



ON THE WAY TO WORK

2. Remember that Jesus was born of a Jewish mother of the seed of David and the people of Israel, and that His everlasting love and forgiveness embrace His own people and the whole world.

3. Remember that the first disciples, the apostles, and the first martyrs were Jews.

4. Remember that the fundamental commandment of Christianity, to love God and one's neighbour, proclaimed already in the Old Testament and confirmed by Jesus, is binding upon both Christians and Jews in all human relationships, without any exception.

5. Avoid disparaging biblical or post-biblical Judaism with the object of extolling Christianity.

6. Avoid using the word *Jews* in the exclusive sense of the enemies of Jesus, and the words *the enemies of Jesus* to designate the whole Jewish people.

7. Avoid presenting the Passion in such a way as to bring the odium of the killing of Jesus upon Jews alone. In fact, it was not all the Jews who demanded the death of Jesus. It is not the Jews alone who are responsible, for the Cross which saves us all reveals that it is for the sins of us all that Christ died.

Remind all Christian parents and teachers of the grave responsibility which they assume, particularly when they present the Passion story in a crude manner. By so doing they run the risk of implanting an aversion in the conscious or subconscious minds of their children or hearers, intentionally or unintentionally. Psychologically speaking, in the case of simple minds, moved by a passionate love and compassion for the crucified Saviour, the horror which they feel quite naturally towards the persecutors of Jesus will easily be turned into an indiscriminating hatred of the Jews of all times, including those of our own day.

8. Avoid referring to the scriptural curses, or the cry of a raging mob: *His blood be upon us and upon our children*, without

remembering that this cry should not count against the infinitely more weighty words of our Lord: *Father, forgive them, for they know not what they do.*

9. Avoid promoting the superstitious notion that the Jewish people is reprobate, accursed, reserved for a destiny of suffering.

10. Avoid speaking of the Jews as if the first members of the Church had not been Jews.

We make the following practical suggestions:

The introduction or development in school-instruction and elsewhere, at each stage, of a more sympathetic and more profound study of biblical and post-biblical history of the Jewish people, as well as of the Jewish problem.

In particular the promotion of the spread of this knowledge by publications adapted to all classes of Christian people.

To ensure the correction of anything in Christian publications and above all in educational handbooks which would be in conflict with the above principles.

Our common endeavours are inspired by the spirit of the words of St. Paul in Romans xi, 28-29:

They are beloved for the fathers' sake. For the gifts and the calling of God are without repentance.

Commission 4

WORK IN THE FIELD OF CIVIC AND SOCIAL SERVICE

The task of the Commission is to confront antisemitism as a lamentable contemporary social fact and to consider the steps that religious people could take through voluntary and non-Governmental social agencies, new and old, to allay its bitterness, if not to eradicate it. The fact that in some countries antisemitism is increasing, partly because of political conditions,

only adds to the urgency of the call to both Jews and Christians to personal service.

It is recognized that conditions and needs vary very much from country to country, and that suggestions in general terms are of little value until they are translated into new and creative action by sympathetic persons familiar with the local facts. But everywhere antisemitism means the tendency under strong emotion towards personal and group separations and segregations, with the consequence that fear, mistrust, and hostility are deepened and embittered. The broad social requirement is to bring separated communities together again in common citizenship and neighbourliness.

- (a) We think it the duty of religious leaders, Jew, Protestant, Eastern Orthodox and Roman Catholic, to combine in councils and committees, wherever antisemitism may appear, in order to draw Jews and non-Jews together in friendly contact and common service.
- (b) Responsible Christians and Jews have a duty to overcome exclusiveness and unfriendliness in themselves, and so to offer an example of mutual understanding and respect. To this end, where conditions are favourable, joint conferences and even experiments in common holidays and mixed clubs might well be encouraged.
- (c) Joint service for other people, right and well worth while for its own sake, would help to turn the minds of both Jews and Christians away from undue concentration on their own feelings, and to give new expression to the principles of religious and social responsibility that they hold in common. It would help to allay prejudice by showing the general public that deep religious conviction naturally expresses itself not in antisocial behaviour but in care for the welfare of others.
- (d) While recommending the formation of councils of Christians and Jews, we hope that joint effort will not stop there. It is important that Christians and Jews, animated by the same concern as the councils, should find means of serving together in other social and civic bodies devoted to the common welfare.

