

The Columbian

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H. & C. KELCHER, Blacksmiths, on Mill Street, near Pine. VI-107
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E. H. LITTLE, ATTORNEY-AT-LAW, Office Court-House Alley, below the COLUMBIAN Office Bloomsburg, Pa. (sep27)
C. B. BROOKWAY, ATTORNEY AT LAW, BLOOMSBURG, PA. Office—Court House Alley, below the Columbian Office. (Jan27)

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ALL ORDERS EXECUTED WITH PROMPTNESS.
OR MONEY REFUNDED.

Choice Party.
CLEOPATRA DYING.
O'erlooked victim of my rage!
I'm the world's ingrate, my nation,
I've dragged thee down to Hell!
Fallen Christian! Unhallowed monarch!
Lost through doing to me!
Fast on shades of night arise!
When my soul's in flight to thee!
Curses shall not cease to greet
With proud Egypt's captive Queen
Satan's slave by gods' license!
Satan's heart on this shall bear:
Soon my life, like Louis' blossom,
With shall glide on Chiron's stream;
Lovers may give to thy embraces
Love shall give an endless dream!
I'm! Charmin! find my tresser!
Place the crown above my brow!
Touch these hands, and take these kisses—
Satan's fingers, but my kisses,
Goad my lips breathe the poisoned vapor!
They have struck my Charmin dead!
Foolish minion! I thank proud me,
When my spirit's level has fled!
None shall meet his smile before me,
None within his arms repose;
He's heart's impetuous rage,
Satan's slave by gods' license!
None shall share his burning kisses,
I'll thrust me to his side!
Cleopatra's tears may prove his widow—
Cleopatra's still his bride!
Soil! My courage claims the life—
Satan's slave by gods' license!
Memories of his quivering tongue
Sweeten mine as my own tongue!
Honor, manhood, glory's teachings,
All he bartered for my smile,
Twined his heart-strings round my fingers,
Y'brand to their touch the while.
Followed fast my silver rudder,
Fled from Cleopatra's never eye,
Heed not his bleeding hand,
Had upon my breast to lie!
I'm! I'm! I'm! in my madness,
Bound him with my wily art,
From the head of conquering legions,
Satan's slave by gods' license!
With his soul at my command!
Wield his sword, with my mightiest
Bowed beneath a woman's hand!
Greatest of the Emperors thee!
Thou didst fling away a kingdom—
Egypt gives herself to thee!
Sweet as balm! I'm! soft and gentle
Breast the spear by falling sword!
Antony! My Lord! My Love!
Stretch thine arms to me in death!
Gild me thus! these drops'ning shadow—
Faint my heart, and weak my knee;
O'erlooked victim! I'm! I'm!
Cleopatra dies for thee!

Miscellaneous.
ORIGIN OF ST. JOHN'S DAY.
Masonry.
BY J. CAVEN.
[From the Indiana State Commercial and Home Advocate.]
THE Romans honored a divinity named Janus. He presided over the beginning of everything; he opened the year and the seasons, and on earth was the guardian of gates and doors, and in time of war he went out with the Romans to aid them in battle; and during war the gates of the Temple of Janus were open, and closed during peace. He was represented with two faces and a key in his hand.
The Romans from the time of Numa commenced their year at the winter solstice (December 21), and the first month was named January, by Numa, after this double-faced god Janus, who was represented with one face looking forward for the year to come, and the other to the year that was past.
The Romans, soon after throwing off Paganism and adopting Christianity, canonized many eminent Christians as saints, and dedicated to them certain fast days, and dedicated to them the two days falling upon the solstitial points that had been dedicated to Janus.
Between the Egyptian Anubis, the Roman-Pagan Janus, and the Christian St. John, the coincidence is so perfect that we cannot fail to see the identity; and it was perfectly natural, in a people discarding one system of religion for another, that the process should be gradual, and the new partake, to some extent, of many features of the old.
