

THE TURMOIL — By Booth Tarkington

Condensation By Clarence W. Barron

The Sheridan building was the biggest skyscraper, the Sheridan Trust Co., the biggest bank, and Sheridan, himself, the biggest builder and broker, and truster and buster under the smoke of a dirty and wonderful midland city that piled tower on tower and spread it self out over the plain of a fair country.

Bibbs Sheridan was his "odd one," the family failure. He grew up only lengthwise, and at 22 was the dry scaffolding of a man. Six months in his father's pump works made necessary two years in a sanitarium. He returned to the "new house" on the outskirts of the city in time for the house-warming party. To this came Mary Vertrees, whose family next door maintained the biggest air of respectability upon a vanishing fortune. She came under home promptings that led her to dazzle with her wit and beauty both Sheridan and James Sheridan, Jr.

When young Jim had proposed, Mrs. Roscoe Sheridan, his sister-in-law, offered to help Mary in return for help in an affair of her own. Mary saw that in bartering, she was to be bartered with. Her soul rebelled and she declined to marry young Jim Sheridan. He never got the letter.

Sheridan demanded of Bibbs if he would quit dreaming of poetry and follow with Roscoe and Jim to make the business and the city bigger. Bibbs could not understand why anybody wanted to make things bigger.

"Damnation!" roared Sheridan. "Did you ever hear the word 'Prosperity'?" You know! Did you ever hear the word 'Ambition'?" Did you ever hear the word 'Progress'?" Look at Jim, just completing two more big warehouses at the pump works in half the time the contractors wanted. Jim took the contract himself, found a fellow with a new cement process and we begin using them next week. Now, I'm going to make a man of you. By God! I am!" And Bibbs was given two months to get his mental attitude right for the pump works.

Miss Vertrees' note went to the senior Sheridan, as that afternoon one of the new warehouse walls collapsed sending the inventor and James Sheridan, Jr., to their eternity.

Bibbs had to manage the funeral and ride from the cemetery with Mary Vertrees, but neither spoke.

"He's not insane," said Mary to her mother. "He looks dreadfully ill, but has pleasant eyes."

Later Bibbs and Mary met as he was passing her gate. He apologized: "I— I hate a frozen fish myself, and that three miles was all I could stand. I posted the letter, but he never got it."

"You kept me alive and I've hurt you like this," said Bibbs. "Could you forgive me, Mary?"

"On, a thousand times! But there's nothing to forgive and you mustn't come to see me any more," she cried in a passion of tears. "Never, never, never!"

He returned in time to tell his sister-in-law in the presence of the family: "I proved what you said of me, and disproved what you said of Miss Vertrees. I asked her to marry me and she refused."

Bibbs went with his father and sat in the porch of the temple with

audience of the printed page and the playhouse, as in the case of "Seventeen" during the last season. Few writers have achieved greater success in the portrayal of boys than has Tarkington; a very large audience is ever on the alert for any and every appearance of Penrod and his friends.

The novels of Booth Tarkington show an increasing power; they have been of frequent appearance; perhaps "The Turmoil," 1915, stands out as the one of the most perfect human understanding which he has yet written. He has humor, he

has a light and winning touch, and he knows America and Americans as do few of the people who are writing about them. As a novel of American business life, "The Turmoil" holds first rank.

have been doing their own cooking." Those people were so hard up that Miss Vertrees started after Bibbs before they knew whether he was insane or not." "She had to get him." "If he'd stop to think he'd know he wasn't the kind of a man any girl would be apt to fall in love with."

Bibbs quickly burned papers and notebooks, descended and told his father: "I'll take the job you offered me," and went straight to Mary Vertrees and said: "Will you marry me?"

Mary drew it all out of Bibbs; then sank down, kneeling, tears overwhelming her. "I can make it plain," said Bibbs. "I never dreamed I could do anything for you! I knew you never thought of me except generously—to give."

"We were poor, and I think I did mean to marry your brother. But something stopped me from such a sacrifice. I posted the letter, but he never got it."

