

Charles Strong and the Australian Church:  
Radical Hope for a New Nation.  
Charles Strong's Radical Hope in  
Northeastern Australia (Queensland)

by Neville Buch, MPHA (Qld) and AASR

Slide 01

I acknowledge the land I am on as Turrbul, Yagurra, and Meanjin, and pay my respects to elders' past, present, and emerging.

In two parts to the paper of two presentations, first I will speak to the legacy of Charles Strong in Queensland beyond 1917, presenting the conceptual schemas of social liberalism and radicalism. Tomorrow, I will do the same with conceptual schemas of social conservatism, and orthodox conservatism. I hope to demonstrate historical change as something very real for the believer's own worldviews.

# Outline

- Introduction
  - Faith Archetypes Brisbane 1921-2021
- The historical paradigmatic shifts for faith and belief education (From 1921 and into legacy)
  - Conceptual Schemas
  - Institutional Responses
  - Curriculum Framing
- The shifts as the educationalist theories and practice in the government and society (1945-1989)
  - Conceptual Schemas
  - Institutional Responses
  - Curriculum Framing
- Religion, Secularity, and Curriculum (Concluding Remarks)
  - Apologetic Perception and Teaching-Learning
  - Popular Perception

## Slide 02

The focus here is the Faith Archetypes in Brisbane, the locus of decision making in Queensland, from 1921 to 2021. I will be speaking, first to in the historical paradigmatic shifts for faith and belief education. What I mean by education includes the informal functions of popular culture: newspapers, magazines, radio, cinema, television, and social media. Secondly the educationalist theories and practice in the government and society will be considered in these same broad terms.

There are three groupings of the Conceptual Schemas, the Institutional Responses, and finally the Curriculum Framing.

# THE HISTORICAL PARADIGMATIC SHIFTS FOR FAITH AND BELIEF EDUCATION

1921-2021

## Slide 03

The purpose of the larger paper is to show that the cultural-history war is manipulated by political narratives. It is driven by fear and by apologetic assumptions not needed. Apologetics keeps missing the critical points.

The philosophy I am working with is Compatibilism. The main argument of the paper is that what is missing is the histories in religion and secularity overlaps in common thinking. Hard categories collapse inside personal lives.


The Compatibilist argument challenges the Orthodox Christianity thinking and its illogical disdain for what it calls 'heresy.'

Mapping Brisbane History

# Conceptual Schemas

1921-2021

## James Vincent Duhig

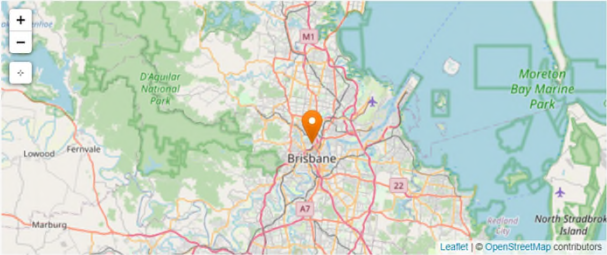


**Name:** James Vincent Duhig

**Epoch:** Early 20th Century (the 'Long Early Twentieth Century')

**Grouping Field:** Natural and Theoretical Sciences

**Location Grouping:** Individual's Work Location



James Vincent Duhig was the first professor of pathology at the University of Queensland in 1938-1947. From 1920 he had practised as a pathologist in Wickham Terrace. James Vincent Duhig was better known as the Australian President of the Association of Clinical Pathologists. Duhig urged the establishment of the College of Pathologists of Australia and the establishment of a medical school in Queensland. He founded the Red Cross Blood Bank in Queensland, and established pathology laboratories at the Mater Misericordiae Hospital in 1920 and the Brisbane General Hospital in 1924.

**Impact On Brisbane Society**

### Slide 04

The broad-church narrative suits conservative evangelical thinking when pluralism is required for accommodation, but when orthodoxy is required, the broad-church thinking is dropped or buried. Here the social thinking is focused in either Catholic or Protestant thought. The other religious paradigms are significantly marginalised until after 1989.

Protestant Dissent Christian Thought did not take a bigger sway of the Queensland population until the latter half of the century. The dominant outlook was Catholic Thought or skepticism, and many times a combination of thinking from such schemas. Professor James Vincent Duhig is a wonderful archetype in this regard.

