

## The Le Bras Approach To the History of the Diocese of Fort Wayne

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One of the most difficult problems in the study of the diocese of Fort Wayne or of any religious history in the United States is the acquisition of objective, concrete facts about religious activities. The divorce between government and religious institutions, especially outside the thirteen original states, and the tendency to write history from governmental sources has resulted in an underwriting and even an ignoring of religious history in the United States. Increasing the difficulties of the inquiry is the fact that when religious history has been written it has generally been compiled in terms of one or another denomination. Often, in the case of smaller religious bodies, this history has not been compiled at all. The increased interest in social history that followed the attempts of Frederick J. Turner, John B. McMaster, and Vernon L. Parrington, to mention some important writers, to go beyond political and military history has likewise increased interest in religious history. But even though the census reports since the latter part of the nineteenth century have included economic and social data, religious statistics have always been sadly lacking.<sup>1</sup> There have been a few studies on the effect of the frontier on religion<sup>2</sup> and a few historical studies of immigrant religious groups, but there have been no adequate studies of the history of religious life in the United States. The writer of a suitable

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<sup>1</sup> The only exception has been a census of religious bodies. *Census of Religious Bodies: 1936* (2 vols., Washington, 1941) was the fourth decennial study and an investigation of religious bodies, not of religious persons. The 1946 compilation was omitted because Congress failed to make an appropriation for the work. The others were made for the years 1906, 1916, and 1926.

<sup>2</sup> Peter G. Mode, *The Frontier Spirit in American Christianity* (New York, 1923); William W. Sweet, *Religion on the American Frontier, 1783-1840* (4 vols., New York, 1931-1946); and Gilbert J. Garraghan, *Chapters in Frontier History* (Milwaukee, 1934), are mild attempts to study religion on the frontier. Thomas T. McAvoy, *The Catholic Church in Indiana, 1789-1834* (New York, 1940), deals mostly with frontier conditions. So also does R. Carlyle Buley, *The Old Northwest, Pioneer Period, 1815-1840* (2 vols., Indianapolis, 1950) II, 417-488.

history of religion in the area designated as the diocese of Fort Wayne must begin with this deficiency in historical writing.

Gabriel Le Bras,<sup>3</sup> of the Sorbonne, has worked out a theory of religious history which has added new meaning to French religious history. Roughly, instead of tracing an external religious organization or arguing over the dogmatic beliefs of certain regions or cities, Le Bras has endeavored to work out a formula for an analysis of the religious activities of the French people in any given period of their history and the social, political, and economic factors affecting that activity. For France during most of her history this involves a study of the members of one religious body, the Roman Catholic church. In fact, few religious activities in the history of France cannot be examined on the basis of their connection with or their departure from Roman Catholicism. France is no longer a Roman Catholic country in the sense that it was in medieval times, but even today France does not offer the complicated problem of a multitude of religious organizations as does the United States.

The Le Bras method takes for its unit the French parish, which is a standard geographical unit having as its center a parish church. Besides listing the strictly religious activities of a parish, Le Bras attempts to ascertain the effects of geographical, economic, and sociological factors on the religious activities of the parish and in turn on the activities of the district and the region. Thus he endeavors to secure information on the effects of the ethnic character of the population, its mobility, its relations with other places and peoples, and its relations with civic organizations, on the religious practices at a given time and on their evolution through the history of the parish and region. The application of this method to the study of an American region is complicated by the many differences in tradition, but insofar as the emphasis is on religious practices and non-religious factors, which are to be studied independently of any propagandistic or apologetic purpose, the method can be adopted.

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<sup>3</sup> Gabriel Le Bras, *Introduction à l'histoire de la Pratique religieuse en France* (2 vols., Paris, 1941-1945). See Thomas T. McAvoy, "New Technique, Writing Religious History," *University of Portland (Oregon) Review*, VIII (April, 1955), 9-17. Le Bras has published variations on this theory in *La Revue D'Histoire de L'Eglise en France*, XXXI (1945), 277-306, 318-342, and XXXV (1949), 39-41, 69-75, and in *Cahiers Internationaux de Sociologie*, I (1940), 39-66.