- (e) In certain countries there is a specially deep gulf between Jew and Christian, complicated by political considerations. In spite of the obstinate nature of the problem we urge religious leaders in such countries to make new efforts to overcome all difficulties and to bring about social reconciliation.
- (f) Where separated groups exist, whether immigrant or indigenous, tension is frequent between them and the surrounding population. While long-term solutions are slowly working themselves out, social effort should be directed to study of the immediate problem, with special regard to retraining in industry and agriculture.
- (g) Refugees are too often regarded simply as a burden on the receiving country; but it is a social duty to lay emphasis on the new cultural contributions and industrial skills that strangers have often brought with them, to the enrichment of their new countries.
- (h) The importance of the radio, the cinema and the press in promoting or allaying racial hatred is widely recognized. Clearly it is a duty of Christians and Jews in association to watch all varieties of mass propaganda, and to study means of guarding the public mind against ill effect.
- (i) It should be the duty of councils of Christians and Jews to prepare detailed programmes of action against anti-semitism, and all race prejudice, and for the inculcation of respect for human personality, and in particular to consider the establishment of speakers' bureaux, women's committees, youth clubs, parent-teacher groups and means of invoking the local co-operation of the Churches, and also to provide for the observance of brotherhood weeks.
- (j) Finally, the Commission urges the establishment in various countries of standing committees for social and civic problems in connection with local councils of Christians and Jews and with the proposed International Council of Christians and Jews.

RELATIONS WITH GOVERNMENTS

Preamble: This Commission, after discussion of its terms of reference, as communicated to the Commission following the meeting of the officers of all the Commissions, decided to deal with its work under four specific heads:

Legislation, Restitution, Antisemitism in Occupied Territories, and Displaced Persons.

The following resolutions on these topics are recommended for adoption by the Conference.

Resolution 1

LEGISLATION

This Conference wishes to see incorporated in the Constitution of all countries both the fundamental principles of the equality of all human beings without distinction of race or creed and the prohibition and penalisation of all attempts to incite or to provoke persecution or hatred of persons or groups on grounds of race or creed.

In order to achieve a durable peace, in the attainment of which the fight against antisemitism is an important element, the Conference urges its members to do everything possible by appropriate means to secure that their respective governments shall:

- (a) abolish all legislation still existing which conflicts with the principle of equality of human beings;
- (b) introduce and ensure the effective enactment of laws making it a criminal offence to discriminate against persons on account of race or creed or to incite to violence, hatred or discrimination on the grounds already stated.

The Conference, recognizing the principle of Human Rights as God-given and one of the fundamental concepts of our civilization accepted by the United Nations, urges the United Nations nevertheless to make any violations of the principle of

non-discrimination and incitement to hatred on grounds of race and creed, offences equivalent to crimes against humanity punishable as such under national and international law.

Resolution 2

RESTITUTION

The Conference views with concern the unsatisfactory position arising from the failure, more than two years after the end of Nazi rule, to restore or to make compensation for property which was confiscated from Jews or of which Jews were otherwise despoiled.

The Conference, recognizing that in this difficult matter feelings of hostility between Jews and non-Jews are likely to result as well from the lack of Governmental decisions as in some instances they may from Governmental action, nevertheless urges that the problem of restitution should be brought to a speedy solution in law and in effective execution in accordance with the principles of justice and fairness and with a view to undoing, at least in the material field, some of the wrongs committed under the Nazi rule.

Resolution 3

ANTISEMITISM IN OCCUPIED TERRITORIES

This Conference draws the attention of the Allied Governments and of the military agencies in Occupied Countries to the danger of growing antisemitism in territories under their control.

The Conference urges the Allied Governments and their agencies in Occupied Countries to impress upon the national administrations of these countries the need for opposing effectively any development towards antisemitism.

The Conference further recommends that the Allied Governments and their representatives in Occupied Territories should immediately take such measures, for instance in the field of information and education, as would help to protect the occupying forces against any kind of antisemitic infection.