Mapping Brisbane History

# Conceptual Schemas

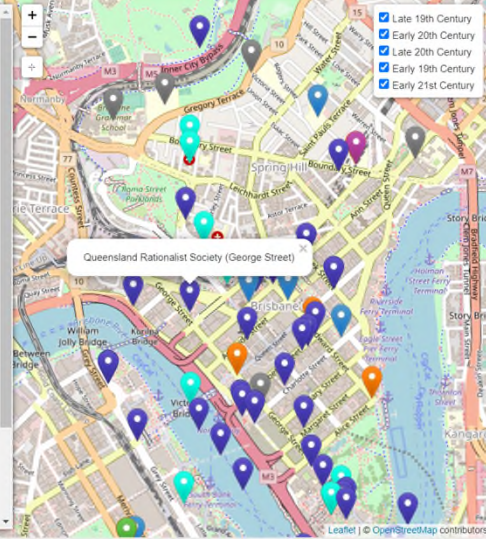
1921-2021

EXPLORE MAPS Search... MENU

MR. J. S. LANGLEY, of Melbourne, editor of the "Rationalist," will arrive in Brisbane on Wednesday evening to deliver a series of lectures under the auspices of the Queensland Rationalist Society.

### Queensland Rationalist Society (George Street)

**Name:** Queensland Rationalist Society (George Street)  
**Time:** 1950 - ?  
**Epoch:** Late 20th Century  
**Category:** Scholarly Society  
**Institution Category:** Informing  
**Institution Group:** Public Community Education  
**Coordinates:** -27.4681116666667, 153.021138333333  
**Street Address:** Queensland Rationalist Society, 383 George Street, Brisbane City  
**Suburb:** Brisbane City (CBD)  
**Sector:** Independent 'Community'  
**Local Study Area:** Spring Hill-CBD-Fortitude Valley-New Farm



## Brisbane Changing Landscape And The Educated Society

+ How To Use  
+ Map Legend

### Slide 05

Professor Duhig was the nephew of the Catholic Archbishop, and first professor of pathology at the University of Queensland, and later, the Australian President of the Association of Clinical Pathologists. Significantly, he was the President and Patron of the Queensland Rationalist Society. Duhig, the nephew, had extraordinary impact as an advocate for a society free of religious authority, and do so through his secular activities, such as the arts and social reform. He was the reversing mirror to Archbishop Duhig.

Mapping Brisbane History Institutional Responses 1921-2021

EXPLORE MAPS Search... MENU

South Brisbane Technical College

Name: South Brisbane Technical College  
 Time: unstated -  
 Epoch: Early 20th Century  
 Category: State Technical School or College  
 Institution Category: Education  
 Institution Group: Tertiary  
 Coordinates: -27.4826666666667, 153.02625  
 Street Address: Corner of Stanley and Dock Street, South Brisbane  
 Suburb: South Brisbane  
 Sector: State  
 Local Study Area: West End-South Brisbane-North Woolloongabba  
 Study Stage: MBSH Stage 3 Local Study Areas

MORE DETAILS

South Brisbane Technical College

Late 19th Century  
 Early 20th Century  
 Late 20th Century  
 Early 19th Century  
 Early 21st Century

Brisbane Changing Landscape And The Educated Society

+ How To Use  
 + Map Legend

Slide 06


Technical Education becomes the dominant way of thinking in Queensland during the early twentieth century. There are different intellectual influences. The rejection of abstract Idealism with the slaughter of World War I, and the influence of the American school of Pragmatism on the rise.

That Christian establishment thinking was quite nuanced, and skepticism was greatly accommodated in the declared orthodoxy.

Mapping Brisbane History Institutional Responses EXPLORE MAPS Search... MENU

## 1921-2021

### Irene Longman



Name: Irene Longman

Epoch: Early 20th Century (the \Long Early Twentieth Century\)

Grouping Field: Applied Sociology, Politics and Reform



Irene Longman, with her husband, Herber Longman, arrived in Brisbane in 1911. Longman was the President of the Queensland branch of the National Council of Women from 1920 to 1924. In 1929 Longman became the first woman ever to stand for Parliament in Queensland, and then first women Queensland parliamentarian, winning the Seat of Bulimba from Labor for the Country and Progressive National Party. She was also Vice-President of the Lyceum Club, Vice-President of the Queensland Women's Peace Movement, and President of the Association for the Welfare of Mental Deficients, Queensland.