In this country there are no parishes or parish churches that have existed for over five hundred years, nor is there a peasantry that has inhabited any region for a similar period. While there is mobility of population in modern France, that mobility does not yet approach the population movement of the United States. Although there are a few regions in the United States where nearly everyone professes the same religious faith, these are exceptions. Consequently the use of the religious parish district or diocese as a unit of study can have only limited value. To apply the Le Bras method to the region known as the Roman Catholic diocese of Fort Wayne, which will celebrate its centenary in 1957, the historian must consider it a useful geographical unit but not a unit binding all forms of religious activities. Nevertheless the eighteen counties in northern Indiana which now comprise that diocese<sup>4</sup> afford a desirable region for such a study since they are inhabited by rural and urban, agricultural and industrial, English and non-English people—nearly all the elements that one would wish to see in this type of study.

The Roman Catholics in the counties of the diocese number only 242,293 (1956) in a population of more than 1,240,846 (1950 census)<sup>5</sup> but under the Bishop of Fort Wayne they have a well-defined organization of deaneries, parishes, and missions and they constitute for the region the most numerous single religious denomination. But even the study of Roman Catholicism of this region would be incomplete if it did not include a comparison with the activities of other religious groups and of those who belong to no religious denomination as well as a survey of the non-religious factors that have influenced the religious life of the region.

The first step in writing such a religious history must be the acquisition of all possible strictly religious historical

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<sup>4</sup> The chief histories of the diocese of Fort Wayne are Rt. Rev. Herman J. Alerding, *The Diocese of Fort Wayne, 1857—September—1907* (Fort Wayne, 1907), and its supplementary volume by John F. Noll, *The Diocese of Fort Wayne, Fragments of History* (Fort Wayne, 1941). Sister Mary Carol Schroeder, *The Catholic Church in the Diocese of Vincennes, 1847-1877* (Washington, 1946), treats of the northern part of the diocese prior to 1857. The eighteen counties of the present diocese of Fort Wayne are: Lake, Porter, LaPorte, Starke, St. Joseph, Marshall, Elkhart, Kosciusko, Lagrange, Steuben, Noble, DeKalb, Whitley, Allen, Wabash, Huntington, Wells, and Adams.

<sup>5</sup> "The Diocese of Fort Wayne," *Official Catholic Directory, 1956* (New York, 1956), 405-410.

information. Most of the historical writing about religion in the area of the present diocese of Fort Wayne is special history and has tended to be the history of clerical organizations and of the religious institutions established by them. Such histories are also usually limited to one denomination and its formal religious activities. Generally speaking, the compilation of the special history of all religious organizations in the diocese—Protestant, Catholic, and Jewish—should precede any attempt to study the effects of environmental factors. But the data must be compiled in as objective a manner as possible independently of any propagandistic value in the statistics. In acquiring these statistics the researcher must keep in mind that religious motives have been a factor in population movements, since nearness to a church or pastor was frequently important in the choice of a farm site or community, especially in the case of immigrants seeking to settle in the new country near others who spoke their same language and practiced their same religion.

Most American population movements were not primarily religiously motivated. In the so-called westward migration the physical geography that determined the lines of communication necessarily affected the movements of the people who built them and those who used them, and hence had indirect influence on the religious life of the people. The prehistory<sup>6</sup> of the migration of the Indians of the Great Lakes region has little direct bearing on the present religious history of the Americans of the northern counties of Indiana, except that the first white missionaries and fur traders came to minister and to trade with the Miami and the Potawatomi along the St. Joseph River and along the shores of Lake Michigan and smaller inland lakes. The first centers of white settlements<sup>7</sup> and religious missions were along the water routes. Thus the three first settlements of

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<sup>6</sup> For Indiana ethnological history see the articles by Glen Black and his associates in the *Indiana History Bulletin*, *passim*, and the *Prehistory Research Series* of the Indiana Historical Society; Eli Lilly, *Prehistoric Antiquities of Indiana* (Indianapolis, 1937).

