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THOUGHT FOR THE WEEK: THE RELIGIOUS CULT OF OPEN BORDERS IMMIGRATION

It is instructive to see articles still celebrating open borders immigration such as the one by Tony Wright, "A New Citizen Comes Bearing Her Parent's Gift: Could Open Borders Enrich Us All?" August 15, 2015 at SMH.com. Although about one in three Australians were born overseas and about half of all Australians have an immigrant parent, even that diversity is not enough, it seems, for the chattering class, who advocate open borders, and a nation more like a hotel than a home.

The EU faces immigration of hundreds of millions of people if the liberal sentiments of the SMH article were adopted by Europe. (*The WE Australian*, August 15-16, 2015, p.13) Germany is set to receive 700,000 asylum seekers this year. (*The Australian*, August 14, 2015, p.12)

Resentment against immigration may not yet be strong in sleepy Australia but a recent poll of 24 countries found that over half of all people surveyed said that there were too many migrants in their country and many countries' people surveyed said that immigration was changing countries in ways that they don't like. (*The Guardian.com*, August 7, 2015)

The global elite, assuming that their goal is world domination in the style of the 1960s James Bond and not global chaos and destruction, are, I think, making a big mistake by pursuing this agenda. Or, is that exactly what they are after; global chaos and destruction?

-- James Reed

INSOUCIANCE, LACK OF CONCERN, RULES THE WEST by Paul Craig Roberts – Sputnik website

Europe is being overrun by refugees from both Washington and Israel's hegemonic policies in the Middle East and North Africa that are resulting in the slaughter of massive numbers of civilians. The inflows are so heavy that European governments are squabbling among themselves about who is responsible for the refugees.

Hungary is considering constructing a fence, like the US and Israel, to keep out the undesirables. Everywhere in the Western media there are reports deploring the influx of migrants; yet nowhere is there any reference to the cause of the problem.

The European governments and their insouciant populations are themselves responsible for their immigrant problems. For 14 years, Europe has supported Washington's aggressive militarism that has murdered and dislocated millions of peoples who never lifted a finger against Washington. The destruction of entire countries, such as Iraq, Libya, Afghanistan, and now Syria and Yemen, as well as the continuing US slaughter of Pakistani civilians with the full complicity of the corrupt and traitorous Pakistani government, produced a refugee problem that the moronic Europeans brought upon themselves.

In the Western world, insouciance rules governments as well as people, and most likely everywhere else in the world, as well. It remains to be seen whether Russia and China have any clearer grasp of the reality that confronts them. Lt. Gen. Michael Flynn, Director of the US Defense Intelligence Agency until his retirement in August 2014, has confirmed that the Obama regime disregarded his advice and made a wilful decision to support the jihadists who now comprise ISIS. Here we have an American government so insouciant, and with nothing but tunnel vision, empowering the various elements that comprise Washington's excuse for the "war on terror" and the destruction of several countries. Just as the idiot Europeans produce their own refugee problems, the idiot Americans produce their own terrorist problems. It is mindless. And there is no end to it.

Read further: <http://www.sputniknews.com/analysis/20150820/1025946828.html>

GREEK COAST GUARD ACCUSED OF SINKING REFUGEE BOAT

Last month alone, Greece received 50,242 newcomers, outnumbering total arrivals in 2014, UNHCR spokesman William Spindler told reporters in Geneva, while the *“pace of arrivals has been steadily increasing in recent weeks.”*

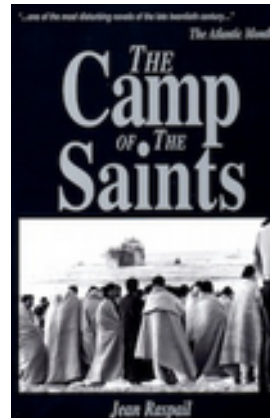
According to the UN more than 80 percent of those who have arrived are Syrians, followed by 14 percent Afghans and 3 percent Iraqis. Spindler says that the *“overwhelming majority of arrivals are likely to qualify for refugee status.”*

But those who reach the safe haven of the European Union shores in Greece often face worse living conditions than in other European countries, as Athens remains paralyzed by EU-imposed austerity measure, and is unable to meet the needs of foreigners, with most forced to sleep outdoors in squalid conditions.

