

THE HÔTEL DES NEUCHÂTELOIS, AND WHAT BECAME OF IT.

At a recent fête of the Swiss Alpine club, a despatch was received from Mr. Forel in regard to the names which he has found on the Aar glacier. Mr. Forel gave to the *Gazette de Lausanne* the following information on the subject. He recalled the scientific zeal of Agassiz and his friends in Neuchâtel, and their studies, extending from 1840 to 1846, of the glacier near Grimsel. These enthusiastic naturalists stationed themselves at the very centre of the glacier at the junction of its sources, — the Lauteraar and the Finsteraar, at the foot of the rocky promontory known as the Abschwung. They found on the middle moraine a block of micaceous schist, supported by other rocks, and forming a natural shelter, which

(engineer at Neuchâtel), 1845; Ch. Martins (professor at Montpellier);” and several illegible letters. This block also bears the inscription ‘No. 2;’ for in 1842, Agassiz had a number of remarkable rocks marked with numbers, the arrangement of which he intrusted to his friend Wild, the geodesist of the expedition. The block of the Hôtel was marked as No. 2. The third block is fifty-five metres lower, and bears the inscriptions, ‘Solioz Auguste 1842,’ ‘Lieutenant Guntren,’ and several words which Mr. Forel did not understand. Mr. Forel calls attention to the fact that the course traversed by the blocks since the determination of their position by Agassiz has been about fifty-five metres a year.

We add an illustration of the rock as it appeared in 1840–42, reduced from a plate in Dollfus’s *Matériaux pour l’étude des glaciers*.



they completed by other dry walls of rocks. They thus possessed a rustic cabin, which they named the Hôtel des Neuchâtelais; and there they lived three seasons, illustrious in the annals of science. From 1840 to 1843 the Hôtel was the rendezvous of all interested in the theory of glaciers. But unfortunately the block began to break up. As early as 1841 there were numerous fissures; and in 1844 it was broken into two pieces; since then, the frost has divided it into a thousand pieces. It is this *débris*, still of considerable size, which Mr. Forel has found. The highest block still bears inscriptions in red lead, unfortunately most of them illegible. He could only decipher the date ‘1842,’ written three times, and the name ‘Vogt’ (at present professor at Geneva). Twenty-five metres lower, toward the valley, is the stone discovered by Mr. Ritter of Leipzig, which bears the inscription in large capitals, still easily read, “Stengell (engineer, pupil of Osterwald), 1844; Ozt

THE INHABITANTS OF THE PUNJAB.

Outlines of Punjab ethnography: being extracts from the Punjab census of 1881, treating of religion, language, and caste. By DENZIL CHARLES JELF IBBETSON, of her Majesty’s Bengal civil service. Calcutta, Government, 1883. 4°.

THIS is an imperial quarto of about 375 pages, made up of portions of the census report, as indicated in the title, using no less than eight enumerations of pages in combining the stereotype plates selected. There is a good table of contents, but no general index.

The Punjab has irregular boundaries; but it may be roughly indicated as that part of Hindostan north of the parallel of Delhi (near 28° latitude, and 78° longitude), and west of a line drawn north-west from that city,

which it includes. Kashmir, controlled by England, is not included in the report.

The Punjáb, with its feudatory states, covers an area of 142,449 square miles, with a population of 22,712,120. One-fourth of the Musalmán, one-twentieth of the Hindu, and eleven-twelfths of the Sikh subjects of England, and one-eleventh of the total population of the Indian empire, are in the Punjáb. This region was in the path of all the early migrations and expeditions into the Indian peninsula, and presents a fruitful field for the students of history, of languages, and of sociology.

Here are found the primitive forms of religion and of social customs, in near proximity to recent growths and modifications, while the intermediate steps are well represented. The early growth of property in land is well illustrated in the western part, while village communities are represented as typically perfect in the eastern part.

Abstract 1 includes the rainfall by tracts; and in notes appended, the general condition of the people, and the liability to famine, are indicated. The rainfall ranges from a minimum of an inch in the thinly populated western grazing-plain, to a maximum of a hundred and twenty-six inches in the Himalayan tract, where the moisture of the winds is precipitated by the mountains. A portion of the plains east of the meridian of Lahore (near 74°) yields good crops without irrigation, but is liable to disastrous failures that do not befall irrigated lands. It is the granary of the Punjáb, and has flourishing trade and manufactures.

Mr. Ibbetson says that all books with which he is acquainted

"fail utterly and entirely in conveying to the reader the faintest idea of the religions which they describe, as actually practised by their million followers in the villages of the country. The books on Hinduism, for instance, describe Hinduism as it ought to be, Hinduism as it was, perhaps Hinduism as it now is among the Pandits and educated Bráhmans of the holy cities; but they do not describe Hinduism as it is in the daily life of the great mass of the population."

Recognizing his own knowledge as defective, he aims to point out where the esoteric doctrines may be found described for the various faiths in their purity, and, with these as a basis, to show how little they appear in the daily belief and practice of the Punjáb peasant, and to indicate what that belief and that practice are.

The Musalmáns are about one-half of the population; the Hindus, about three-sevenths; the Sikhs, about one-thirteenth; Jains, 42,678;

Christians, 33,699; Buddhists, 3,251; and others in small numbers. The classifications of religions are unsatisfactory, in part from the unwillingness of the better part of those who profess a religion to acknowledge as of their creed the degraded classes who profess it, and partly from the difficulty of defining Hinduism in particular. No one is a Sikh by birth. Professed Christians, Jains, and Buddhists have a measurably defined position. Mahometanism approximates distinctiveness, but Hinduism is confusing. It is regarded as the outcome and expression of the character of its followers, rather than as an element influencing that character. In this census the Hindu was regarded as the normal faith of those not otherwise classified.