<sup>7</sup> The latest and best account of Indiana history is that of John D. Barnhart and Donald F. Carmony, *Indiana From Frontier to Industrial Commonwealth* (4 vols., New York, 1954). Earlier accounts have been published by Logan Esarey, *A History of Indiana* (3d ed., 2 vols., Fort Wayne, 1924); Jacob P. Dunn, *Indiana, a Redemption from Slavery* (Boston, 1905); and John B. Dillon, *A History of Indiana. . . to 1816* (Indianapolis, 1859). The bibliography in Barnhart and Carmony, II, 553-568, is a useful tool for any local Indiana history.

white persons were probably along the St. Joseph River of Lake Michigan with a center at the portage north of the present South Bend, along the portage from the Maumee to the Wabash with a center at Fort Miami, later Fort Wayne, and the traders' posts on the southern shores of Lake Michigan. Of next importance after the water routes were the overland trails which connected them, chief of which, in this region were the trail that crossed from Fort Wayne to the St. Joseph and the one from Detroit to the southern tip of Lake Michigan which crossed the northwestern corner of the state. When pioneer farmers began to settle the region they tended to follow the same water routes and trails. Fur-trading centers became the early villages, and the river valleys with their fertile soil naturally attracted the early farmers. Water power of the rivers, especially the St. Joseph, and the transportation facilities offered by the rivers considerably influenced the growth of South Bend and Fort Wayne as early manufacturing towns. Two artificial water carriers, the Erie Canal, which increased the flow of settlers from New England and New York to the Great Lakes region, and the Wabash and Erie Canal, which had some importance in the development of the Wabash valley, had much to do with the character of the early population. The chief influence of Lake Michigan on the development of northern Indiana came later with the development of the iron and steel industries of the Calumet area. The general levelness of northern Indiana which made overland travel, even off the beaten trails, not too difficult aided in the migration of families in the 1830's and 1840's from southern Indiana, Ohio, and certain southern states into the northern counties. This levelness was more important in the railroad era because railroad lines could be constructed to cross the state almost directly to the new trade centers at Chicago. Canal workers, mostly Irish immigrants, and railroad workers came to northern Indiana during the building of these trade routes and some stayed to operate them. Many of these workers bought farms along the way, and other pioneers soon came to take advantage of these new means of transportation.

The early pioneers and the later settlers accepted little from the new region except the natural resources and the freedom offered by the frontier. They brought with them most

of their political, social, and religious institutions, some of which were modified in the adjustment to frontier life. For the religious historian the most important fact in the history of the Northwest Territory was liberty, that disestablishment of religion by law which distinguishes America from nearly every other Western nation. This meant, of course, that there would be no state aid to missionaries, church organizations, or denominational schools. On the other hand, it gave to the pioneers themselves and to residents of older communities the obligation to provide all the externals of religion. Equally important, however, for religious groups was the constitutional protection of property and freedom of the press. Each religious organization was free to acquire property for churches and schools and to print and distribute literature propagating its special doctrines. Even in times of stress, such as during the days of the Know Nothing movement, the rise of the American Protective Association, and the heyday of the Ku Klux Klan, these two freedoms, while they could not hinder social ostracism and economic pressure, made it possible for minority religious groups to live and to grow. Later tax exemptions and state subsidy to charitable institutions which handled public charges have aided the growth of some religious institutions. Religious organizations which have provided denominational schools for their own children have done so at their own expense.

