

## Sinning Against Zionism

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Sinning against Zionism: Traitor to Country

William A. Cook

“Hell is where many false commitments must be unlearned.”

(Ricardo J. Quinones, *Dante Alighieri*)

Richard Goldstone’s journey from Justice to Sinner represents the spiritual act of dying in the Zionist world. By recanting his own report he has attempted to break the bonds that cast him into the sufferings in Caina, Antenora, and Judecca where, in Dante’s *Inferno*, those treacherous to their own, are removed from the light and warmth of their kin, their country, and their masters and suffer eternal damnation in the remorseless dead center of the ice in the most bottomless circle of Hell. Fortunately, Goldstone like Dante can learn that he has, in his journey, aligned himself with many false gods and many false attachments ignoring on the way the elementary truths that bind humankind ineluctably in one race in a bond of human grace.

The Zionist world needs no Hell since it heeds no conscience. It exists on one foundation, a solid block of ice that freezes the soul of all who bear allegiance to its creed of absolute obedience, an ancient form of tribal slavery bound by fear that shackles the soul, by isolation that instills despair, by humiliation that corrodes self, and by victimhood that bonds the tribe in self-perpetuating agony. It is in this sense Medieval, a remnant of the inquisitorial mind that harbored no dissent, gave no credence to personal freedom, and obligated all to one monolithic understanding of commitment to the powers that control.

Goldstone, nearing the end of his life’s journey, vested in the mantle of Jewishness with all the warmth of family and community, surrounded by companions from adolescence to manhood, imbued with curiosity and fervor for the history of his people, and sustained over the years by his commitment to justice for his people found himself confronted by a state that would not cooperate in the pursuit of that justice when he and his commission found it to be wanting.

Thus did the Goldstone Report, executed on behalf of all nations united in pursuit of truth, become the lodestone that attracted the attention of the world and brought condemnation to the state of Israel. In retaliation for such an act, he suffered the consequences of those who act treacherously to their masters, the Zionist powers that used time-tested punishments of those who find fault with the tribe: damnation, isolation, coercion, rejection, humiliation, and expulsion from his own. Thus did the false gods expose themselves, forcing Richard Goldstone to retract his own words in a blind attempt to seek solace in the tribe that condemned him. But these false gods are “dead people” in Dante’s *Inferno*, they have rejected spiritual values by yielding to bestial appetites for land and power through the use of violence, perverting their human intellect to fraud or malice.

Had Goldstone paid heed to his history, he would have realized that his retraction would illicit exactly this behavior. Forgiveness does not exist in the tribal culture; it is a sign of weakness. If history had recorded the truth of the Jewish war against Britain during the Mandate period, the means by which they operated in coordinated violence and terrorism against the very nation that made possible the existence of a Jewish homeland, would be known.

The existence of the Jewish Agency, formed initially in coordination with the British authorities, metamorphosed into a clandestine Jewish government that used that acceptance by the British to aid Jewish immigrants coming to Palestine, as a means of violating the civil rights of the very Jews they were purportedly aiding. The reality of this period, from 1939 to 1948 demonstrates conclusively that the Zionist rulers of the Jewish Agency, most especially the Consultancy as labeled by Dr. Ilan Pappé, declared a war against the Mandate Police and British forces operating in Palestine while they controlled the entering Jews with mandated taxes through a calculated process of extortion, coercion, and fear.

In Top Secret documents collected by the British Mandate Police, specifically Head Deputy of the Criminal Investigation Division Richard C. Catling, filed in the archives of the Rhodes House library in Oxford, in Appendices used as evidence for a 48 page report on six areas of violations against the Mandate Authority, are details of an Emergency Fund under the control of the Consultancy that stipulates procedures for forced collection of illegal taxes from Jews providing specific actions to be taken against those who do not pay.

Under item 4.a, page 3,

“Measures of pressure against the stubborn are executed under the direct supervision of the Central Office in conjunction with the Department of collection or by the management of the local committee. **No incidental pressure or assault or causing excitement to the person refusing before he is warned and declared as stubborn.**

A.b. In the second instance, it will be referred to the party or the organization, institute, economical society, manager of the synagogue, or friends of the person concerned so that they can influence him to pay.