**Impact On Brisbane Society**

#### Slide 07

Mrs Irene Maud Longman, MP, the first woman ever to stand for Parliament in Queensland, and then first women Queensland parliamentarian, winning the Seat of Bulimba from Labor for the Country and Progressive National Party.

Longman was the President of the Queensland branch of the National Council of Women from 1920 to 1924, and also being the Vice-President of the Lyceum Club, Vice-President of the Queensland Women's Peace Movement, and President of the Association for the Welfare of Mental Deficients, Queensland. The feminist Irene Longman was a key worker in the Modernist Social Work Education for Queensland.


Irene with her husband, Herber Longman, were leaders in the Queensland Rationalist movement. Their type of rationalism would today be better described as humanism.



Mapping Brisbane History Curriculum Framing 1915-2021

EXPLORE MAPS Search... MENU

## Ernest Northcroft Merrington

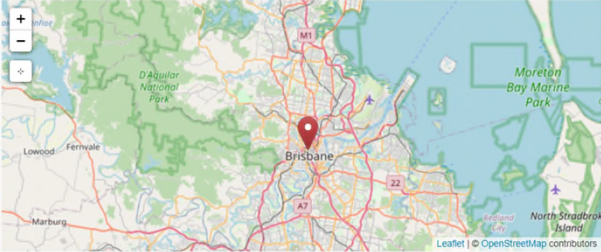


**Name:** Ernest Northcroft Merrington

**Epoch:** Early 20th Century (the 'Long Early Twentieth Century')

**Grouping Field:** Humanities (Ideas Formatted as Ideas) and Social Science (Models)

**Location Grouping:** Individual's Work Location



E.N. Merrington was the prime mover in the founding of Emmanuel College, the first residential college within the University of Queensland. He served, like David Garland, as Senior Chaplain to the Australian and New Zealand Division. Merrington was elected Moderator of the Assembly of the Presbyterian Church of Queensland in 1916-1917. Unfortunately, no substantive biographical work has been done on Merrington. The real story remains hidden beyond the hagiography of a few local Christians.

**Impact On Brisbane Society**

Currently, too little has been researched on the life of E.N. Merrington to indicate the nature of

### Slide 08

In the history of Queensland education, you find vastly different characterisation. I will speak about the Biblicist Canon David Garland in the next presentation, but the Reverend Doctor Ernest Northcroft Merrington is completely different personality.

Yet, as World War I Senior Chaplains the characters of Merrington and Garland were very similar.

A medallist graduate of Sydney University, a prizeman at the Edinburgh University, and with his doctorate from the University of Harvard, much of the reading of Merrington is buried by the Christian hagiography.


Merrington as the minister of the City's St. Andrew's Presbyterian Church introduced a Post-Idealist Christian Modernist Education. Merrington was the prime mover in the founding of Emmanuel College, the first residential college and theological centre for the Presbyterians.



Mapping Brisbane History Curriculum Framing 1921-2021

EXPLORE MAPS Search... MENU

## Bevil Hugh Molesworth



**MANY SEEK TO GIVE RADIO TALKS Faults To Be Aroided**

*Chief fault of people who seek program to give radio talk is preparing their material in easy form and in the style of papers.*

From Radio with developed history, Mr. Molesworth, Director of Talks, of the B.C. Council, is making contribution, who is in Brisbane to give application to lectures. All may be ready for the talk in small form and content in a continuous flow of talk with some notes, but usually written in simple style. This will be the ideal form.

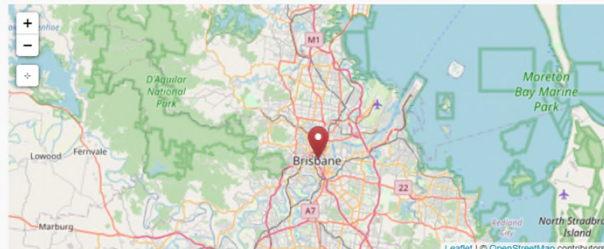
Mr. Molesworth

Name: Bevil Hugh Molesworth

Epoch: Early 20th Century (the 'Long Early Twentieth Century')

Grouping Field: Humanities (Ideas Formatted as Ideas) and Social Science (Models)

Location Grouping: Individual's Work Location



From 1921 to 1934, Bevil Molesworth was the Director of tutorial classes for the Workers' Educational Association and lectured in history and geography at the University of Queensland. He broadcast on stations 4QG and 4BK, and joined the 'Queensland talks' advisory committee of the Australian Broadcasting Commission (ABC). He left Brisbane to build a formative career as an ABC Director of Talks.