"Socially, the characteristic of the Hindu is quiet, contented thrift." The Sikhs are more independent, brave, and manly than the Hindus. The Punjáb villager, converted to Mahometanism, is invariably filled with false pride and conceit, and tends to become extravagant, unthrifty, and discontented.

There are few large towns in the Punjáb, and any attempt to identify the subdivisions by reference to a general map would be unsatisfactory.

Caste is very fully treated, and will be noticed at another time.

Brahmanism is given as the distinguishing feature of Hinduism, which early degenerated from a religion into a "sacerdotalism with Brahmins as its Levites, the vitality of which is preserved by the social institution of caste, and which may include all shades and diversities of religion native to India as distinct from the foreign importations of Christianity and Islám, and from the later outgrowths of Buddhism, . . . Sikhism, . . . and Jainism." The dead are worshipped. Superstitious observances are general. On the western frontier, Hindus are lax in ceremonial and caste observances. Hindu sects are innumerable, and liable to be returned as religions.

Sikhism is given as founded by Bába Nanák A.D. 1469-1539. Nanák did not attack the teachings of others, but added something higher, teaching that salvation came through repentance and a pure and righteous life. During his life, gentleness was predominant among his followers; but some of his successors becoming involved in politics, a Mahometan persecution arose against them, and a spirit of revenge was roused, emphasizing a martial spirit, especially under a guru, or leader, known as Govind Singh, A.D. 1675-1708. Among the formalities of the Sikhs was a baptismal

initiation, and a communion with consecrated cakes of sugar, flour, and butter; while caste distinctions were positively condemned.

It is only an exaggeration to say, that 'the language changes every ten miles;' but two-thirds of the people speak some form of Punjābi; one-fifth, some form of Hindi; one eleventh, Sindhi.

Abstract 63 shows that from 1875 to 1880, inclusive, fifty-six hundred and ten books were published in the Punjāb, only two hundred and twenty-seven of which were in English. This suggests what an extensive literature is yet to be brought to the knowledge of western scholars. An incidental reference indicates that Punjāb pupils learn the multiplication table to one hundred times one hundred.

The migrations and changes by which present conditions have been reached are treated in considerable detail.

This volume is a part of the record of the second effort to gain a complete census of the British dependencies throughout the world, — the first, indeed, which approximated full success. Its treatment of ethnic religions and social facts adds greatly to the available material for western sociologists. Mr. Ibbetson thinks the whole of the types of primitive superstitions in Tylor's 'Primitive culture,' so laboriously gathered from forgotten records, could be illustrated in current customs of Punjāb villages. In the omitted chapters there seems to have been an abstract of the population of all India, not easily restored by one on this side of the globe from diverse provincial reports. Abstract 45 gives the number of those in each ten thousand of the people professing each leading religion for each province of India, and other abstracts give kindred ratios to which one is desirous to add particulars. No summary shows the number of castes, nor are marriage statistics given. While superstitions are detailed for days under English names, we look in vain for a hint of the origin of the Indian Sunday. The complete report would make good some lack in this volume. The text, however, was prepared under great pressure for time, and there is a mass of material in official hands not utilized. There is such an amount of new information furnished, that defects of indexing or of arrangement are secondary, even when the printer sets a couple of pages wrong side up, and arranges tables so that one must often turn the book up side down to read sub-titles. There is, unfortunately, no uniformity in the spelling of oriental words by English officials. Among peculiar spellings here are Quran (the

sacred book of Islām), Musalmán, Mughal or Mongol, Shekh, and Faqir.

GEOLOGICAL AND NATURAL-HISTORY SURVEY OF CANADA.

Reports of progress for 1880-82. ALFRED R. C. SELWYN, director. Montreal, Dawson, 1883. About 200 p., 12 pl., 9 maps. 8°.

This volume is one of the reports of progress of the Canada survey. Like all such preliminary reports of survey work, it is of a varied and somewhat scrappy nature. A report of progress must, in order to justify its name, have some of the valuable, if not diverting, qualities of a log-book.

There is no record of any final or definitely finished work in this account of varied and important labors. This absence of completed work in any part of the vast field of study before the survey will be apt to increase the friction which it now encounters. There is much to say in favor of the reconnaissance system, when a survey is charged with the exploration of such an imperial wilderness as the Dominion of Canada. Special considerations may, and often will, determine the elaborate study of particular districts; but the principal work should be, at least for years, the rapid study of the *areal* geology of the country, including the outlines of its commercial problems. This reconnaissance work seems fairly well carried on by the Canada survey. The reports lack the beauty of finish of the United-States publications; still, they represent the labor of devoted men, who are wrestling with bad food, swamps, and black flies for the most of their days in the field.

The first forty-five pages of this volume are occupied by the general report of the director. We note in it, that the notorious weather-prophet, Mr. Venner, who for many years was employed by the geological survey, had severed his connection with it. There is a good deal of tedious, and little valuable, detail in this synopsis of the survey work. Next we have a brief account of the system of geological nomenclature and map-coloring used by the survey. The system of coloring is convenient and sufficiently graphic; in the nomenclature, the author feels the need of the division Cambro-Silurian, a term that is now pretty well fixed in the science. The third paper, also by the director of the survey, is entitled 'Notes on the geology of the south-eastern portion of the Province of Quebec.' This interesting region contains the gold-bearing