

ation to arise by periods, and thus we find it. "In the beginning God created the Heavens and the earth." Again, "The earth was without form and void and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." So the world for two periods or cycles of time existed as a world of waters only. During the third period dry land appeared and vegetables. The Mosaic creation as it is called was periodical in time; man appearing last. As nature of itself is but the effect of a cause, it is certainly more rational to suppose that the Spirit of God that moved upon the waters, created at successive periods, all things in nature, than to suppose that *blind chance* did so. It may fairly be inferred that our whole Solar System was created at the time the earth was. God out of a vast globe of matter created it and placed the sun in the centre, causing our earth with other globes to fly around the centre of light. Having done this, inanimate and animate nature sprang into life at his fiat. Nothing is more clear than the periodical creation according to the Book of Genesis. If it be construed literally but a day elapsed between each series of creation. If cycles of time be meant, which many profound philosophers contend, then a long time occupying perhaps thousands of what we call years may have elapsed between each grade of creation. According to this theory each creation was perfect in itself. "God saw that it was good." This is opposed to the development theory which supposes the gradual metamorphosis of one tribe of animals into another. All experience and truth go to establish the fact that the organization of each class of creatures was perfect and as we see them, so have they always been. As to the periodic theory of creation, although we are not fully satisfied of its truth, still every thing in the bowels of the earth seems to sustain it. Supposing that this theory be not partly sustained by the Book of Genesis, yet there seems a grand design in creation which no chance could bring about. The hand of an all wise being has touched every thing. All has been ordered with a view to an end; laws have been impressed upon the elements of the earth, which under certain circumstances always brought forth certain results. Infinite wisdom saw at once the result of all things, and the end and beginning, and ordered it to be as it is—stamping nature with everlasting laws. Nature by chance and a gradual development could not have worked upon one grand plan. The Architect of Nature saw at once the beginning and result of all nature, and we find thus that all things work with order and are full of design—the design of the *Ancient of Days*. He who moves unseen by mortal eye over the trackless wastes of infinite space. He who rides on the mighty wheels of the universe—seen by no mortal eye, yet moving and controlling all.

If man were a smaller being he would be incomplete and not in accordance with other things we see in nature. In size he is thus suitable to the other animals. All we see on earth seems perfect as a whole, and made as a whole to carry out one grand design. There is a unity of design and action about it as if it had one Great Architect; so millions of millions of miles from us in infinite space the same grand design is seen; laws govern all matter, and also light and matter act as if they had been ordered by some secret

mind. Our Solar System never put itself in motion—the elements never ordered themselves. The grades of animated nature we see around us never rose one above the other from mere chance, nor was man made so essentially different from the rest of creation by a freak of nature. Oh no!! There reigneth and liveth forever a God of wisdom—a God of light—a God of infinite power and knowledge.

THE IXIMAYANS.

TORONTO, Aug. 20 1851.

In calling your attention to these most extraordinary human beings, I do it altogether in the way of curiosity; and, as I understand, they were visited by the medical gentlemen in this city, I hope they will readily give to the public all such knowledge, as from their superior advantages they possess.

No beings have ever been exhibited of equal interest. They seem a new fact in human physiology, and a fact that seems destined to come in collision with existing theories and prejudices. I do not feel competent to form an opinion.

These *Iximians* or *Aztec* children respectively 33½ and 29½ inches in height, one is ten and the other eight years of age. One weighs 17 pounds and the other 20½. In the boy the circuit of the head is 13 inches; in the girl the same. The lateral distance through the head of the boy is 4 inches; of the girl 3½ inches. The distance from the front to the back of the head in the boy is 4½ inches; in the girl 4½. The facial angle in the boy is 60 degrees; in the girl 65, giving her the greatest intellect.