There have been no strictly religious parties in Indiana politics and when religious prejudice has crept into the political battles it has come from social pressures rather than from the law. In this sense social forces have been even more important than the political element in the religious history of northern Indiana. Probably the most important social factor in the religious organization of any new region arises from the diverse origins of its people.<sup>8</sup> This is true even today, although the waning of foreign immigration has limited this factor primarily to the problem of domestic

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<sup>8</sup> See Thomas T. McAvoy, *The History of the Catholic Church in the South Bend Area* (South Bend, 1953), a printing of a lecture given in 1953 which hints at these factors in the South Bend region. There are two especially useful Master's essays on file at the University of Notre Dame treating population problems in the South Bend area: Joseph W. Swastek, "The Polish Settlement in South Bend, Indiana, 1860-1914" (1941); and Anthony Kuharich, "Population Movements of South Bend, 1820-1930" (1941). There is a growing list of centenary parish publications of varying historical value.

migrations. Immigrants from Protestant regions such as early New England and the southern states, or from Scotland or England, tended to be Protestant, and the quality of their religious life on the frontier depended to a great extent on aid from the mother churches or adaptation to frontier circumstances where such aid was lacking. Immigrants from Roman Catholic countries such as Ireland and Poland or from the English Catholic settlements of Maryland or Kentucky tended to be Roman Catholic and to grow or decline with the ability of the mother churches to care for them. These tendencies are also true of the religious activities of the later Negro immigrants to the region. Also important were the previous religious fervor and the circumstances surrounding the migration. The Irish joined in the construction of new canals and railroads because they were for the most part unskilled workers and poor. Few of the early Irish became farmers. Many of the German immigrants, however, had the means to buy farm land. The Poles began in the region as marginal farmers but later arrivals became a factory population. Most of the later immigrant groups of the northeastern part of Indiana came directly as mill workers. To become an independent farmer the migrant had to have previous farming experience and the means to buy and exploit the fertile land. Capital was even more necessary to open a store or start a factory.

It has been noted that the Irish workers on the canals and railroads frequently did not bring with them their womenfolk. This condition undoubtedly contributed to the roughness of life in the workers' camps. The pioneer from the older established regions tended to move west with his entire family and the presence of children brought along the problems of education and schools. John D. Barnhart has called attention to the average youthfulness of the early pioneer.<sup>9</sup> In many cases the husband came alone until he could afford to return for his family. On the frontier the women tended to be more faithful to religious practice than men. The farmer adjusted easily to family life and to the social life of the rural church, the later urban worker less so. An unexplored factor in religious growth that is recognized is the failure of the American Irish to reproduce them-

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<sup>9</sup> Barnhart and Carmony, *Indiana From Frontier to Industrial Commonwealth*, II, 178-179.

selves, despite the incidence of large families among them.<sup>10</sup> It is in the home that the youth learns his religious duties of daily prayer and intimate practices of faith. This indoctrination has been strengthened by the religious parish school or by the Sunday school. In more recent decades the breakdown of this compact religious life in the change from the rural home to the urban apartment and the heavily populated neighborhood<sup>11</sup> has been noted but not evaluated.

Class distinctions were not too important in the history of the Middle West. Hoosiers have had no hereditary nobles. Indiana people have in general been lower middle or just plain lower class, but wealth and the social attainments of wealth have been the dividing lines more than some social historians like to admit. The Hoosier novelists are better witnesses here. Also, the desire to be a member of the religious group dominant in any community has been a significant factor in changes in denomination—but a factor hard to measure. It is sometimes complicated with the desire to get away from foreign language groups and peasant origins. More important for the maintenance of religious practices were the organizations in which the people concentrated their social activities. In the nineteenth century these societies, especially among foreign language groups, were probably more vital because other amusements were lacking. While political parties have had little influence on religion because of the separation of church and state, it is also true that religious faith was an important factor in elections and in social standing. The ratio of English to non-English and Protestant to Catholic varies noticeably between the eastern and western counties of the diocese. Prejudices against Germans in the two World Wars was scarcely perceptible. Anti-semitism has not been pronounced except as an element in the Ku Klux Klan of the 1920's. Where the immigrants of any national group in any locality were of one religious denomination and banded together for political favor, politics could be said to be intermingled with religious history.

