nose is of a convex or concave character, and occasioned by either a rising above or a sinking below this medial line of beauty. And it may be of use, as it is unquestionably of interest, to conceive, after this manner, of a certain type of skeleton, embodying, as it were, the central or primary type of all vertebral skeletons, and consisting of a double range of rings, united by the bodies of the vertebræ, as the two rings of a figure 8 are united at their point of junction; the upper ring forming the enclosure of the brain, — spinal, and cephalic; the lower that of the viscera, — respiratory, circulatory, and digestive. Such is the idea embodied in Professor Owen's archetypal skeleton. It is a series of vertebræ composing double rings, — their *brain*-rings comparatively small in the vertebræ of the trunk, but of much greater size in the vertebræ of the head. But it must not be forgotten, that central ideas, however necessary to the classification of the naturalist, are not historic facts. We may safely hold, with the philosophic painter, that the outline of the typical human nose is a straight line; but it would be very unsafe to hold, as a consequence, that the first men had all straight noses. And when we find it urged by at least one eminent assertor of the development hypothesis, — Professor Oken, — that light was the main agent in developing the substance of nerve, — that the nerves, ranged in pairs, in turn developed the vertebræ, each vertebra being but "the periphery or envelope of a pair of nerves," — and that the nerves of those four senses of smell, sight, taste, and hearing, which, according to the Professor, "make up the head," originated the four cranial vertebræ which constitute the skull, — it becomes us to test the central idea, thus converted into a sort of historic myth, by the realities of actual history.