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BY W. A. LEE AND HUGH WILSON — ABBEVILLE, S. C., FRIDAY, JUNE 26, 1868. — VOLUME XVI---NO. 10.

TRACES OF THE GIANTS.

It is quite a mistake to suppose that the giants of antiquity were abnormal phenomena, like "the Norfolk Giant," and other celebrities of our own time; they were veritable races of men of a stature far exceeding even the Patagonians of South America. We learned from the Scriptures that giants lived before the flood; these are probably the Titans of tradition, whose daring impiety provoked the Deluge. After the flood we find gigantic races—the Emim, Anakim, or Rephaim—inhabiting Palestine; and therefore we may infer either that one of the wives of Noah's sons was of gigantic stature, or that, coming of this race, some of the children subsequently reverted to it, in conformity with a well-known law of nature. Whatever doubt may exist upon the subject of the antediluvian giants, none whatever can possibly exist regarding these Anakim, or sons of Onk, for we are expressly told that the Israelites "felt as grasshoppers before them," and the height of one of their kings is incidentally noticed.

The giants lived along the mountain chains of Canaan, ruling an inferior race known as Amorites. They had military outposts in the valleys, and dominated over the rich pastoral plains beyond Jordan, especially Bashan, in one part of which—Argob—"sixty great cities fenced with high walls, gates, and bars, besides unwalled towns a great many," were taken by Jair, and are still to be seen in ruins. From these and other facts it will readily be seen that their intellectual capacities were fully equal to their physical developement; and a still further proof of this is, that one of their capitals was called Kirjath-Sepher or "city of archives." Joshua captured and burnt these in his third campaign. It will be seen how eminently appropriate to this great pastoral race was the epithet "Shepherd Kings," and there seems no doubt that these are the "Hyksos" who conquered Egypt, and are commemorated upon the walls of the old temple of Karnak.

The three celebrated capitals of the giants were Ashtaroth-Karnaim, Kirjath Sepher, and Kirjath-Arba; Jebus (Jerusalem) was also a colony of the Rephaim, and thence came Melchisedek, probably a sort of Canaanitish Zoroaster or Confucius. The giants appear to have become very rapidly extinct. As they were talented in war and strong in person, this appears extraordinary; but possibly the same causes which induced the extirpation of the mammoth and other large mammals may have affected the giant races of antiquity. Sir S. Baker is of opinion that the elephant, rhinoceros, and larger mammals can scarcely survive the present century, at the present rate of destruction. Years after Og, the last survivor of the giants, [illegible] found ruling over the old stronghold Bashan. The remnant took refuge amongst the Philistines, whence issued in the time of Saul and David, the giant champions—Goliath, Dathan, and Sippia.

An interesting question presents itself: Were the giants confined to Palestine alone? We have earlier (authentic) records of the history of Palestine than of any other country, and finding giants there at a very remote period, may we not reasonably promise that if we had similar information regarding other countries, we should find gigantic races in them also? But we are not left altogether to conjecture, for oral tradition (especially of Celtic nations) and archæology both favor the theory that giants were widely distributed at least over the countries which border the Mediterranean. It may be objected, why are their bones not discovered if they were so widely distributed? To this it may be replied, that until they are found in Palestine, where we know the giants once existed, we cannot logically dispute the existence of gigantic races in other countries, on the ground that no remains are found.

Respecting the archæological proofs to which I have adverted, the philosophic Schlegel remarks, in his "Philosophy of History" (p. 106.) "There exist also monuments, or rather fragments of edifices of the most primitive antiquity, which, as they are connected with the subject, we have therefore of a short notice. Pausanias, to these cyclopean walls, which are to be found in several parts of Italy, and which, though built long since, seem still to defy time, and to bear the stamp of antiquity they bear. In this very peculiar architecture we see, instead of the planes of the usual cubical or oblong form, [illegible] were certainly not built by the celebrated nations that at a later period occupied these countries; for even *they* regarded them as the work and production of a primitive and departed race of giants; and hence the name the monuments received. When we consider how very imperfect must have been the instruments of those remote ages, and that they can not be supposed to have possessed the knowledge in mechanics which the Egyptians, for instance, displayed in the erection of their obelisks, we can easily conceive how men were led to imagine that more vigorous arms, and other powers than those belonging to the present race of men, were necessary to the construction of those edifices of rock."

The cyclopean remains in Italy and Greece are apparently progressive, and yet perfectly distinct from the Etruscan and Latin styles of architecture. The walls of Tiryns, near Nauplia, alluded to by Homer, and those of Lerma, in Italy, are examples of the ruder style; those of Mycenæ and Epirus of the more advanced; in these the blocks are carefully fitted together. And not only are these ruins found over Greece and Italy, for Asia Minor, Phœnicia, Persia, Malabar, Brittany, Great Britain, and even North and South America, afford examples of cyclopean architecture. Now, in most of these cases, popular tradition refers the origin of these relics to giants. In Italy and Greece they are attributed to the Cyclops, a primitive race of giants, skilled in architecture, whose leader was said by Homer to be one-eyed and hence this peculiarity was extended, by subsequent writers, to the whole race. In Malta is a remarkable cyclopean structure, supported on huge pillars, and popularly called "The Giant's Grave." Some of the blocks of stone are thirty feet long. Stonehenge itself was said by Welsh tradition to have been built by "giants who came from Africa." This is significant, since the Carthaginians, the greatest employers of mercenaries, colonized a portion of England and Ireland.

