

BILLY SUNDAY'S SOUL SAVING RESULTS ARE STILL IN DOUBT

Sponsors and Critics of Evangelist Unable to Agree on His Efforts to Redeem New Yorkers

By HARRY ESTY DOUCE.

It is more than six months since Billy Sunday opened his New York campaign, which ended, so far as his personal labors were concerned, on June 17. Actually the campaign was on some time before the evangelist "struck this town like a wild tornado," and its end is no more in sight than the end of the world. The important local preliminary work and the still more important follow up work have to be amply considered in any review of a Sunday campaign. Nevertheless the time has come when people variously interested in Sunday and his efforts expect to see some kind of formal appraisal published.

Now a genuine appraisal would always be hard to come at, impossible to reduce to figures. Whatever the angle from which the investigator works the sum of what Sunday and his forces have done to or for the city is a quantity, not a quality, and a yardstick, as the Sunday knocker and the Sunday booster are equally quick to remind you. Some things can be set down. Such things as these: How large was the attendance to hear Sunday; how many people shook his hand; how many were called for; how many of these signed cards professing their decision to lead thenceforth an active Christian life and stating their church preferences; how much the campaign cost; how much money came in as the free will offering of the last ten days, and what became of this money.

The figures in question are elsewhere on this page. But none except the financial items prove anything. Many people attended many meetings and were counted for each attendance. Many who trusted the Sunday evangelist's hands did not sign cards; that explains the discrepancy between the cards and the comptometer figures.

Exact Statistics Lacking. A tabulated survey of all the towns and places of worship mentioned on cards might give an idea of the number of new and renewed church memberships and the like which were direct fruits of Billy Sunday's campaign. But to make such a survey is practically impossible.

Not only must it cover some thousands of churches in Manhattan, The Bronx, Yonkers and New Rochelle, the territory campaigned at, but also hundreds of towns and cities scattered broadcast over the United States, or here and there in countries beyond the seas. And it must examine the congregations of two or three faiths which did not cooperate in the campaign and by whose clergyman Sunday's work was either ignored or denounced. Here figures might not be forthcoming.

Also, as both knockers and boosters would agree, neither the joining of a church nor the neglect to join one necessarily means any significant change in the spiritual life of the individual in question. Billy Sunday may have done much good to people who didn't sign cards and little to some who did.

Again, the enrollment of trail hitters in the churches and the making of new converts as a result of the campaign are still going on. A point that especially interests the public wherever Billy Sunday fights Beelzebub is the damage done Sunday's antagonist's faithful second, the Demon Run. It is a fact that there has been a considerable theological association between Sunday and prohibition in many places; whether he has been the cause or merely a concomitant social investigator would have to decide.

But this is no year to jump at conclusions from any facts obtainable regarding fluctuations of the liquor business in Manhattan and The Bronx since the Sunday campaign began. The war and two or three other things have complicated the matter. Besides, the facts are obscure. Unless the shutters actually go up on a saloon nothing but intensive personal study before and after will tell you what has happened to the saloon proprietor's trade. Certainly the proprietor won't tell.



The crowds at the tabernacle last spring.

William B. Miller, who was secretary while the William A. Sunday Evangelistic Association was a corporation and who continues in like office now that the former executive committee is a conservation and extension committee, told the writer he had heard that some dozen or fifteen saloons near the Tabernacle, 45th, Broadway and 168th street, had gone out of business because of the campaign.

To return to the question of church memberships: The reader should recall the Sunday method with a trail hitter. As soon as you had come forward, Billy Sunday by the hand you were seated on a front bench, and when trail hitting for the meeting was over a secretary handed you a card containing the declaration: "I now acknowledge Jesus Christ as my personal Saviour," and blanks for your name, address and church preference.

Your card, bearing the name of the pastor of the appropriate church nearest your home address, unless you had been more specific about your preference, in which case the card was sent to whatever clergyman you had mentioned, whether or not he, his church, his denomination or his faith was, enlisted behind Billy Sunday. This 6,630 Episcopalians' cards were sent out, although only a few individual Episcopalians' clergyman cooperated; 3,850 Catholics' cards were sent, and the Catholic attitude varied between indifference and hostility; they might go and hear Billy Sunday out of curiosity if they liked and admissions not to go; 803 Hebrew cards were sent to rabbis. There was nothing remotely like proselyting work upon any faith.