Regional differences as they affect religion are not very

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<sup>10</sup> John A. O'Brien (ed.), *The Vanishing Irish: The Enigma of the Modern World* (New York, 1953). Carl Wittke, *The Irish in America* (Baton Rouge, 1956), is less concerned with this social characteristic.

<sup>11</sup> Will Herberg has discussed the common qualities of recent religious movements in his *Protestant, Catholic, Jew, An Essay in American Religious Sociology* (New York, 1956).



striking in the diocese of Fort Wayne, although the variety in soil fertility has affected population movements. Within the diocese there are no differences of mountains and plain; the chief distinction is between urban and rural. In some rural communities and in factory towns certain non-English immigrants have established colonies, but immigrants seldom have the dominant roles in the large communities.

The all-embracing rural parish of France has not existed in this country generally, yet in the Fort Wayne diocese there are a few rural communities in which a common religious faith among nearly all the inhabitants has made the parish or the church an important social as well as religious center. This has been particularly true of the Catholic foreign language groups for whom the parish hall has been the headquarters of most societies and social functions. It has also been true in the Mennonite communities and in certain other Protestant communities. The urban community and the industrialized regions in the northwestern part of the state present quite a different picture from the eastern area. Where large groups of one or another nationality congregated in a region, church unity has been pronounced. As the language barrier has been increasingly overcome, many in these groups have tended to mix with other groups and intermarry, and gradually the old-world rural village idea with the village church as its center has tended to disappear. In recent years the growth of church membership, complicated by the breakdown of church social control over its members, has been recognized as accompanying urbanization and industrialization. Important factors in these religious modifications have been the improvement in education and the attempt to educate for urban life.

Individual circumstances and opportunity have also influenced religious history. The circumstance of a man's birth is important because the child tends to embrace the religion of his parents. Furthermore education in a religious atmosphere, whether in a religious community or a religious school, is bound to have its effect on the individual. So also the elimination of religious influences in education is bound to have its effect. School consolidation, the increase in high school and college attendance—all these affect the religious life of the community and the individual. Local customs are undoubtedly more important in the rural village than in the

city, but the compactness of city life also makes for greater uniformity in habits. The choice of livelihood after leaving the parental home is also an important personal factor.

Another social factor that varies from time to time is the moral or religious tone of a period. Historians note periods of religious revival and decline. Thus the "Victorian Era" refers not just to the years in which Victoria ruled England but to a certain complex of moral attitudes which governed the social life of the country. Again, Spencerian sociology and Darwinism have affected religious life,<sup>12</sup> at least among those who have received a higher education. So also theological "modernism" affected the religious life of the American people through the acceptance or rejection of "modernism" by the clergy. The recent return to religion shown by greatly increased church membership must be considered a group phenomenon yet it has an effect on the individual.

In closely organized groups like the Roman Catholics changes in church regulations, for example those which brought about the more frequent reception of the Eucharist and the advocacy of lay movements such as Catholic Action, have had considerable influence though with local variations. Among Protestants evangelists and social-religious organizations have been important. Some churches lay greater stress on revivalism than do others. Modern media of communication, improved living conditions, and new amusements have also affected the religious life of individuals in many ways.

To apply all of these factors to the religious history of the Fort Wayne diocese seems an endless task. Consequently the historian must limit his study by recognizing the limitations of his sources and by endeavoring to attain the more likely goals. He must first gather all available religious statistics. Much information must be gathered for the first time. He must study the census reports for useful social and economic data. He must search local histories, biographical accounts, and records of local depositories. The material which he finds will fall chiefly into two categories:

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<sup>12</sup> Harvey Wish, *Society and Thought in America* (2 vols., New York, 1951-1952), II, *Society and Thought in Modern America* (1952), chapter 13, treats of the effects of the theory of evolution on the thought of the country. Richard Hofstadter, *Social Darwinism in American Thought* (rev. ed., Boston, 1955), also treats this in chapter five.

first, population data—economic, political, and social statistics; and second, religious statistics so localized as to be related to the other data. The historian must also correlate these statistics with the general history of the region.

