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SOME ACCOUNT

OF THE

LIFE, WRITINGS, AND CHARACTER

OF THE LATE

JAMES COWLES PRICHARD,

M.D., F.R.S., M.R.I.A.,

CORRESPONDING MEMBER OF THE NATIONAL INSTITUTE OF FRANCE; ETC., ETC.,

(BEING THE SUBSTANCE OF A MEMOIR READ AT THE MEETING OF THE BATH AND BRISTOL BRANCH OF THE PROVINCIAL MEDICAL AND SURGICAL ASSOCIATION, IN MARCH, 1849,)

BY

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1849.

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SOME ACCOUNT

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J. C. PRICHARD, M.D., F.R.S.,

ETC., ETC.

Since the last Meeting of our Society, the profession, and not only the profession, but, indeed, the whole world of literature and science, has suffered a severe loss in the death of Dr. Prichard. A tribute to his memory would come appropriately from almost any Society devoted to science; much more so then from one that can boast of having directly derived lustre from his name; for at its first meeting, and in this very room, it was honoured by the presidency of that illustrious man. However far short I may fall of the proper execution of the pleasing task which I have imposed upon myself, I am sure that I shall have the sympathy and the interested attention of my fellow members, while I endeavour to give some account of his life and labours. In one respect the duty might seem superfluous: it might seem that all that Dr. Prichard accomplished for science is fresh in our recollection, and needs not to be retouched. This,

however, is in reality no reason. The vivid memory of benefits, so far from being a reason for refraining from the enumeration of them, naturally gives an impulse to the utterance of our feelings; and the tongue fondly dwells on what is near the heart, no matter how familiar may be the subject. In all ages, and among all civilized nations, it has been the custom to recount the virtues and great deeds of the departed while fresh in the recollection of the survivors; nay, among some people, almost before the ashes were cold the funereal eulogium was pronounced. If the men of by-gone ages were so ready to acknowledge and commemorate those actions and conquests of their heroes which might have been achieved under their very eyes, we should not be slow to record those triumphs of mind which we have witnessed, and which had something better for their object than mere personal or even national glory; for they gained possessions for the whole human race, redeeming, as it were, from the domain of darkness which surrounds us, large territories of light and knowledge.

Dr. Prichard was born at Ross, Herefordshire, in the year 1786. His education was altogether private. His father, a man of a highly cultivated and refined mind, superintended it with the help of different masters or tutors. A strong inclination to study very soon manifested itself. It was often requisite to compel him to leave his books in order that he might have needful recreation and exercise; yet when he joined his companions in the play-ground he entered into their sports with as much animation as the idlest

and gayest. Some of his early friends even avow that their most vivid recollections of the young Prichard have reference to his love of fun. The studies to which he most eagerly addicted himself were History and Languages. For acquiring the latter he had a remarkable aptitude. It was a great pleasure to him when he visited Bristol to talk with foreigners, who arrived at that port, in their own tongues. On one occasion he accosted a Greek sailor in Romaic, and the man was so delighted that he caught the boy-linguist in his arms and kissed him heartily.

When the choice of a profession became necessary he selected that of Medicine, not from any bias towards it, but because it presented no difficulties to him as a member of the Society of Friends, and at the same time admitted of his pursuing his favourite studies. He was first placed with Dr. Pole, of Bristol, who had a considerable reputation for skill in anatomical preparations.

From Bristol he went to Staines, in order to learn Medical Pharmacy under Dr. Pope and Mr. Tothill.

In due time he repaired to London, and devoted himself to the study of Anatomy, in the school attached to St. Thomas's Hospital. He afterwards removed to Edinburgh, where he spent three years of hard study. Among his fellow-students the most distinguished were Arnould, Estlin, and Hancock, and they continued to be his intimate friends for the remainder of his life. After his graduation in Edinburgh (1809), he spent a few terms in Cambridge, having become a member of Trinity College. In the

following year he joined the Communion of the Church of England, and having determined to pass some time at Oxford, he entered at St. John's College; but, not finding the society congenial, he took his name off the books and entered as a Gentleman Commoner, at Trinity. The time that he remained at Oxford must have been very short, for in 1810 he began his career in Bristol. He was appointed Physician to St. Peter's Hospital, about the year 1812, an appointment more memorable than any other that he subsequently held, because this Institution contained a class of patients whose maladies gave an impulse to his prosecution of a particular department of Pathology with which his name will ever be associated. His work on Nervous Diseases, as well as a later one on Insanity, was founded on the experience which he had gained in the wards devoted to insane patients in St. Peter's Hospital. In 1813 he published the first edition of his "Researches into the Physical History of Man." In 1816 he was elected Physician to the Bristol Infirmary. To his duties in that magnificent institution he devoted himself with a zeal worthy of the office, and reaped from its fertile field a vast amount of practical knowledge. He took an active part in the foundation of the Bristol Literary and Philosophical Institution; he frequently delivered lectures, and read papers at the meetings of the Philosophical Society, and was appointed one of its Pro-Directors.

It was wonderful how much he contrived to accomplish, even while engaged in his large private

practice. This was in part owing to his power and habit of employing small fragments of his time. His knowledge was so completely under his command, and his faculties were in such constant exercise, that he could immediately return to an argument or a train of thought, undistracted by any recent interruption. He made time also by his habit of early rising, which gave him three or four hours before the business of the day commenced. Whatever he undertook, he devoted the whole energy of his mind to its completion. He used to say that he experienced what John Wesley used to feel, when a student at Oxford, " the lust of finishing."

In 1845 he retired to Town, having been appointed Her Majesty's Commissioner in Lunacy; an honourable and comparatively lucrative appointment; at least, lucrative in comparison with most medical appointments, for no profession is so destitute as our own of offices of high emolument. No one better deserved a public reward, not only for his exertions in behalf of science in general, but also and especially for his contributions to the science and practice of that particular department of medicine.

Honours, such as belong to men of science, fell thick upon him. He became a Fellow of the Royal Society. He was elected Corresponding Member of the National Institute of France, and of the French Academy of Medicine. Besides these distinctions he received diplomas of honorary membership from all the chief learned societies on the continent and in

America. His work on Egyptian Mythology, and that on Nervous Diseases, had the honour of being translated into German. The people who speak that language were, I am afraid, more early alive to the great merit of his works, and even more interested in them, than his own countrymen. In 1835 the University of Oxford determined on conferring upon Dr. Prichard the degree of Doctor of Medicine by diploma,—the very highest honour which she has the power of bestowing, and which has been given at very long intervals only, and only to pre-eminent merit. In that year the Provincial Medical and Surgical Association held its anniversary in Oxford, under the presidency of the accomplished Regius Professor of Medicine, Dr. Kidd. Dr. Prichard had been appointed to deliver the Annual Address, and the day of the meeting was happily selected for the presentation of the diploma, the University deputing the President to hand it to him whom she thus delighted to honour. Those who know, as I do, the natural eloquence and classical refinement of Dr. Kidd, will imagine how wisely the University had chosen her representative. The scene was one that could not be easily forgotten by those who witnessed it. Under the august dome of the Library, built by the munificence of a physician of other days (Dr. Radcliffe), some of the most eminent members of the profession, from the metropolis and the provinces, were assembled. Dr. Prichard appeared rather pained than elated by all the flattering notice that

fell upon him, and was obviously relieved to turn attention from topics so personal to him by reading his Retrospective Address.