When following reached the clergyman, it was then up to him and his church to gather the converts in. Last July one pastor made public a report on the following up of the 273 cards which had reached him. He was the Rev. Daniel Hoffman Martin, pastor of the Fort Washington Presbyterian, was nearest to the tabernacle. The work of following cards up was done for Dr. Martin by the Rev. John S. Allen, who had unusual experience in such investigations.

Of the 273, Dr. Allen reported, 174 were already church members, twenty were out or had moved away, and several calls failed to reach them, nineteen were not known at the addresses they had given, twelve addresses were plainly fictitious, eleven signers were merely renewing church memberships ("reconsecrations," these were termed by the Sunday workers) and eight were regular attendants at Sunday school or Bible class.

Of twelve who were non-convert members, three promised to join, while the others "would think it over," and of all those canvassed who had never been to church—there were only seventeen such—four promised to join, six to come to some service, four were non-committal and the others had no understanding, they said, the nature of what they were signing.

Dr. Allen reported that no person whom he saw bore evidence of having led a vicious life.

Billy Sunday's Aim. Asked to discuss this report, Mr. Miller said he greatly doubted that it should in any way be taken as typical even if it covered the Sunday results in that one church, as members of the church had indignantly written him it did not.

"It is not," Mr. Miller said, "Billy Sunday's immediate power of making converts for which I think he is so remarkable. Others have exceeded him in that respect. What he does is to create an atmosphere in which you can talk religion with a man, with all sorts of people. By his type, his personality, the unflagging interest he brings and sustains, he throws a bridge across the reserve or the prejudice of the average man in the street and makes him accessible to a worker's efforts."

"When he left New York I remember asking some one who else in the world could have drawn and kept drawing such multitudes to a meeting place so far uptown and out of the way. Could President Wilson have done it? Could Lloyd George? I think not. Billy made religion a topic of the day while he was here. But for the war he would probably have had much more newspaper notice; nevertheless the papers don't seem to him daily."

"The thing Billy preaches constantly, the thing he keeps hammering away at, is salvation through Christ, and that is the part of his message that really matters. His theology? He doesn't bother his head about one. 'Probably he couldn't define it for you if you met him on the street and asked him.'"

"Salvation through Christ and then a live and human faith are the objects he has in view. You know how he exhorts the churches and the church members not to be dead and passive in their religion. Get out; get busy; do something. That's the gist of it."

"When I review all that was accomplished before Billy arrived in the city I feel that if he had been wrecked on the train, if some accident had kept him away from us, we should still have been well repaid as a community and every dollar the campaign cost and every bit of effort."

Billy Sunday was invited to come to New York by 300 clergymen who called on him at Ocean Grove in August, 1916. Actual preliminary work upon the public began Sunday, January 14, which was called Trail Hitters' Day, and from that time on.

On February 1 Al Saunders came to town and began a preparatory campaign of his own, helping to pave the way for Billy Sunday, but incidentally winning a good many trail hitters at his meetings. Saunders, who hit the Sunday trail in Scranton three years ago, is one of the strongest human documents that a Sunday booster can offer. He was a saloon keeper; now he spends all his time addressing church gatherings and promoting the general Sunday revival.

What Saunders effected in New York Mr. Miller thinks would alone have gone far to justify the campaign. Meanwhile the cooperation of large employers was being solicited, and usually it was secured. It meant, among other things, grants of free time in which employees might attend



"MA" and "BILLY"

RESULTS OF BILLY SUNDAY'S WORK.

Billy Sunday preached, in and outside the Tabernacle, to a total attendance of about 1,250,000 during his ten weeks in New York. Newspaper counts with comptometers showed that at the calls for trail hitters from 93,000 to 98,000 persons came forward. Of these 65,943 (official figures) signed cards, thus "confessing Christ."

Total cost of the campaign, round numbers, \$175,000. Total offering, final ten days, \$120,490.26. Ordinarily this would have represented Sunday's personal reward. But, as had been announced, he divided it equally between the army and navy Y. M. C. A. and the American Red Cross, except \$65,300 which the donors had specified should go to the Y. W. C. A., and a special collection of \$426.69 for baseball outfits for the soldiers.

Numbers of cards signed in other big Sunday campaigns: Boston (eleven weeks), 48,003; Philadelphia (eleven weeks), 41,724; Buffalo (eight weeks), 32,258.

