

# CAUTION: ZIONISM!

## Essays on the Ideology, Organisation and Practice of Zionism.

### Introduction

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Introduction, Jim Saleam and Alec Saunders, September 1 2006

To the best of our knowledge, the present book is hard to obtain and most certainly had not been placed upon the Internet until we put it on this Site. We understand that an expurgated version has been published by Renaissance Press in New Zealand, a singular book-service under the direction of our redoubtable Kiwi comrade - Kerry Bolton.

The present production had a small element of 'history' attached to it. The book was purchased by a Perth co-worker from a second-hand dealer. It bore the inscription 'To Peter Symon.....'. Of course, Peter Symon had been then the General Secretary of the pro-Soviet Socialist Party of Australia and serves in the same position today for the Communist Party of Australia.

We have published Caution Zionism! as a contribution to a historical debate. We do not say that this text is a perfect version of history. It is peppered with the verbiage of Marxism-Leninism, then the official ideology of the Soviet Union. It may also contain interpretations of historical evidence based upon Soviet need. However, that itself is also significant in the overall discussion.

Zionism is a factor in international politics and in Australia's domestic politics. The Zionist elite is part and parcel of the New World Order system and the preservation of the entity which usurped Palestine is part of its programme for endless war. Australia's Zionists are main players in the workings of the Australian state and necessarily - enemies of the idea of Australian independence.

We commend this book to readers as essential background to an on-going struggle.

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# Preface

Gone are the days when the enemies of the young Soviet republic fervently awaited the collapse of the world's first workers' and peasants' state. The Land of Soviets proved its viability in the face of armed intervention and its magnificent performance in the life-and-death struggle against the nazi hordes already belongs to history. Gone, indeed, are many of the illusions harboured by the enemies of communism, but not their hatred and their intention to continue the struggle with all the means that remain at their disposal.

Lenin held that it was the fundamental duty of the Soviet press to make a concrete analysis of the forces acting against communism, however secondary they might appear at first glance. This book makes a study of modern Zionism, one of the most tenacious, though veiled varieties of anti-communism.

Meir Vilner, Secretary of the Political Bureau of the Central Committee of the Communist Party of Israel, wrote in a letter to Soviet journalists in January 1968: "Zionism is, alas, a 'forgotten' question but nonetheless a most actual one. . . ." How right he is! For a long time many champions of Zionism were sparing no efforts to make Zionism appear nothing more than an obsolete term. It would be rash to think of it as being purely by chance that what is in effect a bellicose reactionary force should have managed until recently to avoid world public attention. This was without doubt one of the main factors on which the existence of an international corporation of Zionists operating in the interests of imperialist reaction depended.

At the time when the World Zionist Organisation (WZO) was being formed, Lenin with his habitual foresight noted on more than one occasion that Zionism was a reactionary trend of the Jewish bourgeoisie.

Are there any historical facts or fresh data requiring that this appraisal be revised (something on which Zionists and their supporters have been focussing their efforts for many years)? There are no such facts. Indeed, there are hundreds of facts pointing to the contrary; they are to be found first and foremost in Zionist documents and Zionist political literature, which are eloquent proof that Lenin's definition of Zionism holds good to this day. Moreover, unanimously supported by the imperialist forces and having assimilated most trends of Jewish bourgeois nationalism, Zionism has become the major trend of the latter and acquired new reactionary features.

*Modern Zionism is the ideology, a ramified system of organisations and the practical politics of the wealthy Jewish bourgeoisie which has closely allied itself with monopoly circles in the USA and other imperialist countries. The main content of Zionism is bellicose chauvinism and anti-communism.*

Attacking the socialist community, the international communist and working-class movement, Zionism is also opposing the national liberation movement. Practical proof of

this is the aggression of the Israeli militarists against the Arab states which began in June 1967.

Two basic categories of people were impressed by the military results of this aggression: the traditionally narrow-minded and short-sighted Philistines in a number of countries, and the revanchists in Bonn who still take delight in the idea of a blitzkrieg.

But the tragedy in the Middle East compelled the vast majority of people, who have no use for superficial appraisals of developments, to search for answers to a whole range of fundamental questions: what forces created the *initial impression* that here was Israel taking on a whole group of Arab states "single-handed"? Who managed to preparatorily brainwash a section of the public in West European countries and the USA in favour of the Israeli militarists? Who gathered intelligence and uncovered some of the military and state secrets of the Arab countries? Who helped Israel arrange financial and military deals in absolute secrecy?