In a life like Prichard's the most remarkable events are his works. These I shall presently enumerate. It only remains for me in the present department of my subject to relate that he was in full mental vigour when overtaken by his last illness. This was of comparatively short duration. It was apparently occasioned by fatigue and exposure during the performance of his public duties. He fell ill at Salisbury, but he was removed to his home, Woburn Place, Russell Square, London. The disease baffled all the efforts of his medical friends, and, after great suffering, he died on the 23rd of December, 1848.

The work by which Dr. Prichard's name is best known to the world is that with which he commenced his scientific career, and which, ever improving under the continued consideration which he gave it, and ever deriving augmentations from the additions which he was perpetually making to his stores of knowledge, was the companion of the rest of his life. Works which derive their subject-matter from the world of thought only, when once completed are rarely added to. Any subsequent processes they undergo are those of finish and elaboration. But those which take their theme from the book of nature are not easily ended. Farther study of that book only brings more and more matter for extract and interpretation.

The Physical History of Mankind, when born into

the world, was an Inaugural Dissertation of 150 pages, which was a very unusual length for an Edinburgh Thesis, the average of such compositions varying from 20 to 30 pages. It was entitled "De Humani Generis Varietate." In 1831 it was expanded into a goodly octavo volume, and appeared in an English garb under the title, "Researches into the Physical History of Man." A second edition in 1826 appeared in two volumes, illustrated with plates. The first volume of a third edition was published in 1836. This edition extended over eleven years, the fifth and last volume having been published in 1847. While it is highly instructive to survey the gradual development of this production, growing with the growth of the author's mind and knowledge, it is no less interesting to trace the germinal nucleus, the generative idea in the original Thesis.

When Dr. Prichard entered upon the study of the Natural History of Man, it was an almost uncultivated field. Camper had made an attempt at classifying the human races according to the facial angle, having found that in the European it averaged 80°, in the Kalmuck 75°, and in the Negro 70° only. But his views were founded on a very narrow induction, for his collection of skulls was very small. Their inaccuracy in other respects, and especially the disregard of the difference between the infantine and adult skull, has been particularly pointed out by Professor Owen.

That Blumenbach was the real founder of Ethnology Dr. Prichard repeatedly announced; although

his own researches had commenced before the work of the illustrious German had come into his hands. Blumenbach, having examined a very large number of skulls, divided the prevalent forms of the human head into five departments, which he designated, not according to the form, but by the names of the races to which they belonged, or of the regions of the world whence these races were supposed to have originated. They were the Caucasian, Mongolian, American, Ethiopian, and Malayan; a distribution pronounced by Doctor Prichard to have been complete at that period of Ethnographical knowledge. This principle of classification, if now adopted, would require us to enumerate many additional varieties in the shape of the cranium, and to constitute correspondingly additional human races.

If we except, then, what had been done so slightly by Camper, and more elaborately and scientifically by Blumenbach; and if we also pass over, as we may very easily do, the vague *a priori* speculations of Sir W. Jones and Lord Kaimes (the former arguing for one species because one pair could by calculation be proved more than sufficient for peopling the earth, the latter presuming that Providence would not allow so many fair and fertile regions to wait for inhabitants by the slow process of dispersion, but that autochthones must have been *ab origine* assigned to them); if we except these, the ground which under Dr. Prichard's labours became so fruitful of interesting observation and inference, was when he entered upon it, unknown and sterile.

Dr. Prichard first set himself to inquire whether the *genus Man* contains more than one species. He carefully examined the characteristics of different tribes as to colour—the albino, the yellow, the tawney, the red, and the black: as to diversity of form, whether as to physiognomy, cranial configuration, or peculiarities in other parts of the skeleton; diversities of stature, as in Patagonians and Greenlanders; and having compared their diversities with known tendencies to variation in the inferior species of animals, he arrived at the conclusion that they are strictly analogous phenomena, "depending on a principle of natural deviation, and, as such, furnishing no specific distinction." The diversities of figure, considered by some to be an insuperable argument in favour of distinctness of specific origin, were found to be rather less permanent in mankind than those of colour, "and none of them so general in any race of men that it is not in many examples wanting." (1st Edition, page 85.) But though this conclusion was arrived at, it might still be argued that original stocks of the same species might have arisen in different parts of the world. To meet this view he inquired into the laws which govern the distribution of some of the inferior species (Mammalia), and found that every existing species may be traced with probability to a certain point originally its own abode, and that few or no species have been found in countries separated from their primary seats by barriers which their locomotive powers and peculiar structure do not enable them to surmount.

"On the whole, it appears that it has not been the scheme of nature to cover distant parts of the earth with many animals of every kind at once; but that a single stock of each species was first produced, which was left to extend itself according as facilities of migration lay open to it, or to find a passage by various accidents into countries removed at greater or less distances from the original point of propagation."—(1st Edition, page 145.)

He then proceeds to consider the migrations of man, and whether the facts prevent our applying the general inference drawn above to the particular instance of our own species, and he finds in them nothing irreconcilable with such a view.

The next inquiry he made was into the causes of the diversities in the human race. Climate has some influence, but civilization more. Varieties spring up more readily in temperate climates. One conclusion at which Dr. Prichard arrived in connection with this subject, and which has been the subject of more discussion among the uninformed than any other, is the transmutation from the Negro to the European; together with the announcement of his opinion that the original human stock probably belonged to the former race. The arguments adduced in support of this idea were as follows:—(1.) The analogy of lower species in which changes of colour are from dark to lighter hues. The lighter colours of domestic animals are the effects of cultivation. (2.) We have examples of light va-

rieties appearing among the negro races, but not of the reverse. (3.) The dark races appear by their organization better adapted to the wild or natural state of life. Witness the easy parturition in the female, and the high development of the senses of smell, taste, and hearing. (4.) All nations that have never emerged from the savage state are negroes, or very similar to negroes.

The next department of the inquiry carries him deeply into the physical history of the most remarkable races, which I cannot, of course, follow; but I may notice that with wonderful extent and minuteness of erudition he endeavours to prove a common origin of the ancient Indians and Egyptians from their mythologies, theogonies, and the physical character of the people respectively, and thus to support the previous inference that the most ancient nations of which any record exists were negroes. An investigation of the origin of the European races, conducted with no less learning and sagacity, led him to the recognition of an eastern origin, or connection by affiliation with the Asiatics.

Such is a faint outline of the original form of the great work by which Dr. Prichard's name will go down to posterity. Many were the modifications which it underwent, not only by expansion and addition, but also by withdrawal and absolute mutation. Topics which formed rather prominent members of the original organism were in the process of development dwarfed down to a proportion which anatomists call

rudimentary. Such is the opinion once so strongly and broadly stated as to the derivation of races from an original negro stock.

The second edition appeared in 1826, that is, after the lapse of thirteen years. It was enlarged to fully double the limits of the first, and entirely re-written. A more ample space was given at the beginning to the preliminary inquiry, as to the laws which govern the distribution of organized beings in general. This investigation, in the first edition, had been limited to the Mammalia. It now included the whole range of organic nature, beginning with the species of plants and extending to the whole of zoology. The conclusion arrived at in his previous more limited investigations were abundantly strengthened, and thus expressed :—

"The inference to be collected from the facts at present known seems to be as follows :—the various tribes of organized beings were originally placed by the Creator in certain regions for which they are by their nature peculiarly adapted. Each species had only one beginning in a single stock : probably a single pair, as Linnæus supposed, was first called into being in some particular spot, and their progeny left to disperse themselves to as great a distance from the original centre of their existence, as the locomotive powers bestowed on each species, or its capability of bearing changes of climate and other physical circumstances, may have enabled it to wander."