Church preferences expressed by card signers, New York campaign (official figures): Presbyterian, 7,531; Episcopalian, 6,630; Methodist, 5,947; Catholic, 3,850; Lutheran, 3,330; Baptist, 3,023; Reformed, 1,687; missions, 1,316; Congregational, 1,022; undesignated, 3,971; miscellaneous, 1,391; Hebrews, 803; Christian Scientist, 497; Disciples of Christ, 198; Moravians, 108; Evangelistic, 9; out of town, 24,671.

The out of town cards were all those bearing addresses outside Manhattan, The Bronx, New Rochelle and Brooklyn. Among them were represented 380 towns in New York State, 250 New Jersey towns, all but one of the States in the United States, Cuba, Brazil, Japan, Philippine Islands, Porto Rico, Canada, Denmark, South Africa, Norway and England.

As regards the town, the evidence is always in general terms. You cannot pin any one down to a calculation. You are told that if a single soul had been saved in Willowville it would have been worth the campaign and Billy Sunday's revival. It is not, however, by his words and dollars being incommensurable, this reply effectively sandbags your researcher.

You are told about cases. They are interesting, and some of them, like the Saunders case, are astonishing, and there is no reason to question either your informant's good faith or the convert's sincerity. Some years ago the writer followed a Sunday campaign end to end, and he saw cases enough to leave him incredulous as to any. Not the least spectacular was that of the leading Episcopalian rector of the city in question, Mr. Hoffman Martin.

This gentleman was a square jawed, two-fisted fighter. He was a capable preacher, but much more of a home denouncing sin and the things he opposed than extolling virtue and the things he favored. And he was uncommonly intelligent, although his temperament, if not exactly fanatical, was little disposed to that sort of fierce conviction.

When the evangelist ministers proceeded, in a meeting of Protestant clergymen, to invite Billy Sunday to the city the rector fought the protest tooth and nail. He continued to fight it, and so vehemently that he estranged himself from many personal friends.

When Billy Sunday began operations he denounced him. Later he went to the tabernacle and sat quietly in the audience, studying a deplorable social phenomenon. Two or three times after that he spotted him in front benches, but nobody was prepared for the denouncement.

At the end of the campaign various lay boosters and converts of local prominence, slightly apparelled from the platform, after the sermon, for a handsome free will contribution for Billy Sunday on the last day. One night the rector was the man to make the appeal. M. S. Paul had been introduced the session could not have been much more profound.

"Men who button their lips behind," said the rector, enjoying it all immensely, "don't often get on the same platform with Billy." And he went on with his appeal, came into camp, horse, foot and dragons, and immediately afterward resigned his pulpit to become a worker in the general Sunday revival. He is now doing his utmost in that capacity; his name appears on the list of the New York executive committee.

Mr. Miller when interviewed told the stories of several New York cases. One he had called on the secretary of the board, before the writer did, was a reformed "notorious race-track gambler" and heavy drinker. The man had failed twice in business, after which he dropped down and out. His sins had brought his mother to the grave.

He had gone to hear Billy Sunday merely to please his wife, had finally decided to go and leave it over with her, and bring back some tabernacle souvenir that would convince the little woman. He went, hit the trail, came home entirely changed and, in some prepared to testify to his experience before prayer meetings.

Billy Sunday himself, confronted with the argument that revivals don't last and communities presently backslide, cheerily quotes the old rector, first made, if the writer's memory serves, by Sam Jones:

"A bath doesn't last either, but that's no reason for not taking one occasionally."

And now what is being done to make the New York revival last? The primary service for the Government itself. Realizing also the importance of continuing the domestic activities of the country, the railroad executives of the country met in Washington on April 11 and agreed during the war to forego competitive activities and "to coordinate their operations in a continental railway system, merging during this period all their individual and competing activities in an effort to produce the maximum of national transportation efficiency."

The War Board includes Howard Elliott of the New Haven railroad, Hale Holden of the Chicago, Burlington and Quincy, Samuel Rea of the Pennsylvania, Julius Kruttschnitt of the Southern Pacific Company and Fairfax Harrison of the Southern Railway. Mr. Harrison is chairman.

In addition Daniel Willard, president of the Baltimore and Ohio and chairman of the Advisory Commission of the Council of National Defense, has been appointed to the position of War Board. E. E. Clark of the Interstate Commerce Commission is also an ex-officio member.