A.c. In cases where all these measures prove ineffective a decision is passed against the person to inflict on him the following measures. (1) To publish his name and the fact of his refusal and post it in the corridor of the house where he lives. (2) These facts are also circulated amongst his comrades in the party to which he belongs. (3) A demand is made to the party, organization or synagogue etc. to discharge him from membership. (4) Circulation of his name is made in a special notice to be posted in the zone where he lives. (5) Circulation of his name in the press. (6) A request is made to his party and clients to influence him. (7) A demand to the Rabbinate to inflict on him a boycott in case he belongs to the Orthodox Society. (8) To post a permanent picket of protest to accompany him on roads, to stand at the door of his house, office, shop etc., until he fulfills his obligations.”

And indeed, the names are posted: “The following are the wealthy people of Tel Aviv who have not responded to the appeal of the Emergency Fund...Morris Gredinger, David Ilgovsky, Hillel Turkeldove, etc. etc....”(about 25 additional names followed by an amendment with more.)

The Tel Aviv Municipal Council makes the following declaration: “The Municipal Council denounces their behavior and has decided to adopt all means of public pressure at its disposal in order to force those who would evade payment to carry out their civic and national duties.” Other documents in Catling’s file, all seized from the Jewish Agency and its affiliated organizations, testify to individuals who challenged the Emergency tax and also described some “disappearances” of individuals that could have resulted from a refusal to pay.

It would appear that no Jew arrived in Palestine without having to commit himself/herself to the Zionist enterprise. Personal freedom appears to be non-existent. Those who arrived and had not yet reached the age of 18 would upon reaching that age be required to enter the Jewish military forces known then as gangs but which were in reality well trained troops. If they entered the Hagana forces they had to take the Hagana Oath which committed them for life to the wishes of the High Command even unto death. Commitment, obedience, total acquiescence to the Zionist Consultancy and its beliefs ruled in Mandate Palestine.

Today we may not expect that kind of coercion over individuals to be a practice in a purported Democracy. Yet with the passage of recent McCarthy-like oaths that force commitment by citizens to the democratic and Jewish State, where total allegiance is required not only of Jews but of Israeli Arabs, Israel has virtually branded itself a racist, apartheid state. Even more alarming is the Lieberman designed act that declares remembrance of the Nakba to be illegal and punishable by fine or imprisonment. This is nothing short of a totalitarian imposed attempt to rob Israeli Palestinians of their memory of the catastrophe that left them aliens in their own land.

Gilad Atzmon, perhaps the most incisive intellect investigating the Zionist mind today, offered these observations recently about the treatment Goldstone has endured from Zionist intolerance to anti-Zionism:

“...for some time now, we have witnessed Goldstone being subjected to relentless measures of exclusion and abuse from his Zionist brethren. As a matter of fact, intolerance towards critical voices is inherent within Jewish culture, identity, and politics, for Zionism is clearly a demand for ideological collectivism. But interestingly enough, Jewish anti Zionism is also no different in its modus operandi : all too often we come across a Jewish ‘progressive’ poisonous smear campaign against [one](#) ‘Jewish self-hater’ or [another](#).

As tragic as it may sound, Jewish identity politics is an exercise in some different variations of collective hatred; hatred towards the Goyim, but also towards Jewish dissidence.

The Goldstone saga is then, an opportunity to peep into contemporary Jewish political intolerance, and Goldstone emerges as a tragic figure: he sacrificed his professional name for the sake of just a little

Jewish empathy.” (“On Jewish Intolerance”)

What more can be said? Richard Goldstone stands as a tragic figure, a man that stood against forces he could not defeat, aware of the righteousness of his acts as an observant Judge, resilient in his desire to act in total truthfulness, a figure due great respect given his heritage, a man of unquestioned faith in the potential of law to serve the greater good, yet a victim of his own nature that was nurtured by his Jewishness which always taught equity to all, compassion for all, justice for all only to find that Zionism had destroyed that heritage and those principles and had the power to turn his own against him.

He now wanders the stage a defeated man in the streets of Jerusalem where all turn from him regardless of his vain attempt to reconcile with his past. But his past is not the Zionists’ past; they have corrupted true Judaism. His future lies with those who seek truth, in the very garden that he so fruitfully watered with his report; it is the lesson of his journey through Hell, false gods have tried to kill his soul and, truth be told, he must abandon them. Those who know him well will come to him. He is like the protagonist of Arthur Miller’s *The Crucible*, John Proctor, but Richard Goldstone is his name, it is his identity in this life and forevermore; it alone will testify to the truth of his actions, not the veiled curse of those who would destroy his being and erase Richard Goldstone from memory.