A new element in this edition was a discussion of the criteria of identity or diversity of species, by re-

ference to the principal laws of the animal economy; *e.g.*, (1.) As to duration of life, times and frequency of breeding, periods of utero-gestation, and number of progeny; liability to the same diseases; and possession of like faculties, instincts, and habits. (2.) To the laws of propagation of mixed breeds. (3.) To analogy to known variations.

The application of these tests to the human races was attended with the same results as before. In the course of the inquiry into analogous variations we meet with some new terminology, which was an unquestionable improvement. (Indeed, I may remark, in passing, that Dr. Prichard was particularly happy in his coinage of new names.) Thus the various black-haired races of man constitute the Melanic variety. The Xanthous comprises brown, auburn, yellow, flaxen, or red. The Albino is distinguished by white hair and red eyes. Again, in considering the varieties in the form of skulls, he classifies them according to the form of the vertex, as Meso-bregmate, Steno-bregmate, and Platy-bregmate; the type of the first being the Caucasian, of the second the Negro, of the third the Mongole.

The bulk of the work consists of the Physical History of particular races, evidencing most remarkably the continued labour that had been spent on the investigation since the first edition. The Races are considered under six divisions,—1st. The African Races. 2nd. Those of the Great Southern Ocean. 3rd. The Indo-European Nations. 4th. The Western Asiatics, including the Syrian or Semitic nations, Geor-

gians, and Caucasians. 5th. The North and Eastern Asiatics, including the Finnish or Tschudish Nations, the Samoiedes, the Mongoles, the Tartar or Turkish Races, the Tungusians, and the Chinese. 6th. The Native Races of America.

The last book is devoted to a survey of the Causes which have produced Varieties in the Human Species. In the course of it appears an interesting discussion of facts relating to Hereditary Transmission of peculiarities of structure, the bearings of which on the chief question are obvious; and he shows as a general law how none but connate peculiarities descend to the offspring. "Whatever varieties are produced in the race have their beginning in the original structure of some particular ovum or germ, and not in any qualities superinduced by external causes in the progress of its developement. Yet the influence of climate and modes of life, domestication, &c., is unquestionable, and therefore according to this view it must be on the ovum that this influence is exerted."

The argument in this part of the work appears to me less satisfactory than in the other parts. For while it is strongly insisted on, that acquired peculiarities are never transmitted to the offspring, yet abundant proofs are given that great variations arise in races under the influence of external circumstances of climate, and in adaptation to them. No more striking instances can be adduced than those which belong to the Indo-European family, which were originally of one stock, yet which now present the black

Hindoos of the Deccan and the tribes of the Northmen of Europe. Dr. Prichard does not profess to explain how it is that the children of parents who have been exposed to changes of climate display peculiarities of structure corresponding with the climate, but he is satisfied that it is not by any change produced in the parents but by some qualities which they impress on the progeny. When a peculiarity has once been generated, that is, when it shows itself in an individual from birth, there is no difficulty in understanding its propagation. Thus many varieties may occur casually, as in the six-fingered family, the porcupine family, and the like. But the origination of varieties after transplantation to new localities is too extensive and uniform, both in the human and in the inferior species, to be explained in this manner. In the third edition the same line of reasoning is not pursued: but both in that edition and in the volume on the Natural History of Man, facts are adduced proving the transmission of acquired properties from parents to offspring, more especially those of a psychical nature, as in the acquired instincts of dogs. After some consideration of the whole subject, the following appear to me to be the most probable conclusions. In all healthy individuals of a species the elements of the varieties of that species exist; some actually developed, others only potentially present. External circumstances are adequate or even necessary to their development, but they can operate only through successive generations. The principal facts adduced against the hereditary transmission of ac-

quired peculiarities are those having reference to mutilations, losses of members, &c. These cases are altogether different from those in which a change has taken place in the colour of the skin under the influence of climate; for this change is not effected by subtraction of parts, but by increased action in a particular portion of the cutaneous organism. Now the offspring represents the properties and tendencies in the organization of the parents at the time of conception. Abundant instances in proof of this remark might be derived from pathology. The progeny of parents embrowned during a tropical residence, it is true, may be born quite fair, and yet with a liability in the skin to be influenced by climate in like manner with the parents, and to a greater degree. The next generation will inherit a yet stronger liability; but many centuries may need to pass before the structural change becomes so great as to be obvious at the time of birth. When the structural variety has been produced, it may require at least an equal length of time for external alterations to produce a return to the original type.

The work concludes with the consideration of the diversity and origin of Languages, an investigation which proves highly favourable to the inference drawn from other lines of argument, that the races of men have descended from a single pair.

The scientific reputation of Dr. Prichard, which had been gradually increasing from the time of the first edition of this work, as well as from his book on the Egyptian Mythology, may be said to have now be-

come universal. Among the learned of France and Germany he took the highest rank.

The last edition, as I have said, commenced in 1836, and was issued in single volumes, which appeared at intervals during eleven years. The actual amount of matter was treble what had constituted the second edition, and the whole was again re-cast and re-written.

The first volume is entirely devoted to the consideration of the two questions ;—1st, Whether each species in the animal and vegetable world exists only as the progeny of one race, or has sprung originally from several different sources. 2nd, Whether the various races of men are of one or several species. In pursuance of this inquiry, analogically conducted, that is, by comparing different tribes as to their anatomical and physical characters, the author introduced matter of a highly interesting nature under the head of Psychological Characters.

He showed that no characters are more primordial and none more permanently transmitted than instincts, feelings, propensities, and habitudes of action. In trying the different races of man by this criterion, he found that there were none in which the characters belonging to the species are wanting. However degraded the castes, whether Bushmen of Africa, Australian savages, or Lappes of northern Europe, still we find in them the moral and social attributes which distinguish humanity. Not only is there no tribe wanting in the use of speech, and none in which we do not find traces of those necessary arts of life

which consist in the use of fire, of artificial clothing, of arms, and the art of domesticating animals; but also it has been ascertained that all tribes give evidence of the possession of sentiments, feelings, sympathies, and internal consciousness, with resulting habitudes of life and actions, which, more than any outward or physical character, whether of skull or of skeleton, of complexion or of hair, give the stamp of human likeness.

The following passage affords a striking view of the community of character in different races as to one most important law of thought and feeling, and is at the same time a specimen of the author's masterly style of writing.