We have seen that the Egyptians and Romans both commenced their year at the winter solstice, December 21st, and the history of the change to the present day is briefly this:
Owing to the want of harmony between the Roman civil year and the tropical, by reason of the failure to estimate the annual fraction of a day, in the time of Julius Cæsar the beginning of the year had receded until it occurred some seventy days before the solstice and this Cæsar, aided by the astronomer Sosigenes, undertook to correct by reforming the calendar, and this did, B.C. 46, by decreeing that the then current year (since known as the "year of confusion," although it rectified confusion) should consist of 455 days, thus adding to it the number of days requisite to extend it to the winter solstice, and also ten days beyond, in order to commence the first day of the first year of the reformed calendar on the day of the new moon, and this extension of ten days beyond the 21st of December brought the beginning of the year to the time of our present 1st of January; and then, in order to prevent future confusion, Cæsar introduced the present arrangement of one intercalary day every fourth year, which we call "leap year," or "bissexile."
Seven hundred and fifteen years before the Christian Era, Numa Pompilius instituted in Rome the "College of Builders," being organizations or paternities of artisans, and also religious societies, and these colleges celebrated two feasts in each year, at the time of the summer and winter solstices, in honor of Janus, who presided over them.
These colleges were the ancient Roman Masonic bodies, the members being operative Masons and members were initiated with solemn ceremonies taking an obligation of secrecy, and were instructed in certain signs of recognition, and also in the use of the working tools and in the science of architecture. They were divided into "Apprentices," "Companions," or "Fellow Crafts," and "Masters," and had the exclusive privilege of constructing the temples and public monuments.
They were governed entirely by their own laws, had a judiciary of their own, and were amenable to no other, and

were held in such high esteem that they were free from all taxes to the city and State; and it was the Masons, thus honored and encouraged, who erected the wonderful architectural structures of Rome, whose ruins, even at this day, are the wonder and admiration of the world.
These builders accompanied the Roman legions in their military expeditions, and constructed their camps and bridges, traced their routes, and were in fact their military engineers.
In the year 48 of the Christian Era, many members of the College of Builders, who were with Roman legions in the countries bordering on the Rhine, were sent by the Emperor Claudius to the British Islands to protect the Romans against the invasions of the Scots.
Before their arrival in the British Islands there were no towns or villages, but the Masons at once commenced the construction of bridges, camps and fortifications, in the interior of which fortifications they erected temples and palaces, rapidly converting them into permanent cities.
Their principal encampment was at York, in England, called by the Romans *Eboracum*, which became a city of importance, and was for some time, fifteen hundred and fifty years ago, the residence of the Emperor Constantine himself, the great patron and protector of Masonry, and hence comes the name of "York" Masonry.
The native population of Britain, who aided the "Builders," were initiated into the operative bodies of Masons, and instructed in their art, and in a short time towns and villages were in progress of erection all over the country.
These societies became so important that the Emperor Constantine, about A.D. 287, confirmed to the Masons all the ancient privileges granted them by Numa Pompilius, more than one thousand years before, among which was the right of making their own laws, establishing their own judiciary, and were not amenable to any other form, whence came their title, *Free Masons*.
About this period Christian missionaries were endeavoring to propagate Christianity in Britain, but by decrees of the Roman Emperor they were persecuted with the most terrible rigor; but owing to the great favor in which the Masons stood, they were not interfered with for any cause; and as their foundation principles were that all men are brothers—their duty not to hurt, but to love, and elevate, and protect—advocating the largest liberty and toleration of opinion in religious matters as in all other, their sympathies were strongly with the persecuted. They extended their protection to the missionaries, and such persons, when accompanied by Masons, were permitted to travel, teach and preach without molestation; and impressed with the noble character of the institution, and in order to avail themselves more fully of such protection, large numbers sought and obtained admission into Masonic lodges, and thus connected and protected, professed their doctrines with impunity, for as Masons they were amenable to no laws but their own, which taught universal toleration of opinion.
