BAST, BISHOP ANTON
BISHOP BAST
AND THE POOR
PEOPLE'S MONEY

By
PALLE ROSENKRANTZ

An account of the Judicial Murder committed on
John Wesley's Disciple in the year 1926 in
The Capital City, Copenhagen, Denmark

50 CENTS

Conceived and Published by
P. M. PETERSON
Pastor of The People's Church
PERTH AMBOY, N. J.

Printed by THE TECHNICAL PRESS
350 William Street, New York City
The author of this book, Baron Palle Rosenkrantz, is a distinguished Danish author and lawyer. The Baron is a man about sixty years of age. He belongs to the oldest nobility in Denmark, and is a graduate of the Copenhagen and Oxford universities. He has studied the Bast Case for more than six months, and being thoroughly familiar with the case in all its details and bearings, has written this book and published it in Denmark where it has created a profound impression and a powerful reaction in Bishop Bast’s favor.

The publisher of the English edition also pretends to know something about the Bast Case. He was in the court room in Copenhagen during a good part of the preliminary investigation in 1925. He has followed the Case ever since with keen interest and is in possession of nearly, if not all, the important documents in the case. Having read this masterly book he went to work translating it at once and it is now published on his own initiative, his own responsibility, and at his own expense in order that it may throw light on this sad, misrepresented case.

The book is written by one who on his own initiative and risk—constrained by a high and noble regard for justice and truth—voluntarily went before the bar and the public to defend a man who has suffered more than falls to the lot of most men. In sending forth this book the publisher is trying to follow in the footsteps of the author.

Perth Amboy, N. J. April, 1928. P. M. Peterson, Pastor the Peoples Church. Member Norwegian-Danish Conference.
IN the summer of 1900 the author of this book for the first time in his life came to the little fishingtown Lokken at Zimmer Bay, Vendsyssel. The roaring sea, the white, broad beach, the sheltered dunes and the bricks toward the north, near Rudbjerg Knude, and the towering, proud lighthouse, the old Borglum Monastery on the hill behind the town and the wide wild moor with "Thise Church" on its top made a deep impression on me, and for a number of years we as a family spent the summer at the white, broad beach in Lokken.

In this way I came into contact with these people who captivated me immediately. I found myself surrounded by diligent, honest and good men, among whom I found the most faithful friends—and with whom I formed associations which are enshrined among the most pleasant memories of my life. These West-Jutlanders, who said little, and thought much—on what they had learned through their association with men from distant shores were plain and considerate in their ways, honest and sincere in their doings, brave and full of courage in their dangerous work—and ever ready to assist and help each other.

Among these people, and in this way I learned to know the family Bast. I met Anton Bast for the first time at the beginning of the century. He was at that time a Methodist pastor in Odense. We were of the same age, born in 1867. His tall form and light complexion made an impression on me at once. His fellow townsmen in Lokken had nothing but good to say of him and they were proud of their native son who had made a name for himself in the world at large.
I well remember one warm, beautiful summer day, when the only overseasing ship "Sluppen" which Lokken boasted, came from Norway, and I went out on a barge to see the ship. The old barge took water, and I being a "landlubber" was somewhat anxious about the situation. But I remembered how Anton Bast, the young minister, who was on board and who was used to the sea, good-naturedly laughed at me. This was the beginning of our acquaintance and little did I think twenty-five years ago that we two again should be on board another barge, leaking in a heavy sea, and that it should fall to my lot for the second time—to help him when we, according to the old Danish saying, were "on ship together."

Twenty-five years passed before I met Anton Bast again. In those years he had become a great and distinguished man—known to every child in the country. The "Who in Who" of Denmark says of him, that in the year 1906 he was appointed minister of the Methodist Church in Copenhagen, and that he deserves special mention because of his philanthropic work. In 1910, he organized the Central Mission, which is aiming to aid the most miserable and destitute people both spiritually and materially, and for that work he has won general recognition. He was for years the poor people's minister, to whom all the poor and helpless looked with hope, he was in the original Christian sense of the word the Saviour's disciple, who while he preached the Word to rich and poor, never forgot to alleviate the material need of the poor and the miserable, when it met him on his way. In 1920, he, as the first non-American, was elected a bishop of the Methodist Episcopal Church and appointed as superintendent over the Northern Area of said Church. This area includes a congregation several times larger than the population of Denmark.

But—when I met him in the fall of 1927—he had encountered severe storms. Accused and annoyed by envious and evil-minded people for several years, he was finally charged with misdemeanors of the lowest kind, but exonerated of them all, because the charges proved to be without foundation. And yet—through the incomprehensible play of fate he was sentenced on a meaningless charge—and when under a howling persecution of the press he had served his sentence, he was now ready to defend himself before the authorities of his Church—misunderstood and misjudged by those among whom he had worked.

And yet—the Bishop Bast I met, was the same intrepid man, with the stamp of peace in the soul and the smile of a good conscience on his lips, erect against the storms of life, unshaken in his faith—full of forbearance towards his despicable foes and convinced of the righteousness of his cause. Circumstances brought us together, and for nearly half a year I have worked together with him on his case.

With this work the present book deals. But before entering into the details, which I intend to describe, I will paint a picture of Bishop Anton Bast, which has been created in my mind through my daily intercourse with him.

We differ very decidedly in our conception of many things. His life from the time he was a shepherd boy until he became one of the primates of his Church has been very different from mine, but I believe that a long life in psychological studies and problems has made it possible for me to judge this man's personality correctly. Anton Bast is a typical representative of a Denomination whose spiritual life carries the stamp of ancient Christian traditions, a disciple, who walks around in the world serving his Master. His whole life is leavened by his faith, and his thought and speech reveal the minister in a Church whose task is divided between spiritual and temporal activities. But I have seldom met a man with more sympathetic understanding than Anton Bast. He can talk with all, and is alike to all. He can laugh and smile with those that are happy—having as he does the bright and quiet moods and joys of the common people.
But this mood is united with an earnest understanding of sorrow, sin and suffering. He understands, and therefore it is easier for him to forgive than to condemn. He is tenacious and tireless in his work, modest in his personal needs—and stamped with an unusual highmindedness—and where generosity is needed and where he is called upon to maintain and uphold the honor of his Church. In that respect he reminds me of the great preachers of history. He never gives up, but keeps his goal steadily in view in spite of all hindrances, and apparently neither opposition nor adversity can divert him from his course.

But what I admire in Bishop Bast more than all is his mild and loving disposition, his appreciation of every little kindness shown him—and his almost naive faith in everybody's goodness. It has been possible to defeat him, because he never "strikes first" and that not on account of weakness; for Anton Bast is no weakling, but because he will do so civil, because his Christian love has become part of his nature.

It is my firm conviction that a man of Anton Bast's caliber can be hurt and annoyed by wrong-doing, but it is impossible to overcome him by the weapons of unrighteousness; it is impossible to crush his courage, and nothing can deprive him of his will to work and his firm faith in Providence as it concerns himself.

I feel deeply for him and whatever I can do for him with the small means at my command is at his disposal, for I have learned now and in the future to esteem and love him in times of adversity. It is for this reason I wanted to say this personal word—which expresser altogether too little—before I proceed with my subject which is to make clear the bloody injustice committed against Anton Bast.

Soren Kierkegaard is right when he says: "It is an everlasting impossibility to punish the innocent." For me the sentenced Anton Bast is a greater man than the recognized and influential Area-Bishop. And I close these personal remarks by the honest testimony that the case against Bishop Bast, which has increased my respect for the man, has brought to me a painful feeling of shame on behalf of my native country and on behalf of the calling to which through education and activity I belong.

PALLE ROSENKRANTZ.
and alum work in Copenhagen, and with his name and through his paper, "The Lighthouse," he created an interest for the Methodist Central Mission which he had brought into being; so that his denomination before long was noticed as a connecting link between Christians and non-Christians who wanted to do charity and welfare work among the poor and needy who are found in every great city. For about twenty years the prominence of the Methodist Society was linked to the name of "the poor people's preacher." Then there came dissension among the leaders of the little band and in 1825 it came to pass that the most outstanding man in the denomination, the strong, energetic, and admired Bishop Anton Bast, was stopped in his blessed work.

It is the subject of the present book. Its aim is to restore Anton Bast in the opinion of the people and in that way repair in some degree the irreparable injustice and also to soften the calamity and the attacks on honor which, in itself worthy, society has suffered because its members neglected at the right time to gather in confidence around the best son of the denomination.

Anton Bast as minister and bishop.

Anton Bast was born September 9, 1806, in Lokken, Denmark. He is of Norwegian descent. His grandfather came from Denmark and settled in Aalborg, Denmark, about the year 1800, where he married a Danish girl. This Christoffer Bast was the son of a physician, Johan Bast, who served as an army surgeon under Napoleon the Great in the invasion of Russia in 1813 and in the retreat from Moscow with thousands of others lost his life in crossing the Berezina. Christoffer Bast had six children. One of these, Nicholai Bast, the father of Anton Bast, moved to Lokken where several members of the family are still living. Anton Bast's father, a painter by trade, was not strong physically; the children were therefore early in life compelled to make their own living, and Anton Bast became a shepherd boy at the age of nine. The father had joined the Methodist Church, and in 1825 Anton himself was converted and at once began to preach. After preparing himself as to education according to the Discipline of his Church, he was appointed as pastor for the church in Vælde in 1826. In 1826 he was moved to Odense. Here he labored for eleven years, taking active part in temperance and social work. He was elected a member of the City Council and as such became a factor in community life as a whole.

From his school days Bast was deeply interested in the temperance cause and through that work he came into close touch with so much need and poverty that he spent all the time he could spare from his church work for charity and social service. For this work he was well fitted by temperament and instruction. In the first place, because he knew how to win the confidence of the poor and the outcast better than anybody else. He founded the rescue home, "Storm Shelter," for intoxicated "The Lighthouse," out of his own means, a paper which at first was published in the interest of the temperance cause. This paper was published and owned by Bast until the year 1923 when he gave it to the Central Mission.

In 1906, Bast was appointed pastor of the Jerusalem Church in Copenhagen. Here he found his life work and here he gained the recognition and confidence which later resulted in his being elected to the highest position at the disposal of the Church, but which also contributed to his persecution by those who were jealous of him. The Jerusalem Church was small and poor; it was in debt and its treasury was empty. Bast had to borrow money in order to bring order out of chaos. But after two years he was at the point of giving up the work when in consultation with Bishop Burt he hit upon the idea of a Mission after the pattern of the Wesleyan Central Mission. So while the church and pastoral work were continued as usual, Bast with the aid of about 2,000 kroner from America founded the Mission which later became the independent and self-supporting Central Mission.

In 1905, the congregation consisted of 282 members; there were 272 in the Sunday School and there was a budget of 20,000 kroner. In 1919 when the Central Mission was founded the church had 411 members, 290 Sunday School members, 6500 kroner, and the church budget was 80,000 kroner while the income to the Central Mission was about 12,000 kroner. In 1920 the church had 567 members and 600 children in the Sunday School; the church budget was about 140,000 kroner and the total budget of the Central Mission was over 1,000,000 kroner.
These figures, better than words can do, show the importance of Bast's work. His church was rather small and lived an uneventful life in the great city, but with him as leader it had developed into a work of the same proportion as a state institution: a private charity institution with a budget of 1,000,000 kroner which had gripped the city, yes, the whole country, to such an extent that it made itself felt as an important part of the welfare work of the country.

Let us remember now that this was the work of one man; the Central Mission was Anton Bast and him only; on his shoulders everything rested; his was the honor but also the almost indescribable toil which was unavoidable in a work of such proportions. And as this book is concerned with the hard fate of Bishop Bast it is necessary even now to remind the reader that he had already created adversaries of great importance and power. There were especially three groups that had no love for the growing and important welfare work of the Methodist pastor.

In the first place the ministers of the State Church, who were left far behind by the philanthropic work of the little Methodist Church; ecclesiastically considered the Methodists lived a quiet life; their society consisted of a little circle of plain people but their preacher, on account of his work, stood as a tower and with an influence equal to the influence of the catholic clergy in the days of Opera Maria.

Secondly, the press. These overlords of the present who themselves conduct widespread philanthropic and welfare work through great gatherings, etc., could not keep up with Bast's little paper, "The Lighthouse," and with the streams of gifts flowing in to the Central Mission.

And in the third place, the steadily growing social democracy which through principle opposes welfare work and instead taxes the well-to-do to such an extent that it gives the State means to conduct the necessary social welfare work.

As long as Bast was pastor of the Jerusalem Church this opposition was not so apparent. It is true that having refused certain approaches on the part of the social democrats that he felt the ill-will of the leaders of the party, but his wide-spread philanthropic work among the many needy among the proletariat made never really attacked.

Only when he was attacked from inside his own circle was he made to feel that the powerful factors of his friends but became his bitter antagonists.

In 1914, the Jerusalem Church burned down, in the basement of which Bast had constructed heated shelter for the homeless and when in the same year the war broke out he had a continual struggle to keep things going, but small strifes and difficulties inside of a little society belong to the orders of the day in our country, and it is hardly worth while to pay much attention to such.

When the persecution broke out over Anton Bast and when he succeeded as we shall see in repulsing all attacks on his public activities and to show clearly that all for which he was to give and account was in the best order, the point on which his enemies primarily struck him down was his private economy. For that reason the unusual happens that what we have to consider and describe thoroughly is not the enormous public welfare life, yes, even down to his private accounts and his relation to his own money.

For it must be stated already at this point that when the attackers started the persecution against Bast, this was their horrid cry: This man has taken and misused the poor people's money.

When the case was investigated and he was sentenced it had to be admitted that the poor people's money was there to the last cent and that it had gone to the who through hard work had collected circa 1,000,000 kroner for the poor, through senseless blindness was convicted of having used his own money to give to the poor.
IT SHALL BE SETTLED RIGHT HERE THAT THIS IS THE TRUTH ABOUT ANTON BAST AND THE MISERABLE CASE HIS PERSECUTORS STARTED AGAINST HIM WITH THE AID OF THE AUTHORITIES AND THE BLINDED PUBLIC.

For although it is admitted that this book is no apology,—Anton Bast is no martyr who needs sympathy,—this book nevertheless is one single burning attack on the senseless and foolish blindness which has crushed one at one time greatest and most deserving activities. But it has this in common with an apology that it, together with a boned attack on those who are responsible for the injustice which has been committed, places him who suffered the injustice in the case, where he has the right to stand.

During the first years up to the time the church burned down, Bast lived in Stokksgade in a small apartment. His wife was often sick. His daughters were not strong and he had to support them all and at the same time give his gifted son a good education.

As far back as 1893 Bast had founded his paper, "The Lighthouse," which he kept going himself. He now wished to enlarge it so that it could serve his life work and support his welfare and alms activities. Of this will be spoken later. The Central Mission as a welfare institution grew and Bast was projected into a leading position inside of his Church.

His income was small but he was economical and had always something left for those who sought him. There was produced during the case, without the court paying the slightest attention to it, hundreds of testimonies to the enormous benevolence conducted by Bast. And it must here be underscored that all Bast received in payment for his unlimited benevolence—given freely and without receipt, a confidence that never was broken—is that this case has given away more than any other man in Denmark has ever given, not a truth like the Jews of old, but all that he had, and went into heavy debt in order to give, was plundered for that alone, that he had not received evidence or proof for the hundreds of thousands which he had given away of his own hard-earned money through a generation.

When during the procedure he spoke about that, it was interpreted as vain boasting. He had created "The Lighthouse," worked for it without pay for more than 20 years and taken care of its deficit, which at times reached 50,000 kroner; he had given away the surplus, and now 12 jurors have in ignorance and stupidity sentenced him, and three judges have sustained them, because it is absolutely vain to try to make clear before a majority of jurors in a case of this kind, that the accusation was not proved. No, no altogether new Danish law lends itself to proof that he is innocent.

The indignation felt by one who has gone to the bottom of the case is so strong that it tempts to use the strongest expression against a social order which can commit such injustice and in that way rewards an invaluable social work with punishment and degradation. And yet, there is this to say, that the whole world history is one continued series of reversals of verdicts, and that here in Denmark we have not yet progressed farther than that we with some certainty dare say that our judges do not consciously or wilfully commit injustice.

But it is sad enough to be able to maintain that without knowing and not wanting to do it, they do it justice once committed—an account of formalities cannot be undone.

In 1920, Bast as the first non-American was elected bishop and appointed as such for the North American Area. From then on he received an income of about 40,000 kroner annually, and through the aid received from America he was able to extend his work and had millions at his disposal.

It is not likely that the Methodist Episcopal Church ever hereafter will elect a bishop who is not an American citizen. For as it was said at the General Conference 1924: "We can not assign a bishop to a country in which we are unable to protect him."

Bishop Bast was stricken down by envy and evil-mindedness, stricken down through the co-operation of
the organized legal power of the state, sentenced for misdeemors which not alone he had not committed but which had not been committed by anyone.

And his Church which knew him and had confidence in him ever after he had been sentenced, stood helplessly by, unable to come to his rescue or defense. The Bart case will go down in history as one of the most pitiful judicial murders, giving testimony as to how a self-sacrificing, noble and energetic man can be stricken down and destroyed by desperate mistakes of "the blind goddes" who changes the higher justice to the highest injustice. If a man is murdered it can be understood how a man who is innocent, but who has circumstantial evidences against him can be sentenced. It is heartbreaking and preposterous, but it can be understood. When a man is robbed or a house burnt down or the like and an innocent man is sentenced for it, it is cruel and lamentable, but it is intelligible as the felony has been committed and demonstrated and society will try to strike the one who has committed the crime even if it does at times strike the wrong one. But when—as in the Bart case—no one is injured, when not a single person ever claimed that he had suffered any loss and still the whole superabundant apparatus, on the strength of mendacious charges, is set in motion against an innocent man, who is sentenced without proofs for a crime never committed and which exists only in the archives of the court but never in reality—then it is meaningless, incomprehensible, yes, more—is it not insanity?

And such is the case with which this book deals.

We shall now first of all call attention to the work which Bishop Bast has brought into being and the position which he held before the attacks took place. Next we will picture the desirable case in its details. It is parallel to the well-known Dreux case in France of a generation ago, only that we Danes must feel deeply humiliated because our native country did not, like France, give the innocent man satisfaction and restitution for all the accusations and injustice done him, when it was established that the accusations rested upon lies and corruption, but that there still today exist men who through ignorance or evil-mindedness make accusations, which have been proven to be mendacious.

The social activities seen through the eyes of the past.

Now that the storms are passing over Bishop Bast it will be interesting for the readers to see with what eyes he himself and his contemporaries looked upon those activities only a few years ago before the storm broke over his life work.

Here are repeated three excerpts from a book on the Central Mission written in 1919. They are repeated in their original language and we will see how the little valley looked before it was devastated by the storm. We shall read it while the shades of the devastation form a background in our consciousness while at the same time there is not even a suggestion of the catastrophe which is already rumbling in the distance.

Anton Bast and the Central Mission.

History and Foundation.

Ten years have passed since the Central Mission was organized as an institution, and in commemoration of that event these pages are published. They have as their object a review of the past and—a look towards the future.

Ten years can it really be only ten years since I together with the few who understood the object, and who realized the need of such an institution, organized this work which had been carried on for some time. It seems unbelievable! It seems rather 60 years—but, after all, is that to be wondered at? Considering the sum-total of considerations, plans, worries, changes, struggles, sorrows and joys—all combined in the victories and reverses which followed in these years—not forgetting the fire that destroyed the church-building, and the confusion that followed; and, then the world war, with its great tension, laying like a mythical mist over all we had experienced and thought of before, overloading the emotions, the interests, and, straining the senses of direction and will-power, having the tendency to weaken the nerves as well as make frivolous. Looking back upon all this is what makes me feel as though so many years have passed since we organized and decided to go forth
on the principles, which we have decided to hold on to through clouds and sunshine, smiles and tears.

But, if the real history of the Central Mission should be written, we should go much farther back and would find a much more difficult task. When I write of the 10 years under the title of "Deeds and Daily Work" I could as truly say of the years preceding, with its visions and poetry-in embryo—pioneering, cautious preparations, apprehensive beginnings, and trembling responsibility—carried onward in prayer from a crowning call from God, at last times, a tearful love towards the people in utter distress.

Let me go back—back to the years of my youth, when the powers of the Eternal Spirit began to touch my life, and the call from the Master to go out in his vineyard, dawned and became clear and strong; then I felt as in dreams, day-dreams, that I stood humbly before multitudes of people, to whom I carried an enormous responsibility—and to whom I must give myself. I felt as if powerless, while my heart was almost breaking from something for which I could find no name—neither form nor outline—but I had a feeling as though I had had so much, so overwhelmingly much, to give—and thus the very essence of what those multitudes, that now began to crowd themselves together before my consciousness, so sorely needed.

The years have come and gone. I became a preacher, laboring and preaching with more or less success—some people apparently thought with great success—but I did not feel really happy in the work. I had a feeling that I was not 

practicing the Gospel to save souls, but he also brought the Gospel's care in uplifting, rescuing, and in relieving the actual needs of the suffering, neglected and corrupt among all classes of humanity.

I noticed, with what super-energy, God-like sympathy and Christly devotion, Hughes together with his loyal helpers gave the suffering world about him—both those that gathered at the meeting places and those out on the byways of sin and sorrow—the saving Gospel, devotionally, humanity and socially; and, with a trembling soul, I returned to Denmark with an impression, an inspiration and a drawing toward the unhappy and needy multitudes, that like Lazarus are lying at the door of the rich man (The Church) filled with sores.

And while I tried to bring the individual as well as the masses the help of the Gospel—not only through preaching and church service, but with manual labor: A service of love, but all so frail, so unsatisfactory to myself—I found something, that not only took hold of me, but became of signal importance for my life and work. — Two books came into my hands, and it probably was as much the titles as the contents that came into my soul like a stroke of lightning. The one was by Wm. Stead. "If Christ Came to Chicago." The other was of Chas. M. Sheldon, "In His Steps, or What Would Jesus Do?"

"If Christ came"—stop and think—if he came to hold judgment over church systems, church machinery, and all as preachers—or, if he came in person and took charge of a church, which stood in the heart of a great city's vast throngs of restless, nervous, suffering and dying humanity! What would He do? Would He be satisfied to preach a sermon to a regular gathering, for whom religion mostly consists in making demands on the preacher and the denomination; would He consider it as being the fullness of His call to keep a congregation or church organization in motion within one certain sphere? Was this like Jesus, when He walked here on earth?—Or, what would He do? The answer seems easy to find; and, only God knew, how I have suffered and wrestled under this answer—and how heartbroken I have been day after day—Oh! If the churches and their servants knew Him, were touched and filled with His love—would He go in under His suffering companionship—He that once-

In 1869, I visited London and had the joy of meeting Price Hughes, who with such wonderful energy pioneered the Forward Movement in England. He did not only
for all suffered for the sins of the world, and who still at all times suffers with humanity in its suffering and distress. I repeat: "If we knew Him, knew His love, that compelled Him to descend to us; and, if that same love could fill and direct His church, then things would soon change in this suffering, sinful world.

Will it surprise the reader, when I state, that after this—about which I could write volumes—had gripped my soul, then it all—especially what concerned my life-call—became clear. That, which in my youth and succeeding years was a distressful longing, became a clear and distinct call. I had a conviction that there was but one direction for the church and its preachers to go, and that: In the Master’s steps—out to a suffering world—to the hearts that are breaking.

At that time my longings and my call found expression and outlet in the little poem found in the front part of the book. I began in the company of others, who felt the same call, to find the way out to the suffering world—into the hearts that are breaking. But we soon found the task both difficult and unsa corsome.

Both in the city of Odense—where at that time I had my appointment—and in Copenhagen—where I was appointed to take charge in 1896 and where the Central Mission has its home—I experienced the joy of the work. They helped me in my efforts to find the way forward.

And we found it! I have no doubt as these years have passed, that the program, "Mission, Mercy and Rescue Work," under which the Central Mission started out and later organized under the motto, "The Soul in Sorrow of the World Is God’s Mission and Purpose of Christ and His Church—its Mission in the World,"

was my conviction; and just as convinced am I, that the ideas and thoughts covered in these essays were the only defensible and workable forms under which the church in its outward appearance—made its effort under modern conditions, as they are suffering and in need of humanity.

I could never tire of describing the development of this work, later organized under title of "The Central Mission." Volumes could be written from clippings gathered from articles published in the daily papers of Copenhagen as well as the provinces, though mostly from Copenhagen. If systematically arranged they would give a most vivid history, and some day I hope to be able to have them printed into book form. Here I only wish to say:

1. My first thought has been and I hope it shall be my last—to do spiritually and socially what I thought Jesus would do.

2. I asked people who had the same understanding and the same desire, to assist me with labor as well as money.

3. I dedicated my service with the decision that I would be faithful to my ideals and my call, and that I would give my whole life in that service.

4. I gave myself—and am still trying to do—fully over to the work in prayer, and with the character, love, example and deeds of Jesus constantly before me, and in simple faith that the spirit of God would lead me, when I was trying to honor my Heavenly Father and to serve His children here on earth—not only the good, but the bad as well.

5. I decided—and still intend—to run the institution as a business man would run his business—by planning, striving, persevering and by straining every faculty with the one goal in view to make money—and I have tried to put all that was entrusted to me in motion to serve my God, and to serve my fellow-man religiously and socially; thereby serving the community, towards which I believe we all have a great deal more responsibility, than it has to us.

6. I have at all times in a God-like spirit, endeavored to proceed in a business-like manner. The Central Mission is run on a business basis, both as to the collection of money as well as in handling it out. The whole work and service rendered is business-like and through. I have gradually worked out my own system, developed through my experience and training in God’s training school.
7. Through my travels in other lands and from studies of other missions in the great cities of the world, as well as from my literary, social and devotional studies, I have tried to learn more of what I should not do than what to do. I tried to learn why they failed, and have made changes accordingly. While this did not save me from making any mistakes, I do believe many were avoided in this way.

8. It has always been our aim to keep the spiritual to the forefront, but at the same time to organize and lead—and gradually bring all social elements into such harmony and cooperation that they in a practical way can meet every form of human need, temporal as well as spiritual. If any one should have any doubts as to this, then we hereby extend an invitation for any one to come and live with us, cooperate with our work, and get acquainted with the work in its different branches; then we are fully satisfied, that we will have their full understanding, indorsement and confidence.

9. We endeavor throughout our work to help the people to help themselves, thereby serving and uplifting the community. This method has given us much courage in asking people for money and assistance to keep up the activities of the institution in its work of mercy in the thousands of cases pleasingly coming before us.

10. We feel a special call to help those that innocently suffer on account of others' guilt and neglect—here it is always first women and children. Then we also have the feeble; those that cannot make their own way: those, that are left behind by the young and stronger; those that because of inferior ability and other defects are not taken into consideration on the labor market. Then those poor workers and who, on account of a surrounding life of the poorest class—to those we try to throw the life-line before they are sinking and lost in the maelstrom of life.

We do it for Christ's sake: His love compels us, we do it for their mothers' sake, we do it for the person's own sake—for his or her human worth's sake—and we do it for the community's sake: because, the community consists of individuals, and for every individual that is lost, or living a degraded life, the community suffers.

11. We believe, that when we work thus, we are within God's plan and in his steps—having his blessings, I never adopt any method until I am sure that it will serve the purpose for which it is intended; and, I always feel a willingness to change methods to conform to circumstances—as far as a due regard for the principles of the Gospel permits.

12. I accept any kind of help—both personal and pecuniary—that is offered, as far as it is in harmony with the purpose and spirit of the object, and so far as it at this particular time can serve the institution. I never take money that has been made from amusements arranged for benefit of the Central Mission, nor do we take assistance from people (singers and speakers) who are not in harmony with the thoughts and forms in which we work. The Central Mission is an evangelical mission, and as such we will only work with means and talents, on which we can pray to God for his blessing and use in the name of Jesus Christ.

13. The Central Mission from the very beginning has been largely assisted by the press—and we are still being greatly assisted by its powerful influence, which we cannot overestimate. Our many files with clippings from newspaper articles are truthful testimonies. Our own paper, "Fyrtharvet" (Light-house) which I began to publish in the years of pioneering under very humble and difficult conditions, has gradually become the tie between us and the benefactors of the Mission. It is also serving as a most important and indispensable factor in the work as a whole—besides this, it has been of great benefit for the hundreds of poor and sickly people, who make a living from what they earn selling it.

14. Personally I can say: Next to the grave of God, the Danish people, by their great loving understanding and kindheartedness—from the highest to the lowest in office to the peasant in the farthest away corners of the land—manifested towards the institution as well as myself, has been of the greatest encouragement under the working and often crushing work—a spur to hold out, when my courage has been nearly failing.

ANTON ESKJET.

The author of this book can say out of an honest heart: my long preparation for writing this book has not
occasional one shade of doubt regarding the truth of everything Bishop Bast here has said. Surely, of such quality was his lifework.

Hereafter follows some words regarding "The Lighthouse."

"THE LIGHTHOUSE"

"Do you buy "The Lighthouse"? Do you buy it from the man who presents it to you in the restaurant? Or from the crippled man outside the great warehouse? Or the poor woman who regularly rings the bell at your door? Or, do you not buy it at all?

Whatever is your opinion of the paper, we want to tell you something about the importance of "The Lighthouse," not only for the Central Mission, but for Copenhagen as a whole.

Originally Reverend Anton Bast started "The Lighthouse" in 1897 as a little monthly, the immediate aim of which was to battle for the temperance cause. The paper had many difficulties. Has anyone ever seen an idealistic paper which was a money maker? But in spite of all difficulties it became possible to keep it going so that it still served its purpose when the Central Mission started its work.

Pastor Bast decided to risk "The Lighthouse" as a weekly organ for the Central Mission. It was the plan to distribute the paper for and wide and let it bring communications regarding the work of the Central Mission and in that way created an interest for the Mission among all classes, and if possible create a solid circle of constant subscribers and friends. It became possible to raise a loan of 500 kroner for the printing of the first number of "The Lighthouse" in its present form and appearance. The first issue was printed in 20,000 copies. That was in 1911.

When that number was printed, it was not at all the plan to sell or distribute it through the agency of the poor. The plan was that friends of the work should spread the enclosed post office and accept for it, but when the first stacks of papers—still wet from the press—were piled in the office, a new idea came into existence.

It happened as follows:

It was a cold December, raw and wet. The number of unemployed towards Christmas mounted to alarming heights. Our offices were crowded with starving and freezing people who asked and begged for bread and shelter. It was heartbreaking and hopeless. For what help could we render them? Nothing. Our treasury was empty. Christmas funds scarcely had begun to flow in—and what was at hand we had to keep if we should be able to help a little at Christmas. We were in despair. What should we do?

Then our eyes found the thousand of copies of "The Lighthouse" and the thought fully took possession of our heart: Let us give the poor the paper for sale. In that way we can help them. And the first "Lighthouse" sale was organized. The first portion of papers the poor received without paying on credit—and thereafter they were to pay 5 ore per copy. The price per copy of the paper at that time was 10 ore so the sellers themselves earned 5 ore per copy.

The distributors went all over Copenhagen and very soon it became evident that we seldom had a more happy idea in a difficult situation. One hour after the first group of sellers had started they came back and reported, "Every copy sold." And full of joy they bought a new portion. Before the week was over the large edition was gone and a new one had to be printed.

"The Lighthouse" as Copenhagen knows it was a fact.

Since that day eight years have passed and in that space of time "The Lighthouse" has become a factor we did not dare even to dream of that Christmas month when its rollicking light for the first time beamed out over the city. Hundreds and hundreds of people have earned their bread selling it. For how many in times of despair has it served as a rescue plank which helped them over begging and criminality by honest and steady employment? How many thousands of kroner has it brought into the Central Mission—both by the enclosed post office and by the weekly articles regardiing the need and the work we try to do. "The Lighthouse" goes out over the whole country and proclaims that here in the heart of the capital there is crime, need, despair and starvation, but..."
also a harbor in which the shipwrecked can anchor and where they can get a new start in life. And beside that "The Lighthouse" is an influential weekly, which deals with both spiritual and social questions from a sound Christian point of view—an armorer bearer for the idealistic and good forces of life. The development of recent years has taken place at a somewhat uneven gait. We had to experiment and to pay heavy expenses in many cases. In many instances before we found the right track.

The most difficult task we had to deal with was to organize the distribution. It was important to have the paper spread all over the city—at the same time we had to be sure that a constantly shifting staff of vendors should not overstep certain bounds. For even if the people of Copenhagen are willing to help and sacrifice, nevertheless they can get tired. And it happened during the first years that 8 or 10 of the vendors rang the bell at the same doors in one week. No wonder, that some occasionally became a little annoyed. But now we have the district system pretty well worked out and do not fear complaints from that direction.

Then the question about the staff came up. In the Central Mission we always followed the principle rather to say yes to one who may be unworthy than to say no to one who was worthy and even if we were very careful it happened that unfortunate elements came in as vendors. It was of course no encouraging sight either for us or for others to see one of "The Lighthouse" vendors walking around intoxicated. That indeed was a too direct reframe for the paper. Much has been demanded from the co-workers who distributed the paper with regard to their love and sympathy for the destitute men and to their honor. Let it be said that their love and patience did not fail even if they often were disappointed and deceived. Every new vendor was received with friendliness and confidence and at last it was possible to build up a staff who did not misrepresent the paper.

In the course of the recent years that staff of vendors gradually changed character. The whole public system of charity and care as it was conducted during the period of high prices has to some extent made the old system unnecessary. It is no longer for transients but mostly the steadily unemployed and invalids who now sell it—men and women who on account of poor health or advanced age or people who are cripples, etc.

Bear in mind what it means for those people who else would have to live a miserable life on public relief that they by the help of "The Lighthouse" have been enabled to earn an honest living. Think of that the next time a man or a woman knocks at your door or comes to your table in the restaurant.

"The Lighthouse"'s greatest importance today however comes from the fact that through its large circulation it is a permanent connecting link between the Central Mission and the public at large. It also has its own printing shop from which the agitation for the Central Mission is issued.

The high prices and the high wages often made it difficult for this branch of the work, and again and again we had to advance the price of the paper—and yet it seemed impossible for us to work without a deficit.

We must count on the friends of "The Lighthouse" more than ever during the coming winter that they will stand by the paper, so that its rays are not extinguished but that it may glow brightly and help many who are shipwrecked and helpless into harbor.

And finally we will quote an article from a weekly paper, entitled "A Progressive Man."

"While names such as George Brandes, H. N. Andersen, Vilhelm Thomøen, Valdemar Poulsen or Harold Hoffding are unknown to the youth on the North Side, and the population in the narrow streets with the tall houses, everybody has heard of a man for whom they instinctively have respect, yes often downright reverence. This is Pastor Bæst. The Leader of the Central Mission has been called the Poor Man's Preacher. He is so great Eclesiastic and his preaching is not reported in the papers. But there is probably not a single person in Copenhagen who has done so much good and helped so many people as he has. Some day great volumes will be written about his work and he will be praised as one of the benefactors of humanity, a pioneer, a progressive man.

In a way Pastor Bæst is not made for our little country. It would seem that he would fit in better in one of
the really great cities like London or New York. From Hull Caine's description we know men of his calibre. But how can we get along without him now?

Out in his little, very modestly furnished office in Rigenagade the minister sits, leading his great activities. He is a man about fifty. He looks healthy and he is proud because now that he has so much work to do he is never ill, while at an earlier age he was sickly.