The history of the Roman Catholic diocese of Fort Wayne divides itself into distinct periods which are for the most part easily associated with social and economic changes. Changes in other religious groups follow similar patterns.

Exclusive of the religious life of the Indians before the white man came, the first period of religious history in northern Indiana was a period of missionary visitations first to the Indian population and later to the fur traders and agents of the government.<sup>13</sup> Because of the nomadic character of the Indians and the transitory establishments of the fur traders and frontiersmen, information for the period before 1840 is necessarily scant, especially for religious activities. For the most part the Potawatomi had been removed from the region by the 1840's, the Miami of the Wabash by 1850.

The second period, beginning about 1840 and extending to the regular functioning of the diocese of Fort Wayne by approximately 1860, probably is best described as a period of permanent missions. In the present diocese of Fort Wayne, organized in 1857, the most important Roman Catholic mission was Ste. Marie des Lacs north of South Bend which later became the educational center of Notre Dame.<sup>14</sup> From there missionaries traveled through all northern Indiana and southwestern Michigan.<sup>15</sup> Even before 1840 Fort Wayne and Logansport were also centers of missionary activity. Protestant groups, more numerous and less dependent on formal organization, multiplied more quickly and could be found in nearly every community. Both Protestants and Catholics soon multiplied their centers of missionary work. But the scattering of the pioneers in search of good lands made regular attendance by even the best traveled missionaries quite impossible. As a result some of the pioneers retained their

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<sup>13</sup> The accounts of the French and other Catholic missionaries to the Indians in Indiana have been told in R. G. Thwaites (ed.) *Jesuit Relations and Allied Documents* (73 vols., Cleveland, 1896-1901), and in the *Annales de la Propagation de la foi* (Paris, 1822-1889).

<sup>14</sup> William McNamara, *The Catholic Church on the Northern Indiana Frontier 1789-1844* (Washington, 1931), and McAvoy, *The Catholic Church in Indiana*, deal with the pre-diocesan history of Notre Dame.

<sup>15</sup> See McAvoy, McNamara, Schroeder, and Alerding for these activities. They need to be related again in a new unity.

faith until regular services of their fold could be established but some never renewed their contact with the parent religious organizations. Bishop Simon Bruté of Vincennes, after visiting the state in 1835,<sup>16</sup> estimated that one-third of the population did not belong to any particular religious denomination. Those who felt the need of some religious organization tended to join the nearest available church, frequently Methodist, Baptist, or Presbyterian.

During this period the number of Catholic clergy increased chiefly by arrivals from Europe and the number of Protestant clergy by arrivals chiefly from the east and south. Long before the Civil War formal religious organizations were supervising the spiritual life of the people of northern Indiana. One important factor which delayed the population movements of northern Indiana was the swampland area in the northwestern part of the state. This area, which has since become rich and productive, the less fertile lands in the St. Joseph valley, and the lack of mineral resources all played their part in making northwestern Indiana a section different from central and southern Indiana. With the growth of industry a change is also noticeable in the people of the region. At first the immigrants were chiefly from the middle and eastern states and almost none were from Europe. Recent studies of the origins of the residents of the area by Elfrieda Lang<sup>17</sup> have shown a remarkable percentage of people from Ohio and Pennsylvania in these northern counties in the 1850's. The northeastern counties, however, were an expansion of Michigan, "the greater New York." The region about Fort Wayne became part of the heavy German immigration that straddled the Ohio-Indiana state line south of the Maumee-Wabash area.

The third period in the history of the region is harder to delimit. It is a period of population growth and industrialization beginning with the canal era and the first railroads, for with the railroads came the beginnings of real

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<sup>16</sup> Thomas T. McAvoy, "Bishop Bruté's Report to Rome in 1836," *Catholic Historical Review*, XXIX (1943), 177-233, and documents in Bishop Bruté's handwriting in the Vincennes collection in the Archives of the University of Notre Dame.