The War Board is divided into departmental subcommittees who work with the military department in the construction of a car service, equipment standards, transportation, accounting, passenger tariffs, freight tariffs, purchases and supplies and express transportation.

To keep close to local situations and to meet difficulties promptly subcommittees are reporting to the commission on car service have been formed at Chicago, New York, Atlanta, San Francisco, Seattle, New Orleans and similar big business centers, twenty-seven in all, who work closely with the business men of each place. These committees are cooperating with the shipping and travelling public as well as with the military authorities.

The Washington organization of the war for the railroads had in mind

the tabernacle meetings, permission to hold extension meetings in factories, shops and stores and as strong a personal indorsement as the employer felt free to give.

The tale of these extension meetings, of meetings in private homes, in hotels, in theaters and elsewhere, held during the campaign and usually conducted by a member of the Sunday family or of Billy Sunday's personal staff, was told in the newspapers during the campaign. According to the figures now available—they were made public by John S. Rockefeller, Jr. in his summary after the evangelist's departure—187 extension meetings were held in 190 shops, before 60,000 men; sixty-nine meetings were held for 9,328 boys and girls between 10 and 14.

This seems to take no account of the great number of meetings for girls and women conducted by "Ma" Sunday, Mrs. Ascher, Miss Miller and local workers, at many of which permanent Bible classes were formed, or of the amount of informal personal canvassing that was done throughout the city by some 8,000 campaign helpers.

At most of the extension meetings trail hitters were called for and registered. How permanent it will all be can no more be judged than the probable permanency of any one convert's devotions. You might suppose, after Billy Sunday's having campaigned in so many cities, that some sort of statistical survey might be forthcoming from some of those where he labored say two or three or five years ago. Nothing of the kind is available.

But it is true: whenever Billy Sunday approaches a new campaign there is always forthcoming, from every city that has known him, an enthusiastic business and professional men's committee or some such body, whose members will enter the pulpit and testify to what the evangelist did for them as individuals and for their town.

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Incidental Extension Meetings Believed to Have Accomplished Much and Work Still Goes On

churches are still following up cards, still appealing for converts while the Sunday momentum continues; meetings are still being held in shops and factories; associated organizations like the Y. W. C. A. are working hard under the stimulus.

The former executive committee, now dedicated to conservation and extension, puts much of its reliance for the follow up in an institution known as gospel teams.

It is to the larger, supplementary campaign represented by the Gospel team and its function that the secretary of the Sunday conservation committee looks for the large results of Billy Sunday's sojourn in New York. Billy Sunday himself is rated highest as a solvent of the conventional barriers against discussion of religion and as a sort of laudable publicity spotlight on the blessings of evangelism.

The Billy Sunday crowd. A psychologist's first hand study of revival in general and the Billy Sunday revival in particular has just been published in *Harper's Magazine*. The writer is Dr. Joseph Collins, physician to the Neurological Institute of New York. Admirers of Billy Sunday are not likely to relish the whole of the article, especially not those paragraphs which are here in Dr. Collins's discussion of the most striking features of Mr. Sunday's makeup, intellectually, emotionally and spiritually, spell what is technically called infantilism. Or the statement that "Mr. Sunday is the archetype of the modern promoter plus morality."

A very considerable proportion of Mr. Sunday's audience is what he called potentially religious. They have a lukewarm, rather arid faith, which they like to have freshened up and they get a feeling of life and reality from Mr. Sunday, and particularly from his magnificence and vivacity.

"The first thing that strikes one on entering Sunday's tabernacle is that there is no air here, no air, no homogeneity of the audience; without there are long rows of private automobiles, indicative of the paraphernalia of the luxurious and the richly clad; the buses, the street cars, the subway have been pouring hundreds of what seem to be individuals through the portals of the tabernacle."

"But when they are gathered, seated in rows, their eyes turned to the platform, they seem to lose their distinctive facial and emotional expressions. Scrutinize them as carefully as one may, and one is struck by a quality that never ceases to be a source of wonder to the perceptive, sympathetic observer, and the more their conduct is observed the more one becomes convinced of their like-mindedness."

"The most distinctive characteristic, next to their like-mindedness, is their amiability. They are amiably disposed to good thoughts and deeds and they respond amiably to Mr. Sunday's amiability. Amiability is the saving grace of mediocrity. It is the quality which makes a community dependent upon a prevalence of natural good will among the people. Mr. Sunday has had his greatest successes in big cities like New York and Boston because the number of amiable, like-minded people is proportionately larger in big cities."