"It is now ten years," says Pastor Bast, "since the work of the Central Mission started as an organization. It all grew out of a double feeling: I thought that if as a minister had the responsibility both outside and inside the walls of the church. There is always more people outside and we can agree that the most unhappy ones are on the outside. I started with small means and found out before long where help was needed. Among the many that have been aided were the homeless, the poor wretches, hungry and frozen. Some of them I took into my home. Others I showed the way to lodging houses. But it did not take me long to see that this was not the right way because many of these lodging houses were not at all what we could wish. Then it was that we opened the basement of the church for them and we soon had a great many visitors. After we had had a chance to talk to the men we went to their homes, if they had any. These were not always pleasant as we found in our explorations. We did what we could. We made sleeping quarters where there was a chance for the homeless and the hungry to sleep and be fed, and then they came to us in great streams. It did not take me long to understand that this could not continue. Our difficulty first of all was to procure work for these poor people so that they could earn money. It was this we now started on a small scale. They were to work for their lodging, cut wood, bring it to the city, etc., and then they were paid for doing this work. We could better understand how great the need and the pressure was when I tell you that in the basement of the church and other lodging places we have had 225 people in one night. Two hundred and twenty-five unfortunate ones who had no roof over their heads and who otherwise were obliged to sleep upon the benches along the boulevards. I started the Workmen's Home and gradually the organization progressed. Then it happened that the church burned and for two years we had to work on the restoration of the church.

But out of that was created the home for the Central Mission. We had the many buildings constructed and at last I believe we have here in Rigensgade what I dare say is a comfortable place, and we are making use of the room to an extent that is really extraordinary.

Every year the Institutions have increased and now we have the following:

The Old People's Home, which taking it all in all, for the last year has housed 26 pensioners and three workers. The pensioners are very old people and most of them have known better days, but life has not dealt kindly with them. Now at last they have found peace and a home. They have a comfortable home which occupies a whole floor in the Central Mission's great building.

Then there is the Worker's Home and Slum Lodging House. Here from November 7, 1917, up to April 1, 1918, approximately sixty men were taken in every night. A total of 7,322. Of this number fifty worked daily for their support. They sawed wood which was sold for 55,000 Kroner.

The Employment Bureau secured steady work for 223 men and besides that a number of temporary positions.

The Bureau for the Adoption of Children succeeded in finding steady support for fourteen children, outside of our own orphanages, and eleven were adopted into good homes.

820,500 copies of the "Light-house" were sold and 572 persons were kept busy selling papers during the year.

Approximately twenty people came to our office every day for help and guidance in one way or another.

Then we have the Home for Unhappy Mothers. Here twenty-six mothers with children spent from two to nine months last year. Thirty-two mothers stayed from one to three days.

In the Home for Children who have sick mothers we received 178 children last year while the mothers were either in hospitals or at home. This in a few words with the aid of figures, tells you of some of our activities.
Then I must also mention our Christmas feedings, Christmas distributions, and the general distribution of clothing, etc. Moreover we have Children's Homes as follows: Two at Vejle, two at Odense, one in Espergærde and one in Ullerup near Ebeling. To these Homes goes the main part of the money which comes in through the sale of the "Spring Flower."

I have a few main points for my Co-workers in all our activities which I expect them carefully to observe. There are four of them and they are as follows:

1. Treat all alike and in a friendly way—or, as I generally say in fun: "Treat the poor man as a count—and the count as a poor man. But let us not be snobbish to anyone."

2. No one must go away without securing help!

3. Immediate help must often be given. In cases where we cannot investigate who the person is and whether there is real need that deserves support, the Central Mission makes 5 Kroner at immediate help which will provide a little bread in the home so that the children will not have to go hungry to bed. We quickly step in with help if we are convinced that it is people who have not deceived us. The persons in question receive a blank to fill out and all they have to do is to fill out the blank and their situation will soon be investigated and they will receive the help they need.

4. All help is based on the principle: "Help given to help yourself."

On these four points I can safely say the Central Mission supports itself. That is the heart of the thing. It has been a great job to bring help to the homes. We have had to do our best to keep it up and in many cases that has been done.

We need a great deal of support—but I believe, that we have gradually gathered and will gather a great throng of faithful people around us that can and will give when we ask them. We do so when the need is greatest. "When every need is supplied!" smiles Pastor Bast. "The work of the Central Mission is at an end—but not before."

He is of course an idealist, but he is more than that. The Poor Man's Preacher stands with both feet planted in the world of reality. He does not build air castles. He knows what he wants, and he knows the unhappy situations in the city in which he lives as well as anybody. He wants to help, and he has been helping as no one else has. It is altogether exceptional what this man's unflagging energy has accomplished in the last ten years. As for himself he is very modest. He says about his Co-workers: "They do most of it. But of course there must be a Leader," he adds, as a sort of an excuse. He is always busy, but he has time for everything.

He shows me round about his great activities, opens door after door and greet the many men, who can thank him for more than they suspect. He takes off his hat to them all, and they lift their caps and say: "How do you do." These men are not any too well used to friendliness. We look down into the room where the wood cutting is done; where they are sawing and singing, in the Department for students—for Pastor Bast has lately started one of these—in the printing establishment, in the restaurant, and then he takes me to the floor where the old people live. There stands an old mother in one of the doorways, she smiles at the dear Pastor, and they have time to talk a little together. But in another moment the Pastor and I are downstairs—in the Day Nursery. One of the mothers shows us a crowd of noisy and playing children, and Pastor Bast nodds friendly and telling children. The "big" girls—the five, six-year olds—know him and do obeisance.

And while we proceed, the Poor Man's Preacher tells me about the young, unhappy women, who come here with their children. "Society will not help them—but we will," says the Preacher. "Here we look upon them as mothers, and they work for their living, they wash the children's clothes and keep them in order—and for one-half of the day they have their own child—and a couple more—to take care of."

All who are in need the Poor Man's Preacher wants to help, and I remember his words: "When all need is at an end, then the work of the Central Mission is at an end—but not before."

These are words that mean something. But where
do we find a man, who can see the fruit of his work, to the extent that Pastor Bast can?

Pastor Bast's propaganda trips through the Provinces have now become a definite link in the work plan of the Central Mission—what is more fitting then than that we close with what a paper out in the Provinces reports about one of his lectures about his activities. The report is taken from "Holbeck Amts Paper" for November 4, 1919:

"And they all began to make excuses." "—Then the Master of the house was wroth and said to his servants: Go quickly set in the highways and byways and bring in the poor and halt and crippled and blind."

There were thousands of eyes directed to the Poor Man's Preacher from Rigensgade, last night, when he started with this peculiar parable from the Gospel of Luke, and it was burned in as to its promise, when he concluded with this:

"And the servant said: Lord! It has been done, as you have commanded, and yet there is room."

Pastor Bast is not afraid of the most realistic mode of operation. He has looked down into the world's most terrible holes without losing courage, and he knows how to tell of the bottomless pit of vermin and vice and drunkenness and stinking misery: but his work is so negative condemnation. He can thunder against the compact evil-mindedness, and he can weep, as men weep, for the souls of men, who because of lack of will power are driven to destruction. The message he has to tell, which should stand as a motto over his work and the work of the Central Mission is this:

"—and still there is room."

Then the lights go out, and on the canvas before the theater appears a picture of the Christ of unspoken purity, stretching his hands in blessing out over the congregation:

"—yet there is room."

The pictures of the projector change. Slowly they glide by: Luther, the Wedges, Booth, Billy Sunday, Lincoln and many, many others of the greatest among men.—

Then suddenly the Jerusalem Church stands there before us and from now on the pictures glide by: Some of the greatest of misery and of the comfortless, some encouraging and optimistic, from the incomprehensible depths of the great city.

And the Poor Man's Preacher speaks: Dumb, monotonous is this endless story about men, who are driven to death by their own vices, and women, who are strangled in filth and misery; but It is relaid in poorly hidden pain when he tells the story—for it is only a story, without an effective adjective—about the poor children from the slums, those blessed youngsters that he loves above all.

It is through these children, through the salvation of them, that the Central Mission is doing its very best work; "Because for each child it rescues from the Ghetto's infections, it adds to the Nation a capital of unaccountable possibilities. And that a great number are saved impresses itself on our minds as we see the long row of "Spring Flower" Homes pass upon the screen.

There is light in the hall again. The Poor Man's Preacher talks a few minutes longer; but while the hall is being emptied of its unusual public, there sounds triumphantly through the postlude of the organ:

"Still there is room."

"If Jesus came back"—we read in Bast's account of the charity work in Rigensgade—"Yes, if Jesus came back as the King of Kings in an extra train followed by the soldiers, who have labored over two thousand years for his Kingdom, then the Kings of the earth would receive him at the station with three-cornered hats and in a general's uniform. Men would stand in rows and the soldiers would stand at attention, while the band would play a choral. Denmark's Bishop would make one of his most stirring speeches and the police would see to it that the rabble would be kept at a distance from the reception ceremonies to which there would only be admission for the specially invited and the representatives of the press.

Yes, that would be one of the gala days for Copenhagen.
But if the Saviour chose to quietly appear in one of the poor sections of the city, in one of the tumble-down shanties in Prinsenagade, and there make his way among the people, preach the Word, help the needy, feed the hungry, clothe the naked; then, it is more than reasonable and probable that the papers would have their attention called to him, that they would write beautifully about him in the papers and that an account would be opened for him in one of the private banks. But it is as true as Amen in church, that before the cock had crowed many times in the New Year’s night, Jesus would stand there and betray His Master, a circle of low and evil-minded people would drag the Saviour before the authorities, yes, and what cannot be comprehended, the brutal police would deride and mock him, and flattered accusers would charge him, narrow-minded and stiff judges would sentence him, not to death on the cross—

for nowadays the cross is used in the official world only to hang on the breast of honorees or in the place where their hearts should have been if they had had one—but to jail, to be derided by the great wondering mob, which itself in rhythm with yelling journalists would howl: Crucify him! Crucify him!

And in this heaven the Father would smile and say: “Tarry a little before you come back, my Son, the people down there in Copenhagen have yet a great deal to learn.”

If Jesus come back—yes, if he come as he was when he walked among us, then just what we have described would befall him, as it befell a humble and meek servant, who preached his word and lived according to his commandments, filled the hungry and clothed the naked.

It is concerning this we now shall read when we turn the leaves and begin the reading of the account of Anton Bast’s story of suffering in Copenhagen, which started in the 1924th year after the birth of Christ.

Attacks on Bishop Bast and the reasons therefor.

We Danes suffer from a pitiful weakness, which has caused many tears, much grief and damage, and in olden days even much bloodshed. We have in us an unholy desire to level down our big men: we are inclined to conspire against the leaders, and out of jealousy and envy cannot tolerate that others prosper. This fault cannot be hidden, the history of Denmark testifies to this on each and every page. We ought to be allowed however to assume that a small denomination like the Methodists, which was founded on the beautiful doctrines of the Wesley Brothers and which sought its direct ideal in the life of the Saviour and his disciples could be considered free from this unworthy growth of human weakness, or at least that ministers and official boards, when it is discovered would deal energetically with the sinner, but unfortunately such was not the case. In the peaceful garden of the little church, weeds grew up among the grain, and then members of the church came and tore up the beautiful and useful plants but allowed the weeds to grow and spread until it was too late.

An outsider, like the writer of this book, must be careful when he writes about a system with which he is not acquainted, and this will be strictly adhered to, so that there be rendered no judgment on the members of the Methodist system except such as is rendered by the members of the system itself to outsiders.

Here it shall just be mentioned, what may have caused the attention from the inside, and what may be the reasons that they created a certain amount of interest on the outside. The attention of an American clergyman, Dr. Lynch, who had visited Denmark, had been directed to these dissenters, which in fact was unavoidable as long as Bast was the leader of the Church. After his return to America he made an attack on Methodism and Bast answered him sharply. This created bad feeling on the part of clergymen in the state church and hurt Bast when the storm broke.

But it came from the inside, from a man whom Bast had favored much, and whom, when he was appointed Bishop, he appointed as his successor as Pastor of the church in Rispensgaade. This man is John Ingerslev, of whom nothing good can be said, and of whom nothing need be said. His own acts speak for themselves. He was an unscrupulous minister and his successor in 1929 says about the church when Ingerslev vacated it: "Not only is the inner life of the church in eruption and disorder, but the economic situation is terrible as well.
When I came here the Chairman of the Trustees said:
We are bankrupt, we have great obligations and no
money for taxes and interest, and this in spite of the
fact that the church had an income from America
amounting to about 50,000 kroner and a legacy of 8,800
Kroner. The money was eaten up, and Ingerslev had,
aside from his salary which was larger than the other
ministers, received an extra sum of 1,000 Kroner an-
nually on account of the current high prices."

Ingerslev was furthermore an unpeacable man,
who was in trouble with his colleagues, especially Pastor
Gaarde, who had been Pastor of the church previously
and now was his District Superintendent. It was a
generally accepted opinion inside the circle that Ingerslev
was a chronic quarreler and Bast was criticized because
he had not taken an aggressive stand against Ingerslev
and moved him as he also turned against the General
Secretary, Pastor Chr. Jensen, who, when Bast was
elected Bishop, had taken over the Superintendent of
the Central Mission.

This dangerous man kept up an aggravating strife
in the little society and Bast, who always preferred gen-
tleness and forbearance, neglected to do what many ad-
vised him to do. When Ingerslev did not succeed in
getting Gaarde and Chr. Jensen removed he turned his
poisonous weapons against Bast, who through his gen-
tleness had won the respect and love of all; it was now
the Bishop's turn to be the target.

Bishop Bast had received an appropriation of
$15,000.00 in America for a property for the Central
Mission and intended to use them on the property,
Rigensgade 21, the deed of which formally was written
in the name of the Trustees of the Church, but which
was bought for the use of the Central Mission. This
caused a great deal of strife between the Trustees of the
Church and the Central Mission, and Bast wanted to
end the strife by giving the greater amount of the money
for the retaining of the debt on the property in one of
the banks, but this the Central Mission refused to do,
and Bast had to deliver the money to the Trustees.

In this way there was created a friction between
Bast and the Trustees of the Church and Ingerslev ob-
tained a certain amount of support for his sinister plans,
but shortly afterwards the unpeacable man got into
trouble with two women of the church, which ended in
his being suspended according to paragraph 284 of the
Discipline, because he had opposed the decision of the
church and had gone to the civil courts with his op-
posers.

He had furthermore approached "Ekstrablade" in
Copenhagen, a paper which—without judging as to mo-
tives—had made it its object to make attacks on charity
institutions in the interest of the public. The attacks
from the general attention and as it happened at Christ-
mas time, during the most important week of the Central
Mission's work, Bast applied to the Ministry of
Justice and had a commission appointed, the so-called
"Bovraad Kommissi" for the investigation of the Cen-
tral Mission's standing and to make clear to the public
that the accusations were without foundation.

A further discussion of this Commission's work will
follow later, here it is only pointed out that Bast already
now had become part of a strife, that had its origin in-
side the church, even though the one who had caused
the strife now was expelled—not on Bast's initiative,
but by a disciplinary judgment in the strictly demo-
cratically ruled church. At the same time Ingerslev
started a new attack on Bishop Bast, which in poisonous
villainy is beyond anything that has ever appeared
publicly here at home. When the Bast case came up, and
the police, as we shall see, bored into whatever they
could stick their noses into, the backbiting tried to interest
them in his vile charges but the Ministry of Justice expressly
charged the persons of justice to keep their noses out of
everything that had to do with that side of the
backbiting.

If an inquisitive reader of this book should ask what
it was that Ingerslev accused the Bishop of, we shall
only answer that he attacked him because of a friendship
to an especially noble and honorable man, his wife and
son, and made charges of so abhor and foreboding a
nature that if anyone had made such charges in bygone
days he would have been horsewhipped out of the city.

That is all there is to say about that matter, especially
by an author who knows these people and knows how
beautiful are their relations and what valuable people
they all are.
What happened in the Methodist society on account of these Ingerslew matters has nothing to do with this book. Those who do not intimately know the little society's inner life must make their heads in wonder that such things could happen in Copenhagen in the year 1923. We could imagine that such things could have happened in a small American backwoods town in the Middle West immediately after the war between the North and the South, but not elsewhere. We have no right to judge the little society's laws and inner life. For us it is only of interest to know that at this point for the first time they began to criticize and to divide into parties, for or against the man, who for more than twenty years has been the symbol of unity among the Danish Methodists, their chief and beloved minister.

Public favor is like the North Sea; it can lie smiling in the sunlight, but a few hours later the billows can roll wildly, capped with foam.

These inner stripes, in which the attacks against Bast were instigated by Ingerslew, reached even after Ingerslew had been suspended, but at the General Conference in America, in 1921, Bast's name was extended, so that it included all the Northern countries and the Republics along the Baltic. Ingerslew had accomplished nothing in America where he had gone and the men of the church, as yet gathered around Bishop Bast.

In 1924 the question about Ingerslew's suspension was brought up in the annual conference in Denmark. Bast labored to have it set aside, his being disposed was ready to forget, and he hoped that the passing of time would make the man better. But here he met opposition from Ingerslew's odd supporter, Pastor Gaarde, and for the first time in his life Bast was in the minority, nevertheless in the end Ingerslew took supernumerary relations, was removed from work in the church and from official responsibility.

This was by many of the members considered a mistake. Ingerslew was...[text continues]...to move a motion in the church and could proceed with his work, while Bast had come into frigid relations with his friend and admirer, Pastor Gaarde.

The Byrdal commission had by this time ended its work, and as its declaration in the main was favorable to the Central Mission and to Bishop Bast, Ingerslew went to the ministry of justice and requested him to institute criminal investigation against Bast. The minister refused the request and Ingerslew who in the meantime had found a juridical support which was altogether suitable for his "pure" cause went to the attorney general with a new charge which became the one on which the Bast-case rested.

This is a very short account of what happened inside the church itself. The information given here is from the best possible sources and is substantiated by a generally respected and honored man who for a generation has served the church and in whom there is no guile. The events as such will from now on follow chronologically, as they happened, but first we must take a look at the Byrdal commission which later was to throw ominous shadows over the court case against Bishop Bast.

THE BYRDAL COMMISSION

It can be taken for granted that whoever is exposed to the kind of persecution which Bishop Bast has been exposed to—and who in the most incomprehensible way has been denied all the means of security provided for its citizens by a civilized country against unwarranted court persecution and unjust conviction—it can be taken for granted, we say, that he cannot claim never to have taken steps which, if not taken, would have changed the whole situation.

The appointing of the Byrdal commission was without doubt a step which Bast should never have agreed to, and it is hardly too much to say that the Byrdal commission was the episode which forms the background for the incomprehensible and unusual departure of the police and the states attorney, when the mendacious charges were presented that were the direct cause of the case we are here considering.

There is no reason for a further consideration of the results and effects of the Byrdal commission. The whole
affair amounted to a lot of dilettante that should never have been allowed at least not with the stamp and authority of the ministry of justice.

When a man is publicly accused of disorderly accounts or bad administration, he can do one of two things, as he requests the attackers by the aid of the lawful authorities—generally by lawsuit—to substantiate their charges: he can either complain to the police or he can expose himself to a civil suit.

To appoint a dilettante commission with no means at their disposal for the conducting of the investigation, except the good will of those who are to be investigated, is foolishness. It was unwise of the minister of justice to lend his name to the appointment and it was foolish of the members of the committee to accept the commission and it was more than unwise and foolish of Bast to allow the investigation in this way.

It would have been more sensible to sue the paper whose attacks in the nature of the case were but slightly supported as attacks in the sensational press are apt to be, because journalism cannot avoid being superficial and half informed and the paper in question surely is no exception. It is, of course, the usual thing that no responsible official or citizen thinks it worth while to pay any attention to what the papers say about them without regard to sources and correctness.

It ought to be understood, though, that the leader of activities that stand in no intimate relations to the public as the Central Mission did before the Bast-case, does not care to get on the wrong side of any paper. To "pay tribute to the prator" was always considered an acceptable way out, and Bast could have confirmed himself to let his own institution send out a revision made by expert accountants. It would not have cost 100,000 kroner as the meaningless later revisions cost.

A man who has nothing to fear does not need the word of others for his honor, and all Bast achieved by the Byrdal private revision was that the commission, which was to investigate the affairs of the Central Mission only—and that only for three years back—brought in a report which could be used to say that there was found no dishonour or dishonesty in the Central Mission, but—and here comes the trouble—that there were numerous offences of which the commission could say nothing, because Bast and his lawyer refused to lay bare all Bast's private affairs for the commission.

It is very true that this was outside of what the Byrdal commission was expected to do, and the refusal was altogether warranted at this time, but it left the Public unsettled, and it gave the attackers a chance to continue their conscienceless attacks and made the commission's favorable expressions considerably more useful and convincing than they really were.

And the worst of all was, that certain disagreements made in declarations which in reality were of no importance—insinuations about hidden cash books and several accounts of an indiscriminate police investigation, lest itself as a starting point.

The Byrdal commission's altogether unsatisfactory and private investigation created with the police the presumption that there were committed crimes in the administration as a whole, and what was worse, it influenced the police to ignore the applications of the attacked and his juries which are never omitted in Denmark in a case of the character of the Bast-case.

It cannot be denied that Bast's office once, in a hurry, gave the Byrdal commission a list of receipts given for charity, that could not stand scrutiny as the amounts have come from other sources than those stated. The police later used this list as a distortion of the truth. Its innocence was later fully cleared, but in the meantime it had had its effect, and when the sentence fell it was said by men near the judge: "One of the reasons for Bast's sentence was the insincerity Bast and his co-workers showed at the investigation of the Byrdal commission in not laying all the cards on the table, for one thing."

One, who like the author of this book, has had to do with the Bast-case daily for half a year and can assure that he has not found one single item where Bast has committed anything dishonest: one for whom the whole case has become one great misunderstanding on behalf of the police, the accusation and the judges, can of course
easily see himself, that this appearance against Bast lacks all real importance, but he can also understand that it was a serious fault of Bast and his helpers to have this powerless commission appointed which at last did but one solitary thing—an irreparable damage!

And that is all we are going to say about the Byrdal Commission.

CHAPTER TWO

The Court Case Against Bishop Bast
1924—1926

The Nine Men's Charge against Bast, and the formal charge by the States Attorney.

We have now reached a situation which is of the greatest importance for the whole case, and which for a practical jurist who for a generation has had connection with court proceedings and who has made detailed studies on criminology in literature, stands as a disgraceful testimony to mistakes made and which makes it almost impossible to understand how the States Attorney who made them, can escape in somewhat fair shape. For no one who knows the rightmindedness of the Danish Courts—and by this is not meant that the Court cannot make mistakes; in this case they did make grievous mistakes—will claim the right to maintain that the reason for Bishop Bast's conviction and the refusal to reopen his case is owing to the fact that the judges want to shield the mistakes of the States Attorney.

That is unthinkable, and there is no other explanation than that they are looking just as incorrectly at the procedure of the States Attorney as they have looked upon that of the accused, although with an entirely different result.

It is necessary to print both the charges of the nine men and the formal charge by the States Attorney under appendix 19:20, so that the readers can have proof of what has been produced, both in the original charges and later in the formal charge which must create wonder in the mind of every juridically educated reader.

For the Lay reader it is sufficient to prove what happened, and to point out the unbelievable things that took place.
There is in the charge an almost incomprehensible mass of separate charges, which are followed by appendices. These points are recapitulated in the charge in ten points, nine of which are not found at all in the formal charge.

Point No. 2.—The charge of having kept no control of contributions.

Point No. 4.—The charge of having kept three separate books, while only accounting for one.

Point No. 5.—The charge for having used the legacy fund.

Point No. 6.—The charge of having used the private production fund.

Point No. 7.—The charge of having defrauded the fund for Missions.

Point No. 8.—The charge of having appropriated the contract for the re-building of the Jerusalem Church.

Point No. 9.—The charge of having made the Trustees of the Church responsible for the debt.

Point No. 10.—Although he was surprised to work without pay, to have earned a fortune on the “Lighthouse,” which ought to have belonged to the Central Mission.

Of all the recapitulated points, it will be seen that only one was left: that last had not given an account of five gifts amounting to millions.

For this the accusers could bring no proof. It was a charge entirely general, but, of course, of such a nature that it gave the Attorney General, and after him the States Attorney, the right to conduct an investigation in order to clear up the charges made.

Another way was shown which is much harder to explain, except we take it for granted that the States Attorney considered himself entitled to proceed against Bishop Hansard in a way entirely different from the ordinary course, when the charge is made against a man who has never been indicted before; a man who even holds a prominent and respected place in a church denomination, recognized by the State.

Of course, the States Attorney is somewhat excused, because the charge was signed by nine members of said church. But this excuse loses a great deal of its force when it is revealed that the one who formed the charge was Superior Court Barrister, O. Fabianius. It would probably have occurred to a very careful official before he decided to take action against the Bishop of the organized denomination, to gather information from his immediate subordinates about the charge and its contents. If a Danish Lutheran Bishop was charged in this way, then the States Attorney would surely, through the ecclesiastic authorities, have sought very exact information about the situation.

That this would have been round and sensible is proved by the explanation which one of the prominent officials of the church gives under examination February 25th, 1925, and which, it must be admitted, could have been given before further steps were taken after the charge was made.

His testimony concerns the accusers and is as follows:

“In regard to the accusers he explains that none of them were any longer members of the church. Of Ingerslew he says that he considers him a quarreler. If Ingerslew’s mental condition is not entirely normal which the witness is inclined to believe, then he can excuse his conduct, but if the opposite is the fact, it is his opinion that Ingerslew intended to bring forth untruthful statements.”

“In regard to paper dealer, L. C. Hansen, the witness explains that he has known Hansen for about thirty-five years and that he considers him a good man, but it is his opinion that Ingerslew has had a bad influence over him. The witness was present at a particular occasion where Ingerslew gravely cajole Hansen into saying the exact opposite of what was the truth. Later on Hansen admitted that he really did not remember anything about the subject which was under consideration. Hansen by the way is getting to be an old man.”

“In regard to Nelson, the painter, the witness remarks that Nelson according to his opinion should be ashamed to attack the accused, because in the past he has enjoyed so many favors from the accused through the
Central Mission. The witness describes Allin as being a friend of the accused and an intimate term with him. Allin, he believes, once went bankrupt in Odense, but if the accused at that particular time helped him with money the witness does not know. The witness on the other hand does know that Allin at the time the witness was general secretary and borrowed 4000 kr. of the accused for the construction of a home in the northern part of the country. Allin was at that time considered "well to do." The idea of the home fell through and, as the accused needed the money, Miss Schou, his secretary, asked for it, and at last the money came, but from that time on Allin has always placed himself in opposition to the accused.

"Mr. Allin belongs to a fanatical religious movement, and in his opinion the accused must be humiliated.

"Concerning Captain Peterson, the witness says that Mr. Peterson according to his opinion has not the slightest idea nor any understanding about what was contained in the charge. Of the Central Mission he knows nothing. Mr. Peterson who owns a small livery business and drives for Mr. Allin is supposed to have said that Mr. Allin induced him to sign the charge.

"Concerning Mr. Svend A. Nelson, the witness explains that he cannot understand that there can be any reason whatsoever for Mr. Nelson to attack the accused. Mr. Nelson is suffering from convulsions, and this may have influence on his mental condition.

"Of A. Kobothorn, the witness knows hardly anything.

"In regard to Mr. Berger, the witness can say nothing in particular. He does not know if Berger's knowledge of the - case would give him an idea as to whether there was anything wrong with the accounts. It is Berger who, on behalf of the accused, has investigated if there was any agreement with the bank or the Board of Missions, in regard to the 4000 kr. and found no letter about it. When the situation was investigated later, it was proved that the bank had written a letter to the Board of Missions, through the accused. This letter Berger had only found a copy of in the Central Mission and claimed that the letter was a falsification made by the accused, because he could not substantiate in the bank that he had written the original letter.

"When the accused came home from America in December, the year before, he had, according to what he told the witness, the original letter, which was sent from America, in his possession.

"Of Mr. Hedstrom, the witness knows very little. Mr. Hedstrom knows nothing of either the Central Mission or the accused, and is comparatively new in the church. The witness adds that according to his conviction the accused did not send in their notification in order to bring out the truth and justice, but in order that they might arrange themselves on the accused and the Central Mission. Why, the witness, does not know.

It would seem superfluous to commend anything here. The charge was a lie and nothing but a lie. If it cannot be said to be a conscious lie, then at any rate it was an unconscious lie. This term alone gives the true meaning.

Would a careful State Attorney or a Superior Police Official, after such information about their accusers, have taken the precautions which were taken in regard to Bishop Bast? The charge was delivered October 19th, 1894, while Bast was in America and there was plenty of opportunity to investigate the different points by approaching, for instance, Lawyer Wenzel, who was mentioned in the charge as acquainted with the situation touched upon. They could also have approached the leaders of the Central Mission, and the acting leader of the whole denomination, Pastor C. Jensen.

It must be remembered that as early as at the examination of the constitution some important points in the charge were repulsed. The Superior Court in its decision, eight days after the arrest, could pronounce that the falling could not be sustained—in spite of the very limited examination of witnesses in the case—in a case that was concerned with the defrauding of millions! Could not that have been spared and could not the whole case have been disposed of in a way that it would have been more dignified for Danish Court procedure if the
examinations which were necessary had been taken while the accused, on the other side of the ocean, was prevented from influencing the witnesses or, if they thought it to be too delicate to make investigations against one who is absent, the States Attorney could have answered the letter Bishop Baast sent him immediately after his arrival home, and which is as follows:

To the States Attorney, Copenhagen.

Dear Sir: On my return from America it was brought to my notice through a letter from the ministry of justice to the Central Mission, that a suit has been handed to the State Attorney charging me with fraud. As my house and my office demand that I should without delay be cleared of such accusation and that I should be given an opportunity of disproving the complainants' charge by due statements and substantiation, I hereby respectfully request that a copy of the charge together with any substantiation be forwarded to me as soon as possible.

I have no knowledge of the contents of the charge, but I presume it or is repetition of that series of gross and wholly unwarranted accusations which were brought against me by certain persons within our church during the campaign against the Central Mission and myself. These matters are so extensive and complicated that I believe it necessary in the interest of both myself and the case generally to produce a detailed and substantiated account of the points in question. I am, however, unable to do so without the assistance of my lawyer who is in possession of all documents of importance. I therefore, beg to be afforded an opportunity to reply to the charges in writing.

Please reply to my lawyer, Mr. Wenzel of 5 Jerusalemstræde,
Copenhagen, Nov. 1, 1921.

Respectfully yours,

ANTON BAAS.

The States Attorney answered the letter, but not as it could have been expected towards a man who had come home from abroad where he was in security as far as being arrested was concerned, by politely writing him about the charge, but actually by having him arrested and put in jail. To this, of course, can be said that it was the director of the investigation who decreed the arrest and that it was done on his responsibility, but without a demand from the prosecuting authority, the arrest would not have taken place.

It is clear enough through the examination of the Bishop that the charges presented by the nine gentlemen had little to stand on, and a careful States Attorney would surely after such a dose as was administered by the decision of the Superior Court, have taken a good breath and deliberated with himself as to whether he ought to approach the case from a different angle.

When the States Attorney did not do that, it is without doubt owing to causes which find an expression in the words of the Judge, which he said to Bast's defender, who very quickly discerned that the charge was nothing but wind.

The Judge said to Mr. Wreschner at an early point in the investigation, "It doesn't matter, we have 'The Lighthouse' and on that question Bast will fall."

The Judge was a good prophet. Bast did fall on the question of "The Lighthouse," but on altogether different grounds from those on which the prophet supported his predictions. It is hardly doubtful that the Judge was clear in his mind that Bast maintained and would maintain that "The Lighthouse" was his own paper and that its income belonged to him, even if at all times it was clear to him that he who as a minister in a Methodist Church could not gather earthly goods, had used it all in the interest of charity. And it is more than probable that the Judge even at this early point was about to perceive that the demand would be set up, that the income from the paper and the printing shop should go to charity. But we have no right to believe of a Danish Judge that he could be so devilish predictive that he could predict that Bishop Bast would be convicted because he could not prove that he had used the amount which came in through "The Lighthouse" for charity.

Surely that, we have no right even to suggest.
If we are to attempt a dive into the thoughts of a right-minded Judge which have found the expression which they took when he addressed Mr. Wreschner, then the only possible explanation is this, that the Judge really had got the impression that Bast had used the money for his personal expenses, which for that matter Wreschner himself thought, as we shall see.

This opinion, take it all in all, can be understood, and if the procedure against Bishop Bast was aimed at this, it would no doubt in the eyes of the public, especially on the background of his arrest, have appeared to be warranted even if on somewhat slender grounds. But on the other hand it would not have been hard for Bishop Bast to have excused a charge of that kind, if that had been the chief accusation against him in the court. But the States Attorney had something else in mind and here it is that the legitimate critics against the officers of the law feel that they are called upon to enter their protest. What was the outcome of the investigation of the police? The investigation of the police was according to a Copenhagen expression “Shrap.” The Bishop himself describes his arrest as follows:

THE ARREST

One November morning in 1924, on my way to the office to which I was leaving for Denmark that day, I called at the mission office, 150 Fifth Avenue, New York, to get my last mail from Denmark before leaving. I found here among other things a telegram and two letters from Copenhagen, the former having been delayed for some time as I had been traveling inland, the latter two having just arrived. All informed me that a criminal charge agains me had been delivered to the Copenhagen police.

On that day I was no more than to-day aware of ever having committed a felony, so the news made no great impression on me, except that I was anxious to hasten back and meet the charges brought against me.

On my arrival in Copenhagen I wrote the above mentioned letter to the states attorney.

The answer to this letter was—my arrest on December 8.

But were you not summoned by the state attorney or the police to make any statement or give any explanations? the reader naturally asks.

I was not—I was abruptly hustled off to the police headquarters, where a report was taken up. And while I was remanded to prison, detectives swarmed into my house at Birkerod and into my offices, seizing all correspondence, my accounts and all documents referring to the Central Mission, “Fyrtaarnet,” the printing works, the bishopric and all my personal letters. They took away—list they could lay hands on, so that those who were in charge of the several departments were deprived of every written connection with their work and the departments for which they were responsible.

I shall quote the daily paper “Dagen Nyheden.” whose informant was an eyewitness (Dec. 9, 1924):

Bishop Bast Arrested.

Yesterday afternoon at about half past three Bishop Bast was present at a meeting at the Central Mission. A couple of constables arrived with a warrant and asked for the bishop, whom they showed their warrant telling him to follow them. The bishop was very composed and immediately composed. He broke off the meeting and returned with the constables.

Immediately after his arrival at the police court, the bishop was examined by a police officer. Elle, for a couple of hours without any pause. The object was chiefly to ascertain what had become of the money for which the bishop had refused to account to the committee of inquiry on the ground that he was only obliged to account for this money in America. The bishop preserved his composure throughout, but he was most unwilling to part with any information.

The police attorney Stamm interrupted the proceedings for a moment to say that after the examination he wanted the bishop detained in custody. The examination was continued in the evening and lasted till late at night.
The Dramatic Arrest.

What Actually Happened.

As chairman of the Central Mission, Bishop Anton Bast had called a meeting of the board yesterday afternoon at his office, 2 Stokhusgade. Present, besides the bishop, Pastor J. C. Iversen, the secretary-general, and Pastor P. Rasmussen, the preacher in charge, whilst the fourth member, Mr. L. C. Hansen, chairman of the congregational council of the Jerusalem church, did not attend.

While the meeting was in progress, at about half past four two detectives walked into the office, strode up to the bishop and said:

—You are arrested!

—You are . . . and if you make the least resistance there are three detectives waiting outside.

—No fear, said the bishop, I shall follow you without any resistance ... only, may I telephone to my children that I shall not be back for dinner.

—Be good enough to help me, Pastor Iversen, the bishop said, and give the detectives all they want.

At the end of half an hour the detectives had collected everything they wanted, and calmly collected the bishop followed these five men down to the waiting car, which presently drove up before the police headquarters.

The door of a cell was slammed.

So much for "Dagens Nyheder:"

But what was behind that door?

It is difficult to describe that in detail. All I shall say is that I was meanly treated by the Copenhagen police.

I was, indeed, spared handcuffs, but I was watched over and treated like a common thief.

