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demonstrate the religious beliefs and sacred or mysterious rites of the Australian aborigines to have been largely inspired and shaped by the settlement of people from the island of Sumatra deeply imbued with religious feeling.

Description of Plates IV-VI.

PLATE IV.

Fig. 1.—Rock painting discovered by Sir G. Grey, executed on the sloping roof of a natural cave (p. 44).

Fig. 2.— Ditto Ditto (p. 44).

PLATE V.

Fig. 1.—Group of five human figures, a snake and kangaroo (p. 47), discovered by Mr. J. Bradshaw.

Fig. 2.—Two female figures and a crocodile (p. 47).

PLATE VI.

Fig. 1.—A figure roughly representing the upper part of a human form (p. 47).

Fig. 2.—A huge symbolical painting of a sun-god (p. 48).

Dr. TYLOR exhibited a collection of the rude stone implements of the Tasmanians, showing them to belong to the palæolithic or unground stage of the implement maker's art, below that found among prehistoric tribes of the mammoth period in Europe, and being on the whole the lowest known in the world. Fragments, or rough flakes of chert or mudstone, never edged by grinding, but only by chipping on one surface with another stone, and grasped in the hand without any handle, served the simple purposes of notching trees for climbing, cutting up game, and scraping spears and clubs. The Tasmanians appear to have kept up this rudimentary art in their remote corner of the world until the present century, and their state of civilization thus becomes a guide by which to judge of that of the prehistoric Drift and Cave men, whose life in England and France depended on similar though better implements.

The Tasmanians, though perhaps in arts the rudest of savages, were at most only a stage below other savages, and do not disclose any depths of brutality. The usual moral and social rules prevailed among them; their language was efficient and even copious; they had a well-marked religion, in which the spirits of ancestors were looked to for help in trouble; and the echo was called the "talking shadow." Such facts make it clear that neither antiquity nor savagery reaches to really primitive stages of human life, which belongs to a remoter past.