Ref: <https://www.rt.com/news/312785-greece-refuge-crisis-unhcr/>
<http://www.rt.com/news/312594-greece-migrants-boat-sinking/>
<http://www.rt.com/news/311906-unhcr-greece-refugees-shameful/>

THE CAMP OF THE SAINTS - (Jean Raspail)

...foresees a threat, which no longer seems unbelievable to anyone: it describes the peaceful invasion of France, and then of the West, by a third world burgeoned into multitudes.



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THE EUROPEAN UNION: SLOW MOTION POLITICS by Betty Luks

Continued from last week...

Last week I noted Geoffrey Dobbs' warning of the policy of centralised power continually being pushed – a policy that is the very opposite of the living policy of the British peoples over the last two thousand years – *I repeat, ‘the very opposite of the living policy of the British peoples over the last two thousand years’*. I found that Wikipedia has a good summary of all the moves taken to centralise power into the European Union – but doesn't deal with the philosophy behind the moves. That is where the importance of policies comes in! And policies stem from philosophies. I was reminded of that warning when talking with a young reader of this weekly commentary. While interested in what the League had to say about such issues as immigration, finance, etc., he thought we should drop any references to Christianity and Social Credit.

Now here is a young man who has no real understanding of his own people's history nor the Christian basis upon which the laws and institutions was founded. Not able to question him in detail, I have to assume he equated 'Christianity' with organised religious groups and has not disciplined himself to study the social credit as it works through and within his own family and then to the wider community groups, etc. **Social credit is 'the glue', it is the result, the good fruit, the increment of the association of any family, or community, or nation who have the**

faith or confidence that acting together they can gain benefits from forming an association, a 'society'.

For the wider community, immigration and finance are two matters that affect 'the quality of the glue' that holds all together and leads on to the end results. The 'fruits' being harmony and security or disharmony and societal breakdown.

But Geoffrey Dobbs was writing in the late 1990s while in 2015 the younger generation is looking at not only the breakdown of the traditional family but the breakdown of whole communities and even nations.

But, as always, the chief concern is for the people in the home. That is where the basic unit of any and every nation is held together.

In spite of the waffle, scandal, horror, and propaganda with which we are daily oppressed, it is our hope and prayer most families are surrounded still by the goodwill and love of their immediate loved ones.

Many 'little people' have organised themselves into actionists groups and are coming against the issues of concern to them. The People have found their voices and are coming against those who would sell out their own nation for 'a mess of pottage'.

Limited local objectives are still open to direct control by the people concerned. They know the 'ins and outs' of the problem, the possibilities of work on it, and exactly what they want the outcome to be, so that they can insist on getting it.

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Given the present wholesale infusion of ersatz idealism pressed upon us by media and interested centres of power, which lead directly to the supreme inefficiency of collectivism in organisation and State, the only sane basis for an enduring future is to begin from what ordinary people know in practice.

In practice we generally live among people we know and are fond of; family and friends and the local life around us. There is kindness and good will and help in need. There are companions we do things with, who have many practical skills, day-to-day friends with whom there is natural, underlying trust. There is the matter of fact experience of the nature of things and how they work, a prerequisite of any making.

Geoffrey could write in the late 1990s: This is the society we actually live in, which is on the whole agreeable, on the whole comfortable. It is here we should look to find the seeds of an enduring and satisfactory future. 'Society', even now, exists and survives entirely because of the mutual benefits of innumerable people acting sensibly by their own choices.

What is needed is to turn our backs on the confusion and diversion of centralised misdirection and pursue our normal, sane and constructive efforts with renewed vigour. This can be done by the individual, and small group effort, from the bottom up. Our own home is where we start from: where small initiatives begin.

AN ASTUTE FRENCH POLICEMAN:

A French policeman stops an Englishman's car and asks if he has been drinking. With great difficulty, the Englishman admits that he has been drinking all day, that his daughter got married that morning, and that he drank champagne and a few bottles of wine at the reception, and many single-malt scotches thereafter. Quite upset, the policeman proceeds to alcohol-test (breath test) the Englishman and verifies that he is indeed totally sloshed. He asks the Englishman if he knows why, under French Law, he is going to be arrested.