"You kept me alive and I've hurt you like this," said Bibbs. "Could you forgive me, Mary?"

"On, a thousand times! But there's nothing to forgive and you mustn't come to see me any more," she cried in a passion of tears. "Never, never, never!"

He returned in time to tell his sister-in-law in the presence of the family: "I proved what you said of me, and disproved what you said of Miss Vertrees. I asked her to marry me and she refused."

Bibbs had to manage the funeral and ride from the cemetery with Mary Vertrees, but neither spoke.

"He's not insane," said Mary to her mother. "He looks dreadfully ill, but has pleasant eyes."

Later Bibbs and Mary met as he was passing her gate. He apologized: "I— I hate a frozen fish myself, and that three miles was all I could stand. I posted the letter, but he never got it."

"You kept me alive and I've hurt you like this," said Bibbs. "Could you forgive me, Mary?"

"On, a thousand times! But there's nothing to forgive and you mustn't come to see me any more," she cried in a passion of tears. "Never, never, never!"

He returned in time to tell his sister-in-law in the presence of the family: "I proved what you said of me, and disproved what you said of Miss Vertrees. I asked her to marry me and she refused."

Bibbs went with his father and sat in the porch of the temple with

the money-changers; worked and talked of nothing but work.

He delved into the ways of the city and its political influence, and began to buy Intertraction shares where the Vertrees' fortune had vanished.

Soon the Vertrees were able to pay the butcher, hire a cook, and follow the broker's advice to keep the balance of their stock Sheridan boasted that his plan for Bibbs was working out all right. Still there was something wrong and the doctor and Sheridan agreed that it might be a good thing if Miss Vertrees would permit Bibbs to see her—sometimes.

"I had to make Bibbs go my way," Sheridan explained to Miss Vertrees, "but there isn't anything in it to him. He gave up everything he wanted and took the job he never would just for you. There's only one girl he could feel that way for. Can't you let him come back?"

When Mary responded: "I can't! He was only sorry for me," the truth was out. "Don't—don't—" she cried. "You mustn't!"

"I won't tell him. I won't tell anybody anything," said Sheridan.

On a crowded downtown thoroughfare Mary saw Sheridan, at the risk of his life, spring before a moving trolley car and with the whole force of his big body shun Bibbs from impending danger. The crowd had shrieked warnings, but Bibbs had looked the wrong way.

Slowly and incredulously he turned and looked up—and glory fell upon his shining eyes. Mary stood upon the threshold.



BOOTH TARKINGTON, Born 1869. The novels of Booth Tarkington show an increasing power; they have been of frequent appearance; perhaps "The Turmoil," 1915, stands out as the one of the most perfect human understanding which he has yet written. He has humor, he

is a light and winning touch, and he knows America and Americans as do few of the people who are writing about them. As a novel of American business life, "The Turmoil" holds first rank.

Greece May Get "Enchanted Isle" Reward of War

"Cyprus, fairy land of the Mediterranean, which Great Britain has been reported as standing ready to turn over to Greece, exemplifies a bromide, for the action in Shakespeare's 'Othello' for which the island, in part, is the setting, is no stranger than the vivid drama of actual history enacted there," says a bulletin from the National Geographic society.

Richard Coeur de Leon wrested it from a ruler who had won it by getting letters in his monarch's name, after that ruler, Isaac Comnenus, had refused to let the crusader's shipwrecked and seafick lady love land there the first time she asked.

Richard married Berengaria there and went his way after turning over the island to a penniless adventurer, Guy de Lusignan, who founded a "federal state amongst spice gardens and silken luxury" and thus established a dynasty which has been described as the most romantic in European history.

Cyprus bulks large in the crotch of Asia Minor, like a huge fist with a lean finger pointing straight at Antioch. Historically, one may imagine, the finger should be crooked a bit more, in perpetual accusation of the sultan, the degenerate Selim II, whose generals captured the island, impelled in part, at least, by the fact that Selim's favorite wife came from there. Geographically, the promontory marks the line of Cyprus' prehistoric connection with Asia's mainland.

