THE SECRET CONTACTS

ZIONISM AND NAZI GERMANY

1933-1941

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Introduction: Why?

This is 2026 and no one is able to explain Germany's love for the Zionists and American lustful devotion for Zionism, to the extremum of creating a new religion called Christian Zionism, with President Joe Biden as one of its publicly announced disciples!

I came across a fantastic, astutely researched, short and credible explanation of the love affair of Nazi Germany with the then new kids on the block called the Zionists!

I do not have much to offer on this matter, except my ability to republish the detailed research in a more accessible fashion.

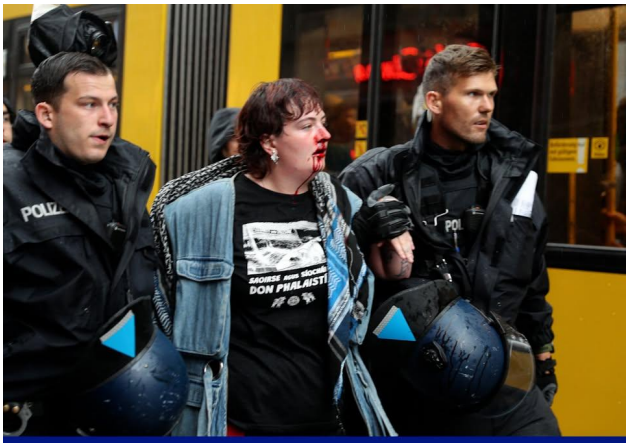
I can no longer sit on the side and watch the brutal German police maul the Pro-Palestinian demonstrators like wild vicious dogs with immense hate and absolute immunity!

Dara O Shayda

Chief of Software
Computational Class notes

April 21st 2026

Republic of Ireland



1933: Nazi Germany Repopulating Palestine with Zionists

The root of willful cooperation and funding by the Germans to aid the Zionists to achieve a racially uniform/pure society in Palestine.

The Times

Anti-Semitism became official German government policy when Hitler was named Chancellor of the German Reich on January 30, 1933. The spring of 1933 also witnessed the beginning of a period of private cooperation between Zionism and the German fascist regime to increase the inflow of German Jewish immigrants and capital to Palestine. The Zionist authorities succeeded in keeping this cooperation a secret for a long period, and only since the beginning of the 1960's have criticisms of it been expressed here and there. The Zionist reaction has usually consisted of declarations that their onetime contacts with Nazi Germany were undertaken solely to save the lives of Jews. But the contacts were all the more remarkable because they took place at a time when many Jews and Jewish organizations demanded a boycott of Nazi Germany.

Sixteenth Convention of the Israeli Communist Party

On the occasion of the Sixteenth Convention of the Israeli Communist Party, a paper was submitted at the outset of the conference in which it was slated that "after Hitler's taking of power in Germany, when all anti-fascist in the world and the great majority of the Jewish organizations proclaimed a boycott against Nazi Germany, contacts and collaboration existed between Zionist leaders and the Hitlerite government."[1] The paper quoted the Zionist official Eliezer Livneh (who had been editor of the Haganah organ during the Second World War) as declaring, during a symposium organized by the Israeli newspaper Maariv in 1966, "**that for the Zionist leadership the rescue of Jews was not an aim in itself, but only a means**" [2] (i.e., to establishing a Jewish state in Palestine).

To question the reaction of the Zionist movement to German fascism, which in the course of its twelve-year rule murdered millions of Jews, is a taboo in the eyes of the Zionist leaders. Only rarely is it possible to come across authentic evidence or documents concerning these occurrences. The following enquiry consists of information gathered up to this date about some important aspects of the cooperation between the Zionists and the fascists. It remains in the nature of things that this enquiry does not present a complete picture. This can only be possible when the archives (above all those in Israel), in which the documents concerning these events arc under lock and key,3 are made available for scholarly research.

[1] Information Bulletin, Communist Party of Israel3-4, 1969, p. 196.. (see the **Attachments** in the left column)

[2] Information Bulletin 3-4, 1969, p. 197.

https://www.marxists.org/subject/israel-palestine/periodicals/information-bulletin-rakah/index.htm

https://www.marxists.org/subject/israel-palestine/periodicals/information-bulletin-maki/index.htm

> Notice: The quotes were not located in the references above; perhaps since the 3-4 bulletins.