The Englishman answers with a bit of humour, "No sir, I do not! But while we're asking questions, do you realize that this is a British car and that my wife is driving . . . on the other side?"

- - *From Cairnsnews, Queensland*

Ballade of Freedom and Faith

Friends, as we seem to go, remember this:

We sought to break the spell of the abyss.

We showed you tools, constructed out of words:

Your life suffusing them, betimes they stirred

To hoe the ground and scatter living seed

In faith that corn would grow among the weed.

BOB KATTER CONTINUES TO TELL IT LIKE IT IS: from Dr David Pascoe's Facebook

Katter's Speech to the Indigenous Leaders and Friends of Palm Island

If you are thoroughly disgusted with listening to a conga-line of spineless political leaders promising how they intend to fix Aboriginal issues – and never do – then this speech is for you, because Bob Katter feels exactly the same way. The Katter family have been in the North since the 1880's – and their relationship with blackfellas is both generational and based on deep mutual respect.

As you know, this FB page advocates truth, transparency and practical solutions, and it's clear that the endless spiral of social disaster - grog, violence to women and children, poor health and no employment prospects – cannot be allowed to continue. The do-gooders have failed to make a difference – and billions of taxpayers' money has been hosed against a wall while lives have been destroyed – and a nation chooses to look the other way.

Like Katter, I was born in Cloncurry and grew up with Aboriginals. We call ourselves the Curry mob and we have always seen ourselves as special and a little bit different because we come from Kalkadoon country: they were massively tall and muscular, the fiercest and toughest and most warlike of all aboriginal tribes in Australia. In fact, when Bob's father Bob Snr was made Minister for the Army he famously re-named the American Iroquois helicopters the Kalkadoon – such was his enormous respect for the people. And when you watched a Kalkadoon descendant play football, then you really saw the definition of fierce. Bob, David and I all believe there must be a better way forward, and we can only stand beside our aboriginal friends and hope that the Palaszczuk Government will now step up and join us in having the courage to find that brave new world. -- *Heather Brown Pascoe*

PALM ISLAND INDIGENOUS LEADERS' FORUM: "DIS MAH LAN"

KAP Federal Leader and Member for Kennedy Bob Katter gave a passionate and rousing speech to approximately 300 people at the bi-annual Indigenous Leaders' Forum held on Palm Island today. Mr Katter said that he had started his book, *An Incredible Race of People*, with a saying he had heard from Clarence

Walden, then Doomadgee Shire Councillor, in a confrontation with a State Government official.

"You don't come 'ere and say what's what and dat's dat. Dis mah lan... Dis mah lan."

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Mr Katter attacked successive Governments' policies towards First Australian communities, which he said had failed to even attempt to fix the underlying problems.

"The Prime Minister said he was going to Close the Gap, well after two years of the Gap widening he is now saying we won't have any community areas at all, we'll close them down," Mr Katter said.

"But why do the community areas drink – because we have no hope.

"If you can't own your own house, what's the point of getting out of bed in the morning?

"If you can't own your own little cattle station, what's the point of getting out of bed in the morning?

"If they took away from the people of Cairns or the people of Townsville the right to private property, then they would be faring no better than the rest of us are faring.

"But instead of dealing with the root cause, they just want to put a band aid over the sore.

"And they're not going to give you antibiotics to kill the sore, they'll put a band aid over it so you can't see the sore."

Mr Katter spoke passionately about his time as Minister for Aboriginal Affairs when Title Deeds were first distributed in consultation with communities who developed the framework. He credited Lester Rosendale from Hopevale and Eric Laws from Townsville for achieving much of the success of the scheme.

"If you're going to address land ownership, the first thing you do is ask the people what they want, and that's what we did," Mr Katter said.

"It's not right that the Government should decide who owns it – it's your land.

"We ultimately handed the land over to the local Councils to decide who they parcel it out to – and if you didn't like the decision then there was an appeal to a tribunal – a Magistrate, three elders of the community and one Government representative.

"Under Rosendale and Laws over 620 Title Deeds went out, yet in the 25 years since there hasn't been more than two dozen that have gone out.

"So 25 years that the white fellas in Brisbane have given no Title Deeds – no one is allowed to own his own home, his own land, his own cattle station.

