KISSING A MOONLIGHT PRODUCT

Salem Youth Speaks Evidently From Very Recent Experience, With Undoubtedly, a Salem Girl

Editor Journal: Dowie objects to kissing, except in one's own family. This may be all right from the family stand point, and yet a cursory examination of Mrs. Dowie's picture ,impels one to the belief that Dowie is not much of an authority on osculation, and certainly woefully deficient in the matter of the selection of a suitable kissee. If the lady in question is the one from whom 'Lige obtained his information on the tenderest and most delicate of all forms of salutation, his objections can be easily understood and emphatically indorsed. The truth is, the billy-be-whiskered old fraud don't know any more about kissing than he does about religion. No one has yet been able to define a kiss, it is indefinable. Webster was compelled to try, but all he could get out of it, tangible, was this: "Kiss—of uncertain origin(alluding to the word) to salute with the lips, as a mark of affection, reverence, etc." The good old Latin term for kissing was osculation, derived from "osculum," a "little mouth." The old Romans understood what they were talking about, also kissing, for while a little mouth is not absolutely necessary, it is a great aid in the kindergarten stage of the osculatory education. Of course a reasonably largemouth may be kissed with satisfaction to both parties to the transaction, if its job lots is properly herded together, but a thoroughly artistic, soul-satisfying kiss cannot be given or taken with the corners of the mouth, hanging over, and not included in the division of the sweets. Osculation means also the touching of one curve to another. The nearer a cupid's bow the mouth feminine is, the more subtle the pianissimo effects at the start and the more harmonious the subsequent cresscendo, and the final ending in minor tones and blue lights.

A woman with an economical mouth, where nature made just a straight cut across her countenance, is, of course, kissable, some of them, divinely so; but the delicate effects, of the "de gustibus non comatibus" as the lawyers would say, is generally wanting, and the result is of the "de bonus non" order, or words to that effect. That's where Dowie falls down. He never had the proper combination, for there are circumstances where a kiss is an absolute necessity, to fill in the breaks in the conversation, and temporarily blot out the landscape.

Imagine a beautiful starlight night, such as spring brings to Salem, the air is soft, deliciously cool, and redolent with perfume wafted from the orchard and wooed to sweeter fragrance by the envious roses, a friendly gate, that keeps from between, a piquant face the chin slightly raised, the eyes wide open yet dreaming, and gazing upward as if watching the angels on Jacob's ladder of light, lips slightly parted, showing a faint gleam of ivory beneath, a few truant tendrils of silken hair bo-peeping about a round alabaster neck, a dainty shirt waist gathered in the most approved fashion by a strong and willing left arm (the right will do if necessary) a far away goneness around the heart, until somehow, you swallow your voice, and don't care if it never comes back, and the silence itself, like a sea shell, whispers and murmurs in an unknown tongue, and brings visions of tropic isles and luxuriant verdure and amethystine waves breaking with soft and sibilant sound, langourous and phosphorescent upon the snowy sands of some coral guarded beach—and you look down into limpid pools of her eyes and see heaven's own stars, reflected from their fathomless and pellucid depths,and—well when you come beck to earth, you will know more about it than Dowie does.

This is an incident, never an accident, generally happening before a fellow has any family, but it is conceded to be one of the strongest and most impelling influences that point a fellow's toes toward the County Clerk's office, a marriage license and subsequent troubles.

NINETEEN.

CHURCH AND CLERGY.

Rev. George Hughes of Orange, N. J., preached a sermon on his eightieth birthday in the Franklin Street Methodist church, where he delivered his first sermon sixty years ago.

Rev. Henry W. Jameson, pastor of the African Methodist Episcopal church of Madison, Wis., is the first colored minister to serve as chaplain of the Wisconsin legislature.

In the year 1902 Roman, Greek, Russian, English, Catholic and Protestant church buildings were all dedicated in New York city. A great training school for Jewish rabbis was also founded.

The Mormon church now claims 300,000 members and 116,000 teachers and pupils in its Sunday schools. Every Mormon boy is looked upon as a future missionary, and the first object is to make an orator of him.

Unappreciated.

The shrewdness of one of the founders of a famous estate in Maine gave rise to many amusing stories, one of which has recently been retold.

One day the man, who was a large lumber operator, was superintending a crew which was breaking up a log jam in the river. Suddenly the spruce on which he was standing slipped. The lumberman dropped out of sight in the water, and the logs closed over him.

The nearest Frenchman saw the accident. Hopping briskly over the slippery logs, he helped the "boss" to land.

Nothing was said about the accident. After an hour or so the Frenchman began to get anxious because the reward which he considered due was not forthcoming. He approached the lumberman and, pulling clumsily at his cap, stammered:

"I see you fall in, m'sieur, an' I run queek to pull you out 'fore you drowned."

"Prob'ly," snapped the lumberman—"prob'ly if you'd been 'tending to business as you'd oughter you wouldn't have seen me fall in!"