**Impact On Brisbane Society**

Bevil Molesworth was one of those well-connected local celebrities who would eventually outgrow Brisbane society for a national role. His father, Hugh Thomas Molesworth, was a noted Anglican

Slide 09

Mr. Bevil Hugh Molesworth is a Queensland archetype of the religious and secular cognitive mixing in the early twentieth century. His father, Hugh Thomas Molesworth, was a noted Anglican cleric in the Thompson Estate. Maud ('Mall') Margaret Molesworth, his wife, was the Australasian women's singles tennis champion. Molesworth was the original prime movers in Queensland Adult and Community Education, as the Director of tutorial classes for the Workers' Educational Association.

Mapping Brisbane History Curriculum Framing 1913-2021

EXPLORE MAPS Search... MENU

## Workers Educational Association (Adult Education Offices)

Name: Workers Educational Association (Adult Education Offices)

Group: Institutional Location

Type: Cultural Community of Education

Dr Denis Murphy

Professor Mayo, an early industrial psychologist, used the WEA as a social laboratory. In the United Kingdom, the WEA was an alliance between Edwardian social liberals, Fabian socialist, and members of the Social Christianity movement. Its aims were educational reforms for the working classes, and, in its original intention, the challenge was to hold the tension between moderate economic theory and radical social reform. Among its intellectuals and former British WEA Presidents were William Temple (1909) and R.H. Tawney (1928). The politics of the local WEA did not work according to the Centrist frame. It was increasingly ostracized by the Queensland Labor right-wing; Premier Forgan-Smith cut-off government funding to the Association in the early 1930s. On the other hand, the WEA increasingly became a tool of the Brisbane conservative elite to pacify the working classes through Mayo's philosophy, which held to the view that industrial

### Slide 10

Molesworth struggled to keep the Workers' Educational Association going, facing off the hostility of both the militant faction in Queensland Labor and the conservative elitist attitudes within the University of Queensland

Those forces would eventually kill off the intellectual adult education program, transformed in the invested interests of the technical colleges. Later the extension programs from the University would attempt a return to a fuller education.

By that time the national broadcaster was moving into the role. Molesworth broadcast on stations 4QG and 4BK and joined the 'Queensland talks' advisory committee of the Australian Broadcasting Commission (ABC).

# THE SHIFTS AS THE EDUCATIONALIST THEORIES AND PRACTICE IN THE GOVERNMENT AND SOCIETY

1945-2021


Slide 11

I am now going to speak on the thinking of Queensland Christian leaders who are not normally seen as educators, and the way conceptual schemas and the institutional responses were embedded in educationalist theories and practice in the government and society.

Mapping Brisbane History **Conceptual Schemas** EXPLORE MAPS Search... MENU

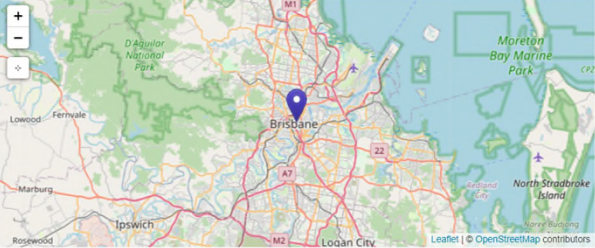
## 1886-1921

### Brisbane Freethought Association



**Woman's Page**  
(Continued)  
**ONE OF WORLD'S GREATEST WOMEN.**  
**DR. ANNIE BESANT.**  
GLOWING TRIBUTE.

Name: Brisbane Freethought Association  
Time: 1876 - 1886  
Epoch: Late 19th Century  
Category: Scholarly Society  
Institution Category: Informing  
Institution Group: Public  
Community Education



Brisbane Freethought Association was founded in 1884, and was the renamed Freethought Literary & Debating Society in 1886.

