

# OUR COMMON VOICE

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## Instead of a foreword

# Disarming in an era of common disarmament

For some time now, the world has been thinking in terms of war. The sad memories of the Great War have already faded from memory - humanity, especially the younger generation, and once again, the soul yearns for universal slaughter.

It is not surprising then that, in the Jewish quarter, they have begun to think and reason in terms of war. I don't mean, God forbid, the actual, real war measures used in the Jewish cause, starting with sticks, through to brass knuckles, etc. and ending with a modern explosive projectile, delicately called a bomb or a firecracker.

These are measures stigmatised even by church dignitaries Cardinal Hlond or Archbishop Sapieha, who specifically apply the Christian principle of love for one's neighbour, and treating him as you would treat yourself.

I believe that there should be no place for a "Przytyk" after the already world-famous [pogrom in] Przytyk. I would like to limit myself to considerations in the areas of tactics and battle strategy.

This matter was presented clearly and openly by a man with past war experience, a legion colleague of the painter Gottlieb, Manspert, who fell on the field of glory, and many other Jews - Col. Miedziński. He was the first to propose, develop and explain the tactical and thought categories of infantry and cavalry in the Jewish cause.

So, it turns out that in the length and breadth of Poland, Jews have no one who understands them, who would sympathise with them, who would be able to respect their people and citizens. Our "indigenous hosts" who, at a time when they themselves were oppressed under a foreign yoke, confessed their fraternal feelings to us and assured us of a future paradise and an oasis of justice in a liberated Poland - have completely forgotten about the past.

Currently, they don't want us, they don't like us, they cannot stand us.

"We are not sympathetic", as the prince said. "To Palestine!" - this is the general tone of the speeches.

There are not both philosemites and antisemites in Poland - there are only antisemites. But, according to the Colonel's authentic interpretation, they are divided into two fighting formations - cavalry and infantry.

The National Democrats [Endecja], the Camp of Greater Poland [Obóz Wielkiej Polski- OWP], with its adjoining buildings and annexes, young and old - mindful of the winged Hussars and unable to rid themselves of their sentiment for related Cossack tricks - play the role of the cavalry. They wish to get rid of the Jews quickly, violently in one hurricane charge.

The Colonel rightly stresses that this method fails. Confronted with the charge, the attacked people scatter away in all directions and hide in mouse holes. Only corpses remain on the battlefield. But, when the last horse's tail disappears in the distance, their enemies begin to emerge again from various hiding places and try to, again, organise themselves.

The infantry works better and more methodically. The Sanacja infantry, as Colonel Miedziński make it clear, advances slowly, step by step, but systematically and confidently, looks into every hiding place, behind every bush, under every stone, step by step, person by person (if a Jew could still be considered as a person!).

Nothing can be hidden from it. Position after position - steady, silent macabre. Wherever it goes, the enemy retreats. Sometimes, he with stab you with a bayonet or hit you with a butt and the enemy will fall. But quietly, without violence, without noise. As inhumane as the cavalry, but more precise and calmer.

So, choose, Jew, between cavalry and infantry, Mr. Dukownik has forgotten that this is happening at a time when infantry and cavalry are no longer sufficient.

He also forgot that there is also aviation, that there are bombs filled with poisonous gases. This is the role played by the western ally [German], whose planes hover over the battlefield, showering it with missiles of antisemitic literature and releasing poisonous gasses of hatred and the loss of a sense of law and humanity. Planes also undoubtedly provide money for cavalry.

This is what the theatre of modern war against Jewry looks like, with this powerful dragon of hungry street vendors, anaemic emaciated children and prematurely aging, emaciated women.

The Colonel failed to mention that not all of Poland will have infantry and cavalry, operating with the help of foreign pilots. There are still neutral spectators who do not take part in the hostilities, often looking at them with disgust. But they are either too cowardly to speak up and stop the victorious battle hosts marching forward, or too comfortable to expose themselves to the hardship of fighting, or too weak for their voices to be heard over the din of battle.

What are we, the poor, oppressed and displaced Jews supposed to do? We have no choice but to turn to the art of war. The Italian-Abyssinian battle showed that both the cavalry and infantry were retreating before a motorised army.

So let us motorise the army. Let us surround ourselves with the armour of pride and national consciousness, stubbornness and perseverance. Let us release, into them, the tanks of unity and solidarity. Let us roll out the guns of organising popular opinion.

Jokes and war terminology aside. Although this motorisation is only a metaphor, organised popular opinion is not a trifle, but a real means which can help us.

If Polish society sees that we are persistently defending our position and our rights, its better classes will

reflect on the harm done and the absurdity of reducing all the country's economic and political misfortunes to a Jewish bogeyman.

They will realise that the Jews are only a means, and the goal is either to bring certain groups to power or to protect themselves from any responsibility for the incompetence of others. And there will be a breakthrough in the psyche of the masses and, for the good of the country, both the cavalry charges and the infantry assaults, on Jewish small-town poverty, will be stopped.

But there is one condition for the success of such a motorisation - organisation, solidarity and unity - to create the power of our opinion and the seriousness of its external appearances.

A.H.

## French Minister Delbos and Lord Cecil on the World Jewish Congress

Paris, ZAT. The new French Foreign Affairs Minister, Yvon Delbos, has sent a letter to the organising committee of the World Jewish Congress with the following content:

"Unfortunately, I am too busy to be able to make a state-ment regarding the World Jewish Congress, which is to be held in August, this year, in Geneva. Of course, it is unnecessary to add that I wish you all the best for this great event."

Former minister, Lord Robert Cecil sent the following letter:

"I am interested in the matter of the World Jewish Congress, which will meet, in August 1936, in Geneva. I believe that these deliberations will culminate successfully. I am convinced that the conscience of humanity requires a new stimulus to speak out against the persecution of Jews. I send my best wishes."

MP Campiński, who was elected as head of the Radical-Socialist Party in France, sent the following statement:

The organisation should not just be mechanical or formal, but should be under one banner with one tactic. The banner should be the general good of all Jews, not certain groups and coteries. The tactic is an independent national policy, unafraid of non-Jewish factors, not adapting to their requirements and not seeking their favour.

Everyone can guess what I mean. Let us decide on this tactic and do it well, with dignity. Let us throw away that which makes us different - we will not regret it. Let us heal the wounds and overpower all the hyenas who prey upon the Jewish issue and use it to fool the indigenous society. The state will win also.

"The Jews are absolutely right to unite against the barbarism that is, once again, threatening them. All people should wholeheartedly support them."

The General Secretary of the C.G.T. (Trade Union Headquarters), Leon Jouhaux, sent the following:

"As a workers' activist, I stand firmly and energetically against acts of violence which are used in the name of an idiotic theory against race and religion.

"Victory for such a harmful policy will mean a return to barbarism for all humanity.

"I warmly welcome preparations for the World Jewish Congress and hope that its voice will be heard and that noble ideas this Congress sets for itself will triumph.

"Civilised nations will not be able to look on with indifference, when the immortal principles of equality and emancipation of races and nations, proclaimed over one hundred years ago by the French Revolution, are cynically violated."