"If we could divest ourselves of all previous impressions respecting our nature and social state, and look at mankind and human actions with the eyes of a natural historian, or as a zoologist observes the life and manners of beavers or of termites, we should remark nothing more striking in the habitudes of mankind, and in their manner of existence in various parts of the world, than a reference which is everywhere more or less distinctly perceptible to a state of existence after death, and to the influence believed both by barbarous and civilized nations to be exercised over their present condition and future destiny by invisible agents, differing in attributes according to the sentiments of different nations, but universally believed to exist. The rites everywhere performed for the dead, the various ceremonies of cremation, sepulture, embalming, mummifying, funereal processions, and pomps

following the deceased, during thousands of successive years, in every part of the earth,—innumerable tumuli scattered over all the northern regions of the world, which are perhaps the only memorials of races long extinct—the morais, pyramids, and houses of the dead, and the gigantic monuments of the Polynesians,—the magnificent pyramids of Egypt, and of Anahuac,—the prayers and litanies set up in behalf of the dead as well as of the living in the churches of Christendom, in the mosques and pagodas of the East, as heretofore in pagan temples,—the power of sacerdotal or consecrated orders, who have caused themselves to be looked upon as the interpreters of destiny, and as mediators between the gods and men,—sacred wars desolating empires through zeal for some metaphysical dogma,—toilsome pilgrimages performed every year by thousands of white and black men, through various regions of the earth, seeking atonement for guilt at the tombs of prophets and holy persons,—all these, and a number of similar phenomena in the history of all nations, barbarous and civilized, would lead us to suppose that all mankind sympathize in deeply impressed feelings and sentiments, which are as mysterious in their nature as in their origin. These are among the most striking and remarkable of the psychical phenomena, if we may so apply the expression, which are peculiar to man; and if they are to be traced among races of men which differ physically from each other, it will follow that all mankind partake of a common moral nature, and are, therefore, if we take into account the law of

diversity in psychical properties allotted to particular species, proved, by an extensive observation of analogies in nature, to constitute a single tribe."—(Vol. 1, p. 175-6.)

The Ethnography or Physical History of each of the different races is prosecuted in the four succeeding volumes. The prodigious amount of information is not more surprising than the skill with which the vast mass of facts is made to bear on the solution of the great question. In this department one is struck by the great accession of strength derived from the comparison of languages.*

But while the "Researches" were undergoing their fullest and, alas! their final development, Dr. Prichard found time to produce a volume on the Natural History of Man, containing an account of the different tribes, their peculiarities, and the causes of those peculiarities, but in a more summary way than in the large work, to which he refers for evidence of the positions which he lays down. In the preface he adverts to two opposite classes of critics,—those who accuse him of hesitation and reserve, or over caution, in his assertion of the great principle of the unity of the human species, and those who, on the other hand, allege against him an obstinate and intolerant ad-

* As I have noticed the change of terminology, as to the forms of the cranium, in the 2nd edition, I ought to have stated that in the 3rd edition the names were again changed to,—1. The Oval or Oöidal, which is the skull of the European and western Asiatic nations. 2. The Prognathous, so called from the prominence of the upper jaw, as in the negro of the Gold Coast. 3. The Pyramidal, or broad-faced skull, of which form the Mongoles present a good specimen, and the Esquimaux an exaggerated one.

herence to this view: and he was justified in laying claim to the probability that he had pursued a just, middle, and philosophical course, from the very opposite nature of those charges.

After surveying this work, one might say that it would have been no mean result, had it been the single product of Dr. Prichard's life and labours. But we shall see that he found time for many others, some more or less cognate to it, others of a remote nature.*

In 1819 he published his treatise on Egyptian Mythology, the main object of which, in a historical point of view, was to disprove the opinion entertained by Professor Murray, " that the religion and philosophy, as well as the language and all the other possessions of the Egyptian people, were peculiar to themselves, and entirely unconnected with those which belong to other nations of antiquity;" and, consequently, that the Egyptians were a race peculiar to Africa. He endeavoured to prove the early connection between the Hindoos and Egyptians, by their similarity of religious institutions, social castes, &c.

* Those who wish to obtain a clear view of the present state of Ethnographical Science will do well to read an excellent article in the 88th volume of the Edinburgh Review. I cannot let this opportunity pass without expressing my surprise that, in the text which accompanies the Ethnographical Maps in the Physical Atlas of Keith Johnson, so very slight a reference is made to Dr. Prichard's services. He is merely quoted for the illustration of a small matter of detail, and in the bibliographical list at the end of the paper, his work is not even mentioned,—a work which, at home and abroad, is allowed to be *facile princeps*. The omission can only have arisen from oversight. But such a blemish should be removed as speedily as possible from a publication so truly eminent.

Whether this connection was by colonization or by origin from the same stock he has discussed in the "Researches."

Against the former supposition the historical and other difficulties appear insuperable. And the latter conclusion, at first sight, seemed almost impossible to be maintained, from the extreme diversity of the Indian and Egyptian languages. Yet, on reading the discussion of this subject, in the second volume of the "Researches," we find the force of the difficulty breaking down under the powerful reasoning brought to bear upon it from the profound philological resources of the author's learning. He shows how much greater was the tendency to diversification in the structure of languages in the earlier ages of the world. He instances the diversity which had taken place in those sister-languages,—the Sanskrit, Greek, Latin, and Mæso-gothic, though sprung from a common stock, and which diversity had taken place as far back as fifteen centuries before the Christian era,—and he argues that "the diversifying process, within nearly an equal period of time, may have given rise to differences even so great as those which exist between the Semitic and Indian languages. That such was the fact we have the historical proof above cited. But if so great a diversity in language as this was really brought about, no difference of human idioms will afford proof of original diversity of race, and the Egyptians and Hindoos may have had common ancestors, from whom they derived their characteristic traits of resemblance." After this statement, it is

very interesting to find that Dr. Prichard's sagacious reasonings have been confirmed by the latest researches; and, as Dr. Hodgkin has remarked, "from a quarter the least expected. Recent investigations into the structure of the old Egyptian language, revealed to us by the successful interpretation of the hiero-grammatic writing, have demonstrated an early original connection between the language of Egypt and the old Asiatic tongues. By this discovery the Semitic barrier interposed between the Egyptian and the Asiatic races is broken down, and a community of origin established which requires the hypothesis neither of the immigration of sacerdotal colonies nor the doubtful navigation of the Erythræan Sea."*

A remarkable part of the work was the analysis of the remains of Egyptian Chronology. He showed that Manetho's Chronicle was constructed, perhaps by mistake, from the combination into one whole of many different records or tables of kings, which, though apparently successive, can be shown by internal evidence to contain repetitions of the same series.

The Chevalier Bunsen, in his great work on Egypt, has done justice to the value of Doctor Prichard's labours in this field of inquiry, when he says that "simultaneously with the first steps in the progress of modern hieroglyphical discovery (in 1823), Dr. Prichard, one of the most acute and learned investigators of his time, had once more vindicated the

* Abstract of a Memoir of Dr. Prichard, by Dr. Hodgkin, in the British and Foreign Medico-Chirurgical Review, April, 1849.

claims of Egypt to a primeval chronology, and suggested a collation of the lists of Eratosthenes and Manetho, as the true method of elucidating the earliest period. In the work on Egyptian Chronology and Mythology he shows that the continually recurring coincidences which they offer must represent a chronological canon."*

Another work, bearing on the great question, was entitled, "The Eastern Origin of the Celtic Nations, proved by a comparison of their dialects with the Sanskrit, Greek, Latin, and Teutonic Languages, forming a supplement to Researches into the Physical History of Mankind." Languages display four kinds of relations :— 1. As to vocabularies. If the communication between the nations was one of close commercial intercourse or of conquest, the words in common will be found to have reference to the new stock of ideas thus introduced. Such is the influence of the Arabic on the idioms of the Persians and Turks, and of the Latin upon some of the dialects of Europe. But if the connection was of a more ancient and intimate nature, the correspondence in the vocabularies will be found to involve words of the most simple and apparently primitive class, expressive of simple ideas, and universal objects. 2. There are languages with few words in common, but having a remarkable analogy in grammatical construction. Such are the polysynthetic idioms of the American tribes, and the monosyllabic languages of the Chinese and Indo-Chinese. 3. Some languages present both

* Egypt's Place in Universal History.—(Vol. 1, p. 242.)

these characters of affinity, and are denominated by Dr. Prichard, *cognate*. 4. There are languages in which neither of these connections can be found. Such languages are not of the same family, and generally belong to nations remote from each other in descent, and often in physical character. Dr. Prichard proved that the Celtic nations spring from a common stock with the Indo-European group from an elaborate comparison both of primitive words and of grammatical structure.