This might to some extent be attributed to the false statement made by the auditor Sven Aage Nielsen, to the police, that I had said to Mr. Ailin that if ever I had trouble with my financial affairs I would take my own life.

One pities the simple and ingenuous police.

In the cell at the police-court, both before I was transferred to "Vestre" prison and afterwards when I had to wait there during the preliminary examination, I was given the poorest prison food. One day they practically forgot to give me any, so I sat starving through a long cold winter's day.

After the release followed a great many examinations and hearings that reminded one more of the times before the blessings of the Court reforms than after it, as of course "The Achilles heel" of the law, or Court procedure—that is the police assessors—perform in the same manner as the old assessors and, when they co-operate with the judges, they practically are judges and make their presence felt in a not at all pleasant way. That it was suggested during the primary investigation even that Bishop Bast had caused his wife's death and eventu-
ally had committed upon and set fire to the Jerusalem Church, is just a "mouthful" of what was left over from the days of the Inquisition and it will hardly disappear from the Court procedure very soon. But they sit down at their ease rooting through the bishop's mail, and Fingerslew's unappetizing charges as already has been touched upon, and here it shall just be said that letters that were written privately to Bishop Bast and which were never produced in Court, have found their way to his executors and were produced at the Church trial at The Hague and distributed in copies of the original among the beholders of the attackers in America through the aid of the police.

But let us draw the veil over all these unpleasant scenes. It cannot be denied that the defendant assisted in clearing the situation and that Mr. Wenzel, on the background of what was brought out in the hearings, was enabled to free his client from all points contained in the charges with the exception of the one which the judge who conducted the investigation, with prophetic perception had pointed out as the one upon which Bast must fall. When in this presentation it is continually brought forward, that the Bishop, "The Lighthouse," was the important point, it is done so intentionally, because it is just here the tragedy lies. Without knowing it, Bast stands here defenseless.

On all other points he is ready to refute the charges with receipts and accounts. On this point alone he can bring no proof. He can in the nature of the case not prove by receipt that he has carried on a benvolent work of great magnitude with his own means, withdrawn in small sums for a period of eleven years.

During the procedure it looked, in the heart of his defense, as if Bast had not told the truth when he asked for help for "The Lighthouse" at a point where it would seem that there had been a surplus.

This is in reality irrelevant. The danger lurks where the receipts that the expenses are paid out for charity, cannot be presented.

On this Bishop Bast falls, and this is not the end of the tragedy. He does not fall only because he cannot furnish positive proof that he had done charity work; he falls because the States Attorney among his many expert accountants has found a reviewer who can set up the careful notations of accounts in such a way that Bast cannot even defend himself against the negative proof that he has not received any income, except what he has used.

Of this his defense is not aware; it does not appear till at the attempted reopening of the case where it will be treated in detail; but we state it now so that it may be in the consciousness of the readers as they read what follows.

And now back to the States Attorney and the formal charge. It is altogether new. It rests on discoveries made during the investigation and by study of papers "Found."

As already stated, in the formal charge, the nine badly frauded gentlemen have completely disappeared. The "Lighthouse Problem" has—presumably on the strength of the Seer-gift of the Judge who conducted the investigation—now taken the most prominent position as it has been polished and shaped through the expert treatment of Mr. Boytler, at a salary of 60,000 Kr. (surely money well spent). We regret to state that later we will be compelled to consider this point very seriously.

Point two is a deepening of the "general part" of the charge. This is badly chosen as it was substantiated—what could have been learned during the long year in which the investigation was conducted—that the accounts of the Central Mission were in perfect order.

Point three is part of the harvest which the energetic investigation has gathered, but it was never "brought home" because it became clear that the treasury for hidden need was in perfect order.

On these points the jurors answered "no."

They did not have a chance to consider the other questions and we—the readers and the author of this book—must therefore be allowed in all seriousness to ask the States Attorney, if it can really be considered to be in agreement with the principle and reading of the
Court law, to make charges of fraud in an accounting
case in which seven of the charges were dropped?
It will do to charge a man with murder and then
drop the charge when two good witnesses substantiate
that the one who is murdered lives and is happy, or if
he meets up in court to prove himself.

But, is it suitable to drop charges which are either
believed, and therefore in the name of the general public
and high justice he must try to bring safety into harbor,
or if it is not believed and therefore might never to have
been produced?

Pass to Dockers Loan, Nyberg's Loan, the "Spring
Flower", the Children's cause 16,224 Kr. "Stormy's"
2,388 Kr, and but not least the money for the widows
for which there was given full account in one of the
early hearings. Were not these after all so soundly
killed during the investigation, that we were tempted to
believe that the States Attorney with an outstanding
sense for suitable grouping, or probably fearing that the
"Steer-Gifts" of the Judge, who conducted the investiga-
tion, probably was deceiving, and that "The Lighthouse"
and the printing shop, after all, could not present them-
selves to the searching lay judges, without having a
couple of servants and ladies in waiting along, and saw
these seven points in the fire as accessories which could
be dispensed with if it could be afforded.

It is so tempting to believe this, that the author of
this book honestly admits that he falls for this tempta-
tion.

And one thing he's not afraid with emphasis to
state under his responsibility as a writer: that the States
Attorney on whose caution you at the beginning of the
case, at the appearance of the nine gentlemen, we may
have the right to have some doubt, in the last moment
when the case was to be held before the jurors, shows a
stunningly far away what is required, by creating the
only point of the charges—that has any probability of
winning—as well furnished into the fire, that the jurors
would have the feeling that there was identity to interest
from. The method proved to be effective but it is not
commendable. So much for the investigation and for
the charge.

The Public's Greatest Mistake

"It is an unforgivable mistake made by the police and
the States Attorney, that they have rested this case on par-
tial and unprofitful charges made by private people without
giving these charges a thorough investigation before taking
drastic precautions, which necessarily would require a pub-
lic court procedure to substantiate them.

There was not a soul whose rights here had been vi-
olated or who had sustained any loss as there was no crime
committed. The work of the public was therefore not to
find the one who had committed the crime, but to find the
instances which could be used to make right and honora-
able accounts look criminal, and defend or protect the step
taken by the authorities."

Here surely is something to think about, and when
what we here say, later on is compared with the details
in the attempted reopening of the case the more bitter
you will become against all court procedure.

The procedure before the jury trial followed the
formal charges, and before we go over to that, we will
consider the two chief actors in the drama. The States
Attorney and the Defender, Superior Court Barrister
Wrechener.

The Defender and the Public Prosecutor

It already sounds peculiar when it is maintained
that no small part of the reasons for Bishop Bert's con-
viction at the jury trial is to be sought in the defender.
It also sounds somewhat hard and unjust that history has
to be hard, and the facts are unanswerable. The evidenc-
e and able work by which the defender separated the
charges from each other, dug out the facts, and traveled
the country over to find out what was hidden in the dark,
everybody must recognize, and in so far it can be said
that Mr. Wrechener conducted the case well. But what
does it help that a physician cures his patient in eight
cases of ailment if he kills him in the ninth, because he
does not know how to treat the sickness? And this was
precisely what Mr. Wrechener did in the last case. By
routine and ability in one's profession one can make
view what is true and what is false in an attack which
supports itself on figures, but a man cannot without be-
ing a genius save another man whose honor is attacked, when he does not himself believe that that man is innocent. Mr. Wreschner is a modest man who is well aware that he in no sense is a genius and he did not believe nor does he yet believe in Anton Bast — there is no reason to hide that, for he says it to any one who wants to listen to him. Of course, no one can blame Mr. Wreschner for this. There will even be readers who will say "when Bad's defender does not believe in him, the one who has lived with the case for a whole year and knows it through and through, how can he be expected, then, that we can have confidence in such a man on the basis of testimonies which we cannot control?" And this remark may be said to be true enough. It can only be replied by pointing clear why the defender could not get that view of his client. How difficult it must be for a man like Mr. Wreschner to understand and judge a man like Anton Bast. There is only this one way to go at it. It is of course unadvisable to openly make statements like these in a public writing, but a lawyer in a case that had drawn the attention of the public, must face the fire, and Mr. Wreschner is a man who can face the fire, especially from a side where he must know that there is no lack of sympathy for him. According to his descent, his bringing up and his nature, Wreschner cannot understand a man like Anton Bast. His judgment of Anton Bast is this: "Bast has a good heart, he gives magnificently and with pleasure to everybody, and he is a good and friendly man whom everybody must like. He is not at all important and it is peculiar, take it all in all, that he could play the part that he has played. His chief fault is that he is imprecise and not quite reliable in money matters."

What's that?

Such is the judgment which Bishop Bast's defender expressed about his client in February, 1929: it has been translated into the brain of the author of this book; it explains, in language that cannot be misunderstood, how it was possible for law judges to convict a man like Bast. No falsification and fraud, and why it was possible for his defender in eight points to show that Bast's words which should be there, were there. But it was physically impossible to defend the accused against accusations for untruthfulness and fraudulence, when the defender himself believed it.

He listens to the Methodist Bishop call upon God before the Bar at the jury trial with a nervous grimace, as when you hear somebody tear nails or run a dry piece of chalk across a blackboard. Mr. Wreschner really believes that these Godly phrases "hurt the case of his client," that the hearers only take them as signs of hypocrisy, which, for that matter part of the press consistently did. He is unable to understand — that for this minister it was a holy hour when after a life spent in prayer, preaching and strife he stood accused of untruthfulness and fraud while his own defense tried to hinder him from speaking, because he believed himself to be in possession of greater knowledge about the accused minister, and lawyer-like feared that judges and hearers should discover what he himself had discovered. Congratulations to anyone who is defended in that way!

If the reader will say now that all this is very well, but if Mr. Wreschner is right then we cannot blame the defender, because he means that. It is so much more to his credit that he does what he is supposed to do, tries to hide the pitiful situation from the jurors and the judges, and tries to bring his part safely out of the process as best he can. To this there is but one answer. Yes, if Mr. Wreschner was right, but that is what he is not. The mistake in Wreschner's; he was not the right defender for Anton Bast, he does not at all understand him, he is mistaken about him constantly, his position as defender made him willful and arbitrary and as a doubter he is unable to say the plain open words which a police court lawyer from "Law School" could have said and felt while he said it. Justice hides us a little paragraph from Mr. Wreschner's defense. This is better understood when it is known that the defender considers his client to be an understandable and reliable man.

He says: "When I am now supposed to incite in the jurors the same conviction about Bishop Bast's perfect innocence of the crimes with which he is charged as I have myself, then I know that there are people who expect me that I should give a colorful and emotional account of his life and his work, and try to make an impression on the feelings of the jurors. Let me therefore say at once that such expectations will be disappointed. I do not intend to picture Bishop Bast as a saint. I am old enough to know that saints are in a small minority, at least in our times. He is suffering from precisely the
some weaknesses and ruled by precisely the same instincts as most other people. It is my hope on the other hand, that I will succeed in producing in them the same impression which I through my dealing with him have gained myself, namely the impression of a personality which from his earliest youth has been deeply moved by witnessing all the social need and misery, which in spite of all civilization and all lawmaking still flourishes in modern society, and who has made it the goal for all his striving, to do what he could to alleviate this need and prevail upon others to help him in this. This is the chief point from which this case must be considered, if we are to judge justly, because in the light of this, much which otherwise would seem inexplicable becomes easily understood and much which otherwise could be considered repulsive becomes natural and reasonable.

It would be foolish to claim that it doesn't matter what a lawyer thinks about a man the size of Anton Bast. It does matter; and it was precisely this which caused the conviction of Bast as we shall see later, when the court proceedings are taken under consideration.

This book will therefore not give what it is supposed to give, if it does not explain why Mr. Wreschner is wrong in his judgment of Anton Bast and how it is possible that he can be mistaken in this way.

He builds his defense on the solid basis, that Bast has a good and loving heart, and that he has alleviated a great deal of need, but in the same minute he adds that that must be the chief point from which the one must be considered, because in the light of this, much that would else seem obscure becomes clear, and much which would seem repulsive becomes natural and reasonable.

Oh, yes—Bishop Bast's good heart is supposed to excuse his undeniable faults.

Why these excuses? There is nothing to excuse. Why does Mr. Wreschner consider Anton Bast insincere? To explain this it must be kept in mind that Bast was attacked in a row of charges which all proved to be what Mr. Wreschner himself called “nonsense.” Bishop Bast and his helpers know that they had nothing to fear, they knew, supported by their conscience alone, that all the circumstances dug out by Mr. Wreschner, and by which he controverted the charges, were realities. In the case of the Byrdal commission the investigation was unnecessarily, but with full right, limited to an investigation of the Central Mission and “The Lighthouse” and Bast's private treasury was kept out. This, nevertheless, was not insincerity.

When this was brought in later in the investigation it was proved that there was nothing to hide.

Even after the conviction it is not indicated that Bast had used amounts to illegitimate expenses as we shall see later.

Mr. Wreschner has stated that a document given to the Byrdal commission contained information that would not accord with the truth; that is in a way true enough in so far as part of what was stated as belonging to certain funds, really belonging to others. But the mistakes in these statements were owing to the hastiness in which they were made up and were altogether without any influence on the result as a whole. If anything of the kind was to be found, the police and the judge at the investigation would surely have found it out.

It is also stated that in a letter to the treasurer of the church in America, Bast had given incorrect information about a sum of $5,000.00 which he intended to expend for a home for mothers. But his information was in reality correct—even if it must be admitted, that that about which it was concerned could have been stated with more clarity, and an explanation follows quickly.

As the whole superintendency of “The Lighthouse” for a long while was in the hands of lawyer Wenzel, it is quite possible that Bast was unable to express himself as to details, but lawyer Wenzel who knows Bast far better than Mr. Wreschner does, has repelled every accusation against Bast for having made use of mental reservations, not to speak of untruthful expressions. The author of these lines was personally present during a discussion between two lawyers, who made him the umpire, with the result that he could fully agree to lawyer Wenzel's protest that Bast had nothing to blame himself for in these matters.

In the question about “The Lighthouse” where Wreschner thinks that Bast has said that the paper gave
a defect. When in reality it gave a surplus, it was sub-
stantiated downright during the reopening procedure.
that here Bast was right.

The author has worked together with Bast for five
months and during that time the bishop has never said
anything which was not the whole truth. Lawyer
Wasses and Pastor Johansen have been able to back
his words and there was not an untrue word to point out
in any of his explanations.

Bishop Bast is surely not the man to hide anything
which he ought to say, and why in the world should he?
He has had nothing to hide.

The few and comparatively small expenses which
he has had for himself and his family through the many
years before 1920, he has had no difficulty in honestly
standing by, and if it has happened during hard times
that he was compelled to find ways and means for get-
ing the necessary money to help others with, it is very
possible that he did not desire to express himself about
his altogether private transactions, but neither is he un-
der any obligation to do so.

The best proof of his sincerity is the fact that now
after the conviction there is not a single point where it
can be pointed out that Bast is guilty of any irregularity.
It is his nature to listen to the wise, expert accountants
and to follow their statements. It is possible that this
can cause a certain unreadiness in the ever-shifting
columns of figures, but of insincerity there is absolutely
no indication.

The only "insincerity" which can be ascribed to
Bast's statements is when he denies all the house charges
and all the outlanded invectives which a whole city,
thanks to the press, believed.

But that ought to be called sincerity rather than the
opposite.

Superior Court Barrister Wrosher is without
doubt a good lawyer but, placed over against Bishop
Bast, he is just as surely a small man, and at this point
he has made a mistake.

No one, who has had a chance to see what Bast has
done through his long and active life, will be able to deny

that he is an important, yes, a "great" man, and whoever
learns to know him will, if he has the capacity, see where-
in his greatness consists.

His greatness is of the kind that made the disci-
plies great; which made the church fathers great; which
made Wesley, Penn, Zinzendorf and, which in our days,
made General Booth "great."

Let the learned agnostic shrug his shoulders at such
a preacher and philosopher's lack of knowledge as to
Syrian language, philosophy and the sciences, let him
smile at the often-repeated simple words, which any little
country lad with eyes turned towards heaven can ram-
ble off, and which roll so easily off the tongue from the
pulpit. But back of these words is the power which has
created the amazing progress of the Christian church
through 2,000 years, on which our present, social order
and our civilization rests! And the stronger and more
pleasingly these words are spoken; in faith and earnest-
ness, the greater becomes the power streaming out from
the words and the greater becomes the one who testifies,
even if he testifies in humility.

From the day when Anton Bast was captivated by
the Wesley brothers' plain, genuinely Christian teach-
ing—which was just so much of the Master's teaching—
as it is presented in the fundamental revelation of
the church fathers, and which as such has a message for
the millions who are standing outside the ranks of the
complicated existence of the higher classes, and are
standing face to face with the styfles and temptations of
every-day life—from that day the work of this man was
win souls for this faith, to transform words into deeds
and literally to live what he taught. And just because he
lived as he taught he gained an access to the many
thousands of poor and lonely people. He became the
poor man's preacher to whom they came, because he did
not give them words only which eased them in their
struggle, but also, like the Saviour at the Sea of Galilee,
feed them, when they were hungry, and sheltered them
when they were cold.

The great man is not the one alone who interprets
dead languages chiseled on stone tablets; thousands of
years old; he is not only the one who draws the lightning
from the clouds and transforms it into power for the
use of man; he is not only the great statesman who organizes society, or the warrior who changes the boundaries on the maps of the world, the great man—and among these are found the greatest of all—is the man who understands how to win and lead the great masses—the poor and simple-minded—by his words and by acts that reflect the words which he speaks; these, such as Socrates, the apostles and Francis of Assissi were not only great, but are the greatest of all.

One man who followed that track was and is Anton Bast

Here should be no talk about insincerity, here we should bow in reverence for a deep and true conviction and for a busy, dutiful life—yes, and we ought to be terrified by the blindness of the judges!

And then undependability!

A little boy by four lawyer who sits in an alley, cashing grocery bills or writing testament for everybody and administers their property; to whom the small change winds in through the door and just as quickly walks out again; such a man is doing well enough when he places each one of these little items in their proper box making them ready to march off again while he carefully notes that the $10.00 belongs to Mrs. Jones and the $200.00 to Jeweller Sorensen. It is wise and it is dependable. But the man who has accepted his Master's word to help everywhere where need is found, who himself started as a poor man and with five loaves and two small fishes it opposed to supply 5,000 mouths and still have baskets of crumbs left, he must believe in miracles, he must, as Bishop Bast has done for a generation, try to make ends meet as best he can if the cirript is to become a river.

In a book of accounts $2,000.00 is just $2,000.00. Whether they are given out for a pail of water or for 10,000 warm meals, the book, where they without demur are set down as expenses, do not show, but it makes a tremendous difference whether they are given out for the one thing or for the other.

And the thousands that were given Bast for needy widows but for free disposal and which probably, before they reached the widows, have brought joy to a deck of orphans and sick people, yes probably to a dozen drunkards and criminals who by the hard facts of life were driven to the wall—surely they have been in good circulation before they finally found anchor ground with the widow, whatever the industrious lawyer in the alley in his dependability may say.

The "undependability" of Anton Bast is just of this kind. All that he has earned, all that has been given him has gone its ever helpful way and often it has happened that he has given out the last pennies, which were to make his own pot boil and which were to put meat on his own table, so that he was compelled to say with his winsome smile, "Well, mamma, then we will have to get along with bread."

To a skeptical and agnostic reader this will sound as affectation and hypocrisy, but such a one cannot understand a nature like Anton Bast's, neither ought he to judge him, and he cannot defend him against attacks on his character.

Mr. Wrecher's defense of Bast against the most bitter accusation of all—that he lied and appropriated money by claiming that he gave it to the poor—could not be a good defense because the defense himself at the bottom of his heart believed in the truth of the accusation. This is clearly proved by his words afterwords: "I said from the very beginning that I was sure Bast must fall on the question of 'The Light House.'"

In other words, "Bast lies when he says that he has given his private money to the poor, I will try to make the jury swallow it, but I myself do not believe it."

Lastly only this. If it was not the object to try to correct public opinion in regard to the conviction of Bishop Bast, and if every line in this book did not serve that purpose, then it would be offensive and unseemly to direct accusations against a dutiful and able advocate who before the bar and outside the bar has done a great and, on the whole, a useful and successful work in the cause.

But the author of these lines has come to know the circumstances through Mr. Wrecher himself in such a way that he believes that Mr. Wrecher has given his final judgment on this question.
If Mr. Wreschner had gone through revisor Bøttcher's figures instead, then he would have discovered what the rest of us did, that there was nothing to blame Bast for. But that he left to contra-revisors—who did not do it.

Mr. Wreschner has formally done his duty. But his bad luck is owing, not to what he himself thinks—that the case on this point was bad; no, it is altogether owing to the fact that he did not believe in the case nor in his client. This he could safely have done—or probably according to his nature he could not. His distrust of Bast will never justify him.

Concerning the public prosecutor there is considerable less to say, and what there is to say will be said in the right place. Here only this: He also, for reasons like the ones enumerated before, was so far removed from the accused that he did not understand him. His opinion was: "Swindle or hypocrisy." It is disgusting, but it can be excused. Probably the accuser was less understanding than the defender, because he, as a blind manhunter was beforehand denied all qualifications for going to the bottom of the situation. But this is balanced by his lack of personality which would have given a real defender the exact possible play with a prosecution so superficial that it in reality supported itself on accounting expertise, whose figures he neither altogether understood nor thought it worth while seriously to study. Public opinion knows that the case had gone over the head of the State's Attorney to such a degree, that when he obtained conviction on one point, he hurriedly freed himself out of a bad situation with a sigh of relief.

Of the almost mechanical action which automatically only served to make the attacks further along and shoot bullets produced elsewhere, it is unnecessary to say much. Any one else would very likely have done what he did. That is, he did his duty and ought not to be blamed.

Let us leave it as that! and just quote the words of the immortal Goethe: "They are all gentlemen—gentlemen all—alas! What shall I say?"

Jury Trial and Court Procedure

In the last part of Vol. 3 the case reached the jury. According to the law which has to do with court procedure it is only misdeeds that have to be decided by the co-operation of jurors. In less severe cases the accused can choose if he desires to have this co-operation.

Bishop Bast himself, who knew people and understood that the attacks of the press and the energetic undermining of his situation by the accusers had turned public opinion against him, wished to have the case decided by judges alone. He knew very well that just as the favor of the people very quickly can lift a man to the pinnacle of fame, the disapproved public opinion can turn around in the twinkling of an eye against the one who before was praised in the skies.

It was Mr. Wreschner who absolutely demanded that the case go to the jury. For a lawyer a jury trial is an arena where the battle under the eyes of the crowd comes off somewhat dramatically. And to have a chance to speak to the jury, which is selected by the people can tickle an advocate's vanity. Mr. Wreschner himself claimed that the case was best served by a jury trial as it was concerned with activities which to a large extent were of interest to the public. An acquisitive by the jury meant, for a man who for a number of years had been looking up to as the city's most prominent philanthropist, considerable more than the judgment of three jurists, and Mr. Wreschner could, as far as the majority of the charges were concerned, with good conscience claim that he would have no trouble in putting Bast acquitted. It was an absolute mistake to choose jurors. But this was obvious from the outset that he, his friends and assistants, among whom were many prominent jurists, agreed with him, but Wreschner was victorious and the fateful decision was made. Later on Wreschner honestly admitted that he made a mistake, but then it was too late.

A case like the Bast case cannot be acted upon by juries and ought not to be decided in that way. It is to be hoped that that is the lesson that can be drawn from this pitiful case. It was in its essence an accounting case which consisted of piles of accounts, revisions and counter-revisions, the value of each to be weighed against the other. The State's Attorney did not understand but very little of the accounting and had to be assisted con-
例行由他的 helpers。The defender was altogether dependent on his contra-revisor and the jurors could not with their best intention find their way into this labyrinth of figures.

An accounting case must be presented in writing with digressions that begin with 100 pages which by repetition and duplication are brought down to 10 pages on which the results of the grinding are found. For and, after every appendix is gone through and every figure inspected, pass judgment.

Under such a procedure Bast would never have been convicted. Figures are slow of speech but they speak a very plain language to those who want to understand them and it is by the aid of the figures that Bishop Bast succeeded, although a year and a half too late, in proving to all the injury that was done him.

It will be seen, then, that for this reason alone the rendering a final decision a jury trial is a misnomer any which develops into a nuisance, because the advocacy in the constitution, which was the reason for the promise of the democracy among the judges, who mainly have come out a long training to judge and to understand all social relations anywhere else—and jurors are dilettantes—ought that to be used on the judgment seat. It is and are best cultivated and who know what they are doing. As the best in the world, because the judges were men thorough in their profession. But now we have lost of understanding so plainly that now when they, darkness, obviously must think of what they did during the trial, in the clear daylight in order to see, but let their eyes rest in the darkness where the counter-revisor suggested to Mr. Wrencher that they make such a survey of the numberless accounts as a washer-woman would be able to understand. This, however, was not done by the defense. The States Attorney's helper, a revisor Boyler, who has made for himself a certain "heroic" reputation in the case did compose an extract—we call it by a name borrowed from the Dreyfus case, the Borderau—where the figures of the accounts were placed in a distorted and incorrect position and this washer-woman account became the foundation for Bast's conviction. The jurors could understand it, easily handled as it was, but neither the States Attorney, the contra-revisor or the defender discovered that the Borderau was a falsification of the original figures.

The charge was divided into a row of points and presented in bundles. It is an ugly habit which the judges have adopted for the sake of their own convenience. A man who is charged with a number of crimes has a right to demand that they all without exception be acted upon before judgment is given on any of them. It is evident that a number of proofs, that the charge is incorrect, will favor the accused in deciding in other instances that are not clear. And one, whose honor is saved in nine attacks, will not easily fall in the tenth, if there is any doubt at all. We shall see later how this procedure hurt Bishop Bast.

Of the court case itself there is not much to say beyond this, that the witnesses did not say anything of importance and one of these, Pastor Guarde, testified to something for which he has had to bear a good deal from many inside the church. One of his brothers in the Methodist Church, an old, honorable and right-minded man, a former pastor, has passed judgment on Pastor Guarde's testimony.

He reports the testimony and says—"It is said that the bishop let it be understood that the paper 'The Lighthouse' gave no surplus of any importance. He thinks that Pastor Guarde opposed the Borderau and according to the report should have said in court that he as general secretary for the Central Mission did not know that 'The Lighthouse' gave a surplus. On account of this there were some who said, 'It is owing to Pastor Guarde. It is on his testimony that the bishop was convicted.' He did not hear Pastor Guarde's testimony himself but if he has said that he had no idea that there was..."
finally by his helpers. The defense was altogether dependent on his contra-revisor and the jurors could not with their best intention find their way into this labyrinth of figures.

An accounting case must be presented in writing with dispositions that begin with 100 pages which by replication and duplication are brought down to 10 pages on which the results of the grinding are found. For three weeks after the judges are to study the figures and, after every appendix is gone through and every figure inspected, to pass judgment.

Under such a procedure Bast would never have been convicted. Figures are slow of speech but they speak a very plain language to those who want to understand them, and it is by the aid of the figures that Bishop Bast succeeded, although a year and a half too late, in proving to all, the injustice that was done him.

It will be seen, then, that for this reason alone the Bast case ought never to have been a jury case. For rendering a final decision a jury trial is a misnomer anyway, in court procedure it is a late democratic product which develops into a nuisance, because the authority of the courts, which was the reason for the promise of the jury in the constitution, has been succeeded by a broad democracy among the judges, who mainly have come out of the people but are educated through a long study and a long training to judge and to understand all social relations in modern society. Just as we use an indeterminate anywhere else—and jurors are indeterminates as judges—ought they to be used on the judgment seat? It is idle, has always been an advantage to be served by people who are best equipped and who know what they are doing. As early as 1692 the English praised the French courts as the best in the world, because the judges were men thoroughly educated for their profession. But now we have the jurors and in the Bast case they subordinated their lack of understanding on the facts, that now when they should have been looking for the facts, they were looking for the figures. The jurors in the Bast case count the figures which they do not understand. They are taskmasters, not judges.

In the case of the Lighthouses, the figures were brought down to 10 pages, and it was possible to see that the figures were not right. In the Bast case this was not possible. In any case, the figures are not necessary for the judgment. The Bast case was tried by the judges, and the figures were used by the judges. The Bast case was tried in a court of law, and the figures were used by the judges. The Bast case was tried in a court of law, and the figures were used by the judges.

The charge was divided into a row of points and presented in bundles. It is an ugly habit which the judges have adopted for the sake of their own convenience. A man who is charged with a number of crimes has a right to demand that they all without exception be acted upon before judgment is given on any of them. It is evident that a number of proofs, that the charge is incorrect, will favor the accused in deciding other instances that are not clear. And one, whose inaccuracy is saved in nine attacks, will not easily fall in the tenth, if there is any doubt at all. We shall see later how this procedure hurt Bishop Bast.

Of the court case itself there is not much to say beyond this, that the witnesses did not say anything of importance and one of them, Pastor Gaarde, testified to something which he had had to hear a good deal from many inside the church. One of his brothers in the Methodist Church, an old, honest and right-minded man, a former pastor, has passed judgment on Pastor Gaarde's testimony.

He reports the testimony and says—"It is said that the bishop let it be understood that the paper 'The Lighthouses' gave no surplus of any importance.' He thinks that Pastor Gaarde opposed the Borderau and according to the report should have said in court that he was general secretary for the Central Mission did not know that 'The Lighthouses' gave a surplus. On account of this there were some who said, 'It is owing to Pastor Gaarde. It is on his testimony that the bishop was convicted.' He did not hear Pastor Gaarde's testimony himself but if he has said that he had no idea that there was
appear either that the paper gave no surplus or that the surplus was used for benevolent purposes, while in reality the paper has given a surplus, which as far as the printing is concerned is estimated to amount to 54,010 kroner 28 ore, while the surplus for the publishing of the paper amounts to 129,570 kroner 31 ore, that is, an earning of about 182,600 kroner 59 ore of which by far the greatest amount fell to his own personal benefit."

Before the jury went out to make the decision, the president of the court made the following speech to them:

"The provision of the penal code as to fraud concerning deception is closely associated to paragraph 257 about the understanding of which there has always been disagreement and lack of clearness.

"Paragraph 251 has to do with the deception as such, which amounts to this, that the one who is defrauded is defrauded by the one who by false pretensions gets him to accept a thing to a value different from what it really has. It has to do with the intentional act by aid of false presentations, whereby the one who is defrauded is induced to give up something of value. Furthermore it must imply a gain for the deceiver.

"The false presentation, it must be taken for granted, was able to lead astray and deceive a man of average experience, who must be prepared to meet exaggerated claims, praise, etc.

"The intention to deceive is present when it is clear to the deceiver that it is his false appeal which has its intended effect. If we employ analogy it must be such that the act with which it is concerned must be set aside by side with a deed which the penal court characterizes as a crime. Paragraph 253 also demands intended deception; it must be a composition that the deceiver acts with the intention of imposing loss on others and a gain for himself.

"Finally there is paragraph 257 which speaks of acts which are related to the ones mentioned here. The description here is very negative and the opinion has been rather shifting. The judge—and in this case the juror—must here use their own judgment. But it is demanded that the deceiver either has employed incorrect presenta-
tions or concealment with the intention of enriching himself. It is sufficient that he intends a benefit for himself and a loss on the other side, but it must be consciously that he employs deception.

"When we find a couple of questions here in regard to defrauding the public by the use of untrue reports, etc., then an indictment to act must be demanded from the fact that the report is incorrect and untrue.

"When the jurors come to weigh the proofs of the case on the basis of the proofs in the case it is impossible for me to go through the case with its unanswerable amount of accounting material. I must take for granted that consideration have given to these, has made the case clear to the jurors.

"They will no doubt quickly let part of the information and details drop out of their consideration, because while it may throw light on the work done, yet it is pernicious in its effect.

"But I dare say that a great deal of this material is without importance in the consideration of the subject; guilty or not guilty, as the jurors will keep the demands of the law before them.

"In pointing to the much talked of sum of the 158,000 or 182,000 kroner I must impress upon the jurors that this question is of subordinated importance if the jurors come to the conclusion that the procuring of the income is lawful. The printing business and the paper were their lawful property. Only in a subordinate sense comes the question as to what the money was used for.

"In order to make the procuring of the money lawful the procuring must have been brought about by honest appeals and proclamations.

"The question is whether it can be called incorrect when Bast has written that the 'Lighthouse' was the Central Mission's paper, if it cannot be maintained that it was for the ease of the Central Mission. It is, nevertheless, undeniable that the paper is a large extent sold the paper and earned about 50,000 kroner.

"These statements are validating. It must be considered by the jurors how much weight is given them. The most obvious idea when a poor man comes and wants to sell a paper is probably that to buy it comes within the scope of almsgiving. But of course there may be other considerations back of this.

"In relation to the Central Mission the fraud should consist in the fact that he had presented the 'Lighthouse' as a poor business and that he thereby induced the Central Mission to pay a too high price. The testimony it would appear is not clear here. The jurors must decide as to whether the people of the Central Mission were led astray and if it was clear to Bast that it was an incorrect presentation and that it was made in order to profit him.

"For the Central Mission there is in the period with which the case is concerned collected 2,500,000 kroner. The cost of collecting has amounted to about 18 per cent.

"The first question is whether it is Bast who is responsible for the setting up of the accounts. Some have explained that it was the general secretary, the reviewers and the whole representation who has the responsibility. It is doubtful if Bast did it, but, that he has seen it before or probably after it was printed, we know.

"It is clear that a wrong amount is set up for the Christmas distribution. The jurors must decide as to whether it can be seen that it was set up in this way in the interest of agitation as Weenzel says, or not.

"As far as the treasurer, 'Hidden Need' is concerned, Miss Schen as mentioned, on Bast's orders, made a distribution according to her judgment. The Central Mission seems to have known this. And even if a leader of a society is not entitled to take money from one inquiry and put it in another it must nevertheless be considered whether the use made of it is legitimate. On this point the accused must have been clear. If he is to be convicted.

"The jurors must judge and form a conviction on the basis of the evidence presented and according to the intention of the law. It is their business to determine whether the conditions were there or not, but in order to say yes to paragraph 251 they must have the conviction that he has been fully conscious that he intended to benefit himself at the expense of others.

"In order to convict under 257 their conviction must also be that he has intended fraud.
“Finally, if paragraph 253 is to be applied, there must have been an intention to defraud.”

In this charge it is demonstrated that the president of the court is unable to state what is demanded in order to punish according to paragraph 257: the jurors themselves must decide. Translated into readable Danish it means that 253 can be applied “where there is something wrong, but we don’t know what.”

The whole paragraph, the scrap paragraph, as the jurists call it, is strongly attacked by all the experts. It is in direct opposition to the fundamental provision in the penal code, that the one who is punished shall know for sure against what law he has sinned; it is therefore also left out of all sketches for revisions of the penal code and holds no respect in the science of law. But it is in the law, it can be applied, and it was applied here.

The charge to a Danish jury is something entirely new here. The judge as a rule is unmindful in this respect and the English century-old traditions which make the English judges paragons are altogether lacking. The president emphasized especially that to go over the accounting material was impossible: he must assume—what could take for granted was a doubtful assumption—that the endless columns of figures were made clear to the jurors. He appealed to have to drop a mass of information without mentioning which and it is more than likely, that many of these came to play a determining part with the jurors. He emphasizes that the amount in question, which he does not even dare to fix, is of subordinate importance and expresses himself in such a way that what would seem the most important to decide is the following:

1. If the “Lighthouse” belongs to Bast or to the Central Mission.
2. If its object is reached when it has procured income for the Central Mission, which undoubtedly it has.
3. If the price to the Central Mission was too high.
4. And finally, if the intention of the accused was to make the Central Mission believe something in order to benefit himself.

It is clear enough that this charge does not quite succeed in explaining to the jurors what in reality they are asked about; the question is terribly muddled. It is humanly impossible to decide for what punishable act Bast is to be convicted.