Thus protected by the Masons, Christianity spread with great rapidity—so much so that about A.D. 300 the Emperor Constantine, then residing at York, embraced the Christian religion, and declared it the religion of the state. It continued to spread with great rapidity, and resulted in an era of building edifices for worship, and furnishing ample employment for the Masons, who had themselves, to a great extent, adopted Christianity. Under the patronage of Constantine and the labor of the Masons, magnificent churches sprang up all over the land. The Masons and Christians found themselves co-workers in a congenial cause, and bringing to it the learning, genius, devotion and enthusiasm of art and religion.
During the invasion of the Danes, between A.D. 855 and 870, nearly all these churches and monasteries were destroyed; and King Athelstane, desirous of rebuilding the churches, directed his adopted son Edwin to assemble in the year A. D. 923, in the city of York, all the lodges of Masons in the country. They assembled and the King presented to the Masons their assembled constitution, in which he confirmed to them all the privileges of which he confirmed to them all the privileges of which they had formerly been possessed as *Free Roman* colleges.
The Masons were again employed in rebuilding the churches and other religious edifices, and as it was the custom in those days, and had been for hundreds of years before, and is in this day, to dedicate churches to particular saints, the different trades and artists also selected their patron saint. The Christian Church from the time of Christ had commemorated the 24th of June as the anniversary of the birth of St. John the Baptist, and also the 27th of December as the festival of St. John the Evangelist, and as many of the Christians had become members of the Masonic fraternity, and were united in a great and common work, and as these days fell upon the solstitial points which the Masons had always observed, it naturally resulted in, to some extent, blending the peculiarities of the two institutions, and hence the Masons adopted the two St. Johns as their two patron saints—as were there two solstices, the two-faced Janus and the two-faced Anubis who presided over the two solstitial points—and for some hundreds of years the Masons in Britain and all over Europe were known almost exclusively as the St. John Brothers, or Brothers of St. John.
In the Monitor we read that "Masons professing Christianity dedicated their lodges to St. John the Baptist and St. John the Evangelist, and since their time there is represented in every regular and well-governed lodge a certain point within a circle, the point representing an individual brother, the circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interest to betray him on any occasion. The circle is embordered by

two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist." &c.
The origin of the point, circle, and parallel lines is evident; the point represents the sun, the circle the path of the earth's annual revolution round the sun, and the perpendicular lines the earth's axis at the two solstitial points, or maximum and minimum polar distances. Neither is it difficult to find in *Anubis* the origin of *Janus* or the *Johns*, or to find in those words which marked the beginning of the Egyptian and Roman year the Latin *Janus* (year) and the English *January* (year).
From Janus, who opened the seasons, and the gates of Heaven, comes our word *Janitor*, one who opens doors. The Church then, in observing St. John's Days, as also the Masons, had merely given new names to days that had been observed for centuries.
As doubts exist whether the St. Johns were Masons, the Grand Lodges of England and Scotland have abandoned all allusion to them in their rituals, and have even abandoned the observance of those days as fast days, because, as the St. Johns were not certainly known to be Masons, they deemed the dedication of certain days to them as an entire innovation, and that everything connecting with them should be abolished. It may be that the dedication of lodges to the St. Johns, and allusions to them in the rituals as Masons, are unwarranted, yet the observance of the solstitial feasts was a religious custom among the Egyptians long anterior to the building of Rome, and afterwards by the Romans, and by the Masons of England by the name of St. John's Days, since a short time after the granting of the Charter of York, A. D. 923.
These days, then, were observed by the ancient Masons of England and Rome—by the builders of Palmyra, Balbec and Thebes, and the Pyramids of Egypt.
We need not pause at the Temple of Solomon, nor its great contemporary, built by the same great King, the Temple of the Sun at Palmyra, but may travel back along the path of ages to Karnak, Luxor, and Belus.