Geographic Description 1: Inside The Green Belt

Geographic Description 2: Brisbane River

Geographic Description 3: Flood Plains (Major); High River Banks (still floods); Ridgeline (Slopes off Wickham Tce)

**Citations**

### Slide 12

The erroneous perception of the apologists is that the Freethought movement was anti-religious or anti-Christian. The Spiritualist Freethinker Thomas Walker found the Australasian Secular Association, but the argument was about authority in the broader society. The doctrine of freethought was that members of any institutions are not bounded to any dogma.


There is in the Evangelical Left or Reformed counterculture the strands of Freethought.

In the early and mid-twentieth century the non-doctrinaire Freethought was fast becoming the social convention, despite of the popular efforts of the apologists, such as the traditional Catholic G. K. Chesterton and Evangelical Anglican C. S. Lewis.

Mapping Brisbane History Conceptual Schemas 1945-2021

EXPLORE MAPS Search... MENU

## Jack McKinney



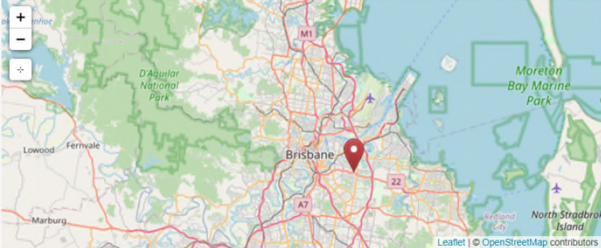
**Name:** Jack McKinney

**Epoch:** Early 20th Century (the 'Long Early Twentieth Century')

**Grouping Field:** Humanities (Ideas Formatted as Ideas) and Social Science (Models)

**Location Grouping:** Individual's Work Location

**Map Coordinates:** 27°29'42.0" S 153°05'44.3" E



Jack McKinney is a very little known writer, who would published substantive and scholarly philosophy later in his life – and whose extraordinary work would have been lost to history had it not been for his famous wife, Judith Wright.

### Impact On Brisbane Society

Jack McKinney lived in Surfers Paradise in the 1930s, and Tamborine Mountain in the 1950s with his second wife Judith Wright. McKinney was more known for his short stories and radio serials. Although untrained, but well-read, McKinney did publish noteworthy philosophical articles and books. His smaller book, *The Challenge of Reason*, was published in Brisbane in 1950, with his

### Slide 13

Mr. Jack Philip McKinney is a good archetype of the social, spiritual, freethought attitude. His extraordinary work would have been lost to history had it not been for his famous wife, Judith Wright. Indeed, in 1940 Brisbane, the Founder and Editor of Meanjin Quarterly, Clem Christensen and the romantic couple, Judith Wright and Jack McKinney, formed a freethought flow in literature of environmental spirituality for Australia.

Jack Smart, the distinguished Australian philosopher, and the father of the Australian materialist school, praised the larger McKinney book, called, 'The Structure of Modern Thought' as a 'fresh and original' presentation of the 'striking and important idea that knowledge is an interpersonal thing'.

McKinney out did the local philosophy of his time: from Michael Fletcher, Thomas Thatcher, and William Marquis Kyle. McKinney's wide literature, fiction and nonfiction, has a contemporary humanist quality.




Mapping Brisbane History

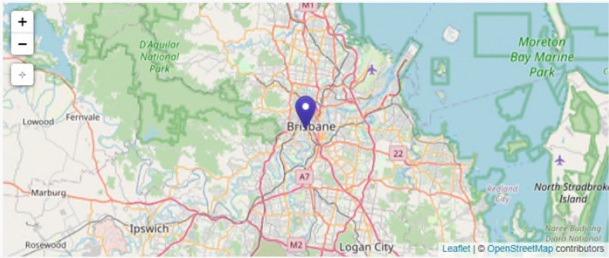
## Conceptual Schemas

1945-2021

### St Marys Catholic Church



Stage Number: MBSH.03.01.16  
 Group: Southern  
 Local Study Area: West End-South Brisbane-North Woolloongabba  
 Epoch: Late 19th Century  
 Street Address: 56 Peel St. South Brisbane  
 Latitude & Longitude: -27.47375,153.01512222  
 Time Link: 1892  
 Map Link: 1895  
 Image Time Point: 1895



