Melbourne, 30 Aug 1907

My dear Spencer,

I have now received your letter of June 20, and every other which have remained for too long unanswered. My delay in replying is due to the fact that I have been working against time to complete the reclassification of my source books and papers. I am now in the midst of the reference, and the actual work is not yet done. My confidence in the accuracy of my results has, I shall declare, been upheld by the help of my wife. I congratulate you on the success of your expedition and am glad from my perspective. The second can only have been the other end of the earth, and I have a great deal about our plans, including your decision in the British rule of Ceylon, the man who drove the Hy-Ompf. I lost the importance of having it from my sources in the belief that I was expanded as you suggested. I have added all I could find recorded. Of those hearing upon the question about which I wrote, and also on the belief in the "Heathen all faith," it has inspired the chapter very much. It is not good enough to be true but must be happy.
make to improve it. Do not know whether it will have the same but at present I seem to receive from those persons of beliefs (if I may use such an expression) in Australia, excluding Western Australia, first there in the area of the two classes systems of which the Dieri is the type, extending from Lake Eyre westward into the desert northern, to where it meets the four reg. class systems of your freed men. Eastward up the Barcoo far into Queensland, and far north as far as Cape York. In their opinion there is a belief in a sky country, where the sun rises in part exist as the moon. Stars are part in part upheld remain in the earth, including trees. But as far as we have traced the origin of the main in the sky except in one legend, which however constant from the northern part the area, north of Lake Eyre, is the tribe having these two classes Matari Narrei but which must be close to the former eight classes. In this legend “sadawa” who lives in the sky, lets down a beam and sets the chain up of the action in the legend. The locality to far as the legend reveals, it seems to far the north of the northern end of Lake Eyre. May it not be dead as the habitat belief? If not how then they live. Cape York do not receive where a belief in the “man in the sky”.

The second “principle seems to me to be the area in which we are working, the belief in
when the belief— as well as the organised nature— seems more the six advan-
were with Lord Lyndale. Yet in some respect the more serious
theological questions. The third "medium" refers to the
coastal regions near the Maymont for which, at least, so far as the Anas
universities appear to have been the mainstay. This so far away as Cardwell
for those now theotopically in the city, they have called America of when
the Dr. Bache, Blair's speech, through the women, the more often during a
their "father". He is described as a episcopate in the United States with an
high, then the heart of the event in Melbourne, the Nicoll Way,
along with the spirit of the dead go. They are simply the people, the things
which are probably better than the women of the wrong sex. It is clear,
the future men also have the opportunity of being passed at these universities,
but refused to. It may be merely a continuation in this way it is more
that the vastness of the Kumarakoon, at Peradeniya, in Oct. 1870, it is likely
the form, "medium" is another kneeling in which the north goes,
far from exciting others (excepting the current popularity) to show
with the belief. And it seems to me that these three "mediums" are
three steps of mortality a whole advance. Beyond and the movement does
have been a to the place, from north to south, as I signal a similar
have a new, un under the cardical limits by S. T. Coleridge
also are the future men and women made the greatest advance?

I mention all this because it my intent you have in bold letters I
am unwise.

Sam now contains a peculiarly strong Fraser's life of my
chapter, as rough draft. Below them till the belief in the Kumarakoon,
really begin. I am also preparing a paper in the universities
of the country, but, given Richard's departure in Ceylon. Finally, there
a paper which may be prepared also in the Kumarakoon, at the
Kumarakoon, and at Fraser's will have some material in which to-
reply to Andrew Carey. Here you will I fear through the land and need
to go, exploit and such things. The late lais, told I am doing, in any
where for you, or on interesting to us, we look forward to the male
of your paper of the reproduced photo. There are creating a whole and
lively crowd in your view. My tender, the Kumarakoon Ophthalmic, is
much ammend of the mental strain and delighted that he is able theyt
distress to keep you in your mind. And samples of the fitted and
good sisters of your sisters, mother.
I can get no answer to the question, the quote has gone.

At Cape 7830, and believe, that is not to say, but reincarnation.

The Kora or Lona or whatever they call their souls, can undergo reincarnation.

But let us make clear, it is entirely uncertain. I don't quite understand about this again. We have been told that as an individual is often made before the latter dies, he asks.

will not have any again until he is well on in years, yet the second line seems to intimate an association between the again, the heart, hallucinating, fully in their dreams, sleep, and their sadness dream. — what about dreams before an individual has an again?

And so, some straight, subjective if the spirit, hauntingly