"They've all said they're 'gunna do it', well we're not interested in 'gunna dos', we're interested in what's been done.

"The decision has got to be made by us in our own local communities.

"So go to bed at night, say your prayers and say "dis mah lan". "Cause some white fella in Brisbane is not going to say what's going to happen in Kowanyama."

Mr Katter also attacked the ban on alcohol in Aboriginal communities.

"Every person in this room whether they're black or white or pink in colour, should never accept the proposition that one group of people have a separate set of laws put upon them on racial grounds.

"You go into Laura you can have a beer, you go into Hopevale you can't.

"There's no explanation for that except one is a black fella community and one is a white fella community.

"We can't survive as a people and as a nation if we have this separation, we are not going to accept that," Mr Katter said.

Mr Katter said that he wanted to use the 'dis mah lan' conviction as a battering ram to get the changes that First Australians need for survival.

"We're crying about 2 drug traffickers in Indonesia, well how about crying about us First Australians, when we're dying of diabetes, a technical name for what is really malnutrition, a lack of proper diet.

"If you have the sort of incomes we have – in the Doomadgees, the Pormpuraaws, the Mornington Islands, the Torres Straits, the Kowanyamas – then you can't afford to buy fresh fruit and vegetables because by the time they arrive, they're either too expensive or too worn out. "I asked one Council recently and every single member of that community Council knew someone dying of diabetes."

Mr Katter also spoke of the work for the dole programs in Aboriginal communities in the late 1980s, which resulted in local work force building community housing as well as opening a brick making facility, and paid tribute to Greg Wallace and Gerhardt Pearson, both driving forces behind the initiatives.

"If you're going to get contractors in, you've got to pay living away from home allowance, you've got to provide board and food, you've got to fly them in, and it doubles the cost," Mr Katter said.

"But if you use local labour then you half the cost, and there's another huge saving in another wave of employment in our local community.

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“There were 700 jobs created under that scheme, we had enough money to build 400 houses.”

Mr Katter ultimately paid tribute to the leaders of times past – Laws, Rosendale, Wallace and Pearson – and encouraged the current generation of leadership to seize the power.

“It was the hallmark of their leadership that they were blokes that made it happen, because they had seized the power. “So what we need to do is seize the power.

“And you’ve got Billy Gordon – I’m sure Robbie Katter and Shane Knuth will stick with Billy and if they do they’ve got more power than the Premier of Queensland.” Mr Katter finished his speech as he had started. “We from Cloncurry call ourselves the Curry mob, we come from the Kalkadoon heritage.

“At the end of the day you stand up and you fight. “And you pray to the lord, and you say “dis mah lan, dis mah lan”. “I hope to god every person in this room leaves with that conviction,” Mr Katter said.

LAW AND VACCINATION COMPENSATION

by Ian Wilson LL.B.

In the existing vaccine controversy, it is worth noting the arguments given in: M. Holland (et al), “Unanswered Questions from the Vaccine Injury Compensation Programme (VICP): A Review of Compensated Cases of Vaccine-Induced Brain Injury”, Pace Environmental Law Review, vol.28, 2011, pp.480-531. This is a long, technical review of US law, but for our purposes there is a relevant conclusion:

"While there are likely many routes to "autism", including prenatal neurological insults and toxic post-natal exposures, this preliminary analysis of VICP-compensation cases suggests that autism is often associated with vaccine-induced brain damage. It raises the question if the VICP’s decision has been fair to reject all claims of vaccine injury that use the term "autism".

This preliminary assessment also suggests the possibility that other contemporary childhood neurological disorders, including attention deficit disorder (ADD) and learning disabilities, might be less severe after-effects, on the same spectrum of vaccine-induced brain injury". (p.531)

A concern with the side effects of vaccines is sometimes reported in the Australian media, but rarely. It is noted that the *Daily Mail*, March 26, 2015, reported on the case of a Mother of eight who had her first six children vaccinated, who had various health issues. She refused to immunise the last two children who turned out to be **the only ones** without chronic health problems.

The *Daily Mail* of March 10, 2015 also reported on a mother who had her daughter vaccinated in 2009 against swine flu and her child ended up with severe narcolepsy, a "crippling sleep disorder". None of this is scientific proof, but it doesn't have to be: there is agreement that there can be side effects from all medications, and vaccines are no exception.

