jeromesville (Ashland County)	1987–1999
Somerset (Perry County)	1990–2006

Leesburg (Highland County)	1991–2002
Salineville (Columbiana County)	1992–1998
McArthur (Vinton County)	2003–2015
Glenford/Somerset (Perry County)	2006–2014
Bealsville (Monroe County)	2007–2010
Pleasant City (Noble County)	2007–2021
Oklahoma	
Thomas (Custer County)	1893–1960
Watova (Nowata County)	1931–1943
Ontario	
Lakeside/St. Marys (Oxford County)	1958–2023
Gorrie/Wroxeter (Huron County)	1960–1980
Tavistock (Oxford County)	1960–1978
Mossley/Mt. Elgin (Oxford County)	1962–2022
Wallacetown (Elgin County)	1962–1964
Belleville (Hastings County)	1967–1973
Teeswater (Bruce County)	1967–1973
Elmwood (Bruce County)	1995–1997
Oregon	
Needy (Clackamas County)	1879–1907
McMinnville (Yamhill County)	1895–1930
McMinnville (Yamhill County)	1936–1961
Paraguay	
Colony Fernheim	1967–1978
Pennsylvania	
Northkill (Berks County)	ca.1738–?
Old Conestoga (Lancaster County)	ca.1738–?
Cocalico (Lancaster County)	ca.1740s–?
Lebanon Valley (Lebanon County)	ca.1760s–?
Welsh Mountain (Lancaster County)	1754–?
Oley Valley (Berks County)	1758–1768
Conestoga (Lancaster County)	1760–?
Maiden Creek (Berks County)	1764–?
Tulpehocken/Heidelberg (Lebanon County)	1764–?
Berlin “Glades” (Somerset County)	1767–1910
Casselman (Somerset County)	1767–?
Chester/Malvern (Chester County)	1767–?
Lower Pequea (Lancaster County)	1770–?
Conamaugh/Johnstown (Cambria County)	1780–1941
Kishacoquillos (Huntingdon & Mifflin Counties)	1791–?
Lockport (“Lower River”) (Mifflin County)	1793–?

Oakland Mills (Juniata County)	1806–1886
Stormstown (Centre County)	1813–1840
Mattawana (Mifflin County)	1813–ca.1880s
Buffalo Valley (Union Coutny)	1834–1924
Tuscarora Valley (Juniata County)	1834–1900
Spartansburg (Crawford County)	1931–1939
Bear Lake (Warren County)	1933–1935
Spring Mills (Centre County)	1949–1956
Selinsgrove (Snyder County)	1948–1974
Mt. Pleasant Mills (Snyder County)	1955–1990
Gettysburg (Adams County)	1964–1995
Le Raysville/Rome (Bradford County)	1966–2021
Punxsutawney (Jefferson County)	1969–1974
Townville (Crawford County)	1972–2012
Trout Run (Lycoming County)	1976–1991
Watsontown (Northumberland County)	1977–1992
Beaver Springs (Snyder County)	1982–1992
Saegertown (Crawford County)	1989–1995
Ulysses (Potter County)	1992–1998
Nicktown (Cambria County)	1993–1995
Cherry Tree (Indiana County)	1994–1996
Ebensburg/Nicktown (Cambria County)	1997–2013
Princeton (Lawrence County)	2009–2013
South Carolina	
Blackville (Barnwell County)	1966–1968
South Dakota	
Tripp (Hutchinson County)	2010–2022
Tennessee	
Hazel Ridge (Dickson County)	1890–1899
Hohenwald (Lewis County)	1947–1955
Holladay (Benton County)	1963–1981
Springville (Henry County)	1978–1982
Pulaski (Giles County)	1982–1984
Nunnelly (Hickman County)	1982–2000
Texas	
Plainview (Hale County)	1909–1914
Palm (Dimmit County)	1910–1914
Mission (Hildalgo County)	1910–1914
Cameron County	1923–1926
Gonzales (Gonzales County)	1980–2003
Stephensville (Erath County)	1982–1993

Boling (Wharton County)	1983–1986
Picton/Como (Hopkins County)	1997–2000
Moran (Shackelford County)	1997–2000
Vermont	
Shoreham (Addison County)	1997–1999
Virginia	
Midland (Fauquier County)	1892–1901
Kempsville (Princess Anne County)	1900–1942
Portsmouth (Norfolk County)	1927–1945
Stuarts Draft (Augusta County)	1942–1981
Catlett (Fauquier County)	1946–ca.1975
Burkes Garden (Tazewell County)	1990–1999
Abingdon (Washington County)	1995–2001
Gretna/Long Island (Pittsylvania County)	1998–2004
Jonesville/Rose Hill (Lee County)	2008–ca.2019
Washington	
Springdale (Stevens County)	1998–2004
West Virginia	
Aurora (Preston County)	1850–1943
Leroy/Ripley (Jackson County)	1998–2006
Palestine (Wirt County)	2004–2023
Wisconsin	
Exeland (Sawyer County)	1909–1927
Glen Flora (Rusk County)	1920–1942
Amherst (Portage County)	1966–2000
Oconto (Oconto County)	1990–1997
Blue River (Grant County)	1992–1995
Owen-Unity (Clark County)	1991–2015
Rising Sun (Crawford County)	1992–2003
Clayton/Clear Lake (Polk County)	1996–2007
Milan (Marathon County)	1998–2004
Gilman (Taylor County)	1999–2001
Cadott (Chippewa County)	2003–2010
Hilbert (Calumet County)	2005–2014
Neillsville (Clark County)	2005–2014