MODES OF THE MOMENT.

It is considered more fashionable to wear a blue, green, gray or red hat with a black gown than a black hat.

Ribbon ruches will again be extensively used to trim dresses, capes, skirts, tea gowns and spring millinery.

Top garments shaped on the loose flowing lines of the oriental styles of the winter will remain in favor next season.

Shirring, tucking, plaits and hemstitching play an important part in the making up of gowns both for day and evening wear.

The newest blouse and fancy waist collars are shaped like pointed girdles, both front and back, or they take the bishop form, with pointed embroidered tabs in front.

The easy fitting Norfolk jacket will remain a favorite model for general utility uses during the entire spring season. The newest models are slightly shorter than the three-quarter shapes of the winter.

SUNDAY SERVICES

United Evangelical.

Sunday services as usual. Sunday School at 10 a. m. Preaching at 11 a. m.: "Internal Expansion." Christian Endeavor at 6:30 p. m. Preaching at 7:30 p. m. Charles T. Hurd, pastor.

First Presbyterian.

H. A. Ketchum, pastor. Preaching services at 10:30 a. m. and 7:30 p. m. Sabbath School at 12 m. Young People's meeting at 6:30 p. m.

Castle Chapel.

Church of the United Brethren in Christ, corner of 14th and Marion streets. Sunday School at 10 a. m. Frank Helm, superintendent. Preaching by the pastor at 11 a. m. and 7:30 p. m. Junior at 3 p. m. Clarinda Crawford, superintendent Y. P. C. U. at 6:30 p. m., Harry Talbot, president.

First Unitarian.

Corner of Chemeketa and Cottage streets. Frank Abram Powell, pastor. Sunday School at 10 a. m. Preaching by the pastor at 11 a. m. and 7:30 p. m. All welcome.

Christian Science.

First Church of Christ, Scientist. Services: Lesson sermon and children's classes at 11 a. m. Subject of lesson sermon: "Adam and Fallen Man." Wednesday evening meeting at 7:30 p. m. Reading room open daily, except Sunday. Christian Science Hall corner of Court and Liberty streets.

Second Church of Christ, Scientists. Next to the city hall. Services Sunday at 10:30 a. m. and 8 p. m. Subject: "Adam and Fallen Man."

Evangelical.

Corner of 17th and Chemeketa streets. T. R. Hornschuck, pastor. Sunday School at 10 a. m. Y. P. A. at 6:30 p. m. Prayer and teachers' meeting Thursday at 7 p. m. Sunday services at 11 a. m. and 7:30 p. m.

Services in Turner Block.

Evangelistic services will be held in the hall in the Turner block on Commercial street, beginning at 7:30 p. m. Saturday. Sabbath services at 10:30 a. m., 3 p. m. and 7:30 p. m., conducted by Evangelist W. G. Hamner, of Chicago, assisted by the ministers of the Free Methodist church. Rev. John Glen, pastor.

St. Paul's Episcopal.

Services on Sunday at 10:30 a. m. and 7:30 p. m. Sunday Schhool at 12, noon.

First Christian.

Corner of Center and High streets. Preaching at 10:30 a. m. and 7:30 p. m., by the pastor, D. Errett. Morning theme: "Oregon for Christ." Evening: "Vital Unity." Bible School at 12 m. Christian Endeavor at 6:30 p. m. Strangers and visitors are welcome to all these services.

Y. M. C. A.

There will be a meeting for men at the Y. M. C. A. Sunday afternoon at 3:30 o'clock, to which all men are invited. There will be a special song service, led by the association male quartet and orchestra, and a short address by Rev. J. A. Goode.

Corvallis & Eastern R R.

TIME CARD NO. 22.

No. 2 for Yaquina—
Leaves Albany ..... 12:45 p.m.
Leaves Corvallis ..... 1:50 p.m.
Arrives Yaquina ..... 5:35 p.m.
No. 1 returning—
Leaves Yaquina ..... 7:30 a.m.
Leaves Corvallis ..... 11:30 a.m.
Arrives Albany ..... 12.15 p.m.
No. 3 for Detroit—
Leaves Albany ..... 7:00 a.m.
Arrives Detroit ..... 12:20 p.m.
No. 4 from Detroit—
Leaves Detroit ..... 1:00 p.m.
Arrives Albany ..... 5:55 p.m.

Train No. 1 arrives in Albany in time to connect with the S. P. south bound train, as well as giving two or three hours in Albany before departure of S. P. north bound train.

Train No. 2 connects with the S. P. trains at Corvallis and Albany giving direct service to Newport and adjacent beaches.

Train No. 3 for Detroit, Breitenbush and other mountain resorts leaves Albany at 7: a.m., reaching Detroit about noon, giving ample time to reach the Springs the same day.

For further information apply to
EDWIN STONE, Manager.
T. COCKRELL, Agent, Albany.
H. H. CRONISE, Agent, Corvallis.