The observance of these days is not an idolatrous worship of the St. Johns, of Janus, or of Anubis, but was founded upon astronomical events of the greatest interest and curiosity—upon causes upon which depended the existence of the Egyptian people, from whom we have derived our civilization—the most civilized of them of long ago, and in masonry the grandeur and immensity of their architecture is not equalled at this day.
All the nations of antiquity worshipped the SUN, as did the Jews. In Ezekiel vii, 16, written six hundred years before Christ, we read: "Then he brought me to the door of the gate of the Lord's House, which was toward the north, and behold there sat women weeping for *Tammuz*; and he brought me into the inner court of the Lord's House, and behold at the door of the Temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the Temple of the Lord, and their faces toward the east, and they worshipped the Sun toward the east."
One of the months of the Jewish year is named *Tammuz*, and the first day is observed by the Jewish Church as a fast day, viz: "Taking of the Temple," and usually falls on some one of the long days near the summer solstice, and this year fell on the precise day, June 21, although, owing to the fact that the Jewish year consists of lunar months, the first days of the month do not always fall upon the same days of the year.
The ancients, then, rendered homage to the Sun and stars as the immediate visible sources of their light, of life and beneficence; and shall we condemn as idolatry, that a people in whose infancy should have been impressed with awe and wonder on observing the Sun, that wonderful luminary, or that beautiful star that proclaimed plenty for the people. It was the natural instinct of reverence for the good. It was a worship, a religion, a looking at nature that led to "look through nature up to nature's God."
In the Fellow Craft's Degree, we read in the Monitor that "Speculative Masonry leads the contemplative to the glorious works of the Creator, and impresses upon the mind the grandeur and the perfection of his divine Creator; that upon one of the globes is represented the face of the heavens, the planetary revolution, the constellations and heavenly bodies; that the globes are maps to distinguish the situation of the fixed stars, and to illustrate and explain the phenomena arising from the annual revolution of the diurnal rotation of the earth round its own axis; that contemplating these bodies we are inspired with a due reverence for the Deity and his works." We are also taught that astronomy is that Divine art by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the Celestial Hemisphere. Assisted by astronomy we can observe the motions, measure the distances, comprehend the magnitude, and calculate the periods and eclipses of the heavenly bodies. By it we learn the system of the world and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation trace the glorious Author and his works; that geometry is the basis upon which the superstructure of Masonry is erected, and that by it we may curiously trace nature through her various windings, and discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and discover how the planets move in their different orbits, and demonstrate their various revolutions, and account for the return of seasons and variety of scenes which each season displays to the discerning eye. It teaches us that numberless worlds are all around us; all framed by the same Divine Artist, and conducted

by the same stirring law of nature."
With Masonry at this day thus teaching the wonders of astronomy, and teaching us to read the wisdom, grandeur and beauty of the Almighty Creator, in that sacred page, the Celestial Hemisphere, shall Masons, who believe that Masonry is of remote origin, be surprised or disappointed, as we trace back our history, to find that the Masons of antiquity also read the same celestial page, and learned therefrom those sublime lessons, and have handed down to us their teachings?
The worship of the Sun and Stars by the ancients was the first step in the study of astronomy in which the Egyptians made great advances, and the names they gave centuries on centuries ago to the constellations and stars, are the names they bear to-day.
The Sun they worshipped still moves on in its magnificent God appointed pathway across the skies, and still warms and lights the world, and *Anubis*, "the Dog Star," the faithful watcher in the Egyptian skies more than twenty centuries before the star that appeared to guide the wise men of the East to the manger of Bethlehem, is still the "Dog Star," and stands the sentinel—the janitor of the skies—faithfully watching at its celestial post, and will stand until the heavens shall be rolled together as a scroll.