Generally the question to the jurors consists of three parts:

First the subject—in this case Bast.

Second, the verb which expresses action. In this case it is the verb to induce; that must mean by fraudulent intention and presentation to induce others to do something. If that is the case the crime consists in words, partly in what Bast has written in “The Lighthouse” and partly in what, according to witnesses, he has said; to this verb induce is linked the other two verbs which form themselves as partly to speak of no surplus of any consequence, partly to speak of a surplus which should have gone to benevolences, but for the most part accrued to Bast himself.

The question should of course have been put in this way:

“Has Bast intended to appropriate for his personal use the surplus from ‘The Lighthouse’ which he has accumulated, by having it appear that the surplus from the paper should be used for charity?” Here we keep to the will (257) and let the acts (251 or 253) go.

Here the verb “to appropriate”—“the lie” can only play its part as a proof of the will and intention to appropriate; it is not a crime by itself if a surplus is admitted at all. By these three verbs a double charge is created.

1. To have lied in order to make a profit (257).
2. To have appropriated money for personal use, which ought to have gone to somebody else. (An act which falls in under another paragraph, namely, 253.)

Now just consider that 12 laymen are supposed to find out on which verb—that is in which act—they are to convict Bast. They are in fact asked three things:

1. Has Bast lied and made money on his lie?
2. Has Bast appropriated money that belonged to others, which question is complicated by the charge from the bench, because it can mean two things.
   a. That the paper belonged to the Central Mission.
   b. That the money, which came in, was to be used for benevolence.
3. Did Bast intend to appropriate the money which he could make on his lie?

   For the third, the indirect object, which here is the public, it can mean anybody who can buy the paper, and the Central Mission, who was the steady customer. Both these parties are the sufferers; and their loss consists in this, that they have bought the paper—the public for one, the Central Mission for a considerable amount—which they would not have bought if they had known that the surplus went to Bast personally.

   Now it must be stated first of all that the Central Mission has only earned money on the paper and therefore cannot have been defrauded, and next it must be stated that it is inherent to demand a yes or no answer to a question which contains such a glimmer of possibilities for answers that it cannot be answered with one yes or no.

   One juror can think that Bast did not tell the truth in saying that the paper gave a deficit when in reality it gave a surplus, and that he ought to be punished for this falsehood according to 257, because there is something wrong somewhere, even if it cannot be proved what the money went to. He would be inclined to convict and do so, he was tempted by the correct, but unclear, statement of the president of the court, that it is of subordinate importance what the money has gone to.

   Another juror can argue with Bast that there was a deficit, that the paper in itself—a consideration which the charge also supported—but the money ought to have gone to charity.

   A third juror could reason this way: The paper money himself—although he sold only the single copy—became the buyers thought that the surplus was used for charity.

   And finally a fourth juror could join the third one, only with this reservation that Bast in reality had not used the money, but had only intended to use it after it had gone into his cash box—(257).

   The possibilities are not at all exhausted here. There can be as many considerations as there are jurors, yes more, as each juror can easily have had two or more considerations which were equally reasonable to him.

   Whoever was to say afterwards for what not Bast was convicted, could not out of the question, which in the premises for the conviction, even approximately answer that question.

   As will be seen from the attempted reopening of the case in the next chapter, this became unfavorable to Bast. Lawyer Wenzel tried to get this clear by asking the supreme court, and the supreme court, like the oracle at Delphi, answered that “this the questioner could not see of the conviction.”

   He could—could he?—there is not a soul living who can do that.

   It must be taken for granted that the 12 worthy laymen before they passed out of existence for time and eternity, as far as their responsibility here is concerned, said something like this: “We are asked if there was not something queer about Bast’s relation to ‘The Light-house’ if it doesn’t appear to us that he has earned pretty well and that is the way it looks to us.”

   “And so we say yes.”

   But there is hardly a juror who was clear in his own mind that paragraph 257 could be used only if it is taken for granted that Bast has used the poor people’s money for himself—that is for personal use. The only proof of his intention to use it would be— the fraud committed.

   And they answered yes, with the result that Bast was convicted.

   But for what, that will never in the world be cleared up as we shall see later.

   For the one who is to tell of the case and give an account of Bishop Bast’s relation to the poor people’s
money it stands as proved that he was convicted for having used this for himself and his family and that he ought not to have been convicted, because it can be proved that he used the poor people's money to give to the poor.

Any ordinary reader can hardly understand the powerless desperation it must create in the one who could bring incontrovertible proof that there was nothing in the case nor in the accounting material that would give any one the right to accuse Bast of having used the surplus from the "Ladilouise" or the print shop for anything but charity. That the courts could deny the request to reopen the case for a man who, after what was revealed, must have been convicted innocently, with a shrug of the shoulders and the remark "but are you also sure that it was just on this ground that he was convicted? He could have been convicted for an intention which he again gave up."

And that is jural.

If for no other reason—sorry to say there are reasons enough—then this, that no one can say why this man who admitted that he had given hundreds of thousands of his own money to the poor for the period of a generation, was convicted for impossibly to have appropriated—no, that cannot be said either, for no one knows that will the case against Bishop Bast and his conviction stand as a scandal in the history of Danish Jurisprudence, and before many years it will enter into Juridical Literature as an example of what desperate results poorly formulated questions to the jurors can result in.

Pet the jurors said yes, and informed public opinion, interpreted this yes, according to its feelings and wishes. And in order further more to link the scandal to the case the State's attorney had the boldness—although it is a rule in law that judges pronounce sentences only after all points have been disposed of—to ask the court if it would take the verdict of the jurors on point No. 1 as a foundation for a conviction after paragraph No. 257, before he decided on the remaining seven points. The hearing of the State's attorney's speech to No. 257 brought the facts, that according to this paragraph the appropriation does not need to be proved, if it is enough if it can be taken for granted that the situation was here for a proved. This could cause a whole sea of considerations, for the three expert judges. If they were kindly disposed towards Bast and thought that the proof was too slender, they could refuse to accept the jurors' action and demand new jurors. But this could result in the remaining questions being answered with yes, which, if they were answered in the affirmative, could be raised again to Bast's great disadvantage.

If, then, you intend to do your best for him, let him off with the moderate paragraph No. 257.

It must be stated immediately that no one can know if the judge reasoned in this way, but there is a possibility that he did so.

The court answers, yes, and the State's attorney immediately dropped all the other questions. He has himself stated the reason to the author of this book in these words: "You can never know what the jurors will answer and I would have risked that they may have said, no to the rest of the questions."

In this he is in doubt right, for the two questions which were decided together with point No. 1, and answered with no, were unambiguously of the same character as the ones that were dropped. For Bast the maneuver of the State's attorney resulted almost in a catastrophe and it is said to this very day, that he could never have been acquitted for the serious charges on the rest of the points, but that he was let off, because the authorities were grateful enough to let them drop. That the conviction expressly acquires him on eight points means nothing in the world to these friendly people's opinion. It is just a matter of form. And added to the horror that this desperate case has called down over this surely tried man, comes this one also, that Bast, who cannot set his innocence established on formal grounds, must endure to have people say that he was only formally acquitted of the charge of fraudulence, which for that matter he may have committed.

Yes, very, the Bast case deserves a place in the school books of the juridical literature, that it may instruct the students in the coming days as to what may come out of a pecuniary case in which the confused scrap pile paragraph No. 257 is made use of.

But public opinion understood the conclusion to say, that Bishop Bast was convicted of having used the money.
people's money fraudulently—I would to God that they were right, then at least the possibility for a restitution was not altogether shut out—and from that day Bishop Bast, D.D., in the official language in the land where even women are adored with titles was called just, Anton Bast. And if that had been all; but his life work was crushed; his civic honor taken away from him, and he stood poor and disgraced with position and income lost and also the possibility of continuing his self-sacrificing work which had made thousands happy and glad with him. Surely if the author of this book did not know how useless it is to call names and how easy it is to draw judgment down on himself as a writer, there would not be words in the language so sharp but what he would joyfully, and eager for the fight, divide them out among the persons in this drama to each one according as he deserves. But he is silent, some may call it cowardly, he himself calls it wise. "For what is the use," as Georg Brandes says, "to denounce world history."

AFTER THE CONVICTION

When the sentence in the Bast case was pronounced there happened what always happens where public opinion is informed. The whole press was against the Bishop. Everybody was in a hurry to forget that his whole organized charity work had come through the purgatory of the investigation and the court with a clean bill of health. Everybody attached themselves consolingly to the circumstance that the Bishop was convicted of fraud and the papers which had persecuted the Bishop exalted, while his friends lowered their heads in dumb despair, without knowing how it had happened, that a court in a civilized country could pronounce such sentence on an upright, loving and before all, an honest and warm-hearted man. We will shortly state what happened after the sentence. To appeal to the Supreme Court was hardly worth while, as this was a jury case, and the question of guilt could not be used as a reason for an appeal. Bast himself stated openly and clearly that he did not consider himself convicted by right, and the two Bishops Nueisen and Blake, who were present in this City, gave the following public declaration:

"It is a great satisfaction for us as well as for all the friends of Bishop Bast within and outside of the Methodist Church, that Bishop Bast after a thorough investigation of all his financial affairs in a period of more than 10 years has been acquitted of all the fraud accusations. When anyone looks up the accusations that have been raised against him, this verdict seems to be a judicial as well as a moral victory for Bishop Bast.

"As regarding the verdict against the Bishop in relation to what was published in the 'Fyrtaarnet' before he was elected to the episcopal office, then we have no comments to make outside of saying, that for many it seems to be only a technical victory for the prosecuting authorities.

"The State has decided Bishop Bast's position as a citizen. The Methodist Episcopal Church will at his request make decision as to his position as Bishop. From what we know about the confidence and the affectionate admiration by which Bishop Bast is considered in America, we are not in any doubt as to the result of the Church action in this case."

The bishop himself said:

"My last word in the court shall also be my last word in this writing (which appeared in the court.) With a good conscience I declare here again that I am innocent of everything of which I am accused. Before God I declare that I have never intended to deceive anyone and hereby I declare again that I am innocent of everything for which I am convicted."

April, 1926.

Anton Bast.

Nothing is more sure than that Anton Bast is innocent, and nothing is more sure than that his conviction is wrong, and that his brother in the ministry, Bishop Nueisen, is right when he said, "Brother Bast is sentenced for having used his money to help the poor people in their need. There is no lack of testimonies that thousands believe in his innocence."
Department Chief Henrik Vedel writes in "Politiken," March 25, 1926; Mr. Editor:

In "Berlingske Tidende’s" quotation in the evening issue for the 30th of this month I see that "Kristelig Dagblad" writes concerning the conviction of Bishop Bast as follows: "About the decision of the jurists there is this to say that it supports what everybody knew before that jurors and logic have nothing in common, except by a miracle, and for miracles we should not ask. From a sensible point of view it cannot be explained why the jurors have found fault with only one point as the fraud without doubt was proved fully as well on another point (The withdrawing of money belonging to the Central Mission). The decision can only be read in this way: The jurors have understood that it would not do to acquit altogether, but they have had no inclination to make the guilt any more pronounced than absolutely necessary. It is thus a typical jury decision."

Although I absolutely disagree with "Kristelig Dagblad’s" second point I can, as a layman and a jurist, altogether agree to the paper’s last sentence: Every time we jurists are asked if we ought to advise the one who is accused, to ask for a jury trial we say—at least I do—No. For our jurors, of course, are all good Danish citizens with the desire of all Danes, to compromise. The prosecuting authorities also consist of very nice people and when they as officials express a desire that we jurors convict this or that accused, of course it would not be nice to say no to all such demands. If we say, yes, to one especially if it is a mild one then we’ve done what can be expected of us. Then all parties ought to be satisfied if they are not chronic quarrelers.

When the papers for a long while did their utmost to produce a certain impression against the accused and when the question has been discussed with wife, relatives and friends, of course, it is somewhat hard to stand on your independence when you, yourself, have to pass sentence. But in the Rast case there were two instances which do not speak well for the prosecuting authorities.

One was when the prosecuting authorities suddenly jumped from 251 and 252 to 257 of the penal code and underwritten, that at least according to this paragraph, 257 is the disappointment paragraph where everything between heaven and earth can be put in. It is a covering for every prosecuting authority, who has nothing else left to do. Just on that account it is wrong that punishment according to paragraph 257 is to be considered dishonorable in the opinion of the authorities. The disappointment paragraph cannot result in this, and does not for that matter with the thinking part of the people. Here the punishment must be according to the offense and the offense committed by Bishop Bast does not diminish his honor in any way at all. Expert accounting is something that cannot be done by everybody. And with claims in the papers, especially towards the time when accounts are closed, I believe we all are acquitted. And here the claims was not even always written by the bishop himself.

The second instance which I would like to bring out is the appeal of the prosecuting authorities to the jury, just to do them this favor. I will—even if it is in sorrow—look away from the fact that the prosecuting authorities have meant that they could defend having convicted one man in order possibly to serve a cause—(although that appears horrible to me), but I believe that the prosecuting authorities and the jurists seldom have done the cause a worse service than that. Possibly they can strike down the charity work which has been done under Bishop Bast’s enormous energy, but do they really believe that this work can be done by any of the now existing charity organizations? Here is a lack or a need which they can not fill.

Take it all in all, it is a sign of the times that sentences like the one pronounced on Bishop Bast will not find favor with that part of the population who think a little about the relation between offense and punishment.

Yours respectfully,

H. VEDEL.
Former Department Chief.
President of the Council.

In June, 1926, an address was sent to the Ministry of Justice which read as follows: "June, 1926, to the Minister of Justice. We the undersigned take the liberty..."
to request the Minister of Justice to see it that Bishop Bast be relieved of the remaining part of the punishment, to which he is sentenced. It is our opinion that the necessary hoard has not been taken, to the great work which Bishop Bast has done for a generation. He has devoted his very considerable ability and his strength to work among the unfortunate in all classes of society, a work which has been of incalculable help for thousands of people. And it appears to us that it can hardly increase the respect of our country that we have put a man in jail, who has given the best years of his life to so valuable a work. It also appears to us that the offense for which he is convicted is supposed to have been committed with the idea to defraud the public and the Central Mission. We are convinced it was not.

This address was signed by a long column of names from all over the country, among whom was the former Secretary of State, J. C. Christensen, a long line of ministers, physicians, lawyers, authors, actors and teachers.

As early as in May a request was sent to the king for pardon with a long row of signatures from all over the country, and Bast himself had sent in a request for pardon, for which several people blamed him. The pardon was refused. And in the month of June Bast started to serve his sentence. Bast himself made the following declaration at the time: "When today I enter the jail, it is under the sharpest protest against the I said to the jurors, I am altogether innocent in everything that I am accused of. I yield to Superior forces and serve my time in jail as part of the suffering that are heaped upon me. I am fully convinced of victory on the part of Justice and Truth whenever it is God's will."

At the end of his jail sentence August 21st, he sent out a new declaration in which he underscored the contents of the two earlier ones: "The three months' imprisonment for fraud producing any covering in the conviction of my innocence has with overpowering force and under the most serious humiliation before God and my conscience made it clearer to me than ever, that I both could and should take the consequences of again declaring that my conviction and sentence amounted to a judicial murder, which can only be stamped as a conscienceless and disgraceful act."

Shortly before the end of the sentence, Lawyer Wenzel sent to the Eastern Court a circumstantial request of one hundred pages that the case might be reopened. This was denied outright, and when the decision was appealed to the Supreme Court, that Court immediately refused the request.

Bast was brought from his home, where he was sick, and for three months he stayed in jail.

**Of What was Bishop Bast Convicted?**

To tell the truth, there was not a soul in the country who knew. The two Methodist Bishops seemed to think that he was convicted for having said that the "Light House" gave a deficit at a time when there was a surplus, that is for lying.

This opinion is incorrect, because lying is punishable only when it is done in order to enrich oneself. Next the conviction reads as follows: Partly, to have said that the "Light House" gave no surplus of any consequence; partly, to have said that the surplus was used for charity.

Public opinion rested in the supposition that Bast was convicted of having used the poor people's money, partly for his own unreasonable expenses, partly for his son and his son-in-law, and because he had a sinful disorder in his accounts.

And that is really what the great majority believe until this very day.

Bishop Bast was convicted because the opinion was abroad, founded on the character of the "Light House," that the surplus was to be used for benevolence and that the jurors, through the accounts placed before them, had got the impression that the money was used by Bast for his personal expenses and for loans and gifts to his relatives, because it would appear from the setting up of the figures that he could not have used it for charity, because there was nothing left for that after his personal expenses.
This is the natural opinion of the conviction, to which I have come by going through the case from beginning to end. But it is possible that the jurors in their ignorance and unconsciousness have satisfied themselves with this consideration. "There is something wrong with Rast's benevolence and he is not going to get away without at least a little punishment."

Such a basis for punishment is reached when difficulties are put on the bench. They are confused with labyrinths of figures and last but not least they are led astray by an incorrect and positively distorted extract of accounts. Let us hear Bishop Rast's own words.

WHAT HAVE I DONE? WHY WAS I SENTENCED?

This is written by a serious man for serious readers. The revealed Bast case is a tragic and unique event in Danish jurisprudence. How could the prosecution be so simple as to believe that the jury's affirmative answer to one solitary question should satisfy our enlightened public as the final word in this case? Nothing could persuade me that on the day when the sentence was passed the State's Attorney, Gammeltoft, could go home and wash his hands, saying with conviction: "Today I have served my people well. I have ruined a man who ought to be destroyed. I have hit an institution which ought to be exterminated. I am a benefactor to charity and a revenger of contributors."

The State's Attorney could not forget that the informed public, on which I was arrested on Dec. 8, 1924, had collapsed and become completely null and void. Nor could he forget that night, that the trial itself was drawn up by himself that the jury was withdrawn by himself. No intelligent man could. Nor could he imagine himself: "I have done a commendable thing by inducing the jury and the judges of this gigantic case to pass a judgment for which the Danish people will prize me, contentedly saying: 'This case came to a conclusion which we had expected, and which is just.'"

No, and again no! I can assure the State's Attorney that it is absolutely impossible for this conclusion to bury the case. Standing before my people and my time, I know that I only speak after carefully and modestly weighing my words. I do not really find that my person is of much importance in the whole case. I can forget, and I have forgiven all who have wronged me. I should even find it indicative here to recount all the sufferings and humiliations of these painful years: the indignity of listening in silence to accusations both in court and outside, the mental distress and nervous strain of such a time of affliction, the losses and financial difficulties caused directly and indirectly by the general confusion. I shall leave all that out. Most of it belongs to the past. I still enjoy sound health and a good temper, and one thing is certain: that the passage through this dark tunnel has left in me no feeling of having been soliloqued, humiliated, condemned or punished. I feel relieved and happy. And I entertain no personal animosity against any of those who have fought against me. I have neither to accuse nor to judge, and no one can deprive me of my contentment here. While I was detained in prison in 1924 a man wrote to me as follows: "We expect that you will bear your enemies no malice, and that you will not persecute them later." I prayed God that this man's confidence might never be disappointed, and God heard my prayer.

Nor do I think of my family and friends in the first line—These years have been hard, bitter and cruel. Not only the narrower circle which lives and does its daily work near me was hit; not only the wider circle of people throughout this country and in other countries, who heard me preach the word of life, nor yet only my church, my fellows the other bishops and the many thousand clergymen and million members of whom who possibly no one else could appeal, or on whom any other influence would be wasted. The state's attorney urged that Anton Rast had impaired the practice of charity and so he must be punished. I reverse the charge and maintain that the state's attorney, Gammeltoft, and those who have assisted him in the case have
Impaired the practice of charity. If these gentlemen knew the range of what they have done on an absolutely unjustifiable basis, they would not enjoy one moment's rest.

Yes, we succeed in striking down an honorable and prominent man from a position where he can do splendid service for the honor and welfare of his country. We succeed in destroying his honor, his support and his possibilities for the future. And, what is worst of all, through bungled, muddled and unanswerable valuation of undiscovered facts, we succeeded probably for good in for as one judge said to the author of these lines, during the attempted reopening of the case: "Nobody can know on what basis the jurors convicted."

No, in truth, no one can know that, and what is worse, they themselves have no idea to this very day. Jurors should not be used to pronounce final judgment. They do not understand these things, and they only make trouble. They can be used, and under an up-to-date law as to jurisprudence, they ought to be used; to decide whether an accused ought to appear before a tribunal of expert judges after they have had a chance to hear the case thrashed out by the prosecutor and defense. They could then pronounce a decision as to whether the accused ought to be acquitted or whether the situation was such, that it must be left to expert judges to decide his fate.

But, neither more nor less, if we do not want to get done without them all together, which we have done in Denmark from the time the country became an orderly society. It has been said before, that the Bast-case ought not to be taken as in the juridical test books for what it may show how the co-operation of the judges not only was convicted of, but that it also had this effect, that the wise man gives up at once.

This it would seem to be in negation of all right and justice.

and the pinnacle of the misery is this, that it has to be practised by a court consisting of elected, tried and expert judges, or, if the basis for guilt is unknown, then the situation is this:

"The highest judges in the land stand helpless in their red silk robes under the roof which lifts itself over the palace of the king. They cannot step in—they cannot even form an opinion in a most important case, which for years has drawn the attention of the country. A foolish provision in law that has proceeded from the work of expert jurists which prevents them from deciding a case with the one plain word, innocent, because they have not even the right to investigate as to whether the convicted man is guilty or not guilty. All they can do is to guess what 12 laymen two years ago may have thought, on the basis of muddled testimony, a labyrinth of figures and a distorted extract of accounting, a guess work which the wise man gives up at once.

If Bast is guilty or not guilty, none of his judges know, because they have no right even to investigate this question and in their quiet modest homes the twelve nameless unknown jurors are sitting, hoping that there must be at least something which can justify the unjust conviction, but neither have they the slightest chance to make good in what they have failed.

They simply do not exist any more. Their existence as judges, their responsibility for other people, dissolved into fog when they had spoken their obscure word.

And their responsibility to God is covered by their lack of sense.

That this man, who for a generation has devoted his life and his goods to aid the poorest of the poor, should be sentenced for having had the intention to earn money on their need and for not having put this plan in motion (Intentions paragraph 297). Gentlemen jurists, this must be the widest insanity.

Just as insane it is to suppose that Bast started a speculation with his own benefit in view by continuing a paper, which made necessary an expense of several thousand Kr. a week and took twenty years before it was a paying proposition. Insanity!!!
CHAPTER 3
THE ATTEMPT TO HAVE THE CASE REOPENED
1927-28

After Bishop Bast had been sentenced and had served his time, Superior Court Barrister John Jacobson started to investigate and to go through the numerous accounts. He had interested himself in the case during the jury trial and now he compared the numerous appendices with the extract mentioned before and which was put together by Mr. Boytler. It was while working with this that Mr. Jacobson discovered that the extract, which we still call the “Borderau”—a name borrowed from the Dreyfus case—gave an entirely false idea of Bast’s private economy, although it was made up for and distributed among the jurors and studied by them while it was continually referred to by the State’s Attorney. It was made up some time before the case was brought into court and the defender, Mr. Wredhö, had received it, but as he did not interest himself in the figures he gave it to contra-revisor Jespersen who paid no attention to it at the time. When finally he did begin to study the extract he stated that if he was to criticize it he must make a complete new revision and as he had already spent about 20,000 kroner for the contra-revision it was out of the question to expense him further. The revisers have all in all had an income of about 80,000 kroner in order to make it possible for the State’s Attorney to have a man sentenced whom everybody now must admit is innocent.

The three months which Bast spent in jail cost about 100,000 kroner—or one thousand kroner a day.

If for no other reason this makes the Bast case thought-provoking.

When the defense had given up the Borderau it was held as a basis for the decision of the jury. For this use it was particularly well adapted, not least because it was manufactured in such a way that the columns which had to do with Bast’s legitimate income and the income from “The Lighthouse” as well as his personal expenses were so craftily set up under each other that the jurors guided by the State’s Attorney must get the impression that Bast had used all the money from “The Lighthouse” for himself, his property or his children.

The defender did not enter into this at all; apparently he did not notice it. On this all important point his defense was not at all satisfactory.

Now, the well-disposed reader may claim that this falsification was not intentional; but, if it is not, something has happened that can hardly be expected to happen again.

The one who is writing these lines has said in his protest to the Supreme Court that he can not perceive what the incorrectness was intentional. It is—as he formerly wrote to the Eastern Court—his conviction that Revisor Boytler intentionally has prepared and set up the figures in the accounts so that it must appear as if Bast had used the money from “The Lighthouse” for his personal expenses.

The only excuse which Mr. Boytler can make is, that he himself believed it. But he is the one who of all men can least afford to make this claim, because from the figures before him which he himself had produced from the special accounts, he ought to have seen that Bast could not have used such large sums to his carefully specified private expenses.

With Mr. Boytler’s motives I am not familiar. His more or less good faith I shall not discuss. He is for me an X, an unknown quantity. I only concern myself with his acts which I have before me in black and white.

The “false” Borderau must be the foundation on which the jurors support their decision. It can not be claimed that the courts shared this view, but it is certain that they have neither expressed themselves for nor against it. And here we are not concerned with what the judges have thought or what they have not thought. The question is what impression the false Borderau will make upon a sensible and an honest reader.
As it is important to substantiate assertions such as those we will go through the extract as we would have gone through it if the courts had met our often repeated request to let us put ourselves against the State's Attorney and Mr. Boytler.

It is not easily read stuff. It is a careful explanation of figures. But no honest reader ought to jump over this explanation. If he does, then the reading of the remainder of the book is wasted.

The "false" Boardau is the heart of the Bast case.

It is composed of two rows of figures; one called Income, the other one, expenses. It comprises the years 1913-1924 inclusive, and it contains for every year the Bast's accounts. The figures are very supported. They are taken from everywhere and nobody can guarantee that they are absolutely dependable. In order to get the figures from everywhere and nobody can guarantee that they screwed up they go much further back in time than either 1913 to 1919 have nothing at all to do with the Bast case. The years 1920 to 1924 contain many more figures. But no honest reader ought to jump over this explanation. If he does, then the reading of the remainder of the book is wasted.

That is only one of the many tricks.

It must especially be noted that neither income nor expenses can claim to have been exhaustively stated. Considerable row of expenses there is no information at all as to whom the amounts mentioned were paid out. Income from the printing of the "Lighthouse" is not easily found. Bast's personal expenses must have swallowed up his salary and all income from "The Lighthouse."

The worst distortion in the Boardau, though only one of many. There is no cause at all for setting up column 4 because the later columns 5, 6 and 7 contain amounts which for the greater part accrue to Bast for free use and as his lawful property. There can hardly be found any other explanation than that it was the intention of the reviser to give the jurors a wrong idea of Bast's economy.

Column 5 contains income from divers sources, such as the sale of books and other writings, rent, etc., 19,198 kroner. 17 ore.

Column 6. Amounts reimbursed from other cash funds 56,074 kroner 81 ore which if correctly set up should have been 52,000 kroner.

<table>
<thead>
<tr>
<th>Column 1</th>
<th>Column 2</th>
<th>Column 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income</td>
<td>From the expedition of &quot;The Lighthouse&quot; is paid into the bishop's private treasury 144,145 kroner 52 ore.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Column 7. Reimbursement to Board of Missions, traveling expenses, etc., 60,235 kroner 69 øre.

The reviser has set up these 60,000 kroner outside the line which marks column 4 in spite of the fact that traveling expenses are set down in column 9 and for that reason is counted in column 12 which is set up against column 4. It will be seen how everything is set up with the purpose of leading the jurors on the right track—or what is more to the point, to lead them astray.

### Column 8. The total income amounts to 614,217 kroner 65 øre. But here comes the most great distortion. The truth is that these amounts are regularly negotiated losses which Bast was compelled to make in order to carry on his benevolent work which was his life calling. Only 33,000 kroner of these amounts belong to different funds and they were paid back long ago.

The necessary new column which ought to be there instead of column 4 should be called losses. And this amounts in all to 212,021 kroner 63 øre which can be transferred to the column of legitimate income to the amount of 207,021 kroner 63 øre. The total income then amounts to 711,011 kroner 12 øre.

### Expenses:

- Light, gas, fuel, rent, improvement, tax and divers private expenses. It amounts to 252,082 kroner 20 øre. Here we have the third great distortion. All the expenses specified as for household, light, gas, etc., amount to only 77,000 kroner—the real personal expenses—while the items designated "divers" amount to 164,082 kroner 20 øre.

### To the printing concern

- Øre: 1,000.00

### Furniture for Central Mission

- Kr.: 20,000.00

### Tax for "The Lighthouse"

- Kr.: 480,734.28

### Traveling expenses

- Kr.: 365,890.11

### Column 10: Payment to son, J. C. Bast and daughters as well as furniture 85,112 kroner 65 øre.

From this must be deducted 37,355 kroner 67 øre which is wages for work done. The amount then is 43,757 kroner 98 øre which mostly falls on the years when Bast's income came up to 200,000 kroner.

### Column 11 contains Bast's real estate deals, five shifting properties (most of which served philanthropic interests), interest and payments on debt 83,600 kroner 45 øre, among these a loan with which to buy the temperance hotel Elm in Olden.

When we now repeat the reviser's trick in setting up column 4 as it ought to be under column 12 as that ought to be, then we come out as follows:

<table>
<thead>
<tr>
<th>The Reviser's Set Up</th>
<th>Our Set Up</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kr.: 478,705.66</td>
</tr>
<tr>
<td>Expenses:</td>
<td>Kr.: 480,734.28</td>
</tr>
</tbody>
</table>

### When I tell you, are the words used in speaking of Reviser Boyer too severe?

But not even here are the distortions exhausted. Columns 13, 14, 15, and 16 contain no further numbers; the figures are concerned no distortions. But the headings are...
altogether misleading and are calculated to clinch the juror's belief in Bast's crime.

It says over column 13: “Amounts which the bishop has withdrawn in cash without stating what they were to be used for.”

It is most probable that they are used for benevolences, but no names are added and nothing can be said about these amounts. Column 14 is called “Divers expenses, mostly private expenses, which, nevertheless, can not be transferred to the other columns” — anyways! No, out of the 60,244 kroner 01 gives in this column, the whole amount with the exception of 1,500 kroner for Mrs. Bast, it is specifically stated is paid out to ministers, church objects and philanthropy.

This then is the fourth great distortion.

That is, if we should rather not call the whole accounting one great piece of distortion or to call it by its right name without quotation marks, the false Borderau.

It is very true that there are large sums of which it can not be stated what they have been used for and Mr. Boytler has therefore with intrepid courage accused Bast of having used these for personal expenses. But this does not give him leave to shuffle the cards that the accused must come out the loser.

Superior Court Barrister John Jacobson baptized the extract “The false Borderau” and the same fits. Here was played with artily shuffled cards. The reader will notice that there is no calling of hard names in this book. It does not in a quarrelsome way accuse police, judges and prosecutor for monstrous crimes, does not according to approved usage call them robbers and bandits. It tells plainly and in an objective way what has happened, adding juridical reasoning, carefully thought through, to its story.

At this particular point, however, it wheels its heavy artillery into position, for good reasons, be it noted. There is not a sound in the country that can teach a half on the author's head for the strong but fully supported attacks he is here aiming at the prosecuting authorities, and that it may be understood that the attacks are fully intended and that the author is fully aware of his responsibility the word “I” will be used in the following thesis.

Superior court barrister, Pale Rosenkrantz, do here declare as my unshakable conviction, based on an investigation of the “Borderau” that it must rightly be called “false.” The State's Attorney has produced it in court and made use of it. I do not charge that the State's Attorney knew that it was incorrect; on the contrary, I am willing to believe that he has considered it correct in good faith. I will go a step further and say that the State's Attorney in so complicated a case had good reason to depend on his high salaried reviser — Mr. Boytler has stated in “Politiken,” that he is the man who has set up the extract — the responsibility therefore rests on Mr. Boytler.

The only thing I can reproach the State's Attorney for is that during the attempted reopening of the case he refused to consider the questions I put to him; but even where I will lolly admit that the State's Attorney was in his full right when he assumed a formal unapproachable attitude; and this so much more because the courts did not demand of him that he express himself as to the attack on the Borderau.

With Mr. Boytler the case is quite different. It is my well-grounded conviction that this man who is entirely unknown to me, in his blind zeal to strike Bishop Bast and to serve his employers, the prosecuting authorities, has gone beyond what is seemsly in the handling of documents bearing on a penal case. He has set up an extract of accounts which gives a distorted picture of the real situation, and it is owing to his primarily that an innocent man was convicted, although he shares this guilt with the attackers who made the first incorrect charge.

And this I state publicly under my full responsibility as a lawyer and an author. I can prove with figures after figures that what I say is the plain unvarnished truth. I am not calling names; I make no charges I can not prove; I am stating nothing but the truth — the truth in all its nakedness.

All further commentary ought to be superfluous, and the careful, sceptical reader will now understand what the author meant when he maintained that not the slightest hesitation was needed in order to characterize the Borderau and its originator as we have.
It is simply to call a spade a spade. But it is remarkable that the courts have found nothing peculiar in this extract, and that Bishop Bast can remain a convicted man and that his request for the reopening of the case can be denied after the means by which he was convicted are brought to light.

For it must be repeated and acted with five inch pole that it was impossible to prove the charge that Bast had disposed of the money from the “Lighthouse” for his personal use.

For with false figures the charge proves nothing!

We must be allowed to take it for granted that nobody would be able to convict Bishop Bast according to paragraph 257, except we also take for granted that the proofs were produced which the law demands and beyond this leave it to the good sense of the jurors as to whether the bishop really has appropriated the surplus from “The Lighthouse” for his personal expenses. If it should appear now that this proof, which in the nature of the case can only be found through consideration of the figures which will produce the conviction in the jurors—falls—as it can no longer with reason be supposed that the bishop was confused to the purpose of the surplus from “The Lighthouse” for his personal expenses—then it follows that the basis for the decision of the jurors is replaced with another basis: namely, complete ignorance as to how the money has been used. This according to the Danish law and usage must result in non-conviction, and the intention can be proven only by the act of appropriating the money.

We must take for granted that the court in a case like this will build their supposing as to what the jurors have thought or meant in their own supposition which they have arrived at by considering the material before them—and not on mere guesses as to what the jurors could have thought.

One thing must be settled definitely: if back of the opinion of the jurors there was a demand that it was the duty of Bishop Bast to let the surplus from “The Lighthouse” go into the treasury of the Central Mission, and give a public accounting of it, then such a demand is an absolute absurdity. For one can—as what I personally find it almost impossible to understand—ignore the bishop’s absolute ownership of “The Lighthouse” and the income from it; but we can not with the least shade of fairness demand that he shall give up his indisputable right to make use of the money in his benevolent work, according to his own judgment or as he sees fit without giving any account to anybody. This is no for the reason alone that it would have been the safest thing in the world when there was an agreement with the Central Mission as to the disposal of the paper, to have made such arrangement for the central and regulating part of the contract.

It is altogether superfluous to take into account the expressions of the press about the case and about Bishop Bast’s supposed crime. It is enough to state that as the court proceedings are public and as neither police nor investigating authorities denied themselves anything in the line of informing the public regarding Bishop Bast’s crime, the press gave every day new and incontrovertible testimony concerning unsuspected rows of crime till it at last settles on the point considered in the conviction and this of course tempered to the taste of the honorable public.

The last phase, the one that has lived the longest and only now has begun to fade is this one:

“Bishop Bast has had a terrible disorder in all his accounts. Of course, it has not been proved that he has stolen any money, but he has conducted a far-reaching charity swindle with his paper: ‘The Lighthouse’ in this way he has appropriated money that belonged to the poor, and even if he has not wasted the money on himself, he has, nevertheless, of the 132,000 which he was convicted of having taken, given his son and his son-in-law 70,000 kroner each—that here is the way the poor people’s money has gone.”