The last work that I have to notice, of a purely scientific character, is the "Review of the Doctrine of a Vital Principle." It is an admirable specimen of physiological reasoning, and had it been duly studied by many writers who have since treated of the subject-matter of it, much needless writing, both in support and in refutation of a hypothesis that had been already demolished, might have been saved.

The object of the work was to review the Hunterian doctrine of a vital principle; that is, of a subtile agent, somewhat analogous in its nature to electricity, invisible, impalpable, and imponderable, manifesting itself only by its effects, controling and modifying mechanical and chemical properties in a manner peculiar to itself, altering affinities, disposing to new combinations, so as to effect the separation of a variety of substances from the blood, evolving animal heat, presiding over chymifaction, exciting processes of development, nutrition, and reparation, and preserving the fluidity of the blood. He first points out that this doctrine is not a theory, because the actual

existence of the principle in question has never been proved; for a theory requires the alleged cause to be proved to be a fact in itself, before it is shown to stand in that relation to the phenomena assigned to it as effects. The doctrine in question is only a hypothesis, inventing the principle as a complete and the only means of interpreting certain phenomena. In the examination to which Dr. Prichard subjects it, he considers first the analogical arguments in its favour. (In this place I shall take the liberty of making use of a review which I wrote many years ago.) The hypothesis of a vital principle is allowed by its advocates not to admit of direct evidence; but they consider that collateral probabilities are in its favour, and that it is adequate to all the explanation required of it. An examination of the evidence put forth in support of these positions occupies the principal portion of the author's dissertation.

"Among the analogies," says Dr. Prichard, "adduced in favour of this doctrine, one has been already adverted to; I mean, that of electricity, or the operation of the electric or galvanic influence. It must be confessed that this analogy is so vague and indefinite as to afford scarcely a shadow of probable evidence. There is nothing in it on which the mind can lay hold with a clear and distinct apprehension."

Another analogy, and even more remote than the former, has been derived from the immaterial soul. The existence of this principle has been conceded on inferential grounds only, and the believers in a vital principle claim a similar allowance for their doctrine.

They urge that if a soul or immaterial entity is allowed, because it is necessary to explain mental phenomena, the existence of a vital principle ought to be conceded, because it is no less essential to the production of organic phenomena. Dr. Prichard, however, shows that the two doctrines are founded on premises that have no analogy whatever. Thus the immateriality of the soul is argued from the utter diversity of mental from material phenomena, from their being contemplated by internal consciousness instead of external sensation, from their indivisibility as contrasted with the infinite divisibility of matter, and from the impossibility of resolving them into the component qualities of matter, a process which may be executed on every physical substance. But this kind of reasoning is perfectly inapplicable to the functions of an organized body. We are never made acquainted with these phenomena as with those of mind, by consciousness, but by the same means as reveal to us other physical objects.

"The whole sphere of agency ascribed to the vital principle is, therefore, within the region of matter and its attributes; and if its existence is capable of proof, it must be on grounds totally different from those on which we have proceeded with respect to the existence and properties of a soul or immaterial being."

In the above very brief abstract of this part of the author's argument, we have passed over a very masterly discussion of the question of materialism, in the fifth section. We beg particularly to direct attention

to his disposal of Dr. Priestley's well-known argument; viz., that the phenomena of mind, and those of matter, belong to the same substance, because the former are never seen but in conjuction with the latter. Dr. Prichard's reply is as follows :—

"The whole universe displays the most striking marks of the existence and operation of mind or intellect, in a state separate from organization, and under conditions which preclude all reference to organization. 'The universal mind,' says a distinguished philosopher (Dugald Stewart), 'though everywhere present, where matter exists, though everywhere moving and arranging the parts of matter, appears to do so without being united with matter as is the case with visible created beings. There is, therefore, at least one being or substance of that nature which we call mind, separate from organized body.'"

The answer is very ingenious, but does not appear to us to be completely conclusive. The manifestations of intelligence in the two instances are of different kinds. Dr. Priestley seems to refer to the actual manifestation of thinking and feeling properties, not of their effects merely; and to the non-appearance of such properties in action, excepting when they are connected with organized matter. But the manifestations of mind and intelligence in the works of creation are such as are afforded by the *results* of the operation of mind on matter; and although it is highly improbable that the mind which acted upon it was connected with organization, yet there is no

evidence to the contrary derivable from these signs; indeed they do not seem to us to indicate either the one view or the other. By the same reasoning, if, on a desert island, a tool or a piece of machinery were discovered, which furnished evident marks of the operation of human contrivance, there would be no intimation from this source alone, that the designing mind was, or was not, connected with a brain and nerves; the knowledge that the human mind acts in concert with an appropriate organization, would be the result of other kinds of experience. The evidence, then, of the Divine mind, is contained in the effects of its operations; and we are ignorant whether any organization is, or has been, made use of by this exalted principle. The evidence of human or animal mind is also contained in its effects; but we likewise know that it never produces these results, except in co-operation with the nervous system.

We may be wrong in this view, and it is suggested with diffidence; but even if it be correct, and the objection, founded on a different view of it, to Dr. Priestley's argument, be consequently weakened, there still appear to us to be sufficient reasons for rejecting the conclusion of the materialist. A certain collection of properties which we call mind, is never presented to our observation, except in connection with a collection of properties utterly dissimilar, which we designate organic matter; but it is not a legitimate inference from these premises, that the connection is one of *dependence*, not of *alliance* only. It is true, that when the organic phenomena are dissipated the

others also disappear; but if the existence of the latter in other beings than ourselves, can only be made known to us through the medium of the former, as by motion, speech, action, &c., how can we presume to say that the thinking principle was dependent upon that medium, merely because the latter was destroyed? A man suddenly struck blind might, with equally good logic, argue that, because he had always recognized the existence of the sun in connection with his eyes, and because an impairment of his visual organs had destroyed the perception of that luminary, the existence of the latter was, therefore, dependent on the former. This is not precisely Dr. Priestley's position; but supposing that we allow, that in consequence of mental properties being never manifested, except in connection with those of organization, they must, therefore, belong to the same entity or substance, what possible use can be made of such a conclusion? For what is an entity abstracted from its properties? Nothing: for nothing is the absence of properties. If materialists are satisfied with the possession of this conclusion, we are well satisfied, for our own parts, to concede it to them; and do not care to prove that the two classes of properties belong to separate entities, or nothings. This view will appear satisfactory only to those who can discard from their minds the notion of there being necessarily a substratum of properties. We consider this substratum only as a term expressing the *collection* of certain properties, and have elsewhere endeavoured to illustrate the subject by saying that

"the prismatic rays, incapable of independent existence, belong to the substance light, which, in its turn, cannot exist without them; and thus properties are attached to substance, which is itself made up of those properties." The difficulty in receiving this opinion is produced, in a great measure, by the term *property*, which expresses relation to something else. But the analysis of properties shows them to be only expressions of various kinds of experience, which are grouped in various relations, and divided into two great classes, the former of which, we are told by instinctive belief, are the result of a causation external to our own identity, while the latter have their origin within ourselves; the one constituting what is called matter, the other what is called mind. The two are thus felt or experienced to be independent of each other, and no evidence can go higher.