The limbs are long, and the body slender. They are said to possess perfect organs of speech, although they can speak but a few words. They hold mutterings together, and understand distinctly the gestures and commands of their guardians. Their form is symmetrical, their eyes have a fine lustre, and their features are agreeable. I would wish that some person, who is competent, would answer satisfactorily the following questions:

1. Are these *Aztecs* perfect human beings? This question has been theologically decided, for they were both baptized by the good Bishop of San Salvador. But is their human physiology complete? Can any one mention any deformity or monstrosity.

2. Is it possible that any class or caste of human beings by natural causes can be made to degenerate to such an astonishing degree in body and mind? They are said to be the descendants of the *Kuano* priesthood in the city of *Iximaya* in central America. Their priests were proscribed by their religion from marrying out of their caste, and their descendants through a course of ages, have become dwarfs in size and mere children in mind. Can this be? Is such a thing possible? Is this a fact in Physiology, that marriage in the same class or caste for a succession of ages, tends to degenerate the race? In short is the cause assigned adequate to produce such an extraordinary result?

3. If the cause assigned be alleged adequate to produce such *manakins* in body and mind, then, might not the degeneracy by natural causes go on further. Has the utmost limit of degeneration been reached, or might they not be reduced still nearer to the animal tribes in mind and body? And if by the same causes they might be degenerated still further, is there any limit at which it might stop. Would humanity endure so much greater degeneration, or is there a point where it would cease, and be superseded by the animal, albeit retaining the human form?

4. If natural causes may be made to degenerate a class once physically and mentally strong,

to this amazing extent, then, by applying the means through a succession of ages might they not be gradually restored? Denying the condition of bodily and mental maturity, they degenerate; by supplying the conditions, would not the race in a course of ages recover? Or does the rule only work one way? Beginning at the lowest point to which they might be reduced, by reversing the course of treatment by which they degenerated, would they not be physically regenerated? If the rule be effectual for degeneration, is not its converse effectual for regeneration?

5. If natural causes in the course of generations could produce such extraordinary effects, does it not open a world of speculation and enquiry as to the origin of the five races and numerous varieties of man? And, therefore is it not safest to view them, not as having originated by natural causes, but as being originated by supernatural? As in fine a special creation? Are they not a miracle a living miracle of our day? The beginning, if not the ending, of a new race?

When these questions are satisfactorily answered, there are others I would like to ask.

ENIGMAN INVENT.

Bytown Citizen.

THE AZTEC CHILDREN.—Our readers will most probably at once recognize in the style of the above letter its learned author. The thoughts therein expressed are certainly original to some extent, and very interesting.—We saw these very extraordinary specimens of the animal man when in Toronto, and have often puzzled our brains to form any just idea of their origin. We have sometimes thought them a mixed race of man and the ouranoutang tribe, and at other times we came to the conclusion that they were the creatures of ingenuity, and a particular dietetic culture, trained or fed with a view to their exhibition. A child taken from its infancy and fed and educated in a particular manner, with its limbs and organs compressed or distorted may be turned into a curious being.

These children of the ages of 7 and 10 are the nearest allied to the ouranoutang in action mind and conformation of any specimens of the human race ever seen in Europe and America. At first sight one would say they were diminutive specimens of the indian and monkey mixed. Their exhibitors however say they are really Indians of Central America of a peculiar race;—a race of priests who have intermarried among one another and kept themselves distinct for many past centuries. We are really at a loss to say what these curious specimens of man sprang from.—The idea we have of the matter is, that they are the creatures of chance *lusus nature* like *Tom Thumb*, the result of deformed parents intermarrying. No race of Indians or men like these ever existed.

(EDITORS SON.)

An enormous tomb was excavated a few days since, in Claremont county, Ohio, by the laborers on the Little Miami Railroad. It was embedded in clean gravel sand, twenty-three feet below the surface of the ground, ten feet below the track, and several hundred yards from the Miami River, and several feet higher than the level of its banks. It was about six feet in length, and six inches in diameter at the base. When first discovered it was, to all appearance, sound, but upon its being removed and exposed to the air it crumbled to pieces.

A person can now travel in London and stop in Dublin the same day, and vice versa. The whole distance is 266 miles by land and 64 by sea.