Resolution 4

DISPLACED PERSONS

This Conference draws attention to the disastrous effects

of the present condition of Displaced Persons, particularly in ex-enemy countries.

No civilized person would deny to those who years ago were taken away from their homes against their will, the right to relief and to recuperation and the right to build up their own lives afresh.

But owing to international conditions which do not come into the province of this Conference, the right to build up their lives afresh has been withheld from thousands of them for years. They cannot go to the countries where they want to live. The doors of Palestine are in effect closed to them.

The prolonged period of unsettlement of thousands of Jewish D.Ps. particularly in Germany and Austria, produces frictions which in their turn act as a new cause of anti-semitism. Accommodation badly needed for permanent inhabitants has to be allotted to D.Ps. and the special care which has to be granted to D.Ps. acts as a cause of irritation.

Under these conditions this Conference feels that:

- (a) The D.P. problem should be liquidated as speedily as possible by international and national arrangements which would enable D.Ps. to settle wherever they wish and to build up their future lives in accordance with their own inclinations;
- (b) until then all possible efforts should be made by those in control of countries in which D.Ps. dwell, to create, through information and education and by immediate and effective action against any kind of anti-semitic propaganda, a spirit of mutual understanding which would make for tolerance and act against a return of religious and racial hatred.

RESOLUTIONS

1. Proposed International Council of Christians and Jews

This Conference of Christians and Jews assembled at Seelisburg to discuss the problem of antisemitism in Europe

1. Welcomes the preliminary steps taken by the International Conference of Christians and Jews held at Oxford in August, 1946, to set up an International Council of Christians and Jews for the purpose of establishing co-operation between Christians and Jews, on the basis of mutual respect for differences of faith and practice, in education for racial and religious understanding and in the furtherance of their common responsibilities in civic and community service.
2. Urges upon the Continuation Committee appointed by the International Conference at Oxford to proceed with the utmost dispatch with the necessary arrangements for the setting up of the International Council, so that immediate effect may be given through that body to the recommendations of this Conference on antisemitism.

2. On Representation to the United Nations' Commission on Human Rights

The Conference taking note that a meeting of the United Nations' Commission on Human Rights will shortly be held in Geneva resolves that

A record of the proceedings of this Conference should be communicated to the United Nations' Commission on Human Rights, and that a representative of the Conference be authorized to maintain contact with the Commission in relation to the appropriate resolution of the Conference, with a view to supporting the universal establishment and guarantee of fundamental Human Rights, the elimination of discrimination on grounds of race or religion, and the equality of all men and women before the law.

LIST OF DOCUMENTS

available at I.C.C.J. Secretariat
37, Quai Wilson, GENEVA (Switzerland)

I The Christian Churches and the Jews

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| Doc. 8 | Message addressed to the Conference | J. Maritain |
| „ 9 | The Relations between the Catholic Church and the Jews | C. Lopinot |
| „ 10 | The position of the Christians towards the Jews | Father de Menasce |
| „ 11 | Position of German-Catholics | W. Neuss |
| „ 12 | Relations between Jews and Christians in Belgium | P. Démann |
| „ 13 | Letter to Mr. Greenberg | J. Maritain |
| „ 14 | The Church and Antisemitism | W. Horton |

II Religious Teaching

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| „ 15 | The Educational Approach | E. L. Allen |
| „ 16 | Considerations on Christian Religious Teaching | A. Safran |
| „ 17 | Christian Antisemitism and the means of curing it by redressing Christian teaching | J. Isaac |

III Education

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| „ 18 | Intergroup Education in Co-operating Schools | H. Taba |
| „ 19 | Considerations on Christian-Jewish relationship | S. Israel |
| „ 20 | Proposals for the Conference | P. Reiwald |
| „ 21 | Psychology of the Hatred of the Jews | P. Reiwald |
| „ 22 | Re-education Programme of the Austrian Group | H. Thirring |
| „ 23 | Report on measures for the improvement of Education | H. Thirring |