After disputing the analogical evidence set up by the advocates of a vital principle, the author proceeds to examine the other argument adduced in its favour, to wit, that the functions of living beings can be explained only by the hypothesis in question. We cannot follow the refutation, as it would lead us into too many details. The result is, that the doctrine is not only inadequate to the interpretation of the facts, but also injurious to a philosophical inquiry into them, by allowing us to stop short of an ultimate analysis of complex phenomena, in the same manner as the old physiologists ceased to inquire further into the process of digestion when they had stumbled upon a *vis concoctrix*.

The work concludes with an interesting dissertation on the mental faculties. An attempt is made to distinguish those which require the instrumentality of nervous structure for their operation from those which are independent of it. But we do not think the attempt at this distinction a successful one.

I now proceed to notice the more strictly professional writings of Dr. Prichard. Of this class the earliest was (1822) "A Treatise on Diseases of the Nervous System," founded on cases observed in his practice at Saint Peter's Hospital. The main object of this work was to assist the discrimination and classification of those secondary forms of nervous disorder which spring from remote organs, and which, in the language of Dr. Marshall Hall, comprise the nervous diseases produced by eccentric irritation. The diseases particularly described were Epilepsy and Mania. And he distinguished their forms, as arising,—(1.) From irregularity of the functions of the uterine system. (2.) From disorder of the alimentary canal. (3.) From hepatic disorders. (4.) The idiopathic or cerebral form. These forms were happily described and were illustrated by a large number of instructive cases. Although the author took no credit to himself for originality in ascribing many cases of nervous disorder to faults in the organic functions, yet it was plain that no one before him had so well discriminated the different kinds, and referred them to their appropriate causes. The work added greatly to Prichard's reputation, and it had the honour of being translated into German.

The next professional writings were the articles in the "Cyclopedia of Practical Medicine," comprising, Delirium, Hypochondriasis, Insanity, Somnambulism and Animal Magnetism, Soundness and Unsoundness of Mind, and Temperament. Of these the largest and most important was the article Insanity. It was afterwards expanded into a separate treatise, which will always be a classic in this department of medical literature. Its most striking feature was the discrimination of that form of mental derangement which is now known as Moral Insanity. M. Pinel had described mania without delirium, consisting of ungovernable fury without any delusion;* but he had not pursued the subject farther. Dr. Prichard had the great merit of proving the existence of insanity without marked intellectual aberration.

I shall never forget the satisfaction I derived from the study of the article Insanity, in the Cyclopedia; and the light which I then derived from it has repeatedly been a help and a guide to me in the investigation of cases of derangement in which no lesion of judgment was discoverable. On looking over the work on Nervous Diseases lately, I was surprised to find that on this subject Dr. Prichard had quite changed his views; for in this treatise, when noticing Pinel's "Mania sine delirio," he threw doubts on the existence of such a morbid condition of mind, and intimated the probability that there might be latent delusion giving origin to the disordered feelings. Subsequent inquiry and observation led him to

* He termed it "Emportement Maniaque sans délire."

alter his views, and, as I have said, to extend the morbid condition far beyond the limits sketched by Pinel. I shall beg permission of the Society to dwell somewhat on this point, as it is one of high importance to us as medical practitioners, as well as being connected more than any other practical subject with the name of Dr. Prichard. It seems to me strange that when we reflect on the large share which the emotions and sentiments and passions bear in the mental constitution of man (a fact conceded by all who have speculated upon this branch of philosophy), and when we consider that there has been no disinclination to attribute susceptibility of separate and independent derangement to another part of our constitution, I mean the purely intellectual; and moreover that the most strenuous asserters of the doctrine, that insanity, in all cases, involves a perversion of judgment, do not attempt to conceal that the propensities, tastes, and emotions, are often, or indeed in most cases, morbidly affected; I say it seems strange that the question should not have presented itself before, as to whether there are not actual cases in which mental derangement is confined to the moral feelings and the emotions, just as in other cases the perceptive and reasoning powers are the sole subjects of disorder; and stranger still, that, whether such *a priori* suspicions ever arose or not, the real existence of such cases should not have attracted observation. That they have been so entirely overlooked can only be explained on the ground that the sentiments and passions of man have been generally con-

sidered subservient to the will and reason, and that any undue excitement of the former (the passions) has been consequently supposed to arise either from a criminal want of controul on the part of the will, or from a deficiency of rational power; so that, according to this view, a man of violent passions or eccentric conduct, unless proved to entertain some delusion or hallucination, must be either wilfully perverse, or chargeable with moral delinquency.

Now, as to the slighter forms of moral insanity, as distinguished from intellectual, the subjects of them may perhaps have passed through life without producing a conviction that they were actually mad, and yet they have exhibited such eccentricities of demeanour, such waywardness of conduct, and peculiarity of temper, as to have occasioned no little concern on the part of their friends. Such persons have often inherited a tendency to insanity, have at former periods of their lives been unquestionably insane, or have suffered inflammatory affections of the brain. The characteristic distinction of such cases is that, notwithstanding the strangeness of their habits and conduct, they never betray any delusion; any belief, for instance, in things morally or physically impossible, or at variance with the general opinion and common sense of mankind; nor do they manifest any deficiency of reasoning power; they will even display great ingenuity in accounting for the eccentricities of their conduct, and in explaining and justifying the state of moral feeling under which they appear to exist. Sometimes the derangement is

manifested not so much in peculiarity of conduct as in a preter-natural excitement or depression of the spirits. The latter is one of the most frequent forms of the complaint. A person is overwhelmed with despondency, and though possessed of every requisite for happiness, can take no pleasure in any thing under the sun. In other cases there is a preter-natural elevation of the spirits, an uncontrolable vivacity, an incessant restlessness, a desire to under-take great enterprises, and an everlasting disposition to talk loudly and boisterously, without proper regard to place or time or person. Upon the tendency which the morbid dejection manifests to become involved in religious subjects, Dr. Prichard makes the following observations:—" In examples of a different description, the mental excitement which constitutes this disease is connected with religious feelings, and this is often the case when the period of excitement has been preceded by one of melancholy, during which the individual affected has laboured under depression and gloom, mixed with apprehensions as to his religious state. A person, who has long suffered under a sense of condemnation and abandonment, when all the springs of hope and comfort have appeared to be dried up, and nothing has been for a long time felt to mitigate the gloom and sorrow of the present time, and the dark and fearful anticipations of futurity, has passed all at once from one extreme to another; his feelings have become of a sudden entirely changed; he has a sense of lively joy in contemplating the designs of Providence towards him, amounting some-

times to rapture and extacy. Such a change has been hailed by the relatives of the individual thus affected, when they have happened to be pious and devout persons, as a happy transition from a state of religious destitution to one of acceptance and mental peace; but the strain of excitement is too high, the expressions of happiness too extatic to be long mistaken; signs of pride and haughtiness are betrayed, and of a violent and boisterous deportment, which are quite unlike the effects of religious influence, and soon unfold the real nature of the case; or it is clearly displayed by the selfishness, the want of natural affection, the variableness of spirits, the irregular mental habits of the individual. In the cases to which I have now referred there has been no erroneous fact impressed upon the understanding; no illusion or belief of a particular message or sentence of condemnation or acceptance specifically revealed; a disorder so characterised would not fall under the head *moral insanity*. The morbid phenomena in the cases of disease which I am now attempting to describe extend only to the state of the feelings and spirits, the temper, the preternaturally excited sentiments of hope, and fear, and the results which these influences are calculated to produce in the mental constitution."