Vox populi vox dei!

And this “divine voice” is heard yet.

Let us investigate this for a minute. It is important, because it is the final decision in press and public in this pitiful case.

Let us first of all take a look at the conviction and we discover that the 182,000 kroner—the figure is allo-
There can therefore be no talk of any but the last 75,000, and as the payments were made almost altogether in the years 1920-21 when there was only about 90,000 to pay with, and 50,000 is paid out, then it is clear enough that but a small amount of the money from "The Lighthouse" could possibly find its way to the place to which public opinion has consigned them. To this must be added that all payments to Mr. Fines and most of those to Jørgen Bast are made from the American Express Co., which paid the bishop his salary from America on account, and where there never was paid anything from the surplus of the paper.

As far as Jørgen Bast is concerned this is the situation. For 12 years the bishop's son who is considered one of the best journalists in the city, assisted his father in the editing of "The Lighthouse." He is full of ideas and a splendid writer; so aside from his editorial work he was also aiding with reports and conferences with the writers, etc. Under the pseudonym Johannes he has written books in the interest of the Central Mission which has consumed a great amount of his time while he at the same time did literary work on "Berlingske Tidende" and "B.T." and at the same time also wrote novels.

On the Borderns the figures put down for the bishop's children vary from 800 to 2,000 kroner. These figures can hardly be called challenging. During the last five years these figures increased considerably and the approximately 50,000 kroner. But here it must be pointed out that this amount includes the greater part of the 77,000 kroner that is counted as salary for the "Lighthouse" and as salary which from the Mission Board is paid to Jørgen Bast and which has passed through the bishop's account in the American Express Company. Furthermore, there are amounts of about 12,000 kroner for traveling expenses, etc. Divided by the number of years the amounts are very modest, and there is nothing at all to say against these figures especially when it is considered that the bishop's income during these years amounted to about 200,000 kroner which were his to dispose of as he saw fit.

Jørgen Bast, being a journalist, escaped fairly well evil-minded remarks and was kept out of the court procedure altogether. Not so Olaf Fines who as a talented actor was known to the public. He was made the target for attacks that border on the ridiculous. Fines had in fact received no gifts at all from his father-in-law. Precious to 1921 he had a large income of his own as film actor in Germany. In 1920 he bought Bast's villa on St. Knud's Vej and built a new house which with furnishing and paintings cost about 200,000 kroner. He paid it all himself. But when the house was ready he heard that his engagements in Germany which had given him an annual income of about 100,000 kroner were at an end, at the same time the mark fell so that both income and bank accounts in Germany went up in smoke.

This gave him great concern and the bishop who at the time had a large income offered to help him. Olaf Fines refused to accept any help, but the bishop appealed to his lawyer and asked him if he could not prevail upon Mr. Fines to accept the proffered help as he at the time was well able to help. This was arranged by the bishop's giving security in the Merchant's Bank for 30,000 kroner which was owing to the contractors. Of this security Fines himself has redeemed one-third. As the poor times continued and at the taxation based on the good years was pressing, the bishop again helped Mr. Fines with an amount which together with the former security amounts to 50,000 kroner from which amount 3kr. Finess in 1922 made out a mortgage in the villa which was all ready for signature when the case was opened and is now executed to the amount of 46,000 kroner. The value of the villa is 100,000 kroner after the drop in real estate. The debt on the property is stated to be 61,000 kroner which no one will wonder at, who is acquainted with such situations.

Such is the truth about Finess and "the poor people's
money." Not one cent has gone to him. The attacks of the press were falsehoods and slander from one end to the other.

With a genius which reminds one of "Molboerne" in their funniest stories, the State's Attorney set up for the lay judges the amount of 182,980 kroner 50 ore—fifty-nine per cent—the amount which has come in in dribblings from a weekly paper and a printing shop during a period of 11 years. For these dribblings hundreds of thousands of krones were stretched out in order to receive about 40 forty krones—which came in per day, or rather would have come in, if the greedy hunger of the poor had not all too often swallowed it up before it came in.

182,980 kroner 50 ore out of a cash drawer in which there hardly ever on any day was found a ten-kronr bill because there always was a bent poor man's hand stretched out for it.

This is the truth about the "poor people's money."

THE ATTEMPTED REOPENING OF THE CASE

On the basis of his investigation of the Borderau, Superior Court Barrister John Jacobsen sent in a request for the reopening of the case. This was by several of the bishop's friends considered more or less futile especially because it was supported by references to Mr. Jacobsen's aggressive pamphlet. Mr. Vedel, president of the council and the author of this book sent therefore, on September 27, a request for the reopening of the case. (See appendix 2-3.)

This request is important for the understanding of the case and the reader ought to mark its content.

The request attains to a certain amount of importance as it was not at once dismissed by the court, but after it reached the State's Attorney and he had sent a reply from the Central Bureau of Revision (see appendix 3) the case was sent to Superior Court Barrister Wrechner. He however did not care to have anything to do with it and it then devolved upon Mr. Jacobsen and the author of this book to continue the case. The work was divided so that Mr. Jacobsen who is perfectly acquainted with the part of the case that has to do with the accounts went through the figures with the author after which Mr. Vedel went through the plan.

(The to save space in the English translation the appendixes referred to above are not printed in this pamphlet.)

The request for the reopening of the case was concentrated on two points: 1. The accusation that the bishop during the poor years had spoken of a deficit and 2. the use made of the surplus. These two questions were expanded further in appendix 7 and 8. And as the Central Bureau had produced nothing that could weaken the request while the State's Attorney had merely stated that the request contained nothing new, it could be forcefully maintained that the question as to whether there had been a deficit during the inclusive period 1913-1920 must be answered in the affirmative, even if it must be admitted that on this point nothing materially new had been produced, but that what had been maintained before the jury by the defense had been deepened further. Here it must be remembered that no one can say that Bishop Bast was convicted for having said that "The Lighthouse" gave a deficit, and it must be remembered that the deciding question here is whether he said it with the intention to deceive, that is, in order to enrich himself on the surplus by hiding it.

If the money then was used for charity, it does not make the slightest difference whether there was a surplus or a deficit, or for that matter what Bast has said about it. For his expressions in this matter he can only be punished if he has profited unlawfully.

There are certain things which indicate that the judges were not altogether clear on this point—a result of the lack of clearness in questions to the jurors as indicated before—but it would appear that gradually they became aware of this fact and that the judges understood that the only thing that counted was what use was made of the surplus. It was necessary for Bishop Bast to emphasize this point 1 in order to repudiate the accusation that in the period from 1913-20 to have used a surplus which it could be proved was non-existent. And the Central Bureau of Revision concerned itself exclusively with this question while it practically speaking
ignore the most important point even if it shows that there is anything new in the considering of the Borderau.

It was point 2 which during the rest of the procedure became the cardinal point and here it was proven what has already been stated about the Borderau. It was conclusively proved that Bast had so plenty of means for his own personal use and for the support of his family, etc., that he had no need of making use of the money from "The Lighthouse." There were also proofs which could not be ignored, that the plain-living bishop could not have used the money for anything but unlimited benevolence, which was the only cause for the financial difficulties of which the prosecution is forever talking.

Through gluttony and nreedy millions can be done away with. Yet there are limits as to what a man can spend in that way. But all Goldkronos treasures will not suffice for the one who wants to satisfy hunger and need in a great city. Divided among the needy, Ford's, Vanderbilt's and Rockefeller's billions will fall short. There will always be thousands of out-stretched hands that will be stretched out in vain. And the 300,000 kroners which can not be assigned to definite expenses through a period of 10 years amount to only 30,000 a year or 30 pre to each one of the 180,000 poor in Copenhagen!

As expressions in a roundabout way reached the defenders from persons close to the court which made it necessary to prove by documents that to Bast the legitimate income was not added amounts given to him for charity, the accounts were revised by Revisor Laub, Ostenfeld, who furthermore set up the income in such form that it could be maintained with certainty that nothing committed to the bishop's care was counted as legitimate income.

Of course, the figures varied in the different plans and that may not appeal to the reader who is used to inaccurate claims in the press that Bast can not have therefore he can not have committed fraud according to paragraph 257.

In other words, he is innocent, though convicted.

Unfortunately judges belong to superior species of beings with whom you can not talk as with human beings. Everything that is served to them has to be served on a silver plate over a dividing barrier. It is probably not the fault of the judges. Even the author of these lines, who by no means feels any servile respect for judges and who is not afraid to state his opinion right out, confesses nevertheless—probably because for a generation he has lived among lawyers—that he finds a certain pedantry in speaking right out to a judge. If there could be made a rule that no avenue that would admit light into a case should be closed, if we lawyers could get over the century old opinion that judges only speak the deciding word in their pronouncements and otherwise hold aloof, a great deal would have been gained for the poor fellows who fall into the clutches of justice.

For clowns it has, even if at times they are soft as a cat's paws.

Judges have no regard. They break into every procedure with their untouchable opinions. If we lawyers could but learn that we are the equals of the judges; that we when the occasion is there ought to take them by the collar and say: "My dearest judge, now just for once listen to a civil word; forget that you are judge; come down to the rest of us and be just a plain human being." But we forget that. Very likely the good judges themselves would enjoy it.

And the author of these lines regrets bitterly that he did not make use of the acquaintance he has enjoyed for a generation with the judge who presided in this case; that he did not take the opportunity to start a conversation that could have thrown light on how things look in the brain of a judge; what he really thinks and feels.

But this he did not; he never went beyond intentions. It would seem that there was "half," that is, it was being understood that Bast was only doing charity work and that he therefore was innocent. But in the same moment the judge spoke: "We are not concerned with feelings; what determines the case is whether paragraph 957 demands that the material must be seen and that the basis for the decision of the jury is removed,
and that can not be done for the simple reason that none of us knows on what basis the decision was made.

There is, as pointed out before, some truth in this and we have made clear the reason in what goes before.

The public, the ones who read this book are completely indifferent as to whether there is anything new in the case: what they want to know is whether there is anything new in the case which must be made right and just. Not one line shall be wasted here in a discussion as to whether there is anything new in the demand for the reopening of the case. Of course, for the jurists that is of compelling interest; but for the ordinary reader it means less than nothing: if the law is so made, that an old mistake is of more importance than an overlooked truth, then it is a bad law and then it must be revised. For me this is the only question: Is it just, or is it innocent? Your juridical consideration you can keep to yourselves.

Of course these laymen are juridically wrong, but they are morally right, and most emphatically so.

We do not intend to tire the reader with figures. Who ever wants to can go through the material presented in the appendices. It will take time but it will pay. That was made evident as an innocent way.

Jurists will turn to the decision and study that. There is no question that at the time just before Christmas when an especially well equipped judge, who is outside the case, had seen the Bordreau and understood that it was incorrect and had sent Ostendfeldt to the president of the court with the two appendices 5-12 which now himself, that the case was at the turning point; the three judges had come to the point where it was apparent that the case needed further light.

Then happened what always happens in a country like ours "the miserable papers," we call them so without pressions for our own immoderateness and only out of respect for us not in with things—well, the miserable papers got hold of the case; well-sprung people began to write; journalists began to assail the judges, etc.
THE DECISION OF THE EASTERN COURT

0, the beautiful wasted efforts. Half a hundred pages of written material for the reopening of the case. Years and months used to make clear what it contains and to every honest reader this one thing ought to be manifest: that no living soul can claim, supported by reasons, that Bishop Bast has appropriated the money from "The Lighthouse" for his personal use.

A decision of 20 lines topples everything over with its categorical imperative. "It is decided: the before mentioned by Anton Bast presented request for the reopening of his case is denied."

In the mouth of the judge that means that the material brought forth, partly is not new, partly is not of such character that it would have resulted in an acquittal in the jury case.

With this reservation: "We have not in the first place convicted Bast; this was done by the jury and we dare not claim that what has now been produced would have changed their yes to no, for the reason, in the first place, that we do not know whereas they have based their yes. It is not a question what our opinion is; it was the jurors who had the floor."

The decision sounds altogether different in the ears of the public: here it sounds like this: "Bast is guilty in what he is convicted of; he has used the poor people's money—not out with him!"

It is pitiful that such is the case, but it is nevertheless true. In the ears of the public the words have a different sound from what they have in the mouths of the judges. And for that reason it becomes necessary for us who believe in Bishop Bast's innocence, for whom this case is one great injustice, to consider this factual decision and explain how it has come into being.

For we are not such senseless failutters that we claim that the judges—knowing better, but to save their own skin, as they themselves had sentenced Bast—had shut their eyes to the truth and repeated the sentence which they now must know was unjust. They have no one to claim: that would be not only wrong, but a crime.

No, as always happens, it has come about very naturally. The decision may be even formally correct:

it may not even be owing to the fact that the judges have judged the documents for the reopening of the case wrongly and were blind to the fact that there really was brought forth at least a powerful negative proof of Bast's innocence.

In the first place the decision is very wisely drawn up, partly in what it says but especially in what it conceals. It states that Bast has tried to substantiate that there was no surplus of such amount as mentioned there. That could probably be called new, but is of no importance because the question as to the size of the surplus is irrelevant if it did not benefit Bast. Next it says plus is irrelevant if it did not benefit Bast. Next it says that Bast's innocence.

The decision says nothing as to whether Bast has successfully proved the two things, and as it is of no consequence whether they are proved or not, it is of no importance. It does not bring Bast a single step forward.

The decision states just one point here is of importance. The decision has said that it was unknown to him that there was a considerable surplus. That is incorrect; on the other it was admitted what was clearly demonstrated during the trial that there was a considerable surplus during the trial.

In the first place the decision is wisely drawn up, partly in what it says but especially in what it conceals. It states that Bast has tried to substantiate that there was no surplus of such amount as mentioned there. That could probably be called new, but is of no importance because the question as to the size of the surplus is irrelevant if it did not benefit Bast. Next it says plus is irrelevant if it did not benefit Bast. Next it says that Bast's innocence.

The decision says nothing as to whether Bast has successfully proved the two things, and as it is of no consequence whether they are proved or not, it is of no importance. It does not bring Bast a single step forward.

The decision states just one point here is of importance. The decision has said that it was unknown to him that there was a considerable surplus. That is incorrect; on the other it was admitted what was clearly demonstrated during the trial that there was a considerable surplus during the trial.

In the first place the decision is wisely drawn up, partly in what it says but especially in what it conceals. It states that Bast has tried to substantiate that there was no surplus of such amount as mentioned there. That could probably be called new, but is of no importance because the question as to the size of the surplus is irrelevant if it did not benefit Bast. Next it says plus is irrelevant if it did not benefit Bast. Next it says that Bast's innocence.

The decision says nothing as to whether Bast has successfully proved the two things, and as it is of no consequence whether they are proved or not, it is of no importance. It does not bring Bast a single step forward.

The decision states just one point here is of importance. The decision has said that it was unknown to him that there was a considerable surplus. That is incorrect; on the other it was admitted what was clearly demonstrated during the trial that there was a considerable surplus during the trial.

In the first place the decision is wisely drawn up, partly in what it says but especially in what it conceals. It states that Bast has tried to substantiate that there was no surplus of such amount as mentioned there. That could probably be called new, but is of no importance because the question as to the size of the surplus is irrelevant if it did not benefit Bast. Next it says plus is irrelevant if it did not benefit Bast. Next it says that Bast's innocence.
proving that the extract—upon which the decision was built—was incorrect?

Even if we now take for granted that the judges will agree with us that it is more than probable that Bast, the contrary must be totally blind—nevertheless, that course always remains the possibility that the jurors had conducted uncontrolled charity where the limits for own use and for the use of others could not be drawn by the really moved the jurors lightly combined with their misunderstanding as to whether Bast had spoken the truth or not in regard to the deficit. They could for that reason, as already pointed out, have a score of different reasons pointed out, repeatedly—not the question as to whether the jurors after the new revelation, nevertheless outside the question as to guilt just as they are be understood, and here the judges will not get around a layman's protest.

The judges have by their decision stated, not the jurors' opinion of the case, as it appeared after the review, but only their opinion as to what they believe the jurors would have believed without touchin, with a single word what they think themselves.

This is called hair-splitting by the layman. And it is in vain for the judge with his volumes of jurisprudence to declare that the new revelation, if known during the trial, would have influenced the jurors to such an extent that they would have dismissed the accused.

Laymen will demand that the judges argue in this way: “What has moved us to believe Bast innocent—would also have moved the jurors to believe so. We have no other way of forming an assumption or to what the jurors would believe than our own belief, and we have a right to believe that what we have come to believe in this way, the jurors would have come to believe in the same way.

Very well—but are we sure that the judges have reasoned that way? It is possible that they do not believe in Bast's innocence—even the very essence of justice demands that they say so right out and not hide behind the words in a certain cross-purpo. They must as transparent, honest men say: “Bast did not succeed in ambulating what he set out to prove and therefore we dismiss his request.”

This they have not said—that is the conscientious.

Neither could they have said it after what was produced, but ought they then to have dismissed the request?

So much for the decision and the judges who rendered it. Probably it appeals to wise jurists. When the attention of laymen is once called to its reservation they will unanimously disapprove it. It is that sort of a thing that makes us jurists as contumably unpopular.

“Summum jus summum injuria.”

Twelve men who according to law are nameless, have sentenced Bishop Bast to jail, loss of official position, poverty, and loss of civil rights because he was unable to produce receipts to prove that he had used his whole income from “The Lighthouse” for a charity and altruistic work that never was conducted more conscientiously or more beautifully in the land, whose jurors sentenced him; “The Lighthouse” which he himself had founded, the debt of which he had paid, which he had edited and which belonged to him as his free and undisputed property.

This conviction was ratified by the three judges and later the same judges after their attention had been carefully called to mistakes in the conviction, had a chance by a stroke of the pen to make it possible at least in part to give the so deeply injured bishop restoration.

But they did not do that—probably could not.

This happened in Denmark during the years 1924-1928 to the horror of those who understood, and the wonder and head-shaking of 40,000,000 Methodists the world over.
This happened in Denmark.

After the decision was rendered we sent out the following declaration—:

"Occasioned by the rejection regarding reopening of the case against Bishop Bast, we hereby permit ourselves to express the following to the public:

1. According to our judgment we sufficiently have substantiated before the Superior Court that the verdict against Bishop Bast was given on a wrong foundation.

2. We have done everything possible inside our power to get an occasion to express this in a public court-meeting and at the same time partly to prove that the Bishop has used the income from 'Pyrgaram' for benevolence—partly to show that he, according to all probability, has used considerable means of his own for the same purpose—partly that he moreover has had absolutely sufficient means for his own and his family's use.

"This was not permitted us.

3. We therefore permit ourselves to communicate to the public, that we insist on our assertion that the foundation for the verdict, voucher E—the Bordeaux—was incorrect, and that Bishop Bast is innocent and therefore should not have been sentenced, and that the decision will be appealed to the Supreme Court.

4. And we announce that we soon will publish all the documents in the case, including the Bordeaux."

Copenhagen, January 30th, 1928.

H. Vedel
Department Chief—President of the Council
Superior Court Barrister

Palle Rosenkrantz
Baron
Superior Court Barrister

Johan Jacobsen
Superior Court Barrister

J. Laub Ostenfelder
Correspondent

And after I have gone through the case in all its details I add on my own account these words:—

Under the Jury trial of Anton Bast a paid revisor, Boytler by name, has set up an extract of accounting which was intended to show that the Bishop did not have means to conduct charity work with. This is incorrect and an accountant can not make such a distortion without being conscious of the fact.

It is my opinion that this illegitimate act has aided in Bast's conviction and with composure, I await any action Mr. Boytler may contemplate against me for his action. I, on account of the fact that the sentencing shall know and everybody shall know that the sentencing of Bishop Bast will not cover the illegitimate act committed. Any one can at any time clearly prove that the extract of this illegitimate act has aided in the reopening procedure is a distortion which can have in the reopening procedure a distortion which can have been perverted to the public.

I do not make this charge or rather this deliberate accusation in order to provoke the perpetrator. I know full well that that will not help Bishop Bast. I make it full well that that will not help Bishop Bast.

I do not make this charge or rather this deliberate accusation in order to provoke the perpetrator. I know full well that that will not help Bishop Bast.

It is my opinion that this illegitimate act has aided in Bast's conviction and with composure, I await any action Mr. Boytler may contemplate against me for his action. I, on account of the fact that the sentencing shall know and everybody shall know that the sentencing of Bishop Bast will not cover the illegitimate act committed. Any one can at any time clearly prove that the extract of this illegitimate act has aided in the reopening procedure is a distortion which can have in the reopening procedure a distortion which can have been perverted to the public.

I do not make this charge or rather this deliberate accusation in order to provoke the perpetrator. I know full well that that will not help Bishop Bast. I make it full well that that will not help Bishop Bast.

I do not make this charge or rather this deliberate accusation in order to provoke the perpetrator. I know full well that that will not help Bishop Bast. I make it full well that that will not help Bishop Bast.

It is my opinion that this illegitimate act has aided in Bast's conviction and with composure, I await any action Mr. Boytler may contemplate against me for his action. I, on account of the fact that the sentencing shall know and everybody shall know that the sentencing of Bishop Bast will not cover the illegitimate act committed. Any one can at any time clearly prove that the extract of this illegitimate act has aided in the reopening procedure is a distortion which can have in the reopening procedure a distortion which can have been perverted to the public.

I do not make this charge or rather this deliberate accusation in order to provoke the perpetrator. I know full well that that will not help Bishop Bast. I make it full well that that will not help Bishop Bast.
They have reported Bishop Bast to the attorney general for a number of crimes which resulted in his being absolved by the serious circumstance of his statements being falsehoods at every point. For these courageous acts, the two gentlemen, Mr. Fabricius and Mr. Ingerslev, have the honor. As these two gentlemen succeeded in setting the court in motion to produce the extract so often referred to in these papers without being deterred by any such fear of being punished for their actions, this also succeeded. The three gentlemen captivated the news, the police, the prosecuting authorities and the court, and when the victory was won in Denmark they transferred their activities to the Hague where the Bishop had to appear at a trial by his men, furnished with papers concocted in Bast's home during the trial. Of course, it was at the permission of Your Excellency. Here they did not succeed quite as well as at home, but they did succeed to a certain extent. Now they prepare to continue in America where General Conference is in Kansas City.

Your Excellency—would it not be fair that the your care—gave these deserving men a visible recognition for their fearless and unusual acts which they rendered their country for nearly five years.

Be it far from me, to force on you my Excellency with motions as to the forms for these demonstrations. Messrs. Fabricius, Ingerslev and Boyter, but I could, of suggesting something in the direction of an institution in an institution set aside for that purpose that need not be "Prigiotter." 

Maybe I am somewhat bold, Your Excellency, but if Bast and the Poor People's Mounted, your Excellency will understand why I openly and with good conscience can an honor they have honestly and fully deserved and which they therefore have coming to them. In this way, I want to speak to the Minister of Justice: I have spoken.

And if his Excellency, the Minister of Justice, or the three gentlemen mentioned should wish to entertain themselves with me then I am at their disposal any time and anywhere, and ready to produce proof that cannot be set aside by untruthful accusations and corrupt documents.

I will see to it that we have a most pleasant time together. There is plenty to occupy us, and if the Gentlemen should fail to show up I should be inclined from a Bastion on Kronborg in my native city, Helsingør, to quote out over Slovensk:

"There is something rotten in Denmark."

I happen to be an enthusiastic admirer of Shakespeare and of Justice.

Strengthened by such a little meeting with a great spirit I can imagine myself retiring to my secret chambers for a study of the law of April 1st, 1916. Paragraph 976-977 where it is stated:

976—The reopening of a case which has been rendered judgment by the Supreme Court or the Superior Court in Co-ordination with Jurors can take place at the request of the Attorney General (against the dismissed).

2—When false explanations or statements have been made during a trial by witnesses or surveyors who have to do with the case on false or corrupted documents.

977—2—When some situation is revealed as mentioned in 976-2 and it is considered probable that such can have influenced for conviction (for the convicted).

If situations arise that give the accused or others on his behalf reason to request the prosecuting authorities, that the case be reopened, they should so inform those concerned.

About these words of the case I would then be inclined to have a penetrating discussion with another Shakespeare admirer, Attorney General Aug. Goll.

I have before me a letter of February, 1927, in which Revius Boyter in order to have Bast convicted at the church trial at the Hague appeals to Revisor Jesper Hansen to give the following declaration:

114
That Jespersen and his helper Rasmussen had had a conference with Boytler and his helper Andersen, for several hours on March 17th, 1926 (immediately before the jury trial) and that Jespersen had declared himself willing to support Boytler's declaration, that Bast could not have given anything to Charity as he was without means; that in, they had denounced the false Borderau.

I have also Jespersen's answer in which, written to Lawyer Fabriorn, he says that that declaration he cannot sign. But, what does that mean?

Does it mean that Boytler's memory fails him and that Jespersen never has declared himself in agreement with him, or does it just mean that Jespersen did agree with Boytler about the Borderau, but as he had received 20,000 kr. from Bast for his work he did not think it proper for him to testify against Bast at the Hague?

If that is the case then I ask the considerate reader to picture the scene for himself. Two days before the jury trial, probably at the invitation of Mr. Fabriorn—the man who instigated and made the charges against Bast in 1921—a charge that was false from end to end—sit with an incorrect and corruptly extorted extract before them. The incorrections can positively be substantiated—and induce Bishop Bast's reviser to agree to the false Borderau.

Later the State's Attorney, who knows nothing of this, appears in court and voices the false accusation that Bast had no money for charity work; the just as honest, Jespersen, but he is in agreement with Boytler.

And Mr. Fabriorn—the director of it all—laughs triumphantly from the audience.

Is not that an inspiring picture from a Danish court? The court is conducted by Mr. Fabriorn with highly paid revisers. All the others are superfluous: insurer, judge, State's Attorney, Defender. Bishop Bast is sentenced to jail, disonor, and poverty by these three . . .

No, no calling names.
It is indeed entirely unnecessary. The scene is probably fantasy.

But it is a picture of the Bast case as it is. A private assault on an innocent man, which the authorities blindly have helped to accomplish in its sinister purpose.

And yet we are told that there is no reason for reopening such a case.

What do you say, men and women, who are reading this book? Does it appear to you that our laws and our courts are altogether competent to protect us?

Conclusion.

The decision of the Eastern court was appealed to the Supreme Court. According to the law the appeal is made to the court whose decision is appealed and this court sends with the appeal its own consideration which is unknown to the one who makes the appeal. It would have been interesting to have had this little document, but here the law makes an exception to the general rule, that every citizen has a right to see what one authority writes about him to another.

Of course it is not difficult to guess what the document contains. There are moments when the author of this book does not believe it possible that the Supreme Court, as Danish court usage, would tolerate such a sentence: that the one who is charged with a crime must prove that he has not committed said crime.

But the decision of the Superior Court was sustained by the decision of the Supreme Court as it comes out of a formless darkness wrapped in fogs of formalities. We must hold on to the Supreme Court. We citizens have nothing better. In times like these when greed, envy and crime are spreading in over-populated communities, where the individual can hardly move, we must look to our Court for the protection they can give us, and forgive that the sword that is intended for our defense will times wound the one it was intended to defend.

It was Athens' best citizens who passed the death sentence on Socrates.

Such is life, and it will never be otherwise. The strong words used here are not aimed at the courts; they are uttered altogether owing to a deep, painful feel-
ing caused by the injustice done to a man whom we have learned to know, admire and love.

Now, there may possibly be readers, who after reading this book this far, will say: "It is all very well, but to claim, if you do it ever so persistently, that Bishop Bast is innocent when he is convicted of having committed fraud; he has been in jail for three months, and, furthermore, the courts have refused to accept your so-called proofs that he is innocent. He is convicted of fraud and what the courts declare here in Denmark the way up to the Supreme Court."

If this book could not answer that argument it might as well never have been written. This therefore is the place to give such answer.

No judge can deny facts. And it is a fact that no one on earth can rightly maintain that Bast has appropriated the poor people's money, for he is not his relatives. Neither is there any judge who will do that.

If a case, on this basis was instituted now, then jurors took a notion to acquit him and if the judges would have to ignore such decision.

It is settled then that Bishop Bast has not used the poor people's money; that he, has not committed fraud and for that reason has not lost his civic honor through and criminal act.

He is convicted of that and the courts have refused to reopen the case.

They will not be able to deny the fact that he has not knowingly used the money. They have only meant more, necessary for the judges to know that the jurors not have convicted him. This responsibility the judges grounds on which the jurors did convict him.

To a layman this sounds like nonsense, a jurist understands it in so far that there is a possibility that

the jurors in their decision intended to express a disapproval of Bast's conduct which did not need to have the use of said money as the only basis.

The jurors could have directed their attention to the word "income" and in the expression in the question that there was no surplus of any consequence while the procedure would seem to indicate that there was a considerable surplus. They may have disapproved of his use of charity monies without being careful about receipts and accounts, etc.

And as paragraph 977 demands that new material in order to cause a reopening of the case must be of such a nature that, if the jurors had had it before them it would have resulted in acquittal, the judges dare not reopen as long as there is the slightest doubt in that regard.

To this there is nothing to say formally, but that does not change the fact that nobody can rightfully say that Bast has made use of the poor people's money.

No jurist would have convicted for anything else the question might contain, when it was a fact that he could not have been convicted of having used the money, and for this reason it can be maintained absolutely that he ought not to have been convicted.

If he ought to have had restoration through a reopening of the case, which automatically would have resulted in an acquittal or in having the sentence set aside, is another and independent question.

The courts have answered this question in the negative. That does not change the fact that Bast must be considered completely innocent in having unlawfully used money belonging to the poor; it simply means that the courts irrespective of these facts have not found support in the law to set aside the conviction.

This is what is called juris and there are many jurists who can neither understand nor approve that juris. The intention of this book is to make this situation clear to the public. That such a situation exists is undeniable nor will it be contradicted by anyone who knows. It is probably hard for the lay reader to understand, but is it in itself any more difficult to understand that an innocent man being convicted can find no redress from the
For ~:~~t!a !~ t~at
mitt<·:!. Ht> is put

I,m,ir(·:nten m::n 1 ,_ cr>n,·ictl

:; proYen disto!·ted
l1.

...i,1,


a1T1's1Pd and is subjected

wh1r·h is false

hind 111 the country.


In recapitulation, this is how the Bast case looks:

Anton Bast by ability and energy has made a place
for himself as one of the greatest men in the country.
He has become bishop in a Church that counts 40 millions
of members; he is the leader of the greatest charity
work in the country. He has spent all his time and all
his money on this, his lifework. He has procured millions
in this country and from the outside. Then jealousy
roves its withered face in the circle to which he belongs.
The police of the country listens, and on an accusation,
which is false from beginning to end, the Bishop is
arrested and is subjected to a reckless and in some re-
source absolutely chargeable treatment on the part of the
police. After this the prosecuting authorities fall into
line; they set up eight charges that fall to the ground
in court while the ninth secures a conviction aided by
a proven distorted and falsified extract. This perfectly
innocent man is convicted of a crime which no one can
m tted. He is put in jail and when he later can sub-
stantiate that the proceedings against him are so faulty
that in any other country they would be dismissed, the
courts can do nothing for him.

Verily, the state of Denmark has committed an in-
justice against Bishop Bast,

And love no one can come and say that the judg-
ment stands, and the acts of society are formally law.
For it is a fact that it is not substantiated that Bast has

appropiated the poor people's money and facts no
judgment can change.

Twenty years ago this author wrote a book with
the title, "When a Judge Makes a Mistake." It was I
who made the mistake and it is one of the greatest ex-
periences of my life that I now have had an opportunity
to write a book where it is admitted that I can have made
a mistake, because the facts are open and clear to all.

BUT WHAT BISHOP BAST IS CONVICTED FOR
IS, THANKS TO THE ALMOST UNINTELLIGIBLE
LEGAL LANGUAGE, NOT KNOWN TO A SINGLE
SOUL; NOR WILL ANYONE EVER KNOW, IF FOR
NO OTHER REASON, BECAUSE NOT EVEN ONE
OF THE JUDGES HAVE THE SLIGHTEST IDEA.

THIS IS COURT PROCEEDINGS IN DENMARK
IN 1929.

And the welfare work which the State's Attorney
once so forcibly challenged us to save, 0, that is well pro-
tected. But works of charity that have to be conducted
with double Italian book-keeping for every expense
secured by receipts for every cent given out might as
good go home and lie down at once.

It will take a long time before another man will
offer himself to take up Bishop Bast's work—except it
should be Bast himself. He has the faith, courage and
strength to do it.

Anton Bast was a great man in his work, in his faith
and for his Church. He was great also under the attacks
in that he left it to state appointed organs to bring out
the truth and to appoint his defender, and he was great
when with lifted head he testified to his innocence before
a conviction, which was an injustice against him and was
a misjudgment of a long life's self-sacrificing work.

Verily, Anton Bast is a great man.

There is not a grain of ridicule in what I say here,
but none of the others, the Supreme Court with president
and judges, the Eastern court with ditto and ditto, the
police and the State's Attorney and the minister of
justice, not one of them, I say, can rest to the shoulders
of Bishop Bast. This is my honest and sincere opinion.
I am proud that this man has given me his friendship
and his confidence, and I am convinced that if he keeps strength and health he will again take up his work and show his contemporaries how it ought to be done when done aright.

Bishop Bast does not belong to those who care nothing for the judgment of his contemporaries, but he does not lower his head under the injustice. He belongs to those happy ones who have secured a fortune in their faith in a revelation, something that many of us have not understood. That does not give him self-confidence, but confidence in the One whom he follows, and he possesses the true Christian's humility and patience with his condition without humbling himself for blind injustice. There will come a day when his name again will be heard with the old ring. It is not his own work he is doing; to use his own words: "In humility he is doing his work for the One who is greater than all, and therefore he can, in the best sense of the word, lift his head above all that are small."

My use of language is different from his, but I feel somehow that I am related to him when I close this book with the familiar words that ring true in us all as they re-echo from our childhood.

God bless Anton Bast and his life work.
The Tragic Fate of Bishop Anton Hast.

By Freid Johansen

Persecution, sentence, Prison, suspension.

The writer of the following has, as far as it is possible for one to be in contact with another, and taken sides with Bishop Hast, and taken part with him in prayer, life and work during all attacks during his sufferings, at different occasions in editorials and privately I have in written as well as spoken language commented on the case, and as I never have said anything, which I did not know thoroughly, no one has, until this, day tried to contradict me. People who have wanted to know the truth were convinced, those who did not remained silent, but as those different statements are spread out over a large field, it seems to me to be a duty to Bishop Hast, and to every one, who seek his welfare, that I should prepare a brief statement of what I myself have seen and heard and know to be the truth concerning this case. My duty to do so is founded on the reasons following:

1) That I have known Bishop Hast very intimately from his youth and his parents and nearest relations,
2) That between his family and mine there has been a near friendship for nearly a generation,
3) That I have been one of Bishop Hast's co-workers in his most important work, for which he was charged and sentenced, even what I have and no personal knowledge I can bear testimony of no really no one else;
4) That I myself am a critical mind, who through a long life is trained in analytical functions to distinguish between right and
5) That among Bishop's friends, those who have occasion for any intimate knowledge of the case there is scarcely any one, who is more or even so well suited for drawing up their views in writing as I am. ...
to do so is a gift of grace given me by God and therefore I am responsible for using it and the more I use it, and what here will be said is the testimony of a man advanced in years, who before long will meet before his great Judge and have to give account for it.

---------

After in a generation having used everything at his command and of ability and powers to advance the kingdom of God by preaching the gospel to the salvation of many souls, he was also sent to the half part in the name of the king, he took a most active and sympathetic interest in the sufferings and want of his fellowmen, not only, of their spiritual wants on account of sin and disobedience to God, but also of the temporal need which everywhere especially in a rapidly increasing city will display itself to those whose eyes are open.