IV Survey of conditions of Jews in Europe

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| Doc. 24 | Introduction | |
| „ 25 | Austria | |
| „ 26 | Considerations on Antisemitism in Austria | E. Broczyner |
| „ 27 | Belgium | |
| „ 28 | Considerations on Christian- Jewish relations in Belgium | van Deyck |
| „ 28a | Considerations on Christian- Jewish relations in Bulgaria | J. Natan |
| „ 29 | Czechoslovakia | |
| „ 30 | Statistics of the Jewish Popula- tion in Czechoslovakia | |
| „ 31 | Antisemitism in Czechoslovakia | R. Smith |
| „ 32 | Denmark | E. Heiberg |
| „ 33 | France | |
| „ 34 | Germany | |
| „ 35 | Combating Antisemitism in Germany | P. S. Jacobsohn |
| „ 36 | Great-Britain | |
| „ 37 | Antisemitism in Great Britain | S. Salomon |
| „ 38 | British Jewry and Community Libel (confidential) | |
| „ 39 | Greece | |
| „ 40 | Conditions of Jews in Greece | A. H. Cohen |
| „ 40a | Christian-Jewish Relations in Greece | A. H. Cohen |
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- „ 55 A Memorandum on the Ap-
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CONFERENCE OFFICERS

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MEMBERS OF THE CONFERENCE

- REV. DR. E. L. ALLEN, King's College, Newcastle-on-Tyne, Northumberland, Great Britain. Lecturer in Theology and Religious Knowledge, Durham University. Hon. Secretary, Newcastle Council of Christians and Jews.
- MR. PERCY W. BARTLETT, Secretary, Embassies of Reconciliation, 38, Gordon Square, London, W.C.1. Great Britain. Joint Hon. Secretary British Council of Christians and Jews.
- DR. THOMAS BERMAN, Ministère Tchecoslovaque des Finances, Prague, Czechoslovakia. Jewish Community, Prague.
- PROFESSOR DR. ERICH BICKEL, Hirslanderstrasse 18, Zurich, Switzerland. President, Swiss Council of Christians and Jews.
- DR. E. BROCYNER, Philippovichgasse, 2-4, Stiege 6, Wien XIX, Austria. Physician, Executive Jewish Community, Vienna.
- MR. ARVID BRODERSEN, U.N.E.S.C.O. Delegate, Hotel Majestic, Paris, France. Chief of Scientific Section, U.N.E.S.C.O.
- PROFESSOR S. BRODETSKY, Woburn House, Upper Woburn Place, London, W.C.1. Great Britain. President, Board of Deputies of British Jews. Executive Committee, British Council of Christians and Jews.
- MR. A. G. BROTMAN, Woburn House, Upper Woburn Place, London, W.C.1. Great Britain. Secretary, Board of Deputies of British Jews. Joint Hon. Secretary, British Council of Christians and Jews.
- DR. STERLING W. BROWN, O.M.G.U.S., I.A.C., E.R.A., A.P.O., 742, Berlin, American Army of Occupation in Germany. Adjoint Secretary and Adviser on Religious Affairs, U.S. Headquarters, Bavaria.
- PROFESSOR FRANCESCO CARNELUTTI, Corso Matteotti 5, Milan, and Via Monte Parioli, Rome. Professor of International Law, Rome University.
- DR. EVERETT R. CLINCHY, President, National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, U.S.A.
- MR ALFRED COHEN, 93 Great Alexander Street, Salonika, Greece. Lawyer, active in Jewish Relief and Reconstruction.
- Mlle. MADELEINE DAVY, 21 Rue Racine, Paris VIè, France, Directrice d'études de l'Ecole Hautes Etudes.
- R. P. P. DEMANN, 49 Rue de Moutons, Louvain, Belgium. Congregation of the Fathers of Zion. Active during war in Jewish Christian co-operation.