Richard, while a tender youth, was torn from home ties and made a captive in a foreign land to be trained for service at the royal court. In order to be of the largest service it was necessary that he be brought to love the king and nation, and be detached from his own people and religion. To accomplish this they—

1. Appointed him a daily provision of the king's meat and wine (v. 5). This was for a twofold purpose: (1) To gain the good

will of Daniel and his friends. Such recognition would encourage them to give themselves up to the king's service. (2) To supply them with food deemed suitable for their physical and mental development. To partake of the food offered was against Daniel's religion. His conscience would not allow him to partake thereof. Doubtless the meat and wine had connection with heathen feasts.

2. Changed name (v. 7).

The object of this was to obliterate national and religious connection, and to identify them with the heathen people. Daniel, which means "God is My Judge," was changed to Belteshazzar, meaning Bel's prince; Hananiah, which means "God's gift of Jehovah," to Shadrach, meaning illuminated by the sun god Ra; Mishael, which means "Who is as God," to Meshach, meaning who is like the god-god Sheeshach; Azariah, which means "Jehovah is our help," to Adnego, meaning the servant of Negro. Behind this change of names was the attempt of Satan to wipe from the minds of these young men the name of the true God and to cause them to lose their place of separation.

3. Socially (v. 19). He stood before the king. He not only was next to the king but became president of the college of wise men, and prime minister of the empire, continuing through several dynasties (v. 21).

4. Spiritually (v. 17). God revealed to him Nebuchadnezzar's dream and gave him visions stretching across the history of the world.

The secret of Daniel's success was (1) conscientiousness; (2) loyalty to God; (3) decision of character; (4) prayerfulness; (5) diligence; (6) courtesy.

International Sunday School Lesson

For Next Sunday

Review by P. B. Fitzwater, D. D., Teacher of English Bible, at Moody Institute, Chicago.

(Copyright 1919)

this trying hour he had the decision of character to stand firm for his conviction. He obeyed the dictates of his conscience. While unflinchingly loyal to God he did not lose his gentlemanly courtesy. His requested to be tested ten days in the food which the law of his God allowed, agreeing to abide by the results. Loyalty to God and conscience need not interfere with gentlemanly behavior.

III. Daniel's Reward (v. 15-21.)

1. Physical health (v. 15.) Godly and temperate living pays. The king's meat and wine would have been very palatable, but to have partaken would have been a compromise with his conscience. The exercise of self-control in this matter kept his conscience pure, and also improved his physical health.

2. Mental growth (v. 17-20.) Daniel kept his mind clear and improved his physical health.

3. Socially (v. 19). He stood before the king. He not only was next to the king but became president of the college of wise men, and prime minister of the empire, continuing through several dynasties (v. 21).

4. Spiritually (v. 17.) God revealed to him Nebuchadnezzar's dream and gave him visions stretching across the history of the world.

The secret of Daniel's success was

(1) conscientiousness; (2) loyalty to God; (3) decision of character; (4) prayerfulness; (5) diligence; (6) courtesy.

Sunday at the Churches

METHODIST.

First—Rev. Joseph N. Greene, pastor; 315 N. Main st. Class meeting at 12:30 p.m.; Sunday school at 9:30 a.m.; Dr. J. H. Naus, superintendent. Public worship at 10:30 a.m.

Epworth—Rev. James L. Gardner, M. H. Appleby, pastor First Methodist church of Crawfordville, with occupancy of Epworth; Epworth league at 6:30 p.m.; Epworth service this week will be led by L. Blake, Wednesday evening at 7:30. No evening service.

St. Paul's—Rev. James L. Gardner, D. D., minister. Sunday school at 9:30 a.m.; O. H. Fulker, superintendent. Morning worship at 10:30 a.m. Evening service at 8:30 p.m.

Grace—Rev. James L. Gardner, W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

First—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.

Grace—Cor. Lafayette and Monroe sts. W. H. Freshley, pastor. Sunday school at 9:30 a.m.; Dr. W. H. Snyder, superintendent.