

the communist conspiracy. He is now a great patriot and a champion for liberty and is effectively exposing communism. Mr. Prussian was active in the Flint, Michigan area and successfully organized a Youth Council with the help of many clergymen in that area. His activity was highly successful and resulted in the recruiting of forty young men for the communist conspiracy. He was promoted within the communist framework and invited to a special regional meeting where he was informed that he was to attend Union Theological Seminary in New York in order to train for the ministry. He indicated that he was quite surprised with this assignment and wondered how he would be able to qualify and to be admitted to Union Theological Seminary. Mr. Prussian went on to point out that normally, in communist regional meetings, outsiders are not introduced and do not generally know the names of others participating in such meetings. When he questioned the probability of his being admitted to Union Theological Seminary, he was at that point introduced in that meeting to Mr. Harry F. Ward, member of the Board of Trustees of Union Theological Seminary, who was actively participating at an important level in the communist conspiracy. The sympathies of Harry F. Ward with socialistic-communistic ideals is clearly seen from his own speeches. On March 7, 1925 he delivered an address entitled "What We May Expect From Socialism", and said the following:

"All the different schools of socialism agree in proposing the collective control of life. Indeed in this respect they are simply advancing what may be described as a natural evolutionary process of humanity. In furtherance of this movement Socialism at large proposes the intelligent guidance of human affairs to a chosen end. Concretely, it means in general the use of the state for purposes of social welfare, not merely for purposes of governmental regulation. In that respect the British Labor Party and the Russian Communist Party are one. They both insist upon the fullest possible use of science for intelligent control of human affairs."

In 1902, the second Conference of the National Federation of Churches was held in Washington, D.C. President Theodore Roosevelt was invited, but refused to attend. Out of this meeting came in 1905 the Inter-Church Conference on Federation, held in New York City, and Bishop E. R. Hendrix of Kansas City, a Methodist, was named as First President. The Second President of the Federal Council of Churches was Dr. Shailer Mathews, who was former head of University of Chicago Divinity School. Dean Mathews stated the following in 1910 in an address to a religious education association:

"The theology of democracy has yet to be written, whereas Calvinists spoke of God's election of man the democrat speaks of man's election of God. The democratic spirit of the age is demanding that the church abandon sovereignty as a controlling concept of its theology and even itself with democracy."

Such were some of the founders of the Federal Council of Churches. The Council continued to be known as such until 1950, when the group of ecumenically minded churchmen met in Cleveland, Ohio and intended to form what they hoped to call the American Council of Churches. The Federation they proposed was quite broad, and was to include a number of other religious organizations. This group seemed to be indifferent to the fact that a group was already in existence by the name of the American Council of Christian Churches, which had organized in 1941. Some of the men from the Fundamentalist American Council of Christian Churches protested the use of their name by the old Federal Council of Churches and made the protest known to the Cleveland Plain Dealer, a prominent Cleveland newspaper. On this protest, and the publicity which followed, the name for the ecumenical council was changed to the National Council of Churches.

#### B. Organization of the National Council of Churches

The attached chart shows the organization of the N.C.C. The General Assembly