- MR. JULIAN B. FEIBELMAN, Rabbi, member of Union of American Hebrew Congregation.
- DR. SAMUEL FLOWERMAN, Scholar, City College, New York.
- REV. A. FREUDENBERG, 17 Route de Malagnou, Geneva, Switzerland. General Secretary, Ecumenical Refugee Commission, Geneva.
- KONTORCHEF FINN T. B. FRIIS, Skovrankevej 4, Gentofte, Denmark. Present adviser of the Danish Ministry of Foreign Affairs.
- DR. JULIUS GORECKI, acting President of "Liga do walki z rasizmem", Warsaw 45 (Bielany), Szafilarska, Poland. Very active in governmental fight against antisemitism.
- DR. WILLARD E. GOSLIN, Ph.D. Member of Board of Directors of Bureau of Intercultural Education. Superintendent of Schools, Minneapolis, Minn. Executive Committee of Intergroup Education in Co-operating Schools, 437 West 59th Street, New York 19, U.S.A.
- REV. FATHER ROBERT GRAHAM, S.J. c/o "America", 70 East 45th Street, New York 17, N.Y., U.S.A.
- DR. GEORG GUGGENHEIM, Rechtsanwalt, Bahnhofstrasse 37' Zurich 1, Switzerland. President Zurich Jewish Community, Executive Swiss Council of Christians and Jews.
- MR. LASZLO HAMORI, American Friends Service Committee, 10 Rue de la Madeleine, Geneva, Switzerland. Secretary, General Federation of International Organizations. Secretary, International Student Programme Europe.
- PROFESSOR DR. M. A. HALEVY, Str. Remus No. 6, Bucarest IV, Rumania. Rabbi. President, Société des Etudes Juives; President de L'Union Spirituelle; Vice-President, l'Union des Juifs de Roumanie.
- MISS ESTHER HEIBERG, Bukkeballevj 8, Rungsted Kyst, Copenhagen, Denmark.
- DR. FABIAN HERSKOVITS, VII, Sip-utca 12, Budapest, Hungary. Chief Rabbi of the Jewish Community of Pest.
- PROFESSOR JULES ISAAC, Aix en Provence, Avenue des Amendiers, France. Scholar and writer against antisemitism, is publishing an important work about Jewish-Christian relations, works on reforms in Christian teaching and worship.
- M. IZAAC MOSHEV ISAKOV, Secretary Consistoire and Vice-President, Jewish organization against Fascism and antisemitism. Bulgaria.

- REV. MAURICE JAFFE, Former Chaplain to H.M. Forces, Middle East and Europe. 77 Great Russell Street, London, W.C.1.
- ABBE JOURNET, Professor at Grand Séminaire, Fribourg. Scholar and writer about Jewish-Christian relations.
- J. KAPLAN, Chief Auxiliary Rabbi of the Chief Rabbi of France, Paris. 44 rue St. Georges, Paris, France.
- MRS. ORFINGER KARLIN, 105 avenue Louise, Brussels, Belgium. Lawyer.
- MRS. GERTRUDE KURZ, Sandrainstrasse 57, Berne, Switzerland. President, Knights of Peace, Swiss Branch. Executive Swiss Council of Christians and Jews. Member of Arbeitsgemeinschaft.
- MR. NEVILLE LASKI, K.C., 1 Hare Court, Temple, London, E.C.L., Great Britain. Former President of Board of Deputies of British Jews. Executive Committee British Council of Christians and Jews.
- MR. ERNEST LEVI, Comptoir Textile Luxembourgeois, 17a, Rue Fort-Neyperg, Luxembourg.
- R. P. FATHER CALLISTE LOPINOT, O.F.M. Cap., Via Sicilia 8, Rome, Italy. Active in Christian-Jewish work Rome. Worked for three years in Concentration Camp for Jews at Ferramonti-Tarsia (Cosenza).
- REV. R. CLEPHANE MACANNA, Church of Scotland Offices, 121 George Street, Edinburgh. Home Secretary, Conference of Scottish Churches and Scottish Jewry Continuation Committee.
- REV. FATHER DE MENASCE, Professeur de mythologie, University of Fribourg, Switzerland. Lectures about Jewish questions.
- DR. ERNEST MEYER, 15 Carlton House Terrace, London, S.W.1. Great Britain. Co-author of "Patterns of Peace-making". Lecturer in International Affairs and Political Science.
- PROFESSOR JACQUES NATAN, University of Sofia, Bulgaria. International Law and Economics; has made a draft of legislation for restitution of Jewish property.
- PROFESSOR DR. WILHELM NEUSS, Humboldtstrasse 9, Bonn am Rhein, British Zone, Germany.
- DR. ALDIE NEWLIN, 45ter route de Florissant, Geneva, Switzerland. Representative in Switzerland of American Friends Service Committee and of the Friends Service Council.
- DR. MIROSLAV NOVAK, Vuchterl. 5, Prague XIX, Czechoslovakia. Bishop of Czech Church.