The very names of some of the British cyclopean antiquities show the evidence of tradition as to their origin, as for instance, "The Giant's Bed," "The Giant's Grave," "The Giant's Load," "The Old Wife's Lift," "The Giant's Quoit," "The Hag's Bed," &c. In Brittany it is very curious that the grandest relic of antiquity, a whole valley full of huge stones, is called "Carnac,"—a name evidently identical with that temple in Egypt upon which the exploits of the Rephaim are recorded.

A curious light has been lately thrown upon the antiquities of Western Europe by the discovery in the old region of the giants, now inhabited by the Druses, of the houses and cities of the Anakim. The Rev. Mr. Porter and Mr. Cyril Graham have found the whole of ancient Bashan covered with ruins hitherto unknown to Europeans. In the cities of Kerioth and Karjathaim are houses strong enough to resist the violence of man or of nature; the roofs are formed of beams of stone in juxtaposition, twenty five feet long, supported by square stone pillars, and doors of a single stone. "These towns of Bashan, contain probably specimens of domestic architecture existing in the world," says Mr. Porter. In conclusion, there is no doubt that the *cromlechs* of Celtic countries irresistibly suggest the idea of habitations; indeed no other use can be assigned for them. Their height is too great for use as altars. It is just possible that the vast physical and mental powers which characterized the giants may have caused their deification when extinct by inferior races, and thus their temples and residences might even come to be regarded with superstitious respect, or copied and reproduced as objects of worship. At any rate, this cannot be denied, giants once existed as races, not as individual exceptions. That they were confined exclusively to Palestine, I have shown to be, to say the least of it, improbable.

To Make Cows Give Milk.—A writer who says his cow gives all the milk that is wanted in a family of eight persons, and from which was made two hundred and sixty pounds of butter in the year, gives the following as his treatment. He says—"If you desire to get a large yield of rich milk, give your cows, three times a day water slightly warm, slightly salted in which bran has been stired at the rate of one quart to two gallons of water. You will find, if you have not found this by daily practice, that your cow will gain twenty five per cent immediately under the effect of it, and she will become so attached to the diet as to refuse to drink clear water unless very thirsty, but this mess she will drink almost any time, and ask for more. The amount of bran she drinks varies greatly with each time, morning, noon and night. Your animal will then do her best at discounting her before [illegible] pounds of [illegible]

[illegible]

WHY CHRIST CAME AS A BABE.

"There is one thing," said Wynnie, after a pause, "that I have often thought about—why it was necessary for Jesus to come as a babe; he could not do anything for so long."

"First, I would answer, Wynnie, that if you would tell me why it is necessary for all of us to come as babes, it would be less necessary for me to tell you why he came so; whatever was human must be his. But I must say next, Are you sure that he could not do anything for so long? Does a baby do nothing? Ask mamma there. Is it for nothing that the mother lifts up such heartfuls of thanks to God for the baby on her knee? Is it for nothing that the baby opens such fountains of love in almost all the hearts around it? Ah! you do not think how much every baby has to do with the saving of the world—the saving of it from selfishness, and folly and greed.

"And for Jesus, was he not going to establish the reign of love in the earth? How could he do better than begin from baby-hood? He had to lay hold of the world. How could he do better than begin with his mother's—the best one in it? Through his mothers love first, he grew into the world. It was first by the door of all holy relations of the family that he entered the human world, laying hold of mother, father, brothers, sisters, all his frends; then by the door of labor, for the door of his share of his father's work then, when he was thirty years of age, by the door of teaching; by kind deeds and sufferings, and throughout all all by obedience unto the death. You must not think little of the grand thirty years wherein he got ready for the chief work to follow. You must not think that while he was thus preparing for his public ministrations, he was not all the while saving the world even by that in which he was in the midst of it, ever laying hold of it more and more. These were things not so easy to tell. And you must remember that our records are very scanty. It is a small biography we have of a man who became to say nothing more—the man of the world—the Son of Man. No doubt it is enough, or God would have told us more; but surely we are not to suppose that there was nothing significant, nothing of saving power in that which we are not told. Charlie wouldn't you have liked to see the little baby Jesus?'

"Yes, that I would. I would have given him my white rabbit with pink eyes."

"That is what the great painter Titian must have thought Charlie; for he has painted Him playing with a rabbit—no such a pretty one as yours."