A BLAMED LONG TABLE.—The following mark you, is Jim Palsey's narrative. One morning we met him in the street, looking rather melancholy, when he said:
"Yesterday I felt a little bad, and mark you, I went and took a small drink; and that not improving my feeling, I took another and another, don't you observe, and finally I got a little tight. In the evening I went into the country with a friend, mark you, several more drinks when I got there, don't you observe, yet, strange to say, the more I drank the tighter I got, until I went to bed. During the night I awoke, don't you observe, and I couldn't imagine where the mischief I was, mark you. I became very anxious to learn my whereabouts, don't you observe, and for that purpose aroused from my bed, mark you, and after stumbling over a dozen chairs, don't you observe, I came to a table.
Now, mark you, I reflected that the generally of apartments are a perfect or an oblong square, don't you observe; and moreover, that the generally of tables are square, don't you observe; and thinking I would cool off, I took several more drinks when I got there, don't you observe, yet, strange to say, the more I drank the tighter I got, until I went to bed. During the night I awoke, don't you observe, and I couldn't imagine where the mischief I was, mark you. I became very anxious to learn my whereabouts, don't you observe, and for that purpose aroused from my bed, mark you, and after stumbling over a dozen chairs, don't you observe, I came to a table.
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The last joke at the expense of the French Society for the protection of Animals is to the following effect:
A countryman armed with an immense club presents himself before the President of the society and claims the first prize. He is asked to describe the act of humanity on which he founded his claim.
"I saved the life of a wolf," replies the countryman, "I might have killed him with this bludgeon," and heaving his weapon in the air to the intense consternation of the President.
"But where was the wolf?" inquires the latter; "what had he done to you?"
"He had just devoured my wife," was the reply.
The President reflects an instant and then says:
"My friend I am of the opinion that you have been sufficiently rewarded."
And thus, in an investigation of the simple question of the origin of "St. John's Day," the observance of which, as a Masonic festival, has, by many, been deemed an unwarranted innovation and modern invention, we find evidence of the antiquity of Masonry, and that the feast days we now observe were founded upon astronomical events of mighty wonder, and that such observance had its origin fifteen hundred years before Solomon was born, and ten centuries before God talked with Moses on Mount Sinai.
A DOMESTIC, newly-engaged, presented to his master, one morning, a pair of boots, the leg of one of which was much longer than the other. "How comes it, you rascal, that these boots are not the same length?" "I really don't know, sir; but what bothers me most is, that the pair down stairs is in the same fix."
A LITTLE boy met his Sabbath school teacher, and innocently asked her if it was "cofferdam" was swearing. She replied, "no my dear—what makes you say that question?" His answer was, "I saw an old cow down the street yesterday, she was nearly choked to death, and I thought she would 'coffer-dam' head off."
"MAM," said a quack of Long Island, to a nervous old lady, "your case is a scrutinatory complaint." "Pray doctor what is that?" "It is the drooping of the nerves ma'am; the nerves having fallen into the heartium, the chest becomes mortgaged, and the head gets tired, dizziness." "Ah, doctor," exclaimed the old lady, "you have described my feelings exactly."
A NEVADA paper pleads for the establishment of an Inebriate Asylum at Carson City. It says: "The people of Nevada want it—the people of Carson want it—the Legislators themselves want it!" That appeal ought to be successful.
A VERY fat man being measured for a pair of pantaloons, gave directions that they should be large and full, as he liked them loose. When he came to try on his new pantaloons, he found that they stuck tight to his legs, whereat he remonstrated: "I told you to make those pants full!" After some obligatory expressions of a profane nature, the tailor ended the controversy by declaring, "I think dose pants is full enough; if dey was any fuller dey would split!"
AN itinerant quack doctor in Texas was applied to by one of Col. Hays's rangers to extract the iron point of an arrow-head from the neck of a man where it had been lodged for some time. "Can't 'stract this, stranger," said the doctor, "because to do so would go right killin' you; but I tell you what I can do. I can give you a pill that will melt it in your head!"