Moral Insanity often presents violent anger as its most prominent phenomenon, at other times an inclination to theft, arson, or even homicide. Sometimes the most striking characteristic is a sudden change of disposition. There are many instances which show a transition from moral insanity to monomania.

On the whole, I cannot help viewing the subject as one of the most interesting in the whole range of morbid psychology. And it is impossible to think of it without having the mind filled with very melancholy reflections. The deprivation of reason, in the ordinary and most acknowledged forms of moody melancholy or of raving mania, has abundantly served the purposes of moralizers on the imperfection of human nature, or of such as have wished to exhibit the most startling pictures of human misery; and, in truth, no subject is more productive of horror, or more humiliating to pride. Yet the consideration of that perversion of the natural feelings, tastes, and habits, which constitutes moral insanity, introduces us to a wide world of human suffering, which, though it may not be peopled with such appalling apparitions as have risen before the imagination of poets, and been embodied into the undying forms of Orestes, Ajax, and Lear, yet swarms with unhappy beings; sufferers whom we view not in those throes of anguish which by their novelty throw an air of elevation or sublime indistinctness over their subjects, but in the ordinary habit of the mind, in the quiet paths of life, in the domestic chamber, and by the friendly hearth. The maniac, and the melancholic, before their maladies have been recognised, may have inflicted severe pangs on the minds of affectionate friends and relatives—for few ears are impassive to the mournful discord of "sweet bells jangled out of tune"—and their removal from society may have left blanks which can never be so well filled; but in their retirement they are fol-

lowed by feelings of tenderest compassion and regret, as those who have been visited with the sorest chastisement of heaven. Alas! how different the fate of those whom it has pleased Providence to afflict, not with aberrations of judgment, which are detected by even the simplest of sound-headed observers, but with marked obliquities of feeling, which are so easily confounded with bad passions wilfully indulged, and with evil habits wilfully pursued. In childhood, to suffer a constraining, torturing discipline, intended to controul a waywardness, the root of which is beyond the reach of the most anxious parent, or the most persevering educationist; in youth, to be marked for incorrigible vice, or for a perverseness which incapacitates for any important occupation:—in manhood, to be despised and hated for singularities of manner and conduct; to scatter confusion and dismay over a once happy household by the development of unworthy passions, and intolerable irregularities of temper; to distract an affectionate and honourable wife by strange suspicions, and unfounded jealousies; to harass the timid child by irritability, violence, and tyranny, which no tender submission can appease, no fond attentions can mitigate; to plunge helpless dependents into ruin and beggary; and in all these several conditions to be considered a person fully responsible for his actions, and as capable of subduing evil tendencies as are other people:—these are but a few of the miseries incident to the victims of the malady in question, and however inferior they may appear in the picturesque to maniacal and melan-

cholic visitations, they are productive of far more sorrow to the individual, and of far more lasting and wide-spread distress to those around him.

Dr. Prichard published, in 1842, a small volume, "On the Different Forms of Insanity in relation to Jurisprudence, designed for the use of persons concerned in legal questions regarding unsoundness of mind." It is an extremely useful manual for the purpose, conveying the distinctions laid down in the larger work in a more popular form, mixed with rules for the guidance of the medico-legal practitioner.

In 1831 a very interesting practical paper, from his pen, appeared in the Medical Gazette, giving an account of a new mode of applying counter-irritation in diseases of the brain. It consisted in making an incision of the scalp along the sagittal suture, and keeping the wound open by means of peas, as in an ordinary issue. It was entitled, "On the Treatment of Hemiplegia, and particularly on an important remedy in some diseases of the Brain." The subject was renewed in a paper read before the British Association of Science at the meeting held in Bristol, in 1836. I had the honour of reading it for the author, and I well remember the very great interest it excited among the members of the medical section, among whom were some of the most distinguished physicians and surgeons of the United Kingdom.

Were I to enumerate all his smaller compositions, both on professional and general topics, the list would be a very long one, for he contributed largely to many periodical journals and reviews. Enough has

been said to show the extent and variety of his learning; yet I cannot refrain from recording that, in 1815, he translated, jointly with Mr. Tothill, Muller's Universal History; that he rendered the Birds of Aristophanes into English verse; that he studied Biblical criticism profoundly, and made many translations from the Hebrew Scriptures.

Perhaps it would be more prudent were I now to content myself with having related the principal events and achievements of Dr. Prichard's life. The hand of a more experienced artist would be requisite even to sketch such a mind and character; much more to attempt, by a skilful adjustment of light and shade and gradation of colour, to give a faithful portrait of the eminent subject of this memoir. Yet it would be hardly respectful to leave my task without endeavouring to give some idea of the original, though it may prove to be only a rude likeness, drawn by the hand of a friend.

In Dr. Prichard were recognised, of course, all those attributes which belong more or less to men who are distinguished among their fellows by intellectual power. The mere fact of his having been able to produce such works as bear his name, tells what endowments he possessed; but were I to endeavour to present what was most characteristic of his intellect, I should say it was largeness of capacity, united with readiness of command over his resources. All men of powerful minds have strong memories, for memory is the feeder of the other faculties: even if

originally robust, these must pine and languish unless maintained by the nutriment which the former supplies. But Dr. Prichard's memory was above the average, even for one of his general mental caliber. His perceptions were by no means defective in acuteness, yet it was not by acute observation that he was particularly distinguished; nor though his judgment was sound and accurate, should I say that this faculty was so prominent as to be singled from the rest as one of his characteristics. Had he been engaged in the legal profession, I think he would have shone particularly in collecting and methodically arranging, and in luminously and eloquently stating an immense mass of evidence bearing upon a particular point; not, however, in the spirit of a mere advocate or partisan, but as one whose mind, magnetised by a particular idea, attracted and assimilated to itself every thing that could give support to that idea. It was not a mind to produce a mere agglomeration of facts and notions, but one that impregnated, informed, and organized them all into one living whole. Yet, had he been placed on the bench, I think he would not have been remarkable for mere judicial qualities, such as made Tenterden and Eldon so eminent. Comprehensiveness, rather than subtlety, was the character of his understanding. In conversation he showed his preference to broad decided views rather than to the fine-drawn distinctions, the hair-splittings of metaphysical analysis. Yet in his writings it will not appear that his mind was warped by a foregone conclusion. Few

compositions give one a stronger impression of fairness and equity in weighing evidence.