TODO:

1. Add footnotes ASAP
2. Transform the pdf for the Information Bulletin into Text for indexing

The Advent of Hiter

- The call to Hitler on January 30, 1933 to become the head of government was followed by the take-over of all positions of authority by the National Socialist Party, which meant that sworn anti-Semites were now in power. The German Jews contemplated these happenings with deep misgivings, for the programme of the Nazi party included the demand to strip the Jews of citizenship and the removal of all Jews from public offices as well as the expulsion all the Jews who had emigrated to Germany after August 2, 1914.
- Only the Zionists saw some benefit in this turn of events. The first public expression of this came from the **Berlin Rabbi, Dr. Joachim Prinz**, who was a **committed Zionist** and who directly after January 30, 1933, described the **Hitler takeover as the "beginning of the Jew's return to his Judaism."** In reference to the mounting Fascist terror against the German Jews, Prinz wrote; *"No hiding place hides us any longer. Instead of assimilation, we wish for the recognition of the Jewish nation and the Jewish race."* This was definitely not the view of an isolated individual...

Identity: Anti Zionist German Jews

Identity

To the Zionist leaders, Hitler's assumption of power held out the possibility of a flow of immigrants to Palestine. Previously, the majority of German Jews, who identified themselves as Germans, had little sympathy with Zionist endeavours. German statistic, compiled prior to the assumption of power by the fascists, classified the Jewish minority only under the heading "Religious Faith," and it was left to the fascist legislators to introduce the concept "race" as a characteristic and thereby include even the long-assimilated descendants of members of the Jewish community as Jews.

According to the statistics, there lived in Germany in 1933 503,000 Jews, constituting 0.76 percent of the total population. Thirty-one percent of all German Jews lived in the capital, Berlin, where they made up 4.3 percent of the city's population. German statistics also indicate that the population of the Jews in Germany decreased in the years between 1871 and 1933 from 1.05 percent to 0.76 percent [4]

These German Jews were overwhelmingly non or anti-Zionist, and prior to 1937, the Zionist Union for Germany (Zionistische Vereinigung fur Deutschland (henceforth ZVFD) experienced great difficulty in gaining a hearing. Amongst the Jews of Germany counted in the year 1925, there were, for example, only 8,739 persons (not even 2 percent) eligible to vote in the Zionist Conventions (that is, as members of Zionist organization).[5] At the regional elections of the Jewish community in Prussia that were held in February 1925, only 26 members out of 124- elected belonged to Zionist groups.{6] A report by the Keren Hayesod submitted to the twenty-fourth session of the ZVFD in July, 1932, said: *"In the course of evaluating the Keren Hayesod work in Germany, it should never be forgotten that we in Germany have to reckon not only with the indifference of extensive Jewish circles but also with their hostility."*[7]

Central Union of German Citizens of the Jewish Faith

Thus at the time of the Hitler takeover the Zionists were a fundamentally small and insignificant minority with little influence and it was the non-Zionist organizations that played the dominant role amongst the Jews. At their head was the Centralverein deutscher Staatsburger judischen Glaubens (CV, or Central Union of German Citizens of the Jewish Faith), founded in 1893, which, as its name implies, considered German Jews as Germans and regarded its chief duty as being to combat anti-Semitism.

[3] in the book Das Leben der Juden in Deutschland Jahre 1933 (Life of the Jews in German in 1933) by Kurt Jacob Ball-Kaduri (Frankfurt am Main, 1963) are cited, among others, the following "unpublished sources" which are kept in the Yad-Vashem Archive in Jerusalem."Contributions to the history of the Haavara transfers" by Dr. Leo David" (YWA 01/277), "Negotiations with the Gestapo in Berlin about Emigration 1936-1938″ (YWA 01/130),"Leo Plaut and the Gestapo Chief Diels in Berlin in the YEARS 1933/34" (YWA 01/229), all in German.

[4] These statistics are compiled according to Esta Bennathan. "Die demographische und wirtschaftliche Struktur der Juden," Entscheidungsjahre, 1932 . Zur Judenfrage in der Weimarer Republik ("The demographic and economic structure of the Jews," The Crucial Year, 1932, Concerning the Jewish Question in the Weimar Republic), Tubinger, 1966, p. 89, 95.