This department inside the kingdom of God he took care of partly directly by saving people who were in need of assistance were a burden to themselves and to other people, and partly by organizing "Lore Lorentzen's Temperance Society" and by publishing the Christian temperance paper "Fyrstens Soleret" (the Lighthouse), the direct saving work was taken care of by: helping drunkards, and other institute people he was always ready to help, and he gave a part of his money to poor and distressed people more than could be expected according to his income, and even if one had too much on his plate, he appealed to well-to-do people and raised their interest in his rescue-work.

And in 1911 resulted in the organization of the Copenhagen Central Institution.

And that time the above named temperance paper was enlarged.
and became the "speaking trumpet" of Rev. Anton Mast for getting means for the Central Mission, and was in a way an evangelical admonition to well-to-do people not to neglect their duty to help those people in distress, moral who very urgently needed help and had a right to be supported.

As long as Rev. Mast himself assisted by faithful co-workers could manage to do this work, we only got praise and thanks from all sides, year by year the Central Mission grew; not only the direct relief, such as winter-night-saloons for destitute people, help to families in need and distress consisting of money or food, fuel, clothing, etc., but also a great and important indirect social work was carried on by taking up a children's home, which later on developed into three children's homes, an internatunen, a day-nursery, a home for old invalid people, a cheap restaurant, a board house for young students and other poor people, who have to stay in the capital, in a house for young unmarried girls, who are going to be mothers and have no other place for themselves and their babies during the most critical time of their lives.

Yet this social work conducted and conducted by Rev. Mast did not impair his evangelical work and usefulness inside the church, as is the case among all the denizens there, who for the last sixty years after the church in Altena was dedicated he had the largest average attendance to his sermons, and he took an active part in the main work of the church, and a long time he has been district-superintendent, some time he assisted in the editing of "Christian Journal" (the Danish Christian advocate) and was much requested as an evangelist and conducted revival meetings in other churches, not only towns and villages, where the steeple tower was witnessed by him in the largest halls which were crowded, often overcrowded, by people, who came to hear him tell the story of the kingdom, gospel and give information about the charity work with the founding and conducting of which God had intrusted him. The gospel work followed the old path trodden by
the pioneers and the old methodistic literature, which he looked upon, as his inheritance.

Under this great work by Rev. East numerous people decided for heaven and a lot of them became his friends and supporters of his social work, the Central Mission. Among these there were not few from the higher classes, who admired his devoted service. Also the newspapers almost without exception were at his command, but especially he was highly appreciated inside the church, and during the war when Bishop Kuelessen or any other bishop could visit the Denmark Annual Conference Rev. Anton East was without a dissenting vote elected president. In 1910 Rev. S. N. Maarde, then editor of "Aristeleig Talsmand" wrote in an editorial:

"...where we will pass by the details of arrangements and progress of the meeting (the annual conference session) in passing we will tell, that when the bishop could not be here, we had to elect one from among our own members as president, and then of course we elected brother East as leader, and even if it still is of significance to have a man outside ourselves as leader, and especially a man as our present residing bishop Kuelessen, when we will appreciate and honor highly in love, not only because of his official work, but also of his brotherly disposition and care for every branch of our work and every one of the workers --- yet, brother East worked out his problems as leader of the proceedings, so that we can be quite sure of consent from all sides, when we dare say, that it could not have been transacted in a better way, if an archbishop had been in the chair, and the person we got from him Sunday morning, which we had looked forward to for publishing here in the paper next week, was of such a quality, that our book-committee at once and without a dissenting vote resolved to publish it in a pamphlet, as soon as possible, and therefore we must be content to direct our subscribers to buy it at once when published."
And then it happened in 1920, that the Methodist Episcopal Church by its superior counsel elected its first bishop and appointed him General Superintendent for the four Scandinavian countries, to which the Baltic countries were added 1924. In his new office it was impossible for him to take so intensely active part in the work in Copenhagen, as he had done before. The work to a great extent had to pass into other hands. Another man was appointed pastor of Copenhagen church, and in the central sections only administration was it was impossible for the Bishop to take so active a part as he formerly did, and I will add (all the time that from) the organization of the central section the leader on principle was a man and a man beside himself, who was very conscious of his responsibility, and that was now to supervise the material part of the work— that concerning money and how the money was used; and behind the administrative body there was a bond with authority and responsibility; and the accounts were all the time properly audited by competent public auditors. But even now, action was passed to a bishop he came in yet in yet more remote position to the daily work. The consequence of this was — and had to be — that in 1921 a new was directly appointed general secretary with constitutional power the responsibility, in this office a new Jensen was appointed, as in 1916 and formerly had assumed himself in the office of considerable administrative utility.

Here, not a bishop time to satisfying concluded,

different parties inside the church were not in favor of Bishop, residing bishop in the orthodox Masquadale area in Scandinavia. An American minister, who, when he visited the Scandinavian countries in various ecclesiastical capacity, one of whom American ministers said that the methodist were here one of no significance, and our missions in these countries was an embarrassment. All these views went back to Sweden, and in American opinion the charged the Methodist bishop mis- sionary society of wasting money, in aiding the area there, as responsible.
sible General Superintendent to the Area, it became the duty of Bishop East to look earnestly into this assertion and give an answer to the question as true and correct as possible: "Has Methodism been intrusted by God to do work here in these countries?"

For this answer of this question Bishop East sent out a questionary regarding the vital parts of Methodist objects in Scandinavia in relation to how these objects are taken care of by other churches, especially by the State-churches. These questions were in copies sent to preachers and also to laymen in prominent positions inside the churches, and on foundation of the answers sent to him by these men, he had a statement prepared as an answer to Dr. Lynch. Said statement was later published in "The Christian Advocate" and as far as I know, Dr. Lynch and his repeaters were silenced. But at the same time it created some bitterness inside certain Lutheran circles, of which Bishop East later obtained several evidences to which I can testify, and indirectly it possibly became an underground, which worked together with what there from another quarter later befall him and carried him directly into the wilderness of sufferings.

As successor of Bishop East in the Jerusalem church, John P. Ingerslev was appointed. He was a young and educated inside the Norwegian-Danish work in America and had for years served as assistant pastor in the Jerusalem church, he had succeeded in making some members of the church board ask for his appointment. To that the cabinet yielded and the bishop approved. For this appointment Bishop East incurred the displeasure of members of the Conference. Yet it would surely have been all right had Ingerslev been a good man, who had sacrificed his rather small talents for the welfare of the work. But very soon he turned out to be a mistake. He was a man who tried to mend his own incapability by picking quarrel with his ministerial brethren. He had remarkably high notions about his own powers and as soon as he thought himself
firmly seated, he exhibited his true nature as a first class quarreler and bluffer, who the list of mental absurdies ran into quarrel everywhere.

The first one to Ingerslev officially intertangled with was his District Superintendent Rev. Garde, he charges Rev. Garde for not having paid adequate respect toward him during a quarterly conference.

Perhaps Rev. Garde was not himself completely innocent, he had formerly been the assistant pastor of Jerusalem Church from 1916 to 1919, and it was against his wish, that in 1919 by Bishop Anderson was appointed to Amumu Church, Odense and Mr. Ingerslev was appointed assistant pastor in his place. Mr. Ingerslev had met Bishop Anderson on board the steamer on his way to Norway and had succeeded in gaining his favour, (and possibly this appointment had left on the bottom of some hearts an aversion, when supposedly was behind the quarrel at the quarterly conference.)

The above mentioned quarterly conference was held when Bishop Rast was in America, and on his way home, Ingerslev set him in Kristiania, nor both to himself and to the Bishop, a dangerous man against way to bring charge against Garde, who, he said, was an antagonist. Whom & they both had to defend themselves. Of course Bishop Rast, as he repeatedly had stated, did not pay more than necessary attention to Ingerslev assertion, yet he could not escape hearing what Ingerslev had to complain of, but it looked to him so insignificant, that it must be easy to settle, if there had been some willingness from both parts. And to what Ingerslev asserted about Mr. Garde's design against Bishop Rast himself, the Bishop paid absolutely no attention or allowed it in the slighest way to charge his mind, when Ingerslev later on produces two charges against Garde, Bishop Rast - as he believed and hoped - had the whole matter settled without siding with any one of them. That his impartial standpoint did not content any of the parts, he might have realized.

From that time a new point entered namely: Mrs. Ellen Vedel. Mrs. Vedel had for some years sacrificed much interest of time and means
in the relief work of the Central Mission and without any compensation she had during busy periods been a regular worker in the office of the Mission every day. That especially being the case during the strong influenza-period 1918, when the upper rooms of the church were transformed to a hospital to assist the Copenhagen city-hospital. Then Mrs. Vedel took upon herself all the office work connected with that hospital, and for this work she received much recognition from the city-authorities.

And also at other times, when there was more work in the Central-Mission, than the regular workers were able to manage, Mrs. Vedel went in as a regular coworker. During such periods we found her to be a pleasant coworker, whom all of us were glad to work together with. And on account of her high intelligence, profound interest, refined demeanour and gentle and plain way of behaviour she frequently was consulted and entrusted with tasks, for which she was better adapted than anyone else here.

Such a problem she had to solve in the spring time of 1920, which I here relate, because it explains to a large extend for what reason Mr. Ingerslew later on persecuted her. Then Mr. Ingerslew in the autumn of 1919 came over, his wife stayed in America and lived in a house of a lady-friend, until Bishop Bent took her over to Denmark in June 1920. During a part of this time a young girl, who was also a worker in the Central-Mission assisted Rev. Ingerslew. Ingerslew had a good room temporarily in the Central Mission's boarding house, and he had it arranged so, that the girl had a room next to his, when it was said to some people, that she not only during the day-time was made in Mr. Ingerslew's room together with him, but that they in the evenings took tea together there, and that she stayed with him late in the nights before she left for her own room, it was indicated, that their relation to each other was too free. The church-trustees discussed the question about said young girl and decided to have her removed and replaced with an older one, who
worked in the Central Mission. Yet they would have it done with proper respect to Mr. Ingerslew and without making any sensation. But now the question arose, whom among them would take upon himself to speak to Mr. Ingerslew and have him persuaded to let the young girl go and take the older one in her place. And when no one of the trustees was ready or willing to do it, they asked Mrs. Vedel, whom they thought best fitted for doing this delicate work. And willing to assist, as she is, she under the deepest discretion said to him, that he would set aside not being too much together with Miss V. until Mr. Ingerslew came over. He thanked her for her care - but to other people he protested strongly and declared, that he against his own will and conviction had yielded. From this time he hated Mrs. Vedel, because she had spoken in behalf of the trustees. And thereafter he started the rumour about Mrs. Vedel's relation to Bishop Aast. They were brought secretly in circulation and explained as being of suspicious character. How there are always people, who will listen to and believe slander, and so, Ingerslew was evil-minded enough by hints and misinterpretations of facts to call forth inside a narrow circle the notion, that surely there must be some imprudence connected with the intercourse between Mrs. Vedel and Bishop Aast.

**Added:** Another reason for Mr. Ingerslew's ill-will toward Bishop Aast was, that he was not appointed secretary to the Bishop and got the salary as Bishop's secretary. To different persons he spoke in so sanguine a way, that they understood, that the 1500 Dollars the Bishop got to Secretary help in reality were due to him, and in addition to that he became upon disappointed by Rev. Mr. Jensen's appointment to the general-secretaryship of Central Mission, he was most indignant on account of that as he looked upon this appointment as an slight of himself. From thence he behaved himself as a cunning, intriguing and malicious opponent against everyone and everything connected to Bishop Aast. He tried to block the way of Mr. Jensen everywhere. He used any chance for complaining
He got the church-board to combat the Central Mission and Rev. Jensen. But it developed into ill-will and animosity about all matters they had to solve together. And as the position formerly had been between Ingerslew and Gaarde, so it was now between Ingerslew and Jensen. Here the Bishop was completely helpless. He wished to hold himself absolutely impartial. But Ingerslew demanded the Bishop to side with him against Jensen, and when he was disappointed in that, he directed his poisonous weapons against his Bishop.

The only real fault Bishop must has to regret, concerning his way of treating Mr. Ingerslew, is his indulgence, which has been far too great. For this he has had to suffer very hardly. Even in the first year when Ingerslew was Pastor of Jerusalem's church, he showed that he is a man, who can not work together with his colleagues. He started at once a quarrel with his Districtsuperintendent, as related above, and the whole matter developed into so much bitterness, that it seems to me a fault was committed in letting these two men continue in so close a cooperation as a districtsuperintendent and pastor. Either Gaarde ought to have been removed as districtsuperintendent or Ingerslew transferred to another district. I feel myself free to write so, because I advised the Bishop to remove them both to different parts of the country, so none of them could have taxed him with partiality, but Bishop must be satisfied from using so radical a cure and believed, that by and by everything would be adjusted; and surely no one could think it possible, that so much wickedness was hidden behind the quarrel. And yet, when Ingerslew also got into quarrel with Rev. Jensen, Bishop must ought to have been convinced, that it was impossible to prolong his term as Pastor of Jerusalem's church, as the pastor of that church necessarily must be a man, who can cowork with others in the institutional work so close connected to it and be loyal to his brethren in the other churches.

All of us, who know Bishop must and are aware of how very afraid
he is of doing injustice to any one, understand his scruples in removing Ingerslew against his wish. He is not the man, who can repel force by force, especially in a case, where the other part ex officio is handicapped. For this good people love and honor him, but an evil character may profit by it, and so Ingerslew did. He would make mischief, and he wanted to do away with every person he disliked. And when the Bishop did not help him against Chr. Jensen, the Bishop himself should pay.

As a weapon he formally used a grant of 15,000 Daler from the Centenary fund secured by Bishop Last to a property in Copenhagen as head quarter for the Central Mission work here. The plan was, as Riga-gade 21 is bought for said social work, this money should have been used for debt on this property. But when No. 21 was bought, the trustees of Jerusalem church formally signed the deed of conveyance, and the quarterly conference testified, that the church was only formally the owner, as it resolved Demand and without any profit to convey the whole property to the Board of Foreign missions, but Ingerslew turned it topsy turvy and said that the church was the real owner and entitled to all profit also to the 15,000 dollars, but the Central missions board would not consent for this, and when the money came, they demanded to have everything clear and would not permit, that the money was used for that purpose, if the trustees still insisted on having the whole profit for the church treasury, and the Central mission board demanded, that the trustees according to decision of the quarterly conference should hand over the deed to the Missionary board, who then could decide everything regarding profit, and the buildings could be kept as a Central Mission headquarter in Copenhagen.

Yet here it must be said, that Bishop Last in order to avoid quarrel, without regard to the dispute about right of possession proposed to pay the smallest part of the amount for relieving the debt to
the Landmandsbank, a debt which was incurred for rebuilding of the property. But the juridical counsellor of the Central Mission opposed him decidedly, and the board followed the counsellor, so the only thing Bishop Pest had to do was to hand over the money to the Central Mission treasury.

Ingerslew was cunning enough to impress on the minds of the trustees and the official board, that it was the man, whom he secretly looked upon as his enemy, Bishop Pest, who deprived the church of that large amount of money - though he knew, that it was not the truth and this became the tinder for that fire, which later on consumed so much healthy and good work here in Copenhagen, and the fines inflicted on Bishop Pest so dreadful sufferings and disasters.

Still one more unhappy condition arose: Two ladies, who possessed much grace and ability for slum-work, had for many years conducted a weekly religious meeting in the basement-hall of the church. These meetings were attended by crowds of women living in the slums, and to many of these the Monday meeting in Jerusalem's church was a weekly blessing and their salvation for time and eternity. But for one reason or another, -r. Ingerslew took an unfriendly position to these two ladies, and it happened, that a man, who had not himself been present reported to Ingerslew, that at these meetings, there had been spoken in tongues. At once Sr. Ingerslew asked the official board for authority to have these ladies removed, and some others appointed leaders. Of course even though he had the consent of the board he ought to have handled this matter outside the regular meeting-time, but instead of this he came to the meeting at the appointed hour and Monday night in November 1923, and in the presence of a large congregation he declared the leaders dismissed. Then the congregation was broken up in disorder and some words were spoken to Ingerslew, which he regarded insulting to himself, perhaps they were so, but he was in some sense the guilty one. He went
straight to the police-station and had the two leaders summoned before
the police. The whole case was reported in the papers and commented on,
and the ladies in question sent in a charge against Ingerslev, and he at
the same time had them called before a committee and excluded. The charge
against Ingerslev was dealt with by a committee of preachers, according
to the discipline, and because he - beside of going to law with the ladies
- entangled himself in lies, he was suspended.

As soon as Ingerslev understood, that he was walking on quag-mire
he decided to act. He got a man without moral principles go to "Ekstra-
bladet" with a hair-raising attack upon Bishop Deast and the Central Mis-
sion administration. As bishop Deast was a man known by everybody the
paper realized at once, that those could be sensation, sale of extra-
copies and money for the badly situated treasury. As expected those at-
tacks created a sensation and was commented on in a large part of the
daily-papers, and as Ingerslev had selected just the time, when the
Christmas-collections was to be taken Bishop Deast and the Central Mis-
sion board deemed it wise to apply to the government authorities for a
critical examination of all Central Mission affairs, that the accusations
could be officially refuted.

The minister of justice appointed a commission with barrister
Syrdal as president, and to this everything, for which they asked, be-
longing to the Central Mission was delivered, and beside that everything
relating to Bishop Joutsu private concern especially his paper "Fyrtam-
net" and the printing plant. Unfortunately the printing plant had got
the name: "Fyrtamnetets Tryckeri" ("the printing plant of the lighthouse")
and by eliminating all other objects of Fyrtamnet, among which was the
evangelical temperance case, the court (upon Ingerslevs contention) jud-
ged the Fyrtamnet to be exclusively the organ of the Central Mission,
and that the profit of the paper and of the printing plant should go to
the Central Mission.

Here I must add, that the Bishop made himself guilty in a tactical mistake under the confusion brought about by the attackes. Under a violent press from different persons he yielded to the proposal of letting the Central Mission be the owner of the paper. From this the public could get the impression that he admitted that the profit from Fyrterarnet in reality ought to have gone into the Central Missions treasury.

Though when the paper was given over to the Central Mission such measures were taken, not only according to a edition and distribution, but also of economical nature, which might have shown that not only the Bishop himself, but the whole board and representative committee absolutely acknowledged, that the profit belonged to him and in the future under certain circumstances in a large part again might pass back to him or to his nearest inheritors. But this was not in a sufficiently clear way put before the jury, so three men could have an adequate knowledge of, how the real circumstances are.

Above is told regarding Ingreslews feeling toward Mrs. Vedel. Beside her work in the Central Mission she was a frequent guest in Bishop Jesets home being friend of Mrs. Jeset and the whole family also the Bishop. This intercourse and friendship did not cease, when Mrs. Jeset passed away, but was continued on a natural base, she was still a motherly friend to the daughtres and assisted the Bishop in different ways now, when his wife had departed, none of them or any other human being having any reason to see the slightest wrong in it. But as said before, Ingeralew used it for importing on different credulous minds a suspicion, that there must be something more than ordinary friendship and readiness to help. And in the autumn 1923 he succeeded in having a circles of his friends believe, that there was something indecent in it, for which the Bishop could be charged.

It acted like a smell in the circle, which had possibility for
knowing the real facts, when it by and by was known that in the autumn
1922 eight laymen had sent a letter to Bishop Jensen about his case, and
forwarded copies of the same not only to the Districtsuperintendent of
Copenhagen-District, Rev. Gaarde, but in order to have it published as
far as possible, also to the four other Districtsuperintendents and to
all active pastors of Copenhagen and environment. In said letter (dated
December 5th) it read: "we will not avoid to call attention to the inti-
mate relation of you, bishop, to Mrs. Vedel - the wife of Departmen-
tonef A. Vedel - or vice versa, that this has caused not only common talk
among people, but put the Bishop as well as the church in a bad light
report." There were some other objects for their complaints, to wit,
that the Bishop published Fyrraerret, that he was the owner of a print-
ing-plant and that he himself published his books, and also some cri-
tic of ventral missions annual reports, but the case regarding Mrs. Vedel
was what they used for charge.

This letter gave went to a meeting - held at Copenhagen January
5th 1923 - of all Districtsuperintendents and the pastors of Copenhagen
and environment, Rev. Gaarde presiding. At this meeting the case was
discussed from the point of view, that the intercourse with Mrs. Vedel
could be misinterpreted and therefore was incautious. During
the meeting Bishop Jensen came entirely on his own initiative without
being called and expressed himself regarding the case, he said, that of
course he was unable to know, how the brethren looked upon the case,
but he wished to declare, that he, knowing what was to be discussed -
has seen Mrs. Vedel, and after consideration and prayer, they had
agreed - that the Bishop should go to the brethren - and declare, that
they - as brethren - would do everything possible to avoid any justi-
ied criticism. Then Ingerlene Jensen, together with Mrs. Vedel
signed the letter, heard what the Bishop had said, they declared
themselves satisfied, but at the same time they put into the words
something, which the Bishop had not intended, namely that he had acknowledged in the commissioners meeting, that there had been a wish amongst some of the clergy regarding the intercourse with the episcopal see, and the Bishop had earlier spoken clearly in his answer to the last three letters of Dec. 5th. In this he wrote:

"When I now before God give you my answer, I retain completely the thoughts and feelings, your letter has called forth in my mind, and as a Christian and a servant of the Lord I will withhold from being a judge of the motives, which may have occasioned your letter, as everyone must appear before God without his own responsibility, but for the love of truth I must state, that the letter is based upon completely incorrect informations. - As I in everything, try to live my life according to the word of God of which 1 am a teacher and a steward, a in my answer to you have to follow this rule of life, with I have accepted at Jair: "The servant of the Lord must not strive, but be gentle to every one, pure in heart, patient," I. Tim. 2, 20. And I must add this: I have laid myself and everything belonging to me upon the altar of God and do not ask anything in my life, which is not part under the yoke and will of Christ."

In the evening on the evening of January 6th at the district-superintendents, before Ingerslew had any occasion to influence them, they declared themselves content with that the Bishop had declared according himself in the letter, and therefore they had to see the old one in a new way, as the Bishop according to Ingerslew mind had not suffered enough. In their act to hurt him, they tried to have him rendered suspect by his colleagues and the instructors, authorised in secret, the need to Bishop, Ingerslew and the district-superintendents of their charge, that they intended by this, is very evident: there would be no breach in the good opinion of Bishop Balth. K. should be raised in a way of different principles, his position, as his colleagues and the district-superintendents board should be impaired. It was then of insidious title, and were in Copenhagen they acted persistently under the advice of one of them said: "The bishop must be silenced down."

"And it said to his house is alien - due to the addition of a rumour, I have quite good answers before a ruined man with a general business, an converted Bishop, and did
much to help him up, among other things by giving him in interprize the new organ to Jerusalem's church. Later on Bishop East lent him temporarily some thousands crowns for a property. But when this money was to be repaid this man became one of the Bishop's most wicked enmies. These men made others believe, that there was something wrong behind the cowork and intercource between Bishop East and one, Vedral, yet, that they supposed a sexual relation to be behind it. Interprize hesitated not from stating it as an absolute certainly, when he spoke to a single person, he always avoided having, witnesses to his slander. I know one case, when he talked in that way to a female meber of his church. Yes, this acted this man, who himself is morally insane, he set himself the aim to spoil the reputation of a pious and righteous man and derive his of his honor and of his fellowmen's esteem, and as helpers he mobilized a small dozen other low-minded fellows. By throwing suspicion on Bishop East proceeding he made some other people believe, that something was wrong. Every whole slander-business was initiated and started inside a narrow circle and excellently carried on in the way which I some days ago read about in the Christian Advocate's "Vice and otherwise": "I heard": "They say": "Everybody says": "Have you heard?": "Did you hear?": "Isn't awful?": "People say": "Did you ever?": "Somebody said": "Could you think": "Don't say I told you = Oh, I think it is perfectly terrible."

In that way the whole thing brought about. People who were friendly toward bishop East have told, how Mr. Interprize after having told his slander said, that they should not retell to any one, that he had said so, and when he did not feel sure regarding it, and felt that they did not believe in his report, he added: "If at any time you tell anyone I have told it, I will protest and say, that you tell a lie." Unfortunately everywhere there are people, who are willing, to believe bad things about other peoples and so there are in Copenhagen. In that
way the poisoned gas exhibited in the laboratory of Mr. Ingerslev, poi-
soned thoughts and heart and some people against the Bishop, who up to
that time had been so beloved and popular. Perhaps we dare suppose, that
there were some people outside our own circles, who were not sorry to
see bishop cast toppled down and together with him see Methodism in Den-
mark ruined, and therefore became a fertile soil for the slander.

This whole transaction, which obscure, as it was, worked its
way among some of our people to the effect, that the annual conference
of 1923 had an executive session on the motion of the committee of
the state of the church, here everything regarding bishop beats moral
behaviour on which directly and indirectly any suspicion had been
thrown was discussed to the bottom, as it was an executive session I am
not entitled to cite the minutes as it was not, as far as I know, been
published in connection with any of the cases, which later on was raised, but the secretary of said session sent an official letter to
bishop Jensen, which in translation read:

"Pastor Jensen,

June 23, 1923
Copenhagen s.

Dear Sir,

As we all know with the death, which some legislators
in the Danish parliament have connected to bills against bishop Jensen's
policies, the following statement of office, and as we know that
from our own circle, have been sent communications to you,
"bishop Jensen, we hereby wish you, that the maxima members
of the Danish annual conference June into this year had a private
written sit down with you, after the 14th, 15th occurrence the case,
"was submitted, that there was not been demonstrated one sing-
lar evidence of any first gravity. West of the members of the conf-
ference, there not expressed vote against bishop but their
sincere confidence and goodwill,

With greetings in the Lord
in the city of the district printing house
sign. L. L. Brenderer,
secretary.

and the 18, 1923. I quote in better the same year ex-
Appendix to Pag. 18 of my paper relating to the case against

BISHOP ANTON BAST.

As a further evidence to how the preachers were stated, especially Rev. S. N. Gaarde, after they in a closed session of the Annual Conference had thoroughly investigated into those matters of which the laymen lead by J.P. Ingerslew had raised accusations, I enclose the following two letters from Rev. Gaarde and of later time the one most adherent to him Rev. L.P. Bjerno. Those two letters were given me yesterday by Bishop Bast, and he has scores of letters of the same kind as the enclosed.

Translated to English the letters read:

Pastor Gaarde
Kong Georgesvej 3.
København, P.

20 June 1921.

Dear brother Bast!

After joint deliberation together with the brothers C. Nielsen and Bermark (the two other Districtsuperintendents) we agreed in sending Bishop Nielsen a letter, of which I enclose a copy for you. I forwarded it to him in Danish, as he has told me, that he understand written Danish very well.

I hope that it will be satisfactory for the present, even if the combat soarsely is ended. Chr. N. (C. Nielsen) tell me that he has written Abr. A. yesterday (Abr. A. is the Norwegian pastor Abram Andersen to whom Ingerslew had told rumours about Bishop Bast, and at the same time he told same other that Rev. Chr. Nielsen had brought those rumours to Abraham Andersen)

You have, it is to be hoped, a more easy existence there you are in the present week, than you had here in Kalundborg.

Never I have had a more hearty and jointly velvose back to any place than we got here last night from young and old.

...
N.N. had made this oomplot.
Mrs. Gaarde is pretty well, and I feel especially well in this time.
With the best wishes and the most loving greetings

Your affectionate
(sign) S. N. Gaarde.

And this second letter is, as will be seen, written in medio August 1924 by the same man who two months later raised inside the Conference Members the charge about Bishop Fast's and Mrs. Vedel's breach of promise, which charge was based only upon, that Mrs. Vedel according to invitation from Swedish friends visited the Swedish Annual Conference at Liewen near Salts together with Miss Karl. Best in July the same year, and Rev. Bierno was there too.

THE LETTER READ:

Kolbak Aug. 19, 1924.

Dear Bishop Fast!

-----" Here is enclosed our year-book and the two copies of the Annual Conference Minutes. Can we be permitted to have the Bishop upon our programme for Sunday afternoon four o'clock as speaker by a open air meeting together with the brothers Emil Ridsen and C. Petersen, beside of the large meeting in the evening in the Theater Hall? Will you, Bishop, give a lecture about "America and American Mission"? If it I do not only think upon the temperance case, but also and least upon the ecclesiastical and religious affairs. It will be of interest to hear something about both. And will you Bishop together with your lecture or after the same show us a series of lantern slides?

I look forward with joy to the Evangelical Temperance Society's Annual meeting and not at least to, that you, Bishop, has promised to come. Last year we felt want of you, and it was to all of us a great disappointment that you had to go to Gothenburg for church-station. Now you Bishop have for nearly the age of a man been the soul in our evangelical temperance work in our country and give your stamp to it.
We have spoken together about the possibility that Miss Christine Bast could come together with you. May we count with it?

With wishes for good and blessed conferences for you forwardly
and with thanks for intercourse with you in Limham I am

Your with brotherly greetings
(sign) L.P.Ejerno.

As you see, Rev. Ejerno gave thanks to Bishop Bast for intercourse in Limham, and two months later he influenced by some one (Gaarde!) raised charge, that also hrs. Vedel had visited the same conference.
pressed itself in the following words: "We laymen have confidence in the
leaders of the church or represented by the Bishop, District superinten-
dents and the annual conference as a whole." This evidence, that in the
summer of 1903, when Impey's Long Singh for half a year openly had
carried on their bullying campaign yet no one in a leading position
inside the church had been influenced. (The Bishop and Mr. Vedula had
at that time been friends as co-workers for nearly ten years.) Neither
Impey's nor Singh did succeed in having neither Bishop Nuelsen nor
the leaders of national influence and imposed with the idea, that
bishop seat is a sort of idol, Surely the first attack was knocked
down, but the consequences were for that reason so much the more eager
in attacking the storm. To mistake can be forgiven people be, that
they feel their honor injured, if they do not succeed in attaining their
aim. We may feel indirectly consulted a greater triumph, than in
the case without influence went,

In the late 19th century took up the council inside the board of rep-
resentatives in the national council, of which I formerly have spoken.
He could nobody else has been a secret of looking upon
without a smile. As Impey he criticized all sort of things, where his
sight did come. Kindly objective for critic, he quarreled with everyone,
and with everybody. And if there was no real mistake, he looked
up to a letter to write from many, one of whose, which he made
mention of the few children once at Læsøgave on account
of disappearance of the horse in Læsøgave has been evicted of children,
and the order in the matter, and the property at Læsøgave was
was for a while. But in the printed annual report for the current
year its head had not been changed from children home to resthome. Of
course, formally it was small, but in the rest-home also still belonged
to the national system, the fault was not a more formal one. Yet, Mr.
Impey's called it fraternisation. He did so in the meetings and did - to
the police and during the preinvestigation, Judge Pihl made a great fuss about this, for which the Generalsecretary and the auditor were responsible. A couple of other still more inferior points were treated in the same way, and Ingerslev and two of his friends, who followed him: A. C. Hansen and Gyldentorp, charged Bishop Bøst with those formal inaccuracies, which he had nothing to do with, as the accounts were kept and set up by an accountant and an auditor under direct supervision of the Generalsecretary without the Bishop's co-operation.

From those attacks at Board meetings Ingerslev proceeded to the attacks through the public press and the private attacks upon the two lady leaders, which brought on his suspension in December 1923. Yet all members of the annual conference, as far as I know, defended Bishop Bøst against these unjustified attacks. But among the members of the Jerusalem Church and its official Board and board of trustees, Ingerslev for four years worked both secretly and openly sowing his poisonous seed, and quite a lot of the members were now more or less openly on his side against the authorities of the church and especially against the central mission, and as both the church and the Central Mission were represented by Bishop Bøst, the main forces were directed against him.

Among the members the attackers tried to win followers by saying that, though the intercourse between Bishop Bøst and Mrs. Vedel was not immoral, yet there was something indecent in it. This caused some preachers and laymen, who were elected for the Central Conference in the spring of 1924 to act as follows: Guided by Rev. Jørregaard they unanimously demanded of the Bishop, that he should sign a paper, in which he promised to break off every intercourse with Mrs. Ellen Vedel. This demand was not motivated by the rumours started by Dr. Ingerslev, but because they knew, that Ingerslev would try to put up a charge against the Bishop at the Central Conference. And though every one of them declared, that they were convinced, that the relation to Mrs.
Vedel was absolutely pure and stainless, yet they thought, that if the Bishop signed such a paper it would be easier to defend him, as said relation made it easier of his accusers to be trusted.

But Bishop Bast could not give his consent to such a categorical demand, he found it indecent to expose the reputation of a lady and of himself to misinterpretation by such an action, as it by most people would be interpreted as an admission, that there had been something wrong in the intercourse, which could not be amended otherwise than in a complete breaking off of their intercourse, and his friends, who were delegates from other parts of the area absolutely agreed with him in this.

When the danish delegates did not have their will in that way, they did not vote for Bishop Bast's reappointment to Copenhagen Area, Rev. Vande, who had been primum motor, was the danish delegate to the Central Conference, and he resolved not to go over there, where he as danish delegate perhaps would have to defend Bishop Bast against charges raised by Ingerslev and his gang.

When Mrs. Vedel heard about the case, she resolved to draw back from intercourse with Bishop Bast and his home on the condition, that charges against him were retracted. To this Bishop Bast protested, but of course if Mrs. Vedel did break off their intercourse, he had to acquiesce; which he in a private meeting with the Districtsuperintendents said he would do, though, as he said, he still protested against putting such a restraint on people, who were conscious of their responsibility to God and men. Then Rev. Vande resolved to go to the General Conference.

It was a presupposition, that all verbal and written demands and promises should be held strictly private inside the narrow circle, which had taken part, and not be given out to public discussion, so it would look as if the Bishop by said intercourse had been up to something, which he now on account a menace from some people would draw laws from, a sudden breach would easily be interpreted that way and put a stain on the honor of Mrs. Vedel.
and himself. Meanwhile the secrecy was not respected. Before the Bishop left for America and the general conference he got information that what he had said to the district superintendents had been reported, and then in plain words he recalled it for his own part, and he asked to have said recall officially brought to the knowledge of everyone one of the men initiated, so that the act of this action and in spite of this he did not release his solemn declaration not to go over without the definite promise, that every antecedent with him, which was brought to an end.

Or that it may recall inclined with the conference-members wish about resumption of Bishop seat in the Copenhagen area. A most heartfelt letter was sent addressed by him all and it was forwarded to him through the prominent Danish conference official, Secretary of Foreign Missions, Dr. F. Toft. It was said that to work through Dr. Toft was a course with the intention, that the leading men of the church should know how their feelings were, and that Bishop seat was especially welcome to string. It is the single conference committee on Discipleship, the Danish Bishop, who, Dr. Frandsen according to the Brethren's wish, when it was agreed, that the Danish Bishop seated as Bishop, he took the floor and said: "What seat has he, who was, as it is told by the Swedish colleague, Dr. Svinhufvud."

The Bishop seat returned as Bishop of Scandinavia and his area was enlarged with the former Swedish, Baltic provinces, which now are constituted three independent republics Estonia, Latvia and Lithuania.

At the annual annual conference arise the question about it. In Sweden's representation brought in, he had been in America to press charges against Bishop seat at the general conference, but at the same time he tried to make money for himself as compensation he said, for what he pretended to have lost by being transferred to Germany, the greater part of the pretended sum was merely was imaginary, and the missionary board was...
right, when they did not promise him other money than what he needed for himself and family for return to America, but unofficially the leading men of the board expressed a wish having him reestablish in the conference, that he must be able to be transferred to his former American conference. Of course they thought, that the suspension would have had some effect on him and softened his stubborn mind, so that he again could go to work and, be saved both personally and work inside the Methodist Episcopal church, as indeed most were optimistic enough to hope the same and wished to be kind to the man, who had done him so much harm, he used all his influence in the conference to have the suspension revoked and Ingerslews re-established in conference relation. He hoped in this way to help him to be a good man and a reconciler for the kingdom, and there was in no way unanimity regarding Ingerslews re-establishment, he was still at war with the brethren of the conference, when his re-establishment was proposed, Rev. underwood decided against the same and got angry with Bishop Lut for proposing it. He had been the prosecutor, when Ingerslews was suspended and by his work the suspension was carried, and he was a strong opponent against everything, which could result in having Ingerslews restored. And the majority of the conference were of the same mind, only a minority followed the spokesman, who in behalf of the Bishop pleaded for restoration. And they did so, not because they wished Ingerslews back, but because they knew, that American leaders thought this to be the wisest course to take, for the same reason the majority gave blank votes, to Ingerslews by a minority of votes and against the wish and feelings of nearly every one was restored.