**Information**

Built 1892, the architect was Simkin and Ibler. The Catholic Church opened a timber school/chapel on the site in 1866. Saint Mary Mackillop and a small group of Josephite nuns taught there from 1870 but replaced by Sisters of Mercy in 1890. Presbytery added in 1892 and this Italian Renaissance-style church was blessed in 1893. A new primary school opened in 1909, with the 1866 building becoming the infant's school. A convent was added in 1915. The church was properly completed in 1929 by a new Sanctuary. St. Mary's School closed in 1964. The convent closed in 1968. Postwar, the parish developed a migrant/refugee focus and it is

## Slide 14

You see the same humanist quality in the outlook of the shifting and allegedly-traditional Catholic Thought.

It is a long story but to jump into the contemporary history, Reverend Peter Kennedy is an advocate of Liberal-Left Catholic Education, and Christian Multiculturalism.

As the priest and administrator of St. Mary's Catholic Church, South Brisbane, he was removed following complaints that his parish was not observing standard Roman Catholic teachings and practices. His removal drew much media attention and the majority of his 700 parishioners left with him to continue holding services as "St Mary's Community in Exile."

The summary of the complaints from Archbishop John Bathersby illustrate how the apologists are out-of-step with younger Catholics who will be the next generation of leaders. Kennedy was accused of much that the average Catholic young believer takes as common sense or not worthy of polemics.

**Scribblers' Literary Society** ✕

**Name:** Scribblers' Literary Society

**Time:** 1911 - ?

**Epoch:** Early 20th Century

**Category:** Scholarly Society

**Institution Category:** Informing

**Institution Group:** Public Community Education

**Coordinates:** -27.4775833333333, 153.029195

**Street Address:** Scribblers' Literary Society, c/ Hermene Ulrich, The University of Queensland, George Street, Brisbane City

**Suburb:** Brisbane City (CBD)

**Sector:** Independent 'Community'

**Local Study Area:** Spring Hill-CBD-Fortitude Valley-New Farm (Inner City)

**Study Stage:** MBNH Stage 9 Local Study Areas

[MORE DETAILS](#)

**Brisbane Changing Landscape And The Educated Society**

- How To Use
- Map Legend

## Slide 15

The earlier histories of literary and social progressivism are there to be unburied. There were literary persons often religious with Compatibilist worldviews.

The Brisbane Literary Circle came out of the Brisbane Schools of Arts around 1887, and was led by Sir Samuel Griffith, the former Premier of Queensland, Reginald Heber Roe, the headmaster of Brisbane Grammar School, and Samuel Wood Brooks, the journalist of the Telegraph and the Brisbane Courier.

The Scribblers are a Brisbane writers' club founded in 1911-12. The club read original papers on any subject except religion and politics. Later, meetings became monthly and in 1986, the ban on religion and politics was lifted. Many of Brisbane's most prominent women have been Scribblers.




Mapping Brisbane History

# Institutional Responses


EXPLORE MAPS Search... MENU

## 1940-2021

### Clem Christensen



**Mr. Clem Christensen**



Name: Clem Christensen

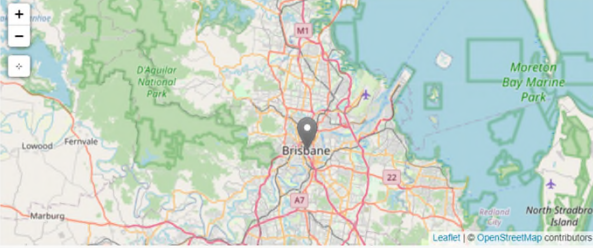
Epoch: Early 20th Century (the \Long Early Twentieth Century\)

Grouping Field: Literature (Fiction)

Location Grouping: Individual\Work Location

Map Coordinates: 27°28'09.7"N 153°01'32.5"E

Years At Location: 1940-1945



Clem Christensen was the Founder and Editor of *Meanjin Quarterly* from 1940, which was established in Brisbane for a few years.

#### Impact On Brisbane Society

Clem Christensen's direct impact in Brisbane was limited, as he was among the first of the local intelligentsia to flee Queensland. Many bright minds would follow during the late twentieth century, exiled to the southern states during the periods of insane parochialism from both Labor and conservative governments. Christensen's influence, however, carried on with his close Brisbane associates, such as Jack McKinney and Judith Wright.