A MAN who lately sued a lady for breach of promise, was offered \$200 to settle. "What?" he cried, "two hundred dollars for ruined hopes, a shattered mind, a blasted life, and a bleeding heart? Two hundred dollars for all this! Never never! Make it three, and it's a bargain!"
WHY was Mohamed like a man in church with a bad cold? Because his coughin' had to be suspended.

General Information about Bounties, Pensions, &c.
All men who enlisted between July 12, 1861, and June 25, 1863, were entitled to \$100 if they served two years.
All men who enlisted in old organizations from October 25, 1863, to April 1, 1864, \$300.
All men who enlisted from April 1, 1864, to July 17, 1864, are entitled to \$100.
The above bounty is paid in full to any soldier discharged for wounds received in line of duty, and to no other soldier except those who served two years—or to expiration of term—or who were discharged on account of Government no longer requiring their services.
All veterans who enlisted as veterans prior to April 1, 1864, were entitled to \$400.
All men who enlisted after July 18th 1864, for one year, and who served full term, were entitled to \$100.
All men who enlisted after July 18th, 1864, for two years, and who served full term, were entitled to \$200.
All men who enlisted after July 18th 1864, for three years, and who served full term, were entitled to \$300.
ENTITLED TO INCREASE.
1st. All persons who have lost both hands or both eyes, or been totally disabled in the United States service, or so permanently and totally disabled as to render them utterly helpless, or unable to perform manual labor equivalent to the loss of a hand or foot \$45 per month.
2nd. All persons who have lost both hands or one foot and one hand, or who are totally disabled in the same, or otherwise so disabled as to be incapacitated for performing any manual labor, but not so much as to require constant personal aid and attention, \$20 per month.
3rd. All persons who have lost one foot or one hand, or been totally or permanently disabled in the same, or otherwise so disabled as to render their inability to perform manual labor equivalent to the loss of a hand or foot \$15 per month.
4th. All widows who have children by such soldier are entitled to an increase of ten dollars per month for each minor child (under 16) where the widow is dead or re-married the minor children are entitled to an increase of \$2 per month.
Soldiers who have lost their discharge are entitled to a bounty, and it can be procured for them in all cases in which they would have been entitled if the discharge had not been lost.
EXTENDED TO PENSION.
1st. All Soldiers, Provost Marshals, Deputy Provost Marshals and Enrolling Officers who were disabled directly or indirectly in "Uncle Sam's" service, while in the line of duty.
2d. All widows of such.
3d. All minor children (under 16) of such, where the widow is dead or re-married.
4th. All mothers who were dependent in whole or in part upon such a son for support, where no widow or minor children are living.
5th. All fathers who were dependent in whole or in part upon such a son for support, where there is no widow, minor children or mother.
6th. All other brothers and sisters under sixteen, who were dependent in whole or in part upon such soldiers where there is no widow or children.
7th. All soldiers discharged for wounds received in battle, or skirmish, on picket, or in the line of duty, and all volunteers (excepting those enlisted after July 18th 1864,) discharged in consequence of the close of the war, are entitled to the same bounty as if they had served out their full term of service; but if discharged for disability, other than wounds as stated above, they are entitled to the matured installment only; but if the disability existed prior to enlistment, all unpaid installments are forfeited, if honorably discharged for any cause, other than above enumerated within two years, they are entitled to the matured installments only.
A bounty of \$100 is given to the heirs of a soldier who enlisted for more than six months and died in the service, and to the widow, and if there be no widow, to the children of all volunteers who enlisted for less than six months and were killed in the service.
This only relates to six months men who enlisted under the call of the President in 1862 for 600,000 men.
There is no bounty for enlistment in the Veteran Reserve Corps, where it has been lodged for some time. "Can't 'stract this, stranger," said the doctor, "because to do so would go right killin' you; but I tell you what I can do. I can give you a pill that will melt it in your head!"
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