

THE SENTINEL.

ROCKVILLE, Md.

Friday Morning Dec. 27, 1872.

Christmas.

The era of the pilgrim never turned more wistfully towards the tomb of the prophet than does the era of the Christian towards the birth-place of the Saviour of man. The one propagated his religion by the sword—the other by meekness and peace. The religion of the one was sensual of the other spiritual. The Koran and the Bible are alike in their teachings. The heaven of the one is not the heaven described by the other. We draw the comparison between the two religions and their founders that the thoughtful reader may compare the two systems and then estimate, if he can, the value of one over the other. Involuntarily the plain of Judea rises up before him and he hears the song of the angels choir echoing through the heavens, "Peace on earth and good will to men." Can we say that Magis the author of the former journeyed by the star which led him? It's apt to be forever conjectured at the birth-place of the Saviour. Of the particular time of the birth of this remarkable personage it is not needful now to inquire—historians do not agree—but it has been expertly fixed as having occurred on the 25th of December. This was done about the beginning of the fourth century, and ever since, as centuries have rolled down the side of time, this day stands conspicuous above all the others, and will be looked forward to by old and young, with ever-increasing delight, until the last syllable of recorded time. Surely there is something more than common in the event which the Christian world is now commemorating. Surely there is something in this which ought not only to excite the wonder of man but his praise and adoration. We are told that—

"Millions of spirits wait on earth, Both when we wake and when we sleep," and others can take cognizance of the scenes on earth, their surpassing beauty may be made vocal with hymns of praise, as they witness it, as were the astonished Shepherds at the song of joy which announced the birth of the Redeemer. The Yule log has long been burned in commemoration of this day—many and beautiful superstitions cluster'd in the older times, with its observance. Many, looking to devotion, even among the lower order of animals. These superstitions have had their significance, and the Christianity taught by the Redeemer takes their place. And another festival is not now observed as a strictly religious one, yet many charities are thrown open, beautifully festooned with evergreens, and here the dragon may gather. To others, and much the larger portion, the day is given up to sports and pastimes. Let each enjoy it in his own way—it is a season for rejoicing, and if the cloud of sorrow and sadness has darkened the hours of snow, it should the duty of the more fortunate to break away the fear and light up the heart with gladness. This would be doing the work of Mercy and would bring its own reward. How many, alas, at this hour feel the pangs of poverty and the cold and misery of pain! To alleviate this want—to relieve this pain is keenly enjoined upon all by the Saviour whose birthday is being celebrated. He visited the abodes of wretchedness and sorrow, bound up the broken heart and spoke words of peace and comfort to all the children of want. How different the religion He taught from that which is practiced by many.

To the young, whose faces are bright with young life's hopes, this is a "spur of joy—they have anxiously watched its coming—too young to know that such succeeding year is bearing them to man's estate, when the cares and sorrows of life will be theirs, and when those who are now ministering to their comfort will have passed away to the better land, in the blissful hope that they will all be reunited in that world where there are no more sorrows, and where they will be separated no more forever."

To our friends and patrons, all we tender the compliments of the season, and wish them many happy returns of a joyful Christmas day.

THE LOUISIANA INCIDENT.—The Supreme Court at Washington has decided that an appeal from Judge Durell's action in the New Orleans trumpet will lie as "a cause of final decision" is rejected in the case now before that Judge, but that the Court has no jurisdiction to issue a writ of prohibition "until an appeal is taken." As the Mongrel papers have already predicted, no decision will ever be reached, and so the State of Louisiana will be handed over to a revolutionary cabal, supported by federal bayonets, until the time shall arrive for another expression of popular feeling. Their probably, the decision will be as emphatic as to prevent any further outrage upon the freedom of the State.

Judge Harris of Virginia has introduced a bill in Congress for the relief of claimants for property destroyed by the authority of the United States during the late war. It proposed for the appointment of a board to sit at Washington to hear evidence in all claims, and to report to Congress thereupon. It seems to be a very proper movement, as it includes everybody, regardless of locality. The bill passed to the second reading, and has been referred to the Committee on Claims.

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THE CHESAPEAKE BAY.—Wishing to place the Chesapeake Journal, in the hands of a new owner, we will send three copies of the original (containing 100 pages of valuable material) containing 100 pages of valuable matter, on condition that it be sold with the paper and Stock, living, and dead, and furnished with what ever it will be required to put this journal in a position to compete with the others.

THE PEOPLE OF NEW YORK.—The people of New York seem to be in the grip of a species of crime—two murders have been committed, and while the shoulder, caused by the same, for similar crimes is not to be denied, the Whitechapel is not to be denied.

THE ESTATE OF WILKES BOOTH.—The widow of Wilkes Booth, widow of New York, is dead, while her pedestal, and the pedestal of her son, are still standing.

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