Melbourne
Sept 20. 97

My dear Balfour,

Many thanks for your letter and offer of help.

I am afraid that there will be a good deal of difficulty in persuading any publisher to take our work. Much as it is of such a detailed description that it will be of interest to anthropologists, there are only some hints of general interest in the whole. Illustrations will, some of them, be rather striking.

I have read a good deal of anthrops, but really doubt if the
custom organization of any one tale or rather group of tales has been dealt with before and each detail. It is hard to ignore with what to begin out. Coleridge, in his illustrations, makes us shall not pretend to do this at least half a page again as in the same time a Demi-urge to this. Of Religion. I have just been through this a little if very much in many ways more especially if I came to the last chapter which came how or another doesn't seem to me to fit me to the rest of the book. This astonishing how when once you have learnt any tense account savages you divide. Austen, writers you read them into those who understand savages or those who don't. In her precociously does, so does Frazier. Prose does to a large extent. Waterman does not though it sounds like here. I don't think McLehman does. Lay is a mystery to me. His Mythical Religion I study as being really good so my 'Centaurs Myth' through lies and the idea of very clearly something with me the idea of an able man who doesn't really take a deep interest in the work but has a deep interest in the work but has a wonderful knack of getting hold of the leading features. He 'mother mythology' through it makes Marx mythology through it makes Marx. Muller, his attitude in 'Australians' I all English works. In 'From Autralia to Europe.' Nowadays we can hardly put anyone to record his experience. Ellis in his 'Indians and a people. The book is roughly telling the language of McLehman. I can only give the latter a regard his Australian section but after being read once read again but after being read once read again I must confess to not being able to understand it. Maybe I think
that I knew the Australian pretty well. However, as he deliberately declined to take any notice of recent work (which in the case of Australia work (which in the case of Australia) this would have affected his own theory) it is not perhaps to be wondered at. It is not perhaps to be wondered at.

A short time ago, I read through Miss Ripley's book of such a nature of work. I read through it as I could do to get through it, and after expending much labor, I was simply weary and disappointed. I have no time for a woman to attempt to do anything that is done by men. I am quite sure that there are many things pertaining to women which women have no more chance of finding out than a woman of discovering things which are held secret by men.
Melbourne, Sept 20/97

If an Australian black had the slightest idea that either fellow or myself were attempting to get information from the women they would tell us nothing. They are so secret amongst the women just as amongst the men but whilst (white) the men can find out "vague" from the women, the women cannot find out anything from the men.

This reason the information of a woman like Miss Klipsky is only of value in regard to secret or sacred ceremonies amongst the women. What the men tell her with regard to their sacred or secret ceremonies are just the same 'fair tales' as they tell to their men on women. A man may, if he knows the savage tribes well enough, find out the women's
I know that a 'Do Re Mi' has been working amongst Queensland natives in Fiji and I was asked for his evidence in an article a way so I can utilise and hope from the Remarq of his letter if he despairs entirely to be able to judge somewhat of his reliability for unfortunately we suffer much from odd statements being regarded as true having their way into a text book then being copied ad lib. until people come to forget or what a slender basis I mean they really rest.

I hope that things go well with you in Oxford. Sympathy I hope also to be able to send you a few odd things.

It was very kind of you to write to me the alluding affair, but they don't belong to him but to fellows who handled them over to the district understanding that they were not to be put away without this permission. However we can let you have some much better ones.

Yours very sincerely,

William St. Henseet.