All of which, taken together, seems to mean that Dr. Collins does not think the mass of the Sunday converts are in danger of backsliding very far, because they were not far "back" when they were converted and they lack enough originality—or enough of the quality of being unadjustable to society—to be potentially wild or sudden sinners.

Mr. Miller, who had read the article, said that he had no doubt that a good deal of the revival was a reconsecration, and good deal more of it was done by people whose natures and habits of conduct were laudable. "But those very people, near salvation, needed the powerful shove to send them over the border line, and they got it."

RAILROAD MEN'S COOPERATION IN WAR OF VAST VALUE TO NATION

Control of Every Mile by Board of Five and Hearty Support of Workers Have Done Much to Meet the Emergency

When the United States entered the war the first question that every patriotic man asked himself was: "How can I best help my country?"

To railroad men this question carried a peculiar appeal, as practically every man in the service, from truck walker to president, appreciated that in war time the transportation facilities of a country rank next in importance to its army and navy. They did not need the reminder of Marshal Joffre that the battle of the Marne was won by the railways of France.

And because they knew, just exactly the days after the declaration of war, representatives of 175 of the principal independent railroad companies of the country assembled in Washington and coordinated their activities for the period of the war so that the railroads of this country might be in a position to respond immediately and as a unit to any demand made upon them by President Wilson in the interest of America and its allies.

To a committee of five men, representing the ablest brains in the transportation field, the railroads gave over their control. Nothing of the kind had ever been done before by any industry in this or any other country. It was the answer of the railroad men of America to the question that each individual in the railroad army was asking himself: "How can I best help my country?"

As a result of this answer the railroads of this country are being operated today as a single system, working for and with the Government to get the best out of every inch of its equipment so that the abnormal

transportation problem which the war has produced may be solved without jeopardizing the commercial life of the nation.

Sitting constantly in Washington is the committee of five men to whom the railroads have entrusted their control. This committee, which has come to be known as the Railroads War Board, keeps in effect, before it is a railroad system 255,000 miles in length with all ownership names wiped out.

The members of the War Board no longer think in terms of the Southern Pacific, C. & O., B. & O., Pennsylvania or any other road. They see before them only the transportation problems of the entire country, and as these problems arise, one after the other, the solution is reached without the question of ownership intruding itself.

In the South recently, for instance, the sale of cars ever ready to hand, sent to the front, was the only thing operating in that territory had every car they owned moving between the forests and the cantonments and they were not enough. Without quibble or dispute the Railroads War Board, acting through its commission on car service, ordered the railroads in the North and middle West to send enough empties into the Southern territory to protect the lumber movement and assure the rapid completion of the training camps in which Uncle Sam's citizen soldiers are being trained for the duties awaiting in the North and middle West.

In all more than 125,000 cars have been shifted from one line to another, irrespective of ownership, during the past five months in order to avert freight congestion and a slowing up of the country's transportation machinery.

What such a slowing up would mean now is not difficult to visualize. For in addition to keeping the com-

mercial life of this country at high pitch thousands of carloads of troops, munitions, food and other supplies must be kept moving constantly from seaboard to seaboard.

From now on Great Britain, France and all our other allies will have to depend very largely upon this country for their food and for much of the material needed for carrying on the war.

In addition we must send at least a million men to the fighting lines within the next year. This means that millions of tons of food and supplies must be sent out of this country and all of this tonnage must be brought to the seaboard by the railroads.

The effect of a shortage of transportation even in normal times can easily be appreciated. What a shortage would mean at the present time, with the fall of both this country and Europe involved, staggers the imagination.

The railroad men, however, have not permitted themselves to be terrified by the situation. Neither have they deluded themselves with any false hopes concerning the possibility of procuring enough new equipment to enable them to handle the additional transportation that the war has produced, without herculean efforts. They know that the new and needed equipment is unavailable, not only because it is impossible to turn out freight cars and locomotives overnight, but because what new equipment can be manufactured is sorely needed by the Allies.

As a result they have taken up the only real solution that is practicable, which is to make the fullest possible use of the existing rolling stock.

"Make one car do the work of two,"

was the slogan which the Railroads War Board early adopted, and not only the freight handlers and railroad men themselves, but the shippers as well have rallied rovally to it.