Since all this could not possibly have been accomplished solely by Israel's secret service and her propaganda machinery, there is a clear inference of co-operation between the Israeli militarists and the ruling circles of the imperialist powers. Correct as this assumption may be, it is not a sufficient explanation\* and suggests the existence of an intermediate link which helped Israel to make secret preparations for her latest expansionist move and attempt to overthrow the progressive regimes in the United Arab Republic and Syria by force. The international Zionist association played this role, acting as a secret channel between the most reactionary forces of the imperialist states, especially the USA, the FRG and Britain, on the one hand, and the Israeli militarists, on the other.

(\* During the aggression official propaganda in France, for example, was not pro-Israeli because of the de Gaulle Governments' foreign policy, and pro-Israeli propaganda was conducted by French WZO branches.)

It would be wrong, however, to think of international Zionism's role in the Middle East conflict as being solely that of a connecting link. In very general terms the pattern of dependence of the main participants in the aggression is as follows: the Israeli militarists—international Zionism—Western imperialist circles headed by the USA.

The Israeli ruling circles are junior partners in the international Zionist concern: this is indeed one of the most important conditions of their existence as ruling circles. The "Zionist Concern," represented by the World Zionist Organisation, the World Jewish Congress, which is really a branch of the former, and numerous of her offshoots, whose role is sometimes more important than that played by organisations with a signboard at their entrance, is at the same time one of the world's largest associations of finance capital, a self-styled global "ministry" for the affairs of "world Jewry," an international intelligence centre, and a well-run misinformation and propaganda service. The cardinal

aim of the concern's "departments" whose operations are guided from a single centre, is amassment of profits and wealth ensuring them power and a parasitical well-being within the imperialist system. Needless to say, defence and consolidation of imperialism's positions is part and parcel of this main objective of international Zionism.

Economically, the World Zionist Organisation has very close ties with the monopolies of the major imperialist powers, and especially the United States. Like the US monopolies, the Zionist concern has an extensive and longstanding range of "business interests" in the Middle East. This being the case, its role in that part of the world has been far more than that of "messenger boy." The Zionist concern acted as an "employer" with regard to Israeli ruling circles, while in its dealings with the US monopolies it was by no means a minor participant in the criminal scramble for spoils in the finance jungle.

The "Six Day War" was not the first and probably not the last venture of international Zionism, whose range of interests and plans is not limited to the area of the Suez Canal. But the aggression of June 1967 was one of the rare occasions on which international Zionism, breaking the old and firmly established rules of its game, slightly lifted the veil shrouding its activity. Israel's Prime Minister Levi Eshkol let the cat out of the bag when he mentioned the sum which Zionist organisations freely granted Israeli ruling circles shortly after the outbreak of the war; an international conference of Jewish millionaires was held in Israel; and to the amazement of millions of their fellow countrymen, Zionists in a number of countries widely celebrated the successes of the Israeli armed forces. However, it must be stressed that this was a rare episode in the history of the international Zionist association, which prefers more covert forms of activity.

Over the last decade Zionist specialists in camouflage have developed a tendency to talk about a "complete collapse" of Zionism. Laments and mournful wails ring out from the rostrums of international Zionist get-togethers. This campaign is skilfully fanned by the Zionist press. Here, for example, is what the Israeli Zionist newspaper *Mibbifnim* wrote between the 1957 and 1967 acts of aggression in the Middle East: "Zionism is beset by a severe, unprecedented crisis. . . . It is a three-sided crisis—involving the ideology, movement and practice of Zionism. . . . Its scale and depth show that this is not a transitory phenomenon, engendered by economic or political difficulties or controversy over current issues. The crisis affects the very heart of our movement, its core, the centre of the Jewish problem. . . . The crisis is just so serious in that it arises from the inside, from the heart of the movement, from the heart of its political and ideological leadership." [1] But it would be a mistake to ignore the real aims of the authors of such remarks.