Slide 16

Such philosophic “doctrine” is generally adopted in conventionally thinking Queensland. Meanjin’s Clem Christensen’s direct impact in Brisbane was limited, as he was among the first of the local intelligentsia to flee Queensland. Many bright minds would follow during the late twentieth century, exiled to the southern states during the periods of conservative parochialism from both Labor and the Country-Nationalist governments. Christensen’s influence, nevertheless, carried on with his close Brisbane associates, such as Jack McKinney and Judith Wright.

Mapping Brisbane History Institutional Responses 1945-2021

West End (Sussex Street) Kindergarten

Name: West End (Sussex Street) Kindergarten  
 Time: - Current  
 Epoch: Late 20th Century  
 Category: C&K Assoc. Community Kindergarten & Preschool  
 Institution Category: Education  
 Institution Group: Kindergarten  
 Coordinates: -27.4813333, 153.0128032  
 Street Address: 11 Sussex St, West End QLD 4101  
 Suburb: West End  
 Sector: Independent 'Community'  
 Local Study Area: West End-South Brisbane-North Woolloongabba  
 Study Stage: MBSH Stage 3 Local Study Areas

Rev. Arthur Preston

Brisbane Changing Landscape And The Educated Society

Legend:  
 + How To Use  
 + Map Legend

## Slide 17

As argued in my doctorate, Baptist Union, Methodist and Presbyterian traditions were caught up a series of battles where the dynamo was the American Revivalist Tradition.

Christian Thought in the congregations and the streets was shifting and the hypo-conservatives did not like it.

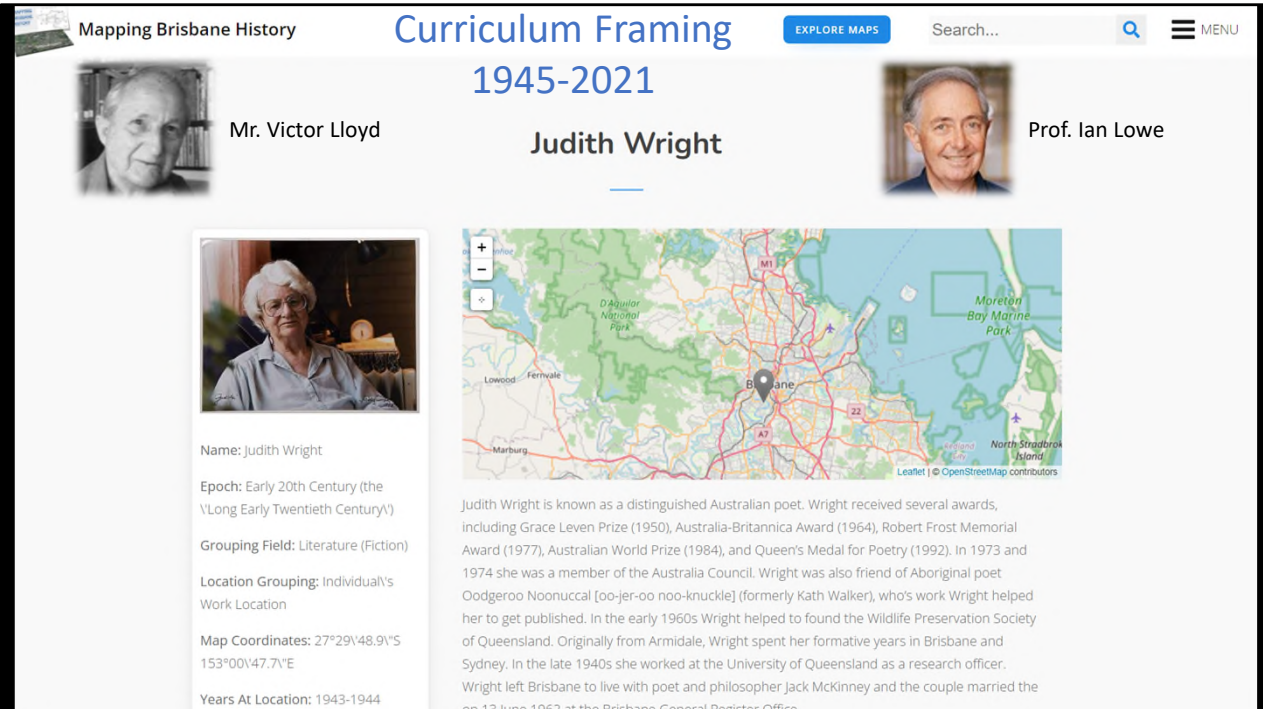
Reverent Arthur William Preston was the earlier variant of the Evangelical Left thinking which emerged in the early 1970s.

