

## Editorial

We are deeply appreciative of the range of thoughtful and even provocative and discipline-extending articles currently being made available to our journal, thus making possible a challenging selection that covers many aspects of the further development of Australia's 'more traditional' culture. Again, too, it is pleasing to be able to record now our scholars' ongoing interest in several of the more regional and ever more impinging—and distinctive—cultures, as with some engagement with New Zealand, and with various of the South Pacific island nations.

Further, we now also publish a much earlier reflection on industrial lore and a timely commentary on the (possible) American influences on the commercialization of certain sectors of Australian music, and on its 'industrial' style. In yet another perspective, it is a fruitful activity to read a further musing from David Cornelius on the folk's passing in 'Wessex', in one of our 'home' countries—both for its impact on Australian settlement, and as we reflect on similar identity-threatening events taking place in the Australian outback at the beginning of the twenty-first century.

World wide we note the current drive of larger countries to record, both sympathetically and urgently, the distinctive contributions of their minorities, both in Canada, and also in India, and we have all received an invitation to hear much of this firsthand in the scheduled 2011 Conference of the International Society for Folk Narrative Research. [Note that this group of comparative scholars had met in Melbourne in 2001.]

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Within Australia, we are delighted that there are two items concerned with cartooning, a field where, to the present, it had not been possible to obtain reflective studies of this folk art form and social commentary. We also wish to record the accelerated movement towards the canonization of Mother Mary McKillop, a topic which we explored several years ago. Another key piece now is his unpublished interviewing of A. L. Lloyd by Mark Gregory some 40 years ago, this being a timely reminder of the fact that far too little collecting—and interpreting—of such industrial materials has occurred in more recent years.

Finally, we hope to publish in Volume 25 some of the material from the July 2010 Conference on Canadian–Australian relations to be held in Australia, and to reflect on the significant 1989 visit by a group of Canadian Folklorists, particularly to meet Emeritus Professor Russel

Ward (1914–1995), at an earlier version of this impending 2010 gathering.

Pleasingly one of those early folklore visitors to Australia, Professor Gerald Pocius—and a long time member of our Advisory Board, has recently been elected to the Royal Society of Canada, that country’s highest academic honour. For, of course, the Canadian brokering of folklore between countries is in many ways akin to the position of Australia in its background in the Old World, its Pacific littoral position, and its Indigenous, migrant and bridging position in its region.

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