Zionism is a reactionary system of views and a system of reactionary organisations serving imperialism. In other words, Zionism is a class phenomenon. *And Zionism, like the whole imperialist system, is indeed in a state of profound crisis.* Nevertheless, on the basis of facts that shed light on the ruses of Zionist propaganda-makers, the only conclusion to be drawn is that the *potentialities, freedom of manoeuvre, the destiny and ultimate doom of Zionism are directly contingent to the possibilities, destiny and ultimate doom of the exploiter class, on the destiny and doom of imperialism.*

Zionism naturally finds it more and more difficult to operate in our day and age. But it is still a highly experienced, cunning enemy of internationalism, the friendship and fraternity of all nations, a dangerous instrument in the hands of imperialist reaction.

People who know little or nothing about Zionism tend to associate it either with the State of Israel as a whole, or with the Jews in general. It is these erroneous notions that best of all suit the leaders of international Zionism and are cultivated by Zionist propaganda.

Since a considerable number of Jewish working people in different countries, including Israel, forthrightly reject Zionist views, the leaders of Zionism are vitally concerned that all Jews, wherever they are and whatever their views, should be classed as Zionists, so that the "waverers" are pushed into serving Zionism's criminal aims.

### **Reference**

1. Sneh, M. and Vilenska, K., *Crisis of Zionism*, Tel Aviv, 1961, p. 3 (retranslated from the Russian).

**[Caution Zionism](#)**

## Chapter I

# Myth and Reality

As an ideology and organisation Zionism made its appearance at the close of the 19th century, a period of fierce class battles of the international proletariat as the transformation of capitalism into imperialism entered its final stage.

Ostensibly Zionist ideology was concerned with the setting up of a "Jewish state," and thus could well have appeared at first sight to be at once pathetically impotent, clerically naive and rather touching even, with its high-flown phrases of the type: "If there is a book of books—the Bible, if there is a Biblical people, then there must be a biblical land. . . ."

It should be pointed out that these words, shedding light on one aspect of the Zionist programme, were not uttered by one of the founders of Zionism long since deceased. They come from a speech by General Moshe Dayan in which he demanded unconditional annexation of the captured Arab territories. [1]

In the works of the classics of Zionism the following themes recur frequently: colonial-territorial claims; propaganda of class peace among the Jews and their unification on racial principles in individual countries and on an international scale; contraposition of the peoples of the world to the Jews as anti-Semites; moralising about the racial purity and exclusiveness of the "chosen people"; rejection of internationalism and "theoretical" substantiation of the need to split the working-class movement; and undisguised anti-communism.\* Zionism emerged as an appendage of imperialist ideology, and it should therefore not come as a surprise to anyone that the forms of this "teaching" do not correspond to its real content.

(\* It should be noted that one of the demagogic methods of defending Zionism against all attacks on *Zionism as a whole* is to qualify them as "anti-Semitic acts"; as for attacks on *Zionist ideology in particular* (since formally it purports to be concerned with the setting up of a "Jewish state"), the Zionists declare them to be "encroachments" on the right of the Israeli people to self-determination. We reject these base methods just as resolutely as we support the right of the Israeli state to exist, and the right of the Israeli people to rid themselves of the services of Zionist leaders who are jeopardising their future.)

The World Zionist Organisation was founded in August 1897 in Basle at the First International Zionist Congress. Some time afterwards the World Zionist Organisation created the Jewish Colonial Trust, an international Zionist joint-stock company.



Once organised, Zionism began its activity with a fraud. Finding this "date of birth" unsatisfactory, Zionist and pro-Zionist circles energetically disseminated (for external consumption) the myth that Zionism, "seeking to set up a Jewish state," was as old as the world, since for thousands of years "the Jews had been nourishing the hope of returning to Palestine." Just as much attention, by the way, is paid to the dissemination of this myth today.

"Zionism is as old as the captivity of the Jewish people, when the Temple was destroyed by Nebuchadnezzar," [2] wrote Professor Norman Bentwich, a British Zionist who had written much about Palestine, but who preferred to live in Britain most of the time.

Howard Morley Sachar, a British Zionist historian, stresses that "Zion . . . was not just the chimera of the living dead. It was enshrined in the hearts of Jews in every part of the world." [3]

Nahum Sokolow, a prominent Zionist ideologue, asserts that Zionism has been an "ideal of thousands of years for which the best of our nation have laboured, struggled, suffered and died. . . ." [4] He is seconded by Justice L. Brandeis, one of the oldest Zionist leaders in the USA, who writes: "Since the destruction of the Temple, nearly two thousand years ago, the longing for Palestine has been ever-present with the Jew." [5]

These quotations have been handed down from generation to generation and referred to in research papers, encyclopaedias and academic editions.