Hence given such at least hypothetical risk, people should have the right to choice when they vaccinate or not, and not be forced by economic oppression to do so.

THE NEW WORLD ORDER ‘POPE’

by Tom North

This site recently published Edward Minton's “Subsidiarity, Distributism and Social Credit: or Three Acres and a Cow”. Subsidiarity refers to the principal that a central authority should not perform a task that can be performed at a more local level. As such, communism and capitalism as we know it, with its drive to monopoly are flawed systems. That we do know.

Distributist thinkers such as GK Chesterton and Hilaire Belloc argued that only with a widespread distribution of property, symbolised by the idea of “three acres and a cow” could people avoid mechanistic slavery, becoming part of the corporate machine.

Once upon a time Catholicism at its highest level embraced a spiritual revolt against the mechanistic materialism of capitalism. Pope Leo XIII in his encyclical, *Rerum Novarum* (On the Condition of Workers), (1891), pointed out that the ownership of property was one of the distinguishing qualities between man and animal. Acquiring property is part of human nature and a precondition of freedom. It is the monopoly of property, concentration in a few hands, usually done by historical crimes, which is the problem. Pope Pius XI in the encyclical *Quadragesimo Anno* (1931) was in agreement and in fact began by celebrating the previous encyclical, as well as observing the grim realities of the time:

“Free competition has destroyed itself; economic dictatorship has supplanted the free market; unbridled ambition for power has likewise succeeded greed for gain; all economic life has become tragically hard, inexorable, and cruel”.

He could easily have been talking about today.

Fast forward now to the climate change Pope, Pope Francis. In June 2015 he called for a global government to deal with the threat of what in his latest encyclical he sees as a man-made crisis. This statement seems to imply that a world government is needed to solve the climate change problem. But if climate change was a problem - which it is not - it would have to be dealt with locally, not globally.

Even a global dictate would only be effective if executed at the local level, so one might as well cut out the overlord, as subsidiarity recommends, and go fully local.

It is perhaps typical of the mentality of those whom Carlyle called 'professors of the dismal science' that, out of several pages in successive numbers of the *Daily Telegraph* recently devoted to a study of unemployment, only a few inches referred to the goods and services which employment is supposed to provide (29 January, 1985, p.10). Moreover, these few inches were used mainly to denounce as 'the lamp of labour fallacy' the idea that there could be a natural limit to 'employment' or to the 'demand' for the products of new technology. The very idea that there could possibly be 'enough' or even 'plenty', beyond the reach of human gluttony even when masterfully stimulated in the interests of money and job-making, is quite alien to the economic creed. For a creed it is, a belief, a religion, expressing itself as do all religions as a policy, though masquerading as a consensus of 'expert' opinion on the mysteries and technicalities of the holy artificial inky symbols known as money. The essence of this creed is the belief that this accountancy system should be used, not to reflect and enable, but to control economic activity for the primary purpose of maximum 'employment' of the lives and purposes of people, ideally of everyone, by a minority of paymasters.

The product is that of minor importance, provided it is convenient to produce and performs its function of creating 'jobs'; with modern methods of mass-psychology it can easily be sold to the public. The hireling is not concerned with it, may not even know what the ultimate product is. That is the boss's concern, provided the money hand-out is adequate and conditions tolerable.

The *Daily Telegraph's* 'in-depth examination of the problem of unemployment' was compiled by its 'City Page' journalists after consultation with an array of leading politicians and economists, including the Secretary of State for Employment (Mr Tom King) and members of the London School of Economics and various other Institutions concerned with Economics, including the Economic Adviser to the Prime Minister. No one expertly familiar with the processes of real economics, namely consumption, supply and production, appears to have been consulted. All those on the list might be described as 'monetary employmentists'.

All agree: Money falls short of Prices

Among them there seem to be two schools of thought as to the main cause of the current failure to monopolise with 'jobs' the lives of a growing number of people, including women, dragged from their homes and children by money shortage. According to the *Daily Telegraph* (Leader, 29 January, 1985) the debate which divides both the political parties and the schools of economics is

"whether unemployment is caused primarily by labour market rigidities which result in workers being priced out of jobs by excessive wages or whether the problem is largely one of insufficient demand".