As a result the so-called car shortage, which amounted to 148,627 cars on August 1 of this year, was reduced to 31,591 cars on September 1. An arithmetical extension of such a decrease would begin to show an actual car surplus within the next month, but unfortunately wars do not progress along arithmetical lines, and so in all probability the car shortage will soon begin to increase again.

Tip to the present time cooperation of a type that was never thought possible on the part of both railway employees and the shipping and travelling public has enabled the railroads to handle not only the troop movements but an increase of more than 25 per cent in freight traffic with practically the same facilities that they had in normal times.

Cooperation from the employees themselves has been particularly inspiring. Track walking may not appear to be a particularly patriotic sort of job, but the track walkers in the railroad army have made it one.

By increased vigilance in watching for and repairing defects in rails or ties—conditions of which might plunge a whole trainload of soldiers to destruction or ruin thousands of dollars worth of war supplies—they have done their bit. They have also helped to conserve the supply of live stock needed for food by this country and the Allies by keeping all rights of way fences in good repair so as to reduce the amount of live stock that was killed by trains. Little things, but they count.

Staying on the job and saving cash are two contributions that the locomotive engineers are making to their country in its present crisis. Railroad labor has never been so scarce as it is today. The draft has taken many men and the railroad companies which were created to help France were recruited from the employees of the railroads of this country.

Knowing these things, scores of engineers old enough to retire are staying on their job now, running their engines economically in order to save coal and keeping their heavy locomotives in condition so that they may be kept out of the repair shop and on duty as long as possible.

The firemen are doing their bit too, and in a similar way.

On the freight branch of the service the freight trainmen have set themselves to the task of educating the shipper up to a war time appreciation of the value of cooperation in all parts of the country they are in part helping him devise schemes for double loads and for making the most economical use of cars.

A clear understanding of the value of this kind of cooperation may be gleaned from this fact: Until the war began the campaign for the intensive loading of freight cars the average load of a car was only 48 per cent of its capacity. In a word, more than 50 per cent of the car space ordered was not utilized.

Today, in response to the plea of the railroads, a great majority of the shippers are using anywhere from 70 to 100 per cent of the capacity of their cars. Some are even loading from 5 to 10 per cent beyond the marked capacity.

One phase of war work which the railroads have undertaken and which has caused criticism on the part of the unthinking citizen has been the curtailment of unnecessary passenger service. It was not without some misgivings that the Railroads War Board suggested this step, but it was a necessity that had to be faced, for nothing is more necessary at the moment to insure the safety of the country and the proper conduct of the war than that the railroads shall be able to handle the utmost possible amount of freight.

Every passenger train eliminated releases locomotives, train crews and track space that are sorely needed for freight service. It means too an important saving in fuel, so far more than a million tons a year. These are facts, not theories.

The Government and the railroads need more than mere patience from the travelling public in solving the transportation problem that the war has occasioned. They need the active cooperation of every person who uses a railroad car either directly or indirectly.

Between the shipper, the consignee and the railroad employee and also the banks through which clearances are made; for every day that a car can be prevented from remaining idle anywhere is as valuable as putting a brand new car into service for twenty-four hours. Idle cars complicate the transportation problem and the idle car must be eliminated.

To win the war and make the world safe for democracy each and every one of the 2,500,000 freight cars in this country must be moving.

In creating their organization for the war the railroads had in mind

primarily service for the Government itself. Realizing also the importance of continuing the domestic activities of the country, the railroad executives of the War Board, all of whom are here practically all the time, met in Washington on April 11 and agreed during the war to forego competitive activities and "to coordinate their operations in a continental railway system, merging during this period all their individual and competing activities in an effort to produce the maximum of national transportation efficiency."

The War Board includes Howard Elliott of the New Haven railroad, Hale Holden of the Chicago, Burlington and Quincy, Samuel Rea of the Pennsylvania, Julius Kruttschnitt of the Southern Pacific Company and Fairfax Harrison of the Southern Railway. Mr. Harrison is chairman.

In addition Daniel Willard, president of the Baltimore and Ohio and chairman of the Advisory Commission of the Council of National Defense, has been appointed to the position of War Board. E. E. Clark of the Interstate Commerce Commission is also an ex-officio member.

The War Board is divided into departmental subcommittees who work with the military department in the construction of a car service, equipment standards, transportation, accounting, passenger tariffs, freight tariffs, purchases and supplies and express transportation.

To keep close to local situations and to meet difficulties promptly subcommit