"I would have carried him about all day," said Dora, "As little Henry Parsons does his baby brother."

"Did he have any brother or sister to carry him about, papa?" asked Harry.

"No, my boy; for he was the eldest. but you may be pretty sure he carried about his brothers and sisters that came after him."

"Wouldn't he take care of them just!" said Charlie.

"I wish I had been one of them," said Constance.

"You are one of them, my Connie. Now he is so great and strong that he can carry father and mother and all of us in his bosom."

Then we sung a childs hymn in praise of the God of little children, and then his little ones went to bed.—*The Seaboard Parish in the Sunday Magazine.*

[The idea here presented by Mr. Mcdonald is not as new as it is true. Irenæus—who studied at the feet of polycarp, the pupil of the Apostle John—says of Christ: "He came to redeem all by himself; all who through him are regenerated unto God; infants, little children, boys, young men and old. Hence he passed through every age, and to the infants he became an infant, sanctifying the infants; among the little children, he became a little child sanctifying those who belong to this age, and at the same time becoming on example of filial goodness and obedience to them: among the young men he became a youth, and sanctifying them unto the Lord."]

To Cleanse Feather Beds.—When feather beds become soiled or heavy they may be made clean and light as follows: Rub them over with a stiff brush or broom dipped in hot soap suds. Wash clean lay them on some clean boards where the rain will not fall on them. When thoroughly soaked let them dry in the hot sun for six or seven successive days, shaking them up well and turning them each day. They should be covered over with a thick cloth during the night. If exposed to the night air they will become damp, and mildew. This way of washing the feathers [illegible] Mr. Cleveland, [illegible] Cincinnati, Ohio.

ANECDOTES OF PROFANENESS.

After his marriage, John Bunyan, who had previously lived in neglect even of the forms of religion, fell in eagerly with the religion of the Established Church, but he did not throw off the habit of profane swearing. For, some time after, he met with a humiliating reproof from a woman who was not herself of good character, but who protested that his sinful profaneness made her tremble, and that he was able to spoil all the youth of the town who came into his company. "At this reproof," says Bunyan, "I was silenced and put to secret shame, and that too, as I thought, before the God of heaven; wherefore while I stood there hanging down my head, *I wished that I might be a little child again, that my father might teach me how to speak without that wicked way of swearing*; for, thought I, I am so accustomed to it, it is vain for me to think of a reformation, for I thought that could never be. But how it was I know not, I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it, and whereas before I knew not how to speak unless I put an oath before and another behind to make my words have authority, now I could without it speak better, and with more pleasantness than ever I could before."

"This cordial wish, so touchingly expressed," says one of his biographers, "seems to have been the first genuine emotion of penitence in his heart—such as the terrific alarms of an awakened conscience had failed to produce."

Henry Young Stilling, was the son of a poor man, half tailor, half school master, in a small village in Westphalia; and this poor, weak, unfriended, pious boy, led by strange jumps and curious cross-ways of Providence, rose from one dignity to another, till at last he became Aulic Counseller to the Grand Duke of Baden, operator of cataract to all the blind in Germany, and a prominent religious writer among the Moravians. His life was long—from 1740 to 1817—but he lost not one pleasant line of that primitive simplicity of character, the great virtue of that race from which he sprung. During the first twenty years of his life he saw and heard little but the unassuming and pervading piety of the Moravian community. He was startled by the first profane expression he heard!

He was about eight years old. He sat on a chair, reading a book and looking very serious, as was his fashion. Stahler looked him in the face, and said, "Henry, what are you doing there so seriously?" "I am reading." "Have learned to read so young?" The child expressed surprise, and read aloud, with great fluency, giving, at the same time, the proper emphasis and expression to every word. Stahler was astonished. "May the devil take me!" said he, "if ever I saw the like of that." When Henry heard this oath, he sprang suddenly up, trembled, and looked fearfully round. When, however, he saw that the devil did not make his appearance, he said, "*O God! how gracious art thou.*"—Turning round to Stabler he said, "Man, hast thou seen Satan?" "No," said he. "Then never call on him again," said Henry, and went into another room.

Happy that parent who has so educated his children, that the first oath they hear thus shocks them, and makes them forsake the swearer's presence—and happy he who by assiduous teaching and example, succeeds in making his children fear an oath to the close of their days.

The Honey-Ants of Mexico.—A most curious species of ants is found in Southern Mexico, known as the "honey-ant." Among these curious insects a portion of the community secrete honey in the abdominal cavity, until they swell up to the shape of small grapes. These individuals form the storehouses of the community, and during the winter they are dispatched in succession to furnish food for the other members of the colony. They also bear much relation to the workers among the honey bees, and like them, do not possess the power of formicy. It is a puzzling question among the learned into the origin of species, from a similar point to comprehend how the ability of the workers into all bees was introduced through the medium of mother therefore [illegible] to be perpetuated [illegible] peculiarity of structure. However, [illegible] [illegible] [illegible]