By either theory wages cannot distribute enough income to meet the prices generated in the process of production, as is obvious also from the fact that most people now spend a large part of their lives in debt for house mortgage as well as for other large domestic items.

The Leader goes on to say that:

"Even four years of economic recovery have failed to do more than slow the inexorable upward trend (of unemployment)"

Nevertheless, there is one thing on which all the pundits of every party and school of thought are agreed, and that is that the elimination of human routine labour by modern technology cannot be responsible for this "inexorable trend". It is, they maintain, a popular fallacy that labour-saving machinery saves labour. In the long run it can create more and more jobs. "Fears", that the microchip might liberate more and more people from the job master to run their own lives are "happily" misplaced, though it may create "problems of adjustment":

"To see how absurd the notion of satiation is we only have to ask ourselves whether we would have any difficulty in spending, say, double our incomes".

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FACIST EUROPE RISING (R. Atkinson)

As the constitution of the Danish people rightly asserts "It is by law you build the land" and no regime in world history has achieved so much imperial conquest by merely generating the law to build their land as has the so-called "European Union".

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**FACIST
EUROPE
RISING**



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To be sure! Since money is the limiting factor most of us could certainly spend more of it, first in paying off our mortgages and installments and then living within our income, thus eliminating many jobs in the debt industry. We could afford better quality and more durable goods, thus eliminating more jobs in the shoddy and throw-away industry. But would most of us really want to double our real wealth, as distinct from the symbols which restrict us? Do we want twice the housing, or the number of rooms to maintain, twice the number of cooking stoves, kitchen sinks, refrigerators, washing machines, beds, furniture, crockery etc? Do we want to eat twice the food, drink twice the drinks, wear twice the clothing, travel twice the daily distance and so? Do we really want to fill our homes and lives with unlimited goods and gadgets, each one of which makes demands upon our energies?

The Scandal of Real Property and Money Poverty

True - there remains the scandal of monetary poverty amid real, and even more, potential, plenty, of unused productive capacity and underused labour, prevented from supplying a large number of people with these common conveniences and means of health and comfort which the rest of us enjoy, by the conventions of debt-money and employmentism - the denial that the purpose of production is consumption, which inverts growing productivity into penury for the redundant and a tax-burden on the wage-earner.

The supply to these people of all the normal amenities would certainly stimulate employment for a time, after it has taken up the unused capacity of current plant and labour, but, continued technological improvement in efficiency could surely be expected to maintain the higher level of output with a progressively shrinking work-force, liberating more people from redundant wage-earning to at least a choice of more useful or creative activity. There is indeed a vast amount of real work to be done, all of it needing personal, human, care and attention, and scarcely any of it, therefore, capable of commanding a full, living wage. It is outrageous that the unemployed should be deprived of their natural right to supplement their income by their own efforts in supplying this real demand. The one constructive proposal put forward by the newspaper's pundits was that the present limitation to a derisory £4 weekly earning by the unemployed should be raised to something satisfying and worthwhile both to them and to those whose urgent needs could thus be met.

But the ominous trend of employmentism shows very clearly in the relative growth of the so-called 'service' and 'white-collar' occupations as compared with manufacturing and other forms of physical production, where the older industries are losing hundreds of thousands, while the new ones of the much-vaunted

'microchip' variety are taking on merely hundreds. But the real growth areas are mainly in the interference and life-sabotage industries; in 'finance' (service with a debt), in the proliferation of 'social services' for the needy, the sick, the neurotic, the delinquent, the criminal, the promiscuous, the mal-educated, the supply of whom is multiplied and maintained by debt and threat and State compulsion and taxation and continual pointless changes and the interferences, restrictions, prying, forms, regulations and bureaucratic impositions and uncertainties.

No Limit to Bureaucratic and Sabotage Jobs

There is indeed no natural limit to the interference and efficiency-sabotage industries, the Race Relations industry, the Feminist Industry, the Homosexual Industry, the Sex and Pornography Industry, the Abortion Industry, the Big-Money Drug and Tranquilliser Industry, the Sport and Quarrel Industry, the Advertising Industry, and the great Problems-needing-more-Laws-and-Regulations Industry. Modern technology (e.g. the photo copier and the word processor) can be used to multiply waste and witless work a thousand times, and every major city in the world now bears the stamp of job-idiocy in its vast Towers, built to accommodate commuting slaves of paper-shuffle is, ink-markers, form-fillers, and committee-sitters, themselves the peak of a vast mountain of unnecessary waste of energy and effort in construction, forest felling, paper-milling, transport, postal distribution, and waste disposal, without which millions more would be out of work.