Fancy and imagination were not prominent faculties in Dr. Prichard. He was never at a loss for a suitable illustration to enrich his style, which was affluent as well as terse and vigorous. Yet there was not that conscious enjoyment in the pursuit of analogies and likenesses, which belongs to men in whom the faculties I have adverted to are strongly marked. And, correspondently with this, I think that he had no decided æsthetical tendency, no such sensibility to the beautiful as would lead him to dwell on the enjoyments of poetry and the fine arts; though he was too much of a scholar, and in every way too well informed, not to be able to converse on these subjects. A powerful memory, and a strong philosophical bias, by which I mean the disposition to trace events to their causes, and to classify phenomena under general laws, together with an astonishing capability of undergoing mental labour, will, I think, be found to have been the most distinguishing traits of Dr. Prichard's understanding.

In the moral department of his character, high—nay, highest integrity and honour, and an utter abhorrence of whatever even bordered on the mean and truckling, were united with general benevolence and with strong domestic affections. He was by no means prone to suspicion of motives, and was, perhaps, too easy in the admission of testimony, so that his ears were sometimes open to the first informant

on any subject, and he thus might receive impressions which afterwards had to be corrected. The freedom from assumption in his ordinary life and demeanour was very remarkable. The simplicity, and all but diffidence of manner displayed in company, where his intellect far overtowered that of others, could not fail to strike observation. He would converse with persons infinitely his inferiors in mind and attainments, as if they were on the same level with him, asking their opinions in connection with subjects upon which he might have dictated to the whole republic of science.

Persons familiar with his works would not be surprised to hear of the prodigious amount of erudition which would come out in conversation. It was no matter how remote the subject might seem to be from the pursuits of a physician; he would unroll such stores of information upon it, as might be expected of a man who had devoted his whole time and attention to it. He was fond of discussion, and would sometimes, for the sake of amusement, support views that were paradoxical, or maintainable solely for the sake of argument; yet he was quite free from dogmatism, or anything like an overbearing tone. If a person of more assurance than knowledge were discoursing or arguing in an unbecoming manner, Dr. Prichard, instead of vehemently assailing him, might ask one or two questions, *more Socratico,* which sufficed to deprive the pretender both of his false position and of his presence of mind; but he would be the first to

try to help the defeated disputant out of his disgrace and confusion. Every one left his society impressed, as much by the modesty of the great man, as by the marvellous extent of his knowledge.

As a physician he was distinguished, not only by his extraordinary natural powers, and by the extent of his professional attainments, both scientific and practical, but also by the earnestness with which he devoted himself to his duties, and by his kind and considerate condnct towards his patients. He weighed their symptons anxiously, and was most conscientious in carrying out the appropriate treatment. He was particularly successful with cases that required a decided uncompromising line of action; and his boldness, consistency, and fearlessness met with their best rewards. Of the little matters of detail that must have their share of attention in many cases, he was rather impatient. He liked in practice, as in other matters, broad views rather than a fine analysis of symptoms and minutiæ of treatment. Many of my present hearers had the privilege of knowing Dr. Prichard, as an associate by the bedside. And I confidently assert, in their presence, that there never was a man whose conduct towards his professional brethren was more strictly upright, honourable, kind, and considerate. "*Quid dicam de moribus facillimis? bonitate in suos? justitiâ in omnes? hæc nota sunt vobis.*"

In his moral constitution, reverence was very prominent. It showed itself in the value which he attached to the opinions and authority of really great

men, and more especially in his sentiments towards the great First Cause. Those who had but very slight communication with him must have felt assured that nothing could ever have proceeded from him disparaging to the interests of religion; and no one knew him intimately, without being aware of the strong influence which piety maintained over his mind, and how it actuated all his conduct. His opinions, during the greater part of his life, were in strict conformity with the doctrines embodied in the book of Common Prayer.

Dr. Prichard was in stature rather below the middle height, and of rather slight make. He had light hair, and grey eyes, which, though somewhat small, were of singularly intelligent expression. The form of his head was very fine; broad and prominent in the forehead, lofty and capacious in the crown. The countenance, to the most superficial observer, betokened deep thoughtfulness, with something of reserve and shyness, but blended with true kindliness. His voice was rather weak and low, but very distinct in articulation. His manners and deportment, as I have already remarked, were simple and unaffected;—and in general company he evidently spoke with effort or even reluctance, unless upon subjects of business or of scientific and literary interest.

His last illness was one of great suffering. A few days before its termination he became conscious that his earthly career was drawing towards its close, and he awaited the event with the resignation and calmness that befitted a Christian philosopher. Though

he had not ceased from his labours, nay, the sickle was in his hand when it drooped, few could so well have said, though he would have been the last to say it, " I have not lived in vain." If one could venture in imagination to follow the musings of that departing spirit, one might conceive the satisfaction with which he looked back on his well-spent life. He had not to regret the consumption of precious hours in the pursuit of sensual gratification, nor yet in more refined enjoyment; neither in " lordly ease," nor in " learned leisure." Youth had found him assiduous in acquiring truth and knowledge; manhood and advancing age had witnessed untiring exertions in a profession, which, whatever it may produce to the practitioner, is, if grounded on adequate knowledge, an employment pre-eminently useful to his fellow creatures. And the intervals in those avocations, instead of having been set apart, as they might innocently have been, for recreation and amusement, had been filled up with labours, which, had he done nothing else, would have enabled him to bequeath honour to his family, as the inheritors of his renown, and lasting benefits to mankind of the highest order; for I know not what gifts can surpass those of truth and wisdom. As the death-shadows began to gather over the spirit, which till it was extinguished could not but be still " looking before and after," the memories of his noble and useful labours might have loomed large before his dimming vision, mingled with recollections of happy hours passed in that loving domestic circle, over which his benign and gentle disposition shed peace and con-

tentment. And one fancies that with such remembrances he might well say, *Nunc dimittis.* But his mind, originally so humble, and so chastened and purified by religious principle, was far more likely to have spent its last moments, not in contemplating what he had done, but what he had left undone; thinking whether he could render a good account of his stewardship of those remarkable talents with which his Maker had endowed him; reposing on infinite goodness; and aspiring to a blessed state of being for which this mingled life of joy and sorrow, hope and disappointment, is but the preparation and discipline. I doubt not that the deeds of his life, which to us look large and brilliant, before *his* failing sight shrank small and dim, and that his soul, which no earthly vision could content, much less the contemplation of his own doings, turned towards that Parent Source from which all its light had been drawn, and longed to be absorbed into its divine and immortal essence. But though, with that true modesty which belongs to the most gifted, because they are the most capable of measuring real virtue and greatness; which led Newton to liken himself to a little child picking up pebbles on the shore of an unexplored ocean; and which modesty, as I have said, was so remarkable in my lost friend, that I cannot choose but dwell upon it;—though he would have depreciated rather than magnified himself, we who look at him from without, and estimate him by the standards that enable men not only to recognize moral excellence, but to mete out

the degrees of their approval, cannot refrain from declaring that no spirit could pass more blameless and unstained from its mortal trial, none more fitted for the communion of the great and good, none more ready to appear

> " Before the Judge ; who thenceforth bade him rest,
> And drink his fill of pure immortal streams."

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