At the same conference the following resolution was unanimously adopted (Minutes of Danish Annual Conference 1964, Page 34 No. 20):

Resolution regarding the Ingerslews case,

To prevent any misunderstanding the conference hereby declare:
1. The suspension of Rev. Ingerslew was founded upon a judgement in the case Hans Adams and Hans N鼓舞 contra Ingerslew.

2. Said suspension has been repealed from the 10th of this month by a conference vote without any trial.

3. The bishop is outside of this strife, he never entered into any case neither with Ingerslew nor with anybody else, but has been connected to any of the controversies and attacks, which was occor in recent time.

4. Rev. Ingerslew has upon his own request under the 19th of July, at a supernumerary relation.

At the order of the conference.

Rev. L. L. Jensen, Secretary.

Never it is easy to tell, but said restoration was a mistake. Ingerslew could not get into work into the church, and surely he was in a bad condition for doing so. He asked for a supernumerary relation and got it, and in addition he kept his full salary, but he could not act as a minister in good standing not being bound by any obligation.

He was no responsibility to any one only his own conscience. He ought to have consulted himself and with absolutely himself, especially to bishop beat, but this is to him an written quality.

Also very fatal things, bishop beat obtained by having Ingers- lue restored merely to move under him at a latter part of the conference in opposition, and have his most wicked enemy put in a fighting condition. In that position whereby lives and he has his father against his former friends and co-workers; still it led to the fact, that he was not reappointed district superintendent, which was one new thought, I am not able to say, perhaps it partly is because of the appointment of Chr. Jensen as his successor, as these two men for many years had not been a good term with each other, and Revere did not conceal, that he
disliked Jensen as his district-superintendant, whatever there was, have
been the leading motive, and it is true, that after such conference
words have been quite another man in his actions against his faithful
coadjutor and working fellow for a generation. Bishop West, surely it
can not be on account of Bishop West's intercourse with Mrs. Veuel, even
if he would say so, as such intercourse no more after that time possibly
can and should be any reason for it, certainly Mrs. Veuel was done
with plausible persuasions by Bishop West, but she at once took the stand-
point never to visit Bishop West's home, when he was at home, without
being accompanied by that man, and that would be undue unless unneces-
sary, but it was put us in a position to make to everyone aware them-
sew no possibility, for showing us thiện, that (it is), and further it can be said, that even if the Bishop's friendship with Mrs.
Veuel still is unbroken, no stranger would have any reason in order not
to give the Bishop a considerable chance to attackimes.
I do everything as proved, not as I would, that is to say, those who have
this honor, there is a man of considerable testimony to
sanction share, he asked against Mrs during the legal procedure and in the
court not to give any evidence about this I public
ly - in tyraarnat - wrote the following:

"but it was need: the Bishop pretended, that the paper "ty-
raarnat" did not give profit of any significane, and Rev. Gar-
nmse appeared against the Bishop, and in the witnesses and accon-
ding to paper report shall have stated, but he - though he was
general secretary - did not have any knowledge of tyraarnat giving
a surplus, and the evening the verdict was published, I was called
on the phone by man outside the whole case, who very indignant said:
"It is due to Mrs. Veuel, it is his Testimony in the court
which was filled the bugins."
I did not hear the testimony given
by Rev. Garmsse, but if he did say, let us make no knowledge of any pro-
knowl, as well as "of us, that new, spent more time, then
his salary would merit, he lived and did, all the knowledge of what was went on his side wife and in his household,
and he knew that much was given to others, that nothing was kept
back there, all of us had a clear understanding of the fact, that
"tyraarnat" must have been his. In argument, because, 

in order worse it was not told new, if Veuel, what income his collec-
tee has gained from publishing a paper, which has the lawful pro-
property and for which he was not responsible to any one. Certainly Rev. Gerard had not made any promises about any information in the matter and therefore he was not wilfully imposed. But nevertheless upon his "feast of knowledge" bishop John was sentenced for deceit and had to serve in prison for three months. By his testimony Rev. Gerard became the man who saved the police, he was the last refuge of the sexton attorney and must feel himself stigmatised in his conscience.

It was Gerard too, who influenced and had carried in the Danish national conference of 1848, while bishop John was in prison, that attention to the churches and to work connected to the churches and the Central Mission was blocked to him, when he was released and at the same time, when he was appointed bishop with his former rank in connection with the bishop.

Waa used as such in the mission appointed by the minister of justice by the work late in the summer, and through the department of justice a statement was sent out, which criticism arose the third, but the mission was a much more advisory recommendation of the Central Mission and its valuable work and it did not support liaison with observers in any one of the missions. Had it been because they cared for the poor people and for the Central mission that these men had raised the criticism, then they would have praised God, that the work after a very critical examination and proper to be O.K. regarding leadership and to all of the reports and blessings, but it is clear that normally, they could not judge, it was an unlimited notice to him, which had taken note of interview's sick brain confusion, the hidden power and his control, therefore the ministers examination made in accordance to the notice, and directly or applied to the minister of justice another one, or the one, who had examined the examination - no examination. In the case of originally examined, the minister refused, but there was still another way, if it was possible to find new moves, so they could go directly to the official authority of police. And it was not difficult to
Ingerslew to invent new charges. There was the amount of 15,000 dollars, which Bishop Best, so Ingerslew urged, had deprived the church of, and ten years ago the church edifice burned down, and surely Rev. Best must have got more money for rebuilding, than the treasury had received from him. It was a very sad case, on which the public authorities had to take action. A former member of the church had left behind a donation of some two thousand crowns, which surely Rev. Best had kept himself. And then there was the Central Mission. Certainly the Byrdal Commission had found no criminal points in the administration, but it only acted upon the last three years work. If the whole matter was taken up from the beginning surely something must be discovered. In urging that the 15,000 dollars case was a criminal administration, Ingerslew got some of the trustees to sign the charges by which it got something of an authoritative significance, and Ingerslew and his friend, collector Fabricius, wrote the charges (after the spirit of Ingerslew himself) in such a form, that the criminal authorities took up the case. All this took place in the autumn 1924, while Bishop Best was in America.

That it was the question regarding the 15,000 dollars, which was the line-twist on which the trustees and some of the official board were caught, is by what the signers of the charge themselves stated in the examinations by police-assessor Etta during his preparatory work. They - one after the other - declared that they were moved to undertake the imaginary charge prepared by lawyer Fabricius, because the church did not get the 15,000 dollars for its treasury. In addition it is certified that document, which was drawn up by the trustees and secunded by a part of the official board, this document was written in the spring 1924 and sent out as a printed circular to the members of the Jerusalem church. It is full of false statements and half truths and its content as a whole is a forgery, how much Ingerslew himself
now from the document to the verbal authorship is of no importance, as it is his spirit that penetrates it. By looking it over, I found some thirty incorrectnesses in it; and among these are all the statements, which found the best of the document, and the men, who sent it, knew or had every possibility to know, that they were false. The present outline will not permit us to mention them one by one, I have done so in another statement, and if anyone should wish to have a copy of that document together with the here forwarded informations and rectifications it will be forwarded on frequent.

The circular is introduced with following words:

"In order that there may be a deep-going disagreement between the trustees of the church and the General Assembly, as it was during the time of Ingmerson's suspension, and that the Central session with its leader Bishop Jast and the board on the other side regard the suspension to be true, I, the trustees, feel that I am compelled to reply to the Circular, and to the official办公 frantic, so as to place our status to this cause, which is a cause of the suspension to the church, and partly for requiring accuracy and fairness from the membership and the office to avoid great and false statements of the church."

In the Circular, it says:

"And the old situation, let us in the future leaders-meetings, official sessions, etc., take care not to stand for the status of the church, but let us reform and make firm and good the present and former times, but oilier to realities.

And these are questions every one will see, that the circular with its many untrue and incorrect statements did not hide, that its aim was to put on the church to a quarrel with the Central session and especially with Bishop Jast, and its reason alone was, that he had not given the 15,000 dollars unconditionally to the trustees, though they were granted for a congregation-building to the Copenhagen Central session. The undisguised attempt for saving disension inside the church ought to have been set with a disciplinary charge against the signers, so these members had been at least discontinued in the office of church leaders. I at once went to the pastor, Rev. M. Larsen, who had been appointed, when Ingmerson was suspended, and proposed to have them
brought before a committee, but brother Larsen had many burdens to carry, so those people, who followed Ingerslev met Mr. Larsen with so much distrust and acted in everything as if he was a foreign intruder upon the rights of another man, so he hesitated from taking any action. He is himself a man of peace, and he knew, that such a measure would deepen and widen the gulf, and nor could he or anyone of us think, that these men half a year later would use their force to have Bishop West put into prison, and even if they would, no one could think that they had any prospect of succeeding. By name they were lieutenant. Bishop West had for fourteen years been a zealous pastor for them and taken some of them into the church, and now he was the beloved and much respected Bishop of the Methodist Episcopal Church.

But if my proposal had been followed, everything would have looked different, for the police could never have ventured to lay hands upon Bishop West and without him and sentence cast him in jail, had Ingerslev not had, for all support to his persecution by the men, who represented the church and some of them even being members of the Central Mission Board.

And it was true, that a charge against Bishop West was brought before the police authorities, 1, after having been asked by co-workers to do so, of once sent to Arhus to induce the diocesan superintendent new sent to Arhus, to interfere, as superintendent of Copenhagen district he in absence of the bishop was the highest authority, and he had been the general secretary of the Central Mission and just at the time covered by the charge, and I, though not called the greater part of the leader work, and he knew the truth about the 15,000 dollars, which was the main point of the charge. I knew very thing about the Central Mission's administration and not with such zeal defended the bishop against the accusations of Ingerslev, therefore he was the man - as I thought - who before anyone else ought to be heard in this case. He had the
right to know, what was to be done, and he had a duty to interfere, while it was time, but my interview with Jensen resulted in nothing. He did not think it to be the right time just then, and of course he - or nobody else - could believe the case to be so reverse, as it was made up to be. Yet, he ought to have done something. The only thing Jensen did, was to write to Bishop Benten and advise him to stay in America, until of after Christmas, so no jurisdiction attack upon him should interfere with the Christmas collection for the Central Mission. This advice was well meant, but it had been of greater value as well to the Central Mission as to the church, if the district trustees had actively taken position as defenders of the recent Bishop and protected him against a sly ambush, instead of advising him in bulk of some more money for the collection.

Bishop Benten did not listen to his advice, on the contrary, when he heard that his enemies had brought a criminal charge against him, he hurried to get home, that he might defend himself. He arrived to Copenhagen one of the first days of December, and a few days after his arrival, he wrote the statement and asked for permission to defend himself against any and every possible charge. This is the usual way to go. If a citizen formerly of good reputation is charged with a criminal offence, the criminal authorities do at first try if the case can not be settled without moving the criminal proceedings brought in motion, but the minutes of time past had never been, that caus e never could be treated as a judge and a prosecutor, who has - or do not any regard to the usual practice, as if the more religious man, and a Christian minister could be hit, and no regard for rule on practice of decorum, Bishop Benten's enemies were not ordinary people, who handled such his case in a human way. One of them told the police the lie, that if Bishop Benten in any way was prosecuted for administration of money he would commit suicide; so - the man told - he had told th
another one of the accusing body). Therefore it was necessary, that the police first of all arrested the Bishop. Later on the other person confessed, that bishop met had never said so to him. Yet upon that lie the police arrested the Bishop before he had any chance of proving his innocence.

The police acted against bishop just like a burglar and criminal of the worst kind. In December 31st, a few days after his return from justice, when he just had appointed a meeting of Central Mission board to discuss, what should be arranged for the poor people during Christmas etc., the police turned up in the bishop-office and brought him to the police-station and from there to the prison without nothing else but a formal reference to the case of which he was accused and without making sure, that there was a reasonable cause for such an assault, he was even not permitted to phone to his children, who expected him home for dinner, nor to have any connection with any one, who could assist him. Inconceivable he was bounced upon by a bully force and transmitted to a prison cell. At the same time his office and home were emptied of every document, every official and private letter as well as all books with accounts of his official work and his own household.

There had been little for the annual conference, either as a body or through the district or rectors to interfere. Perhaps it had not had an immediate result, but an open interfering by the conference would have been of much more support to the bishop. It could not otherwise have done him any good to him, as it would have made the official authorities understand, that lngerenia is not sustained by any responsible authority, such as understanding, the police never put, the police-personal claim had numerous examinations of and conversations with different ministers, but only in a few places he met with men, who warmly defended their Bishop and with their
The Bishop Helsed and Skjæve at once took an active part - this be said to their praise - but they were foreigners, whom it was comparatively easy to reject, also laymen inside and outside the church spoke strong words in favour of the bishop, and when the daily papers scented, that the people was indignant on account of the assault by the police, they themselves reacted and in different articles the police was criticised. This gave the council for defence - appointed by the court, prescriber - courage to appeal to the superior court, and after a public-court-setting Bishop Hus was set free, there he for ten days had been under lock and key.

Some of laymen inside the church assassination brought a charge against the laymen, who had signed that charge set up by insurgents and professors, they were summoned before a committee consisted of intelligent laymen belonging to different churches of Copenhagen district and after a very thoroughgoing discussion during a day and part of a night, they unanimously voted for excluding. One excluded persons was banished, and Holmehøj quarterly-conference was constituted apellated court. The exclusion was confirmed, and the church was free of those men, who by signing their names had performed a villainous deed.

Also against insurgents a charge was brought. In member of the annual-conference, the charge was sent to Bishop Helsed, who summoned the annual conference to meet in Copenhagen, in the 17th. 1725, for two days the charge was attuned by the procurator of the discipline, and the result was, that insurgents January 26th. 1725, the excluded from ministry and membership in the orthodox ecclesiastical church, according to the book of discipline paras. 26b, 16, and 384. The case was against insurgents was very pleaded before the conference by Rev. A. Høgest, and re writing, the question of built the conference was unison.
At once Underhill declared, that he would appeal, but later on he gave it up.

The general sentiment raised in the public by the arrest of Richon Meot became at the same time a sentiment against the police, and now it had to defend its own honor and shake off the shame and dishonor they by the imprisoning an untried for had brought upon themselves, especially the two men police-reconnaissances and judge Pahl felt hurt. Their honor as public officers was severely hurt, and they now followed up the case in self-defense.

Every thing of written and printed matter, every bit of paper kept by the Bishop and his secretary together with every book of account regarding the Bishop's office, the Central Station and the Jerusa-

The melees church was taken in custody, but even the copybook of the deceased superintendent Willvo, 7, 10 and 11, Christiansen the police demanded. All these matter was handed to police and auditor with the only object to find something on which to charge could be raised. In the same time, there travelled in the Swiss provinces to examine every one with whose Bishop Meot formerly had connection, and whom his enemies thought would give dis-advantageous testimony, only in a few cases were people, known as friends of the Bishop, heard, even if everyone knew them, that there were better suited with facts: The whole examination took place not for the purpose of finding out an impartial criticism, but to get something, which rendered possibility for a chance. I doubt if now we, who have nothing to do or a public position would have made a good record of what we did, if their whole life and behaviour from Richon Meot had been subjected to a so par-
tial and hostile examination. If it had been clear to us, then the po-
lice-secretary privately told me, if, after all, we, the men in Nantes, that after thorough-hoping work for four months, they were in the greatest embarrassment and fear, because they still the found nothing
to raise a charge on.

At last they got as much gathered together out of "Syrtekeret" and of the different accounts, that they had got stuff for preexamination. It began at the city court on 27th July 1925 and lasted with some interruptions until August 23rd. But before the examination commenced, the police went to the daily papers, and told them, that they had got a very sensational matter, which would be of service to them. And now here in Copenhagen it is the case, as it is in other cities, where papers compete with each other to win readers, that the reporters must be on very good terms with the police, if they will think of settling the last news; and therefore, reporter must fill his report up in a form, which suits the police, and especially in a case like that of Bishop Mast, the where his reputation of the police is at stake, the reporters must more or less willingly be at service, and before any examination had taken place the papers brought most sensational reports of the swindles and defrauds, which Bishop Mast had committed. It was published, that the Bishop's son E. Jorgensen had his son R. Sorensen had got large amounts of money, that it was money, which had no connection to the Central Mission no one wrote, on the contrary, it was said in a way, so everyone should think that this money was given in to the Bishop to be used for people in hidden distresses. The papers put as their reports in the most brutal way, that before the investigation had taken place, Bishop Mast was in the press judged as a downright swindler of the most bad type, who never used for himself. That he had got the money given to him for the poor and not needy people, and still Bishop Mast and his defender had no possibility to answer those base accusations.

Of course all did not really think it was the unwarmed truth, but none were illsad, what the paper told, and the police hereby obtained what was aimed at, namely to injure sentiment precipitated in the public mind, which later at its expression in the verdict by the
jury, during the pre-examination judge Pihl did everything possible to keep this sentiment alive. Certainly he passed by in silence the accusations regarding Mr. Sens and Jergen Bost having received money from the central mission funds. This false accusations had done its work through press-reports and would have lost its significance had it been met by the bishop during the examinations. Instead of that the judge restricted himself to speak very much of the large amount, without letting it be known, that it was money of the Bishop's own earnings or some of the dioceses from other people, and still the fiction was held alive that it was poor people's money. In that way these officers of justice, whose position demands only should do justice to everyone, raised a completely unjust sentiment against Bishop Bost among the common people, which only by its gifts made it possible to keep going the great secular relief work in charity, which the central mission by the Bishop was to carry on.

In the second session against the different accusations the Bishop was called to testify in the city court. In many articles in the public press the Bishop was mentioned as having received money. By one, here only must be stated, that all the accusations brought were so vague and for the greater part distorted and malicious, that no one earnestly believed it possibly to raise a honest charge upon anything, what here had been discussed. No one except the moral, secret, bishops, who now was squared with very certain facts on the Bishop's administration and doings and had been charged with very many of the examinations, expressed anything different. When the examination was over the said, that he could not bring up any precise thing which could point the Bishop with. The Bishop, who was quite sure, that nothing was said, who to save themselves, did not hesitate to save Bishop Bost must sacrifice himself in order to save the Bishop and the Bishop went the usual way to the State.
attorney and Mr. Stuart went with it to see that it was arranged in such a way, that it should not be disclosed.

Every one could think, that when a case is to come before a new jury, then some new men are to act upon the materials. Of course it was to be, that new eyes have to look at it. It was not done in blank date, the whole staff, who without any human decus, had in the most energetic way worked three fourth of a year to have Bishop Lent specialized in the public eye and arrested him still the men, who were most interested every bit, which could not be found in support of it. They had not expected to have everything interpreted, as a triumph for the half year, when come the charge was from the state attorney, privately he told the affair settled, the whole staff, and not least, if the state attorney, was not asked. At the time when Bishop Lent had already been arrested for the state attorney, and the district attorney had ordered, this time it was a charge against Bishop Lent, that he did not answer, but he had done, these things have suddenly happened, and somehow one was found, and somehow we had not answered. In a moment it was pointed out, that he did not answer to anything, that a thing was simply not true, and some otherукреплен, that it did not answer to anything, that a thing was simply not true, and some other
through the whole case, and Ingeralew and Fabricius were admitted to see
every one of Bishop Bast's letters and every other matter they could use
in a further pursuit, even if it had absolutely no relation to the case.

Well, the police had won the battle, and though it was unjust
and it was unthinkable, that this could happen, still it was, what might
be expected, when the whole judicial system of a country has taken arms
against defenceless man and not taking any regard of, what weapons they
find best adopted, the outcome must not be astonishing. how one would
think, that the police would be content, that the State Attorney was, so
he stated in his pleading before the jury. "I will be content," he said
"if the honorable jury answer Yes to paragraph 297." And when he got
this Yes among the many No's, he drew back all the rest of the items.

But the inferior police functionaries with Mr. Stamm at the head
were still at Ingeralew's service. They guided and supported him the whole
way and sided with him at the Hague, when two of Mr. Stamm's co-workers
came with letters and other papers, which the police had taken from Bish-

pop Bast and retained, though they had no connection to the criminal case
or to any question in relation to this. These papers were used against
the Bishop in the trial at the Hague.

For as soon as the criminal pursuit of Bishop Bast was brought to
an end a moral charge was prepared by the same men and ready for another
painful trial. It was Ingeralew and Fabricius, who now pretended to be
defenders of moral. They had planned that this trial should have taken
place at the same time as the criminal case. The Bishop should have had
a gang of persecutors on every side, that he as much the sooner had been
run down and lost his courage. As none of these men were members of the
church, they had the prepared charge signed by a man, who nominally was
a member of Bethany church, Copenhagen, though he for the last three
years had not been inside the churches walls and publicly in the daily
bishops, who beside Bishop Bæst had been in Denmark, papers had seemed all the ministers and the two bishops Hulsen and Blake. If I had been an outsider without knowledge of the Danish Methodists, I would have concluded the one of two alternatives: Either are the leaders of Danish Methodism convinced, that Bishop Bæst is innocent of what he is charged with, and then they must be men of very small brotherly love, that they do not raise a storm of indignation, because these men irrelevant to the church assail a member of the church, who moreover is in the highest ecclesiastical office; or they think Bishop Bæst guilty, but then they are men of slack moral themselves, that they do not stand up to cleanse the church, but leave that holy work to an excluded minister and an unconverted lawyer known as a man of no moral at all, men who are without any interest in the church's welfare.

So it would look to me, if I was a man, who stood outside, and in either of the instances, I would hesitate to give my heart and my life to a church with leaders of so distinct a lack of moral.

**The Ecclesiastical Charge.**

Before the Annual conference in July 1925, when Bishop Bæst was in Copenhagen a document was brought to his hotel, this document meant to be a formally prepared charge against Bishop Anton Bæst. The charge was drawn up by lawyer Fabricius and J.P. Ingerslev and was with some necessary alterations the same charge, which these men had brought before the police the year before. It was delivered by N.A. Nielsen, one of the laymen, who in January 1925 were excluded and the man, who in telling the police, that Bishop Bæst would commit suicide, if he was to be examined concerning money affairs, had caused his arrest in 1924. The charge was signed by Mr. Kyed Nielsen, a formal member, but a man, who practically had turned his back upon the church. It was demanded
that the charge at once should be acted upon, but Bishop Blake would not permit it. He would not expose Bishop Best to an ecclesiastical pursuit, while the criminal authorities acted against him.

To the Denmark Annual Conference and to the rest of the conferences of Copenhagen area Bishop Best in 1925 sent a letter, regarding which he had consulted Bishop Blake and Bishop Richardson, in which he proposed the conferences, each of them, to elect two men to form a joint committee, which committee, when the criminal case was brought to an end, no matter what result should be, should have the whole case for earnest consideration. In Denmark Annual Conference Rev. Boarde succeeded in having this proposal quashed. He was afraid it should block the way for the Ingersle-Jakobius charge, on account of the rejection in Denmark the proposal was dropped, though the greater part of the conferences on the area had adopted it.

When Bishop Best was sentenced by the Jury-court and before he for the second time had been imprisoned, the Districtsuperintendent, Rev. A. Hoger appointed a committee for investigation of the Ingersle-Jakobius charge. The members of this were beside Rev. Hoger, Rev. J. Mined of Holbaek, Rev. Carl Ktoreen, one of Jerusalemchurch, Copenhagen, Rev. Jesperson of Vajle, and Rev. Juyvon then of Jyske, when the committee had examined every point of the charge and heard the accuser and had called witness to every item of the charge, the four members have declared, that they did not find Bishop Best guilty in any one of the items. Regarding the fifth member, I have heard nothing about his judgement, as was since that time left the Methodist church to take up ministerial work in the Statechurch.

But in spite of the judgement of said committee or at least the large majority of the case, the charge was not rejected. If we ask: why the answer has been, that a majority of the members found it advisable to have the charge passed on to a more competent body in
order to avoid the row, which would be made by Bishop Reiss' enemies in Denmark, if the charge was rejected. Here again we meet with something in the case, which I at least do not understand. It is incomprehensible to me, that Christian people in such a serious question can make terms with their own conscience and dare to excommunion another man to the public dishonor, which a lawsuit, even an ecclesiastical one, always will be counted on, if they do not find the accused person guilty. And it is not easier to understand, when it was done on view of a secular and unchristian press (Aftenbladet) which in all likelihood is the only Danish paper, which could have made a number out of a rejecting; and an astray-led public opinion, have then excuse themselves with the confession, that they felt themselves too weak to reject the charge. That is a moral testimonium uncertainia, they hereby take upon themselves, When it concern his own affairs, it may be an individual case, if a man will declare himself, but when another man's life and welfare is at stake, every decent person is obliged either to take the consequence of his own weakness and stand aside or recover his heart to do right and take the responsibility for doing so.

I have living several letters and copies of letters before me regarding the case, and from them it is evident, that the committees members did not look upon Bishop Reiss' guilt. He, indeed, has given me a copy of a letter sent to Rev. Dr. Sigert, December 21, 1926, in answer to my letter and on behalf of the committee, in which he proposed to select Rev. Nielsen as an actor in conference at Aarhus. Rev. Dr. Sigert wrote:

I thank you for your letter in which you wrote me about, what was published in the "Christian Advocate" I had read the first communication, but not the last one, and I appreciate, that you have protested in letter of Novbr. 30, this year.

Nevertheless I do not care what others will think or demand (the demand you think of will not be placed before us), but only on the reality in itself, I can not excommunicate under any case charge Bishop Reiss or consent to the verdict as I regard the Bishop Innocent, I myself would have rejected the charge, even the appointment of an actor is a admission of that we accuse, therefore I
can not consent to such an appointment and protest definitely against it, nor can I understand how you can think, that we, who will not ourselves raise charge against the Bishop, can call upon another man to do so."

Rev. Rogers views regarding the question of guilt were the same as that of Sied, this he did not conceal, he only wanted to escape the formal inconveniences. In a private letter of Sept. 25, 1925 to Bishop Was, before the committee had touched the case, he proposed that the Bishop himself should ask for disciplinary proceedings by a Judicial conference. He wrote: "without regard to the outcome of the preparatory examination by the committee, if the committee (I = Rogers and four more) shall come to the result that it - the charge - ought to be rejected, it will at once be said, that it is a partial decision. Rogers view - it will be said - is known beforehand, and I can appoint as co-witness, whom he wants ......."

Though Rev. Rogers not in the letter said, that the committee was ready for rejection of the Ayed Meesum charge, he could not say that so - yet the content of said letter shows, that this thought was far off, but that the condition for a rejection was that Bishop Was on his own initiative should demand, that the case was brought before a Judicial conference, if he would do so, Rev. Rogers in the same letter offered to be the Bishop's defender under the Judicial proceedings.

The intention of said letter was clear: "I, Rogers, now had the charge laid before me and have studied it and compared it with what I know to be the truth, and there is nothing in it, which the committee not in the very most conscience can reject, but if the committee will do so unconditionally, it will be attacked and especially Rogers, because it is known to every one, that he beforehand was convinced about the Bishop's innocence, when he as District Superintendent had to appoint the committee, it will be insinuated, that he has selected such members, who were of the same opinion as he, and then the
whole gang will attack him. If on the contrary he was sure, that Bishop
just himself would demand a charge, it would be a shelter against such
an attack, and at the same time it would free his own conscience and
make it possible to him to show his true position and act as the bis-
hops defender.

This offer given by the man, who know the case and had inquired
into it in all its points and nooks is surely a most serious evidence
against the transaction of the committee; for if it would be correct to
reject the charge under such condition it had been their duty to do so
unconditionally. No condition of that kind had a right to interfere with
the findings of such a committee, if the innocence of Bishop Hast was
made evident in such a way, that the charge could be rejected, or rather
if the committee did not find the items of the charges sustained in
such a way, that it was compelled to forward the charge, and even the
bishops innocence was so well sustained, that the head of the com-
mittee offered himself as defender, then the committee had only one thing
to do, no matter what some one would think or say. Now the Bishop
should want to have a charge brought in with accusations as these in
Ayed biersens charge and ask himself called before a judicial conferen-
ce is difficult to understand, how can a man charge himself with
charge crimes he is innocent of? And to have the whole
apparatus of a judicial conference work on such a basis would look
somewhat contradictory.

Rev. E. J. W. Hansen also has taken distinct exception regarding
his belief in the bishops guilt. In a letter to Bishop Nicholison of
pebb. 19, 1927, he wrote:

"In no manner do I wish to be unreasonable for any complaint
against Bishop Hast on any past, believing, if I do, that it will
be difficult to convict him of the accusations made against him."

and in a letter to Bishop Hast he at the same time wrote:

"Regarding the committee of five, its position to Ayed biersens
"charge I wish here to declare, that I myself will not at all have responsibility for the charge."

The fourth member, Rev. Carl Petersen, has in plain words at different times expressed himself in a way which gives me a right to say, that he looked upon the case just like the men before mentioned. Therefore I am entitled to say, that at least four members of the committee of five by which the charge was examined found no evidence in support of the different items of the charge. But when the examinations were through, they, in spite of that, voted for a trial. Rev. Jørgensen wrote in the above named letter to bishop Baat, that "a rejection of the charge would be an impossibility even if we ourselves feel convinced, that the charges are not warranted, not that it will be possible to make good for its contents."

To people with common sense it looks unintelligible, that it was impossible to reject a charge of which they were convinced that it was not warranted. a charge so loosely grounded one should think they in regard of their own dignity would feel themselves compelled to reject. No one had any right to call them to account for rejecting a charge of which they themselves were convinced, that it was not warranted, nor that it would be possible to prove its content.

But not rect. The worst of all, this committee of five would not themselves have anything to do with the charge, but to escape criticisms and attacks from Aarseth & Trygstad & Hastrup & Linge & Slev, with me gang, they recommended that a judicial conference consisting of people from foreign countries without any special knowledge of bishop Baat and the case in question should pass a sentence, of course bishop Nicholson, who was to be president of the judicial conference must demand, that the case should be laid before those men by some one, who had an intimate knowledge thereof and could do it in behalf of the church, therefore he asked the committee to appoint a counsel for the
church, and in confusion — it is the most lenient name I can give this act — they or a majority of them designated Eyed Nielsen, though they must know, that he was only the strawman of Ingerslev and Fabricius and had nothing to say, that those two men inspired him with, to appoint him counsel of the church and the same as to appoint those two men. Therefore it gave vent to a strong indication among our people, who felt themselves disgraced by being represented in this serious and important case by such men, and not lose so, when "politioren" Copenhagen, told its readers, that the committee had elected Eyed Nielsen in behalf of the committee and prosecutor and that lawyer Fabricius would follow him to assist him under the procedure, some laymen met and wrote an intelligent letter, sent to the present president, Rev. Moltke, at the only thing he did to dispense them, was to have Rev. Hon- nendal, — as mentioned in the above quoted letter from Rev. Moltke, — appointed a member of said committee, Ingerslev and Fabricius.

Still the transactions were none, I wrote to Rev. Mogart and asked him to be the counsel of the church and go to the judge as the only real, credible man to do this work for the church, but he refused partly, because of ill health, but especially because he himself did not think that the bishop was right, and therefore it would be innocent of him, if he took action, and they not selected mosegaard, because he was known as a man, who was against the bishop, mere self vindication indeed! Of course the committee, who did the preparatory work ought to have represented the church either by one of its own members or by some other of the same mind as those, only, if the committee was convinced that the church was needed, they had to select a prosecutor, and to select a most conscientious man. That work, was the committee had no such opinion and therefore it legibly and in decency ought have been conscientious enough to let the church be represented by a man, who would honor the church by handling the case in an impartial way and
who was not acquainted with the accused, the committee was the preliminary
judge in the case and its duty was, so far as it conscientiously
could, to judge with the accused person, and though no one had a right
to expect nor to wish, that the committee should go farther in behalf
of Bishop Fleet, turn to the order between right and wrong, yet we
had a right to take the stand that it did not let itself and the
church be represented by any one member to the bishop and to the
whole church some one appointed. Therefore, that same of the com-
mittee itself, and who were there to sympathize with every night would work
in diffidence of the case, and such a man had been left in the head
of the committee.

If the family humiliation is the remedy, lest the church was to
be represented in this case by a solicitor and lawyer substituting
the two men, the two men so much injury not only to Bishop Fleet,
but to the whole church.

If these were the facts given a few minutes of what I my-
self have heard, seen and experienced in connection with that said case
under which a warrant was issued, done with an iron heel, a gentle-
man, who was called to the court for the self-crushing work and
loved by all of us, and the self-crushing interview with him for the
sake of the self-crushing man, it was done in a short,

of very uncommon in the world but not surprising, words, Im-
croyable was there the impression that there but they had been
stricken and their sufferings filled with almost all of these poi-
noned jilted, they were for by some people, and told the
committee when reproachable people and they brought written testimo-
nies against the others according to the discipline, paraphrased,
but not after the present the discipline requires, as had led
best had got notice of the place of taking such testimonies.

I wonder if such irregular witnesses were inserted in the minutes for
examination by the general conference, as it is said, that the people who gave them would not have dared to tell their lies in presence of the accused person.

And he, Syd Aikenhead and Sir, Robertson were there to use the low and smooth in the bishop the accused side that the men in the room next to the conference, in that the two men went into the room, these people, in spite of the bishop who was said to us now, because, to use his words, to the presence of the accused room they had in some additional from the trial court and the gentlemen police-expert to fake the view that he mention point of use, and the auditor used by police-protection. And there to be at hand, when it should be proven, it should be 37.

And see the representation of the general conference at the age to please the case against mission, the case no longer passed and only passed a few years ago. It is said that, 19, 22 years ago, if Chomper was appointed to the mission. Instead of itself in 1961 and in the court of the age this was, they issued another regarding an appointment given by the in 1961, and if we, to say, that instead of a man, who never forget himself, realizing his appointment, due to this may be caused that it...lined. It is not unknown and does not have any intimated knowings of the role here, as it can be led astray by information and believe, that there will be nothing make in the central mission and this unseen conflict. So eat but perhaps not least his brother in public and very dismally, because bishop last has a printing plant, remained the other. And then, last to mention this in the other court at London.

But in spite of every poisoned attempt there are not did not sus-

---
seed in making any of the men, who constituted the court at Hague believe, that Bishop Jost is a deceiver or a man, who would pre-judge his fellowmen. All the lines regarding falsehood and other immoralities were ruled down as "not sustained", regarding the question of improductive conduct I in another place have spoken more extensive, and not only in a few words will tell about me. Vedel's co-work with Bishop Jost after the General Conference 1974, I can do so, because I have one of my other papers on intimate knowledge of said co-work, and as it was upon this charge mainly rests, it is my duty to state.