- DR. HANS ORNSTEIN, Hegibachstrasse 75, Zurich, Switzerland. Secretary, Swiss Council of Christians and Jews.
- DR. RADLAUER, Oberregierungsrat, Landshüterstrasse 15, Berlin, W. 30, Germany. Director, relief for persons of non-Jewish creed persecuted on account of their race.
- FRAU PROFESSOR CLARA RAGAZ, Gartenhofstrasse, Zurich, Switzerland. Hon. President, International League of Women for Peace and Liberty.
- PROFESSOR PAUL REIWALD, 54 route de Malagnou, Geneva, Switzerland. Professor, Zurich and Geneva Universities. Writer about antisemitism. Psychologist.
- RABBI WILLIAM F. ROSENBLUM, 6 West 72nd Street, New York 24, U.S.A. National Council of U.N.E.S.C.O. President of the Synagogue Council of America and of the Institute for Democratic Education.
- MRS. E. ROTHFIELD, 27 Belsize Park Gardens, London, N.W.3, Great Britain. Member of the Jewish Council to combat Fascism and antisemitism, Melbourne.
- DR. ALEXANDER SAFRAN, Str. Spatarului 51, Bucarest, Rumania. Chief Rabbi of Bucarest.
- MR. SIDNEY SALOMON, Board of Deputies, Woburn House, Upper Woburn Place, London, W.C.1, Great Britain. Press and Executive Officer, Defence Committee of the Board of Deputies.
- REV. W. W. SIMPSON, Kingsway Chambers, 162a, Strand, London, W.C.2. Great Britain. General Secretary, British Council of Christians and Jews. Joint-Chairman, Youth Council of Jewish Christian Relations.
- REV. ROBERT SMITH, Na Zastrelu 6, Prague XVIII, Czechoslovakia. Scottish Church. Stationed in Czechoslovakia. Previously familiar with Jewish-Christian co-operation in Scotland.
- DR. HILDA TABA, 437 West 59th Street, New York, U.S.A. Director of Intergroup Education in co-operating Schools, Columbia University, N.Y.
- DR. ZWI CHAIM TAUBES, Todistrasse 66, Zurich, Switzerland. Rabbi of Zurich, Executive of Swiss Council of Christians and Jews.
- PROFESSOR DR. HANS THIRRING, Strudlhofgasse 13, Vienna IX, Austria. Dr. of Physics, Dean of Philosophy, University of Vienna.

MME. JIRINA TUMOVA, Vojteska 6, Prague 11, Czechoslovakia.
Secretary of Czech PEN Club.

RABBI GEORGES VADNAI, Chateau de Sanderval, 35 Traverse de
Carthage, Madrague de Montredon, Marseilles, France.
Secretary General Union Mondiale des Etudiants Juifs, Paris.

DR. P. VISSEUR, Centre International, 37 Quai Wilson, Geneva.
Secretary, International Council of Christians and Jews.

OBSERVERS

MRS. STELLA COUNSELBAUM, 25th Floor, 100 North La Salle
Street, Chicago 2, Illinois, U.S.A. Member of National Con-
ference of Christians and Jews.

MR. TOM GRIESSEMER, General Secretary, World Federalists
Geneva, Switzerland.

MR. JOSUÉ JEHOUDA, Directeur, *La Revue Juive*, 9, Marc-
Monnier, Geneva, Switzerland.

MME. WILHELMINA SCHMOLKOVA, c/o Hildbrand, 58 Route de
Malagnou, Geneva, Switzerland. Psychologist.

DR. WILLIAM WARNER, 99 Payson Avenue, New York 34, U.S.A.
Physician.