[5] Dr. Alfred Wiener, Juden und Araber in Palastina (Jews and Arabs in Palestine), Berlin, p, 36

[6] According to Wiener, op. cit., 36

[7] Quoted from Kurt Lorwenstein, Die innerjudische Reaktion urf die Krise der duetschen Demokratie (The Internal Jewish Reaction to the Crisis of German Democracy), in "The Crucial Year 1932," p. 30.

Rejection of Zionism

Corresponding to this fundamental position, the CV also declared its sharp rejection of Zionism. Thus a resolution passed by the main council of the CV on April 10,1921, concluded with the words: *"If the work for settlement in Palestine were nothing more than a task of aid and assistance, then from the point of view of the Centralverein nothing would be said against the promotion of this work. However, the settlement in Palestine is in the first place an object of national Jewish policy and hence its promotion and support should be rejected."***8** Consequently, it was the CV above all which, in the years prior to Hitler's assumption of power, stood in the forefront of the progressive parties and organizations in their fight against anti-Semitism. Regarding this attitude the Jewish author Weener E. Mosse remarked: "While the leaders of the CV saw it as their special duty to represent the interests of the German Jews in the active political struggle, Zionism stood for… systematic Jewish non-participation in German public life. It rejected as a matter of principle any participation in the struggle led by the CV," **9**

The attitude of the Zionists towards the encroaching menace of fascist domination in Germany was determined by some common ideological assumptions; the fascists as well as the Zionists believed in unscientific racial theories, and both met on the sane ground in their beliefs in such mystical generalizations as "national character (Volkstum) and "race", both were chauvinistic and inclined towards "racial exclusiveness." Thus the Zionist official Gerhart Holdheim wrote in 1930 in an edition of the Suddeutsche Monatshefte, dedicated to the Jewish question(a publication in which, amongst others, leading anti-Semites aired their views): "The Zionist programme encompasses the conception of homogeneous, indivisible Jewry on a national basis. The criterion for Jewry is hence not a confession of religion, but the all-embracing sense of belonging to a racial community that is bound together by ties of blood and history and which is determined to keep its national individuality."**10** That was the same language, the same phraseology, as the fascists used. No wonder then that the German fascists welcomed the conceptions of the Zionists, with Alfred Rosenberg, the chief ideologue of the Nazi party, writing: "Zionism must be vigorously supported so that a certain number of German Jews is transported annually to Palestine or at least made to leave the country,"**11** With an eye on such statements, Hans Lamm later wrote: "..it is indisputable that during the first stages of their Jewish policy, the National Socialists thought it proper to adopt a pro-Zionist attitude:"**l2**

Hitler-Push: Anti-Zionist Jews to the arms of Zionism

With considerable perspicacity the CV remarked that the recognition by the Zionists of "certain postulates of the German nationalists" provided the anti-Semites with ammunition, and in a declaration of policy made by the CV, there was even talk of Zionism having dealt the movement a "stab in the back" in the struggle against fascism.**13** But the Zionists saw that only the anti-Semitic Hitler was likely to push anti-Zionist German Jews into the arms of Zionism. Robert Weltsch who was then editor-in-chief of the German Zionist paper, Judische Rundschau, declared on January 8, 1933 (three weeks after Hitler's assumption of power) during the meeting of the local ZVFD Council. "The anti-liberal character of German nationalism [i.e., the reactionary tendencies of the German bourgeoisie — K.P.] meet with the anti-liberal position of Zionism and here we are faced with the chance of finding, not a basis for understanding but one for discussion." **14**

The call to Hitler on January 30, 1933 to become the head of government was followed by the take-over of all positions of authority by the National Socialist Party, which meant that sworn anti-Semites were now in power. The German Jews contemplated these happenings with deep misgivings, for the programme of the Nazi party included the demand to strip the Jews of citizenship (Point 5) and the removal of all Jews from public offices (Point 6) as well as the expulsion all the Jews who had emigrated to Germany after August 2, 1914 (Point 8). Only the Zionists saw some benefit in this turn of events. (The British historian Christopher Sykes, certainly no anti-Zionist, gives as his opinion "that the Zionist leaders were determined at the very out-set of the Nazi disaster to reap political advantage from the tragedy".**15** The first public expression of this came from the Berlin Rabbi, Dr. Joachim Prinz, who was a committed Zionist and who directly after January 30, 1933, described the Hitler takeover as the "beginning of the Jew's return to his Judaism."**16** In reference to the mounting Fascist terror against the German Jews, Prinz wrote; *"No hiding place hides us any longer. Instead of assimilation, we wish for the recognition of the Jewish nation and the Jewish race."***17** This was definitely not the view of an isolated individual. The Judische Rundschau, the official organ of the ZVFD, wrote on June 13, 1933:

Zionism recognizes the existence of the Jewish question and wants to solve it in a generous and constructive manner. For this purpose, it wants to enlist the aid of all peoples; those who are friendly to the Jews as well as those who are hostile to them, since according to its **59** *conception, this is not a question of sentimentality, but one dealing with a real problem in whose solution all peoples are interested."* **18**

> By employing this argument, Zionism was adopting the same political line as the fascists.

June 21, 1933: Zionist open declaration of fascism

On June 21,1933, there was finally an official Zionist declaration of policy regarding the fascist takeover of power: *"The Declaration of the Zionist Union for Germany in Reference to the Position of the Jews in the New Germany,"* In one section of this extensive document, it was emphasized that *"In our opinion one or the principles of the new German state of national exaltation would make a suitable solution possible."***19** The ZVFD, in its document, then cast a historic glance back at the position of the Jews in Germany, using such fascist terms as "ties of blood and race" and exactly like Hitler, postulating a "special soul" for the Jews. Then the Zionists stated: *"For the Jew, too, origin, religion, common destiny and self-consciousness must be of crucial significance in shaping his life. This calls for the surmounting of the egoistical individualism that arose in the liberal age, and this should be achieved through the acquisition of a sense of common unity and a joyful assumption of responsibility."***20**

After this avowal and reiteration of fascist theses there followed open recognition of the fascist state: *"On the soil of the new state (i.e. fascist Germany), which drew up the race principle, we want to arrange the whole structure of our community in such a way, that for us, too, a fruitful application for the fatherland can be made possible in the sphere allotted to us."***21** In conclusion, the Zionists condemned the struggle against the Hitler regime of the anti-fascist forces, which in the spring of 1933 had called for an economic boycott against Nazi Germany. *"The boycott propaganda which they are making against Germany is in its very nature un-Zionist, since Zionism does not want to fight, but to persuade and to build,"* **22**

In order to grasp the full significance of this declaration by the ZVFD. **60**

one must again remember what had preceded it. The persecution of the Jews had already started and reached its first climax in a big pogrom on April 1, 1933, that encompassed all Germany. In the first days of March 1933, German Jewish citizens were mistreated in German cities for example, Jewish shops in Brunswick were ransacked on March 11, 1933, and on March 13, Jewish lawyers were manhandled in front of the Hall of Justice in Breslau). The fascist authorities issued the "Law for the Restoration of the Character of Vocational Professions," which, amongst other things, led to the removal of 2,000 Jewish scientists and scholars from German universities. The Eighteenth Zionist Congress, which convened in the summer of 1933, was nevertheless cool about this when, during the session of the Zionist Congress taking place on August 24, 1933, the position of the German Jews was to be discussed, the Congress Presidium moved to prevent the discussion.**23** It also strenuously and successfully attempted to prevent the introduction of a resolution calling for the boycott of German goods, and placed great emphasis instead on the need to arrange the emigration of the German Jews. Protests against the events in Germany were kept to an absolute

minimum..

Facists reward the Zionists

The fascists rewarded the Zionists for their “restraint” and allowed the ZVFD to go on with its work unhindered. (This was at a time when all democratic and anti-fascist parties and organizations in Germany were subject to the most rigorous persecution, with their officials and members behind bars in prisons and concentration camps). At the same time, the fascists placed all kinds of obstacles in the path of the non-Zionist organizations. These hindrances struck at the CV above all, for prior to 1933, the fascists had already seen the CV as “their chief Jewish opponents,” is indicated by numerous examples from the Nazi press.**24** The CV had always charged the Zionists with showing little interest in the “struggle [against fascism] … and that [Zionism] followed policy of indifference [in the face of the encroaching fascist danger] because it did not feel itself involved.”**25**

On March 1, 1933 the SA fascist terror troops occupied the central office of the CV and closed it. On March 5, 1933, the CV in Thuringia was banned because of “high treasonous intrigue”. At the same time, **61** the Nazi state turned against other non-Zionist Jewish organizations, which, like the “Reich League of Jewish Veterans,” for instance, represented a Jewish German nationalist position. Also banned was the “Union of National German Jews.”