<sup>17</sup> Elfrieda Lang, "An Analysis of Northern Indiana's Population in 1850," *Indiana Magazine of History*, XLIX (1953), 17-60; "Ohioans in Northern Indiana before 1850," *ibid.*, XLIX (1953), 391-404; "Southern Migration to Northern Indiana before 1850," *ibid.*, L (1954), 349-356; "Irishmen in Northern Indiana before 1850," *Mid-America*, XXXVI (1954), 190-198.

manufacturing to the region. Perhaps an acceptable closing time for the era of migrations would be the beginning of World War I. As a whole this period witnessed the growth of innumerable towns in Indiana, many of which failed in their dreams of becoming large municipalities. This is a period of religious expansion in which churches were built and parishes and congregations multiplied and in which religious practice was taken as a badge of civic respectability. Despite recurring depressions, bank failures, and other financial problems, optimism was constant,<sup>18</sup> reaching its climax perhaps in the Progressive Era in which even Hoosiers such as Albert J. Beveridge began to think of world conquests.

During this period foreign immigrants arrived in great numbers to work in the established industries, in the new factories, and in the later steel mills. Foreign groups speaking a common language were for the most part enclaves in the larger population and in many cases the church was the social as well as the religious center of such a group. Outside of the major religious organizations there seems to have been a shuffling of religious memberships and a gradual decline in religious practices among people who spent their days in factories and mills. Roughly, though, at the turn of the century, most of the population could be classified into the religious groups to which they belonged when they came into the region, whether they were active or only nominal members.

The movement from the farm to the city increased in momentum, for the wages of farm help could not compete with the higher industrial wages. Some Indiana industries merely moved to the larger cities or other areas, though many small town industries remained. Some industries grew into towering corporations while other smaller factories closed their doors. The founding of the steel mills of Gary and vicinity was perhaps the most important factor in the population movements of the recent decades. Railroads encountered stiff competition from automobiles, trucks, and paved roads and the means of communication increasingly improved. Perhaps no section of Indiana underwent these changes more completely or more rapidly than the northwestern parts.

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<sup>18</sup> Richard Hofstadter, *The Age of Reform, From Bryan to F.D.R.* (New York, 1955), has many suggestions for further study, especially in chapter four, "The Status Revolution and Progressive Leaders."

The continued industrialization and urbanization had important repercussions on the religious life of the people. The churches tried to follow their people, to care for the children deprived of the comparative security of farm life, to provide a social life for the people whose homes were apartments and whose education was limited. Language barriers began to break down, rural customs brought over from Europe disappeared, greater wealth brought new standards of living. After World War I it can be said in one sense that the population of Indiana began to settle down, for movement to the West had tapered off, but in another sense the movement to the cities created a new mobility. Church buildings increased but whether the churches have been able to keep pace with a mobile population and the latest diversions, such as television, is open to question. To determine these factors is the chief problem facing the historian who tries to follow religious trends into the twentieth century.

In studying the history of religion in the eighteen counties constituting the present diocese of Fort Wayne the historian will have to remember certain special factors. In the first place, the state and the diocese are only artificial divisions, with little foundation in geographical lines. This artificiality was emphasized in the building of the railroads and their impact on the region. The existence of Chicago as a market and a railroad center further de-emphasizes the local geographical factors; but the concentration on steel manufactures at lake ports near Gary has a geographical basis. Finally, financial concentration and the means of communication which created the metropolitan center of Chicago determined in many ways the development of the northwestern counties of Indiana. Fort Wayne has in a way its own story as a center of trade and population. The northeastern counties and most counties in the Wabash valley are mainly agricultural regions.

The facts that can be garnered seem almost endless, but order can be induced into them. History is representative by nature and is never adequate. The Le Bras method, while needing adaptation to the Indiana setting, can give the historian who is careful in collecting and fitting together his facts an acceptable story of religion in the diocese of Fort Wayne. That it will glorify religion or indicate at least a partial failure is not the concern of this type of history because religion has a value independent of its acceptance or rejection by the people.