Yes, indeed! There is endless opportunity here for job-making in continual 'innovation', in trivial changes of fashion, interfering with the settled routines of life which alone allow time and attention for real, satisfying work and creativity. The end-result we know, as we have the examples before us: the Socialist, Workers', Bureaucratic, Inefficiency State, with its energies, where not sabotaged, largely directed towards war and armaments, and world revolution. This is the natural, logical contribution of the jobs-for-all mentality, the religion of employmentism.

Yet now we have, like a great clean wind from Heaven, our tremendous cultural inheritance of science, invention and technology, offering us freedom from useless servile labour for bits of paper and figures signifying debt, if only we have the courage to take it, and to make the symbols called money reflect the fact of productivity instead of frustrating it. As a young poet wrote 50 years ago:

"Here, now, we walk in Heaven, and are lost,

Following a map of Hell!"

Something terrifying has happened during the past five years: a belief that was held by virtually all human beings for centuries has been rebranded as bigotry, something that may no longer be expressed in polite society.

That belief is that marriage is something that occurs between a man and a woman, or between a man and many women: the idea that marriage is a union of opposite sexes.

This was once seen as a perfectly normal point of view. Now, in the historical blink of an eye, it has been denormalised, and with such ferocity and speed that anyone still brave enough to express it runs the risk of being ejected from public life.

Consider the ABC's Q&A this week, and the furious response to it. The show was unusual from the get-go because it featured not one but two gay-marriage sceptics: Katy Faust, an American Christian, and me, a godless Brit.

I made the argument that gay marriage now seemed to play the same role God played 200 years ago: anyone who didn't believe in it hadn't a hope in hell of getting ahead in public life.

There was a chockingly conformist climate, I said, with critics of gay marriage facing demonisation, harassment and, in some cases, expulsion from decent society. Consider Brendan Eich being sacked as chief executive of Mozilla for his belief in traditional marriage. Or all those Christian cake shops beleaguered by gay-rights activists demanding that they make gay cakes. Twenty-first century religious persecution.

The response to my comments, on Twitter and in parts of the media, proved my point. It can be summed up as: "How dare you say that the gay-marriage campaign is intolerant, you bigoted arsehole?! Get out of Oz!" "Irony" doesn't even begin to cover this.

Labor Senator Sam Dastyari, also on the Q&A panel, accused Faust of being "hateful" and talking "Christian evangelical claptrap". Yet all she said was that marriage should be between a

man and a woman and children had a right to know both their father and their mother. The demonisation of Faust shows how thoroughly the Christian viewpoint has been turned into a kind of hate speech. Something that was a standard outlook a few years ago is now treated as a pathology.

And as a liberal — small L — I find it deeply troubling that a moral outlook can be so swiftly put beyond the pale, branded "INAPPROPRIATE".

Then there was Twitter, which went into meltdown over Faust's and my comments. We're bigots, haters, scumbags, "vomiting our bile"; we should be sent packing.

You know what? Scrap my comparison of gay marriage to God: 200 years ago, in developed Western countries, even the godless had a better chance of getting ahead than gay-marriage sceptics do today.

Are Faust's views really so controversial? Most people would back the idea that kids should ideally know their biological mum and dad.

Indeed, adopted children often seek out their biological parents, believing it will help them make sense of who they are. Maybe they're bigots, too?

The response to Q&A shows that gay marriage is not a liberal issue. Rather, what we have here is the further colonisation of public life by an elite strata of society — the chattering class — and the vigorous expulsion of all those who do not genuflect to their orthodoxies. Whether you're a climate-change denier, a multiculturalism sceptic or, the lowest of the low, someone who believes in traditional marriage, you're clearly mad and must be cast out.

The social impact of this illiberal liberalism will be dire. A whole swath of society — the old, the religious, the traditionalist — will feel like moral lepers in their own country, silencing themselves lest they, too, be branded scum.

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