Reich Deputation of German Jews

Reich Deputaty: Rabbi Dr. Leo Baeck

With this fascist support, the leaders of the Zionist Union for Germany were able to obtain a leading position amongst the German Jews for the first time. ln the autumn of 1933, the “Reich Deputation of German Jews” founded and all large Jewish organizations including the CV and the ZVFD participated in it. The leader of the Reich Deputation was Rabbi Dr. Leo Baeck in whose person the divided attitude of the Reich Deputation towards Zionism was mirrored; Baeck was at one and the same time member of the main council of the CV as well as the president of the Zionist settlement fund “Keren Hayesod” in Germany. The newly-created Reich Deputation offered the Zionist leaders broader platform for their activity.

The Reich Deputation was not, as is sometimes claimed, founded at the behest of the fascist authorities. Ball-Kaduri writes: *“So it came about that the establishment of the Reich Union took place without any interference from the State; with the establishment process completed, this was simply reported to the Reich Ministry of the Interior—the Gestapo did not show any interest at all.”26* It was only on July 4. 1939 that the ordinance regarding the compulsory establishment of the Reich Union of Jews in Germany was issued, changing the organization’s name from Deputation to Union. This ordinance made it obligatory for all Jews to become members of the Reich Union. Paragraph 2 of this ordinance also fulfilled the Zionist aims by saying: *“The Reich Union has as its goal the promotion of the emigration of all Jew.”* **27**

The higher echelons of the Nazi party allowed various kinds of political activity. In this regard, for example, the Bavarian political police noted on July 9, 1935:

The Zionist organizations have for some time been collecting donations from their members and sympathizers with the intention of promoting emigration, the buying of land in Palestine, and the gaining of support for settlement in Palestine. These collections do not require government permission as they are held in closed Jewish circles. Moreover, on the part of the state police there is no objection against these arranged meetings since they deal with such funds as are meant to promote the practical solution of the Jewish problem. **62**

After 1933, the fascists permitted the Zionists to continue with their propaganda. While all the newspapers in Germany were placed directly under the supervision of the Ministry of Propaganda (the newspapers published by the Communists or the Social Democratic Party or the track unions and other progressive organizations were banned) the Zionist Judische Rundschkau was allowed to appear unhindered.

Facists Willed the conversion of Jews to Zionism

Winfried Martini, the then correspondent in Jerusalem of the Deutsche Allgemeine Zeitung who, according to his own testimony, had “close personal ties with Zionism” remarked later on the “paradoxical fact” that all papers, it was the Jewish [i.e. Zionist] press that for years retained a certain degree of freedom which was completely withheld from the non-Jewish press,”**28** He added that in the Judische Rundschau there was very frequently to be found a critical view of the Nazis without this in any way leading to the banning of the paper. Only with the end of the year 1933 onwards did it lead to a ban on selling this paper to non-Jews. The Jews should, according to the wish of the fascists be converted to Zionism, even if this were done with arguments directed against the fascists. In this fashion, the circulation of this Zionist paper, which had until then been small, **29** underwent a rapid swing upwards.

That the Zionist newspaper could congratulate itself on being in the good books of the fascist leaders is understandable, when the position of the paper vis-a-vis the boycott of the Jews on April l, 1933, is considered. This organized pogrom against Jewish citizens in Germany which aroused indignation all around the world and anger and revulsion in all decent Germans was not condemned outright by the paper; rather it was evaluated as a comfirmation of Zionist views “the fatal error of many Jews that one can represent Jewish interests under another cloak is removed,” wrote the Judische Rundschau referring to the pogrom “The First of April 1933 can be a day of Jewish awakening and Jewish renaissance.”**30**

The freedom of activity for the Zionists included the publishing of books as well as the newspaper. Until 1938, many publishing houses (among others, the Judische Verlag in Berlin- Charlottenburg and the Sehochen- Verlag, Berlin) could publish Zionist literature unhindered. Thus there appeared with complete legality in fascist Germany works by Chaim Weizmann, David Ben Gurion and Arthur Ruppin,

Files & Stuff

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