He founded the Blue Nursing Service in Brisbane in 1953 and set up the Lifeline telephone counselling service in both Adelaide (1963) and Melbourne (1971). From 1948 to 1962 he was Superintendent Minister at Brisbane's West End Methodist Mission. He was the State Director of Crusade for Christ (1949-52) and Mission to the Nation (1953-56).

Arthur's son was the Rev. Dr. Noel Preston, a Uniting Church minister, and probably the leading Australian counterculture ethicist of his time. The younger Preston had senior academic positions at Queensland University of Technology and Griffith University in applied and professional ethics. He was the President of the Australian Association of Professional Ethics (1995-97). In the post-1989 era, along with Professors John Wanda and Glyn Davis at Griffith, Preston was a regular public commentator on public sector ethics.

Mapping Brisbane History Curriculum Framing 1945-2021

Mr. Victor Lloyd Judith Wright Prof. Ian Lowe



Name: Judith Wright  
 Epoch: Early 20th Century (the 'Long Early Twentieth Century')  
 Grouping Field: Literature (Fiction)  
 Location Grouping: Individual's Work Location  
 Map Coordinates: 27°29'48.9"N 153°00'47.7"E  
 Years At Location: 1943-1944

Judith Wright is known as a distinguished Australian poet. Wright received several awards, including Grace Leven Prize (1950), Australia-Britannica Award (1964), Robert Frost Memorial Award (1977), Australian World Prize (1984), and Queen's Medal for Poetry (1992). In 1973 and 1974 she was a member of the Australia Council. Wright was also friend of Aboriginal poet Oodgeroo Noonuccal [oo-ger-oo noo-knuckle] (formerly Kath Walker), who's work Wright helped her to get published. In the early 1960s Wright helped to found the Wildlife Preservation Society of Queensland. Originally from Armidale, Wright spent her formative years in Brisbane and Sydney. In the late 1940s she worked at the University of Queensland as a research officer. Wright left Brisbane to live with poet and philosopher Jack McKinney and the couple married the on 13 June 1962 at the Brisbane General Register Office.

Slide 18

In the spirit of Charles and Janet Strong, most Australians would be content to read the poetry of Judith Wright or Professor Ian Lowe's *The Lucky Country: Reinventing Australia* (2016 UQP).

The archetype is Mr. Victor Lloyd, the first President of the Humanist Society of Queensland. Lloyd contributed the chapter on "Rationalism and Humanism" to the bicentennial project 'Many Faiths, One Nation', edited by Dr Ian Gillman, recognising both religious and secular humanism.

Lloyd's work was opposed to the religious positioning of the time, but that humanist polices have become the religious mainstream. Today, Humanist Australia declares that the organisation is neither anti-religious nor pro-religious.

Although social media rages, the flesh and blood world continue with a great distain for the cultural-history wars. The polemic debates ultimately gained a poor reputation. Only the politically invested want the war to continue, but the lesson of the history is that world of Joseph Raymond McCarthy, and the like, are not remember well. Marion, Patricia, and I are arguing that it is the legacy of Charles Strong that is admired and for good reasons

# Mapping Brisbane History

Mapping Brisbane History focusing on the research techniques and perspectives of scholarly history and geography.

## Brisbane Thinkers 1859-2009

The 71 Brisbane Thinkers recorded database entries over three epochs with the locations indicating the connection of cultural and social transmission from individuals, with their Brisbane communities or organisations, and the space and time of Brisbane's history.



### Slide 19

The paper should have shown how the normative categories of religion and secularity has collapsed.

Apologetic Perception misses most of the points to be made, and there is some evidence that is finally understood. Today, I have heard Evangelical apologists renounce persuasion tactics for ennobling listening strategies.

In the end we need to challenge our own perceptions and cognitive or conceptual categories.

Thank you.