Let us for a moment forget that in the above quotations and in a vast number of other still more categorical statements, Jews are considered as existing outside time and space, independently of the particular historical context of one or other of their communities, and that the question of classes is completely ignored. Let us return to the Zionism of 1897 and presume that it was exactly what it professed to be: a system of views, a political and financial organisation whose purpose was the establishment of a "Jewish state."

If we allow then that this was the case, the way the Zionists posed the question of the antiquity of Zionism, the thesis that Zionism "summed up and expressed" the age-old aspirations of the Jews to return to Palestine, is striking in its absurdity. For the success of the Zionist aim of setting up a "Jewish state" in Palestine at that time, once they had the necessary sums of money at their disposal (and the Rothschild bank alone had funds enough for ten Palestines), theoretically depended on two conditions—the preparedness of a considerable proportion of the Jews to move to Palestine, and the availability of support, chiefly military, from the leading imperialist powers in the matter of colonising Palestine.

But if it was true that for centuries the Jews living in different countries wanted nothing more than to move to the barren hills of Palestine, then the thesis about the antiquity of Zionism was evidently not intended for their consumption: for in that case it would have been all one to the Jews whether Zionism had appeared in the epoch of monopoly capital

or whether it already existed in the 6th century B.C. We can only presume, therefore, that the myth about the antiquity of Zionism was conceived for the benefit of the rulers of the empires that existed at the turn of the century, for the purpose of enlisting their unanimous support for the projected colonisation of Palestine and the creation of a "Jewish state" there. Yet it can hardly be imagined that the Zionist leaders, skilled both in banking and politics, were ever so naive as to believe that references to genealogy or aspirations could make imperialism go half way to meet someone else's plans.

So, we return to the question: for whose benefit was this myth created, and why?

It is extremely important to find the correct answer, for the Zionists' seemingly innocent claims are but a screen concealing circumstances of an exceptionally serious nature.\*

(\* Let us allow that here Zionist casuists can accuse us of "primitivising" the concept of Zionism and "vulgarising" the question of its antiquity. "Zionism," they "will assert, "is ancient not only because Jews have been nourishing the hope of returning to Palestine for thousands of years, but also because Zionism is the idea of returning to Palestine kept alive over the ages."

Zionist theoreticians shamelessly invent a "dialectical" spiral connecting the biblical Abraham with the 19th and 20th century Zionist leaders. "It is an unbroken chain stretching from the dawn of Jewish history through all generations from *Abraham* to our own times," writes Nahum Sokolow.

But this screen of words falls apart as soon as we refer to candid statements of some of the less cautious Zionist leaders of the past. "Our return to the land of our fathers as promised in the scriptures," wrote Theodor Herzl, the founder of the World Zionist Organisation, in 1900, ". . . is . . . of the greatest contemporary political interest to those powers which are seeking something or other in Asia.")

Norman Bentwich and many of his associates set a fairly exact date for the "appearance" of Zionism—the period of the "captivity of the Jewish people, when the Temple was destroyed by Nebuchadnezzar," i.e., the sixth century B.C.

But if we were to follow the logic of the Zionist authors, the date of the appearance of Zionism should be moved back another two centuries to the time when Israel, part of King Solomon's realm (the other being Judah), fell under the onslaught of King Sargon II of Assyria (8th century B.C.) and thousands of Israelites were driven off to be resettled in Assyria, a usual measure resorted to by conquerors in those times. It should be borne in mind that the Israelites were engaged mainly in agriculture or trade. Israel traded extensively with Phoenicia and Syria, and lying "on the routes to Asia, Mesopotamia, and Egypt, it had also become commercial (and urban), while Judah . . . remained a land of poor and conservative shepherds." [6]

As Nathan Ausubel asserts, Sargon II not only sold Jews as slaves in the market but also sent them "to colonise selected regions of his far-flung empire." [7] Since back in the reign of King Solomon, his subjects and also Tyrians and Phoenicians had begun to form