The power of the court, under the Lord, a Judge, the Judge was treated like other Judges, he in every time during the whole term until the end of the trial, and intermediate co-work with his colleagues, the Lord and His judicial advisor, Solicitor Fenssel. He was not able to make a word about it, but it was necessary, which should have only the co-workers, who knew and could remember details regarding the case, so such the way as all his documents and books were sealed by the police, and under the staff of co-workers to work on the charge, who could lead him real assistance, as the work did not persisting and in eleven languages. I could not hold him on my work really and bear of the papers and the case affairs, and I am not responsible, and the work done had to be absolutely confidential, on the vision was followed by secret detectives, and as an only person I knew would have brought him back to prison, and when business was closed the co-workers in prison, that broke down and was put in protection here, with the information for the Hague was made. Therefore, Vedel continued to the work and did so in spite of not being declared constitution, and that it is my worked sort interesting with both of them and needs to testify. I never saw
It may not be necessary to say, that every one of us, who know this case at full, how it inviolated and what the motives of the men were, who raised it, are absolutely convinced, that bishop Baat not only is an honourable man, who never wilfully has done injustice to any one, and therefore we rejoice, because every attempt to have bishop Baat declared guilty in falsehood and deception was quashed at the hague, but here I must state, that we are convinced too, that bishop Baat is a morally pure man, and that the verdict regarding imprudence according to the understanding it got at the Hague — is unjust, And it looks to us, that the outcome was an injury to the bishop. Yet we are convinced, that everything at the end will result in a full vindication, when the impartial general conference shall pass with and finish the case.

In some of the states of the old heathen Greece ostracism was used to free the state of some men, who became too great in the view of their inferior fellow-citizens. Their names were written on sherds of pots, and when a sufficient number of such sherds were gathered against a man, he was deprived of his office and had to leave the country. In this way some of the best men were exiled, in nearly all the cases against bishop Baat we will find J.P. Ingerslev once as trademark, they are made in inferno to his order. Some other were belonged to the circle of customers, but he has been back of them all, patiently and surrendereed to the will of God bishop Baat silently has been the object of the one award after the other, cast upon his, still hoping and expecting, that now it must come to an end. Vendiaceus accusations and torment of the strongest kind he has had to suffer, but until this day he got help from God, so he has not lost his courage, in a wonderful way God kept him up during the whole time of tribulations, before the court, in the loneliness of the prison, under insult from enemies, forsaken by friends and in all kinds of need and want he has had his
refuge in God, who has been his great comforter and helper. Therefore he did not become a misanthrope. His heart is not hardened, because the door to his oratory has not been closed, and there the altar of faith has been inwreathed by divine promises. And though estricated from the work, which has his spiritual territory, he is without any bitterness, because the love of God is outpoured in his heart, by the "Holy Ghost."

Signe Johansen

Copenhagen, July 8th, 1647.
Support of Church Predicted for Bast
By Fellow Bishops

COPENHAGEN, March 20.—The state has convicted Bishop Bast, but the Methodist Church will acquit him, declare Bishops Blake, of Paris, and Nielson, of Switzerland, in a state fund, misappropriating charity funds. The verdict against Bishop Bast was found guilty of misappropriating charity funds to the extent of $47,000 and was sentenced to three months' imprisonment. The state has decided Dr. Bast's position as a citizen is irrevocable, and his position as a bishop is irrevocable.

The verdict against Bishop Bast was acquitted on all charges.

The state has decided Dr. Bast's position as a citizen is irrevocable, and his position as a bishop is irrevocable.

The verdict against Bishop Bast was acquitted on all charges.

The state has decided Dr. Bast's position as a citizen is irrevocable, and his position as a bishop is irrevocable.

The verdict against Bishop Bast was acquitted on all charges.

The state has decided Dr. Bast's position as a citizen is irrevocable, and his position as a bishop is irrevocable.

The verdict against Bishop Bast was acquitted on all charges.

The state has decided Dr. Bast's position as a citizen is irrevocable, and his position as a bishop is irrevocable.

The verdict against Bishop Bast was acquitted on all charges.

The state has decided Dr. Bast's position as a citizen is irrevocable, and his position as a bishop is irrevocable.

The verdict against Bishop Bast was acquitted on all charges.

The state has decided Dr. Bast's position as a citizen is irrevocable, and his position as a bishop is irrevocable.
You Are Cordially Invited to

THE ANNUAL DINNER

of the

International Association of Agricultural Missions

Thursday, December 3, 1925

ALDINE CLUB
200 FIFTH AVENUE (corner Twenty-third Street)
NEW YORK CITY

Address: DR. WARREN H. WILSON, President
Speakers: PROF. SAM HIGGINBOTTOM
           Ewing Christian College, Allahabad, India
           DR. C. J. GALPIN
           U. S. Department of Agriculture

Reception at 6:00 p.m.; Tickets $1.50 Each

The dinner will be informal and will be served promptly at 6:30. Tables may be reserved for parties of eight to ten. Please secure tickets not later than November 30.

See page four for full program of the annual meeting of the International Association of Agricultural Missions, December 3-4, 1925.
Bishop Real's Case

STATEMENT OF BISHOP REAL

Dr. Garlin H. Hill, bishop of Bishop Real, said in a recent letter to the editor of the New York Times that he had received a letter from Bishop Real, who is in Copenhagen.

"We are informed," Bishop Real said, "that the Bishop has been removed from his position and is now in jail. This is a serious matter, and we must take action to prevent a similar situation in the future."

The Bishop added that he had been informed that the Bishop was under investigation for alleged improprieties.

The Bishop also said that he had written a letter to the Danish government expressing his concern about the situation.

The Bishop further stated that he was confident that the Danish government would take appropriate action to ensure that the Bishop was treated fairly and justly.

Bishop Real's Case

January 8, 1925

To Bishop Real:

I am intimately acquainted with the Bishop and have been closely associated with him for many years.

I have just received a letter from the Bishop in which he expresses his concern about his position and the charges made against him.

I am writing to you to express my support of the Bishop and to assure him that I will do everything in my power to see that he is treated fairly and justly.

I have always admired the Bishop's work and his dedication to the Church, and I am certain that he will emerge from this situation stronger and more determined than ever.

Yours sincerely,

[Signature]

[Name]
Circulation Progress

Within less than fifty of the year mark, the lassen for new subscriptions to The Christian Advocate continues to meet the enthusiastic support of many fellow Methodists. This Conference still finds with an enrollment of 80 new subscribers.

During the week seventy-one persons filled their first report, increasing the total number of new subscribers to 801. These enthusiastic answers continued to come from:

EIGHTH: A. J. Gault, Davenport, lowa.

VINE--Victor O. Mills, Baltimore, Md.

EIGHTH: H. A. Nathan, Brownsville, N. Y.

EIGHTH: A. M. Jenkins, Phlox, Pa., and Providence, Roger Harris, Washington, D. C.

FIFTH: John Dana, Ansonia, Conn.


FIFTH: John F. Godfrey, Chester, Pa.


FOURTH FACTORY: W. A. Lawrence, Good Pond, N. Y.; J. R. Van Amerongen, Bridgeport, Conn.; Henry MacMillan, Easton, Conn.; J. C. Colvin, Middletown, N. Y., and R. M. Dine

FOURTH FACTORY: John B. Grouse, Plant City, N. Y.

FOURTH FACTORY: J. B. Walsh, Launceston, Conn.


THIRD FACTORY: W. A. Lawrence, Good Pond, N. Y.; J. R. Van Amerongen, Bridgeport, Conn.; Henry MacMillan, Easton, Conn.; J. C. Colvin, Middletown, N. Y., and R. M. Dine

THIRD FACTORY: John B. Grouse, Plant City, N. Y.

THIRD FACTORY: J. B. Walsh, Launceston, Conn.


THIRD FACTORY: W. A. Lawrence, Good Pond, N. Y.; J. R. Van Amerongen, Bridgeport, Conn.; Henry MacMillan, Easton, Conn.; J. C. Colvin, Middletown, N. Y., and R. M. Dine

THIRD FACTORY: John B. Grouse, Plant City, N. Y.

THIRD FACTORY: J. B. Walsh, Launceston, Conn.


THIRD FACTORY: W. A. Lawrence, Good Pond, N. Y.; J. R. Van Amerongen, Bridgeport, Conn.; Henry MacMillan, Easton, Conn.; J. C. Colvin, Middletown, N. Y., and R. M. Dine

THIRD FACTORY: John B. Grouse, Plant City, N. Y.
Finds Him Guilty of Impudence. Was Convicted for Misusing Charity Funds.

The Hague, March 12—The Methodist Episcopal committee which has been investigating the case of Bishop Anton Bast, convicted in Denmark of misusing charity funds, finds him guilty of impudent conduct and orders that he be suspended until the General Conference in 1928, and that his case be finally dealt with by that body. The committee which has been sitting at The Hague is the highest court of the Methodist Episcopal Church and consists of Bishop Thomas Nicholson of Detroit, Thomas Schuchert of New York, and Bishop Anton Bast of Copenhagen. The trial opened last month. The annual conference of the Danish Methodist Church last July adopted a resolution demanding that Bishop Bast be not allowed to do Methodist work in Denmark until his case was finally dealt with by the General Conference, which is to be held in the United States in 1928. Bishop Bast last year served a three-month sentence in Copenhagen after being convicted in civil court of misusing charity funds.

METHODIST COURT
ASKS SUSPENSION
OF BISHOP BAST

Finds Him Guilty of Impudence. Was Convicted for Misusing Charity Funds.
GREAT PASTORATES AND THE EPISCOPACY

Jerusalem Church, Copenhagen

"Jerusalem Church, Anton Past," we said to the taxi-cab driver at the great railroad station in Copenhagen upon our arrival in the capital of Denmark one day last February. The face of the cabbie at once lit up with a smile and within twenty minutes he pulled up before the door of the church.

The experience is not unique. Everybody in Copenhagen knows Anton Past and his great Jerusalem Church. And why is this man and his church so well known, not only in the capital city itself, but also throughout the entire country? The answer is summed up in just one word - service. He has served humanity through this great institutional church of Danish Methodism.

Anton Past - The Man

Nowhere perhaps is there a better illustration of the fact than an institution is but the projection of the man than is found in the case of Jerusalem Church, for it is the expression in visible form of the great soul of this pastor whom Methodism recently elected to the episcopacy.

His biography is not an intricate story. Anton Past was born on the east coast of Jutland and grew up beside the sea. His family were fisher folk and his parents planned a routine life of trade for their son. But God had other plans, and teaching the soul of the boy with the infinity of His grace, gave him such a vision of the eternal purpose as has driven him to sail terribly but joyfully throughout all his busy days and years. Anton Past is a man and exhibits the sterling characteristics of his race. He has remarkable endurance, an almost uncanny insight into human nature, business
shrewdness, habitual activity, was an unusual capacity for friendship, but he has something more, something that came through divine grace—personal religion. He believes enthusiastically in the gospel and he lives a daily life of faith and prayer. Today built about this strong personality thus consecrated to Christ, is the Central Mission of Jerusalem Church in the midst of a city of over 700,000 inhabitants, with twenty-eight branches of philanthropic activity backed by the personal influence of the 'king and queen, and some 20,000 other persons closely interested in the work. This institution is a demonstration of the power of practical Christianity, and alike of what God can do through one consecrated man.

The Growth of the Institution

It is doubtful if anywhere as Methodism at least, except possibly here in Boston, can there be found such gripping social service as that which has originated in the Central Mission of Jerusalem Church. Organized in 1869, and in spite of a devastating fire six years ago which practically annihilated the old building, this work has grown from almost nothing until now it is a stupendous enterprise, housing in its new building a large number of welfare agencies. In addition to a well-organized worship this strong congregation operates a hostel with twenty-five rooms, a kindergarten, a day nursery, an old people's home, an employment bureau, a restaurant, a newspaper, a club mission, a clothing store, a bureau for the adoption of children, six Sunday schools, a summer camp, and other helpful agencies.

It is no wonder that the Central Mission has inspired similar enterprises throughout Scandinavia. Missions of this sort are already under way at Aarhus, Odense, Aalborg, Norden, Stockholm, and Alkmaar and are projected in several other cities. This social service spirit coupled with ardent evangelistic enthusiasm, dominates Danish Methodism.
permission by which they have been given to the church to sell flowers on the street throughout the month on a day officially designated as "Spring Flower Day," the proceeds of which, amounting last year to £500, to be used to maintain the various welfare work of the conference. Thus has Methodism won the recognition of king and people for its real service to suffering humanity. It is no wonder that in almost every instance the churches have excellent arrangements and that Methodism is everywhere winning favor.

Central Missions in Action

I visited Jerusalem Church this year just at the close of the winter season, and had a good opportunity for a study of the work as it is now carried on in all the various departments. The whole institution is built around the church, and the problem was teaching of the people. On Sunday, February 20, the great auditorium of Jerusalem Church was filled with people at both services. The service of worship was of the highest order with music by several of the best artists in the city. The congregations increased one as composure of thoughtful, attentive, old-fashioned Methodists. The conviction grew that day that Methodism had really taken root in this land and had been woven into the very life of the people. celery and Calvary churches, in other parts of the city, were visited the same Sunday. The flourishing condition of these churches is due in large measure to the powerful assistance and encouragement of the Central Mission.

On other days during our stay in Copenhagen, we saw the great organizations of Jerusalem Church extending itself in its social ministry. We visited the offices of the pastor, and found that he had taken for his own private office the smallest and darkest of all the rooms, "because," said he, "the better rooms are needed for the work."
In one of the big blocks of this great building of Central Mission we find the old folks' home. It is, of course, an "Institution," but it has none of the marks of professional charity. It seemed very much like a home with everything neat and clean and an atmosphere of cheer, family life. Pictures and plants contributed to the erection of this atmosphere, while the old people sitting about the different rooms in rocking-chairs, chatting or reading, completed a scene of real contentment. Indeed, this freedom from scientific professionalism, so far as a visitor can observe, characterized all the various departments of the mission.

From the old folks' home we went through long halls, ways to the kindergarten and the children's home. Here we found a group of children under the care of an instructor or a home with a number of little tots carefully tended over by a trained nurse.

Not we visited the laborers' home where men out of work may find free lodging for their first night and, afterwards, as they work in the next afternoon or evening, are provided with succulently better chances of permanent work. Men in the basement of the building there is an extensive printing-press where the newspapers, the weekly official cards of the Central Mission, are printed. This paper has a large circulation and now there actually comes as much as $1,000 above running expenses. Here, in the basement also vast quantities of books and pamphlets are printed, for interdenominational beliefs in making his country "more deep" with good literature.

To reach the restaurant of real time and from the room filled with wealth people sitting by the fires, but good and

In contrast to that near, near of those places, there is so many places on the

The smoke manipulations the huge iron vessels of 1 8 and the emitters
married to one love, serving the needy patrons. Said Dr. Fast
revering the matter of free meals furnished those who are too poor
to buy: "The secret is quite simple. The way to their heart is
often through their stomachs. When their hunger is satisfied and
their hearts opened, they are not nearly so bad as one thinks. But
what can be expected of people we perhaps have never heard an
affectionate word? We want them to open from the dead that Christ
may shine forth to them."

Besides the various activities located in direct connection
with Jerusalem Church, a mission is operated at an orphanage in the
midst of the slums where many souls are saved through evangelistic
meetings. At Krepsema there is a children's home where in the
summer of 1911, 106 children had meetings for a period running
from three to four weeks. This is only one of four such homes in
Almaty supported by Jerusalem Church.

I was not permitted to have extended reports of the other
unctious activities of this sole Pentecostal mission Church, but
we give some figures which reveal additional facts as to its
valuable ministry. Last year there were 30,461 meals served in the
restaurant; 1,541 houses visited personally by the workers, and 2,386
palestine visits; 4,277 persons consulted the representatives of
the mission about personal problems; 4,411 unemployed worked for
their meals, and the 32,500 pounds of food which was sold to the city,
sgmatics. Of the 1,114, 585 were paid to the
Thirst to have been saved from Jerusalem Church, while 123 were
served with all dinners to Christmas eve. During the latter part of
the visit, several little missions were started, and a number of meals
with an average of fifty converts a night.
A Socialist Bishop

Anton Kent is a socialist as many see. But he believes in a type of socialism for which every Christian ought to have respect. It is the socialism that has for its objective a humanity redeemed through Jesus Christ. As everyone knows, the man has the reputation for taking the lead in social and industrial reform. This method is proves his words for the better things are actually realized in the little country. Here there is universal suffrage, old-age pensions, unemployment insurance, cooperative efforts in industry and agriculture, a system of loans to farmers, and other eulogistic measures for the equalization of opportunity.

Anton Kent, then, is Christian and constructive. He has sympathy with the wild enthusiasms of the spiritually insane who would endeavor by terrorism and crime to bring in the new day. He relies on the spirit and method of his Lord and Master and is living to see the power of Jesus Christ manifested not only in individual lives saved by grace, but in the redemption of the complex social order of our modern life. The general conference will wisely recognize this humble, unpretentious effort of the men of his church. His action was all the more significant in view of the fact that the social and industrial problem is today very acute in Germany, Russia, and indeed, we might as in England. It is fortunate there is such an eulogistic temper for this spiritual work in a land of actual effort knowledge and experience in the application of Christian ideals in social life.
A Christian Power House in Copenhagen

Recent Achievements of Methodism's Unique Leader and Institution in Denmark

By Rev. C. V. Davenport

On a foundation of social and spiritual activity the most remarkable and complete organization of the Christian religion has been established. Anson G. Hoyt has announced his way through Copenhagen's doors with a torch of light in hand and a zeal in his heart, Penrose's crusading, progressive, and unassuming spirit, to be in all, in the midst of them and his age, among them, he says, 'The secret is quite simple, the way to their hearts is often through their stomachs. Their hunger is as great as ours, but they are not as we are, and while we can expect of people who have been brought up to expect them, they white Christ may come from the land that Christ may work wonders among the poor and hungry.'

The first service, a demonstration in the works of social service. The Central Mission in Copenhagen, with its 5,000 members of religious society, is notable for the direction of this organization. He has an efficient staff of workers, but he is the founder of this institution.

The year has been a period of great confidence in his mission. Born in the northeast coast of Judah, into a family of fisherfolk, Anson Hoyt grew up to develop the best qualities of the sea, the dirge of the waves, the life of the sea. Twenty thousand people in Denmark, including the king and queen, the government, the citizens, and many of the leading men of the land, thank him for his work, not only for the friends of Christ, but for the friends of humanity. A recent visit to the Copenhagen Central Mission was an experience that no one will forget.

[Images and text not fully transcribed due to quality of photograph]
quote the following as an example of what you can do in developing an intelligent Christian attitude toward current problems: "Instruction has always been a function of the Church through press, pulpit and school. Never were these proper tools that the voices of men of Christ been given wise publicly than in those days when the secular press has, according to the Editor of the New York World, become largely the organ of private propaganda. The best interests of our institutions demand that citizens in the remotest corners of our country view from a Christian standpoint the problems confronting us. As a result of this conviction your paper will devote a few minutes each Sunday evening to the reading or discussion of the local religious press editorial on a topic of the day. Next week's editorial will have to do with the subject of the government's program of deporting aliens. The Churchman (Episcopal) has an expression of Christian opinion which you will want to hear."

H. C. L. and the Centenary

By W. L. McWey

Superintendent of the Department of Church Extension of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

On account of the depreciated value of the dollar, due to the increased cost of building materials and labor there is a great danger that a number of church buildings in the first year Centenary projects will be delayed until local committees will find themselves unable to finish, any where near the original estimated red.

On some districts, from ten to forty building projects are being started at the same time, the district superintendent dividing the funds among the several projects, thereby effecting the risk of having all the projects fail for lack of funds. In one district there are several projects proposed in relation communities. If the Church Extension credit for that district is divided among the three projects the entire building program for the district will have to be postponed for lack of sufficient funds to start one or other. On it will three are started with the small amount of aid available for each, there is the danger that none of the three will be completed. One of these projects should go forward immediately to prevent a loss of membership for lack of suitable building. The Board of Home Missions and Church Extension of the Methodist Episcopal Church is of the opinion in similar cases strongly urges that all the funds, available for the district be concentrated for the one project that is most urgent at the present time rather than to divide the amount among a number of projects.

In an effort to counteract this is a Church Extension credit of $5,000 divided among ten or more projects. If the division continues as now is probable, none of these projects will be able to go forward the year, thereby crippled the building program of the Centenary. If a number of these projects go ahead, they run a risk of many of them being left partially completed on account of the draining off the funds. In that instance there is one proposed project, R. I, in the five-year-anniversary survey for about $10,000 and in the first-year program for $9,400. This project is located in a low monton that is becoming coming Conference year.

Our people are worshiping in a schoolhouse but are likely to be seated at any time. It would seem that in this case the entire credit of the Conference should be concentrated upon this project that is as of outstanding importance, rather than being scattered among a dozen projects.

The Board of Home Missions and Church Extension strongly urges that Conference boards encourage a cooperative program that will build the building program this year to a maximum of one project per district wherever possible, and further that Conference Boards refuse their endorsement of applications for Church Extension aid, unless assured that the local church has sufficient funds in hand to insure the success of the project without the danger of falling for an additional donation later to save the project. In no Conference has it been found necessary to use practically the entire credit of the Conference in order to save a project which, on account of increased cost of labor and material, was unable to go on to completion and was about to be sold under the hammer to satisfy claims that had so quickly accumulated.

Conference Boards and District Superintendents are strongly urged to recommend the starting of those projects only where lack of building or improvement is seriously retarding the work of the Church.

* Bishop M. S. Hughes is in Cleveland, Ohio, this week speaking each night at the Windermere Church, and each sermon delivers a Poison Work address at one of the hospitals.

* The Rev. G. A. Watters has held services for four Sundays on the Women's Board and had fine response from the pulpit. Sunday on Easter Sunday a multi-day conference will be held, the topic of observed will be a special Easter sermon.

* Dr. A. W. Plocher left Boise last Wednesday for New Orleans for a few week's vacation. They are to represent the State of Idaho at the National Conference of Preachers. They will visit Denver, Kansas City, Cleveland, Detroit, Minneapolis and other points of interest.

* Dr. C. E. Case showed an unusual observance of Holy Week for his Church at Forest Grove, Ore. Thursday, Wednesday and Friday were named respectively, "A Day of Sorrow," "A Day of Silence," "A Day of Forgiveness." The last supper is a part of Friday night's service. Friday from 11 M. to 1 P. M., a continuous service will be held with seven preachers by in many parishes on "The Seven Last Words of Christ."

* The special services at Prairie City, Ore., were brought to an end Sunday night, March 27. Father A. of St. Andrews of Chicago, directed the singing services. The attendance and interest was splendid and there was a good turning throughout the entire series of meetings and much good was done. The service of these brethren was very appreciated, and especially so in a higher standard in the execution of the work. Rev. E. B. Brayton is pastor.

* A two weeks' service in Laramie, Wyo., was brought to a close last Sunday evening, March 27. Father A. of St. Andrews directed the singing services. The attendance and interest was splendid and there was a good supply throughout the entire series of meetings and much good was done. The service of these brethren was very appreciated, and especially so in a higher standard in the execution of the work. Rev. E. B. Brayton is pastor.

* A two weeks' service in St. Louis, Mo., was brought to a close last Sunday evening, March 27. Father A. of St. Andrews directed the singing services. The attendance and interest was splendid and there was a good supply throughout the entire series of meetings and much good was done. The service of these brethren was very appreciated, and especially so in a higher standard in the execution of the work. Rev. E. B. Brayton is pastor.
Christian Power House in Copenhagen

(Continued from page 1)

There are several divisions of the Work of Service. There is a House for the Children where they are cared for during the winter months, and also during the summer, hundred and sixty children were kept here last year. The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is 160. During the summer, about 1,000 children from Copenhagen and several of the neighboring villages receive their instruction here. The kindergarten parents are very kind and many have been much better in their homes and habits after their children came here.

Including the Children.

There are several divisions of the Work of Service. There is a House for the Children where they are cared for during the winter months, and also during the summer, hundred and sixty children were kept here last year. The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is 160. During the summer, about 1,000 children from Copenhagen and several of the neighboring villages receive their instruction here. The kindergarten parents are very kind and many have been much better in their homes and habits after their children came here.

There are several divisions of the Work of Service. There is a House for the Children where they are cared for during the winter months, and also during the summer, hundred and sixty children were kept here last year. The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is 160. During the summer, about 1,000 children from Copenhagen and several of the neighboring villages receive their instruction here. The kindergarten parents are very kind and many have been much better in their homes and habits after their children came here.

There are several divisions of the Work of Service. There is a House for the Children where they are cared for during the winter months, and also during the summer, hundred and sixty children were kept here last year. The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is 160. During the summer, about 1,000 children from Copenhagen and several of the neighboring villages receive their instruction here. The kindergarten parents are very kind and many have been much better in their homes and habits after their children came here.

There are several divisions of the Work of Service. There is a House for the Children where they are cared for during the winter months, and also during the summer, hundred and sixty children were kept here last year. The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is 160. During the summer, about 1,000 children from Copenhagen and several of the neighboring villages receive their instruction here. The kindergarten parents are very kind and many have been much better in their homes and habits after their children came here.

There are several divisions of the Work of Service. There is a House for the Children where they are cared for during the winter months, and also during the summer, hundred and sixty children were kept here last year. The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is 160. During the summer, about 1,000 children from Copenhagen and several of the neighboring villages receive their instruction here. The kindergarten parents are very kind and many have been much better in their homes and habits after their children came here.

There are several divisions of the Work of Service. There is a House for the Children where they are cared for during the winter months, and also during the summer, hundred and sixty children were kept here last year. The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is 160. During the summer, about 1,000 children from Copenhagen and several of the neighboring villages receive their instruction here. The kindergarten parents are very kind and many have been much better in their homes and habits after their children came here.

There are several divisions of the Work of Service. There is a House for the Children where they are cared for during the winter months, and also during the summer, hundred and sixty children were kept here last year. The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is 160. During the summer, about 1,000 children from Copenhagen and several of the neighboring villages receive their instruction here. The kindergarten parents are very kind and many have been much better in their homes and habits after their children came here.
Back from the Dead

It is a flattering fact to all well wishers of humanity that the Czecho-Slovaques are once more upon the map of Europe. Bohemia, Moravia, and Slovakia formed into a new republic have a flag of their own, and Thomas Masaryk is the honored President of the late arrived among its sister states.

The Austro-Hungarian Empire leaned upon Czecho-Slovaque for resources to keep her alive economically. Coal and the yield of agriculture from Bohemia were a real asset to the dual monarchy.

But the greatest product of Bohemia as seen and recognized in John Huss, born at Prague, became a defender against the usurpations of the Roman Church, and condemned as a heretic by a Church Council, he was condemned to the stake. His dying song was extinguished by the burning pile that suffocated his face and charred his singing lips. The statue of John Huss at Prague is a monument upon the road to liberty and democracy, and will continue to be the Muse of lovers of Christian civilization.

In Moravia the Moravian Church flourished, and Peter Bohler became an evangelist to England, where he found John Wesley, and showed him the secret of a life Wesley received to hand on to the Methodists of today, whose triumphant songs are heard around the globe. The Moravians originated President Lincoln in 1822 on the island of St. Thomas, and remembering those thrilling facts, our evangelical help will be freely given to the new republic.

The twentieth century republic holds a population of 15,000,000 and forces its men and women to vote that they may know what is going on in the sphere of governmental affairs.

President Masaryk found his wife in the United States, and his daughter, Dr. Alice Masaryk, was trained by the activities of the Hulsta House, Chicago, for giving new important help to her father and the republic over which he presides. The American Young Women's Christian Association is doing a high grade of work in Prague by setting before the people ideals of Christian communism.

Every Czecho-Slovaque! if on the Rock of Ages life is thin. All other rocks have been broken and broken.

The Situation

Could not the situation improve were we to think of, talk about, and whisper the weather more than we do? If we desire to notice the kindness of the weather, or fail to see how bad it is, and if we keep our minds upon the weather, we are not prepared to other things. If we make the weather our bosom friend and can devise ways to fight it. * * * Stephen is not alone in seeing the Land in the day. * * * He who cankles fire in the hearts of his hearers is a preacher. * * * What right have traitors to use houses for immoral purposes when the owners can use them? * * * When women are properly paid in great cities they will keep independent. * * * Character is not inherited like land, nor is it bought at a cost. * * * There is no difference between the character and reputation of a man with his wife.

Different theories of the Atonement have been broached away like cobwebs, but the fact of Atonement abides. * * * This is the situation in Germany. The Germans with a go long became the leading nations of Europe; in 1797 with the names taken from France a career in manufactures began, and in time an agricultural people became one of the leading industrial nations of Europe, but now the rulers are lost through war, and 50,000,000 months are waited. Where can these unemployed Germans go? Where? * * * High prices make a grievous situation, which may come down by production going up, as for example, doubling the yield of our gardens.

* * * Bolshevism, a moral prodigy, is the degeneration of Socialism. Should it capture Italy it would drive the Saxons outside of Russia, and return to its headquarters in Russia. * * * To keep Bolshevism away from our land, America will not creep under the shell of isolation, but realizing that waves do not separate us from other lands, will unite with them not only for their good, but our own welfare. * * *

There are many bonds of union for the nations, but greater than trade, insurance, friendship, and travel is the Unseen Church of Christ. * * * That the Allies should allow the Turks to remain in Constantinople is a blow upon civilization itself. * * * The division of Armenia, one port to England, one to France and one to the atrocious Turks in the seat of robbers. * * * Mrs. Humphrey Ward, who wrote "Robert Elmore," and other novels, is dead. * * *

There are now 27,000,000 Roman Catholics within the United States and its possessions. * * * The United States trade daily saves 1,000,000 of Polish's children.

* * * A violent tempest sweeps the Middletown and the State. * * * The Bols held back by the brave Poles. * * * "Oil and the New Democracy," by Dr. W. A. McKinley, of the University of Kansas, through G. H. Duran Co., 10 cents, pleads for the Great Common Man to come out of property educated and disciplined youth. It is a notable help to all who read it and digest it carefully. * * * The personal letters on Evangelism, written by Bishop E. H. Gage, who was President of Depau University, make timely reading just now. The author pleads for the coming of men to Christ, as they come when He walked through Galilee. He leaves the number of conversions to take care of itself, and, by no means, are all to have behind them the spectacular conversions of Paul. This book published by our Union can be procured for a modest price.
Bishop Bust at Home

In Path of Waters

Hearing the Christian Answer: No.

Only a month has passed since I left De-

Moines, it seems that just a second to me.

We are on a ship, and I can never put

it away easily in my memory because there

has been so much of my personal experi-

ence in life. Only a month and yet it seems to me if

I have lived through some of the things that

beautiful evening in May started on the last

trail outward. It felt how wonderfully how

I felt your love and your presence through

these four weeks.

I felt it through the beautiful love which

my Scandinavian comrades in the United

States gave me everywhere, in Chicago, in

Baltimore, in New York and wherever else I

passed on my way home. I shall keep forever

the many letters they gave me of their joy and

pride because the great Scandinavian Church

and chosen out of their own people is

making a wonderful mission work, and

shall keep a wonderful Scandinavian Energy

of faith, which the young people in the

old Caroll Street Church gave me as a symbol of

the new eternal life between Scandinavia

and the mother church in the great republic.

But never did I feel God's love and power

more than on the rainy morning of the 25th of

June, on board the November liner, Benzin.

fast, when I stood on the wet and slippery

deck among 2,500 other passengers, nearly

a half minute, as I thought of this, that

shall go down with full and with life, yes, and

all working a terrible job in this fatal task and

everyone expected the elevator to regularly

continue to call at all the stations in our

country. But you never know what it is to

sit in the bottom of the sea.

For two hours we stood like this, without

any hope of course, but through all this, horri-

ble time I had a wonderful feeling of God's

blessing on my soul and feeling that I could

read in Him safely, and I said, "Oh, God, if it is your

will that I shall live through this, I will take it as

a sign from you that you still have a work for

me to do in your church, and I will try with

all my heart and soul to bring your grace, but

more than ever before to give all

through you, that all the "joy in the Lord"

shall ring through this poor and bleeding world." 

And when the rain ceased and the sun rose

over the ocean, white water, by us as a

symbol, the flames were exalted and the

hardest hope was fulfilled. The ship was

saved.

Noah's story that morning I have felt a

new inspiration in my soul, and that young

love to my work, but also a great responsi-

bility, so one who has been exposed to the

situation and who one day will be asked what he

does.

And the feeling of responsibility has been

steadily growing through the short time I have

spent in my work, because I have received

many letters from nearly every part of Sweden,

Norway, Denmark and Italia of the great

and bright expectations with which both par-

ticipants and laymen look forward to the new

day in Scandinavian Methodist, made possible

by the courage and vision of the General Coun-

cil of 1928.

I should also say that I have received a

telegram from the King of Denmark, in which

he most graciously congratulated me on my

election to Bishop.

With a trembling heart I now in a few

days start on my first trip of an official tour of

denmark, to put to the new plans for

a brother and more homogeneous Methodist

Episcopal Church in northern Europe, and not

to the north of my own, but to the place of

our Lord Jesus Christ. I have with all my heart

that in the coming weeks we may and must

work, of wonderful results in the mother

Church across the sea.

August 5, 1920
**MONDAY, DECEMBER**

**BAST CASE OUT**

**18 MONTHS AGO**

**U.S. Methodists Notified of Irregularities Then, Records Show.**

Leaders of the Methodist church in the United States were notified of irregularities in the financial statements of Bishop John H. Price of Cincinnati. The records showed that the bishop had been embezzling funds, and the board of foreign missions had requested a reaudit of the church's finances. The bishop was eventually dismissed and the church was forced to pay the costs of the investigation. The case had significant implications for the church's financial practices and the role of church leaders. The case was reported in the New York Times on June 3, 1912.
As City Journal

Our Towns

Girls and men away lives, the children regrets, to write memories of the

no thing about most weather in the

next Missouri is that all those

you met are gone.

The Shopping Room.

Shop early, with food and goods,

to shop till it is late;

day's also late, and so,

shopping will just have to wait.

—Helen O'Leary.

space, the City. Press does

do between two cars, generally found

side of the street from the one

best mystery stories that intrigued

c. Events in how the adventurers help.

all they like.

has a gold mine all his own. The

Mrs. Husted heaved it just above the

eye it requires persistent digging to

get would get themselves done, the

Ark. News believes it is worth of

gives a man as much to think about.

or Mrs. Press admits her idea of a

one who can acknowledge the will

sell buy to a house crowd just like it

ty day occurrence.

Santa Claus' partners learn lots of things

from Mrs. Husted in the Arkansas City T

Today. They learn to know the real meaning of

a holed contract, that is said to the kitchen

involves with an iron band the corners of the

old photographs himself.

Family grudges should be held in the evening.

Helen O'Leary in the Hastings, N.J., Tribu

tone. Then one can write early, get a good night's

rest and forget it in the morning.

"Woman Who's Been Watching," says a

headline over a story of a girl detective who fell

for the charms of the man whose conduct she

had been hired to keep tab on. The ad

venture of the Pratt, Tribune to her would be to just

keep on watching.

"I have often wondered why the clocks we have

in the room show so much time," remarks the editor of the Indi

anapolis, Ind., Examin. "I suppose that most of

them are for decoration. It used to be that

we would have to wind up our watches, but it is

no longer necessary to do so."

Are you on time or do you have a different system of
timekeeping? Share your thoughts with us!

Just Folks

My Edgar A. Guest

Signs.

When horses fill their windows full

With trains of cars and Indy boras,

and drive the children here to pull
KANSAS CITY JOURNAL-POST, SUNDAY, DECEMBER 12

AMERICAN BISHOP IN DENMARK CHARGED WITH GRAFT AND MISCONDUCT

Bishop Jamin B. (J. B.) Davis, who recently was arrested in Copenhagen, Denmark, on charges of misappropriating church funds, is shown here with friends at a news conference in the Danish capital.

K. G. MAN BEHIND CASE ON BISHOP

Continued from Page 3

The man behind the Bishop B. Davis case is a man named Karl G. (K. G.) who has been identified as a prominent member of Copenhagen's elite. It is believed that K. G. has used his wealth and influence to pressure the bishop and other church officials to cover up the misappropriation.

The bishop, who has been accused of embezzlement, is currently being held in a Danish prison pending trial. The case has sparked outrage among the Danish public and has raised questions about the authority of the Danish church.

In a statement, the bishop has denied any wrongdoing and has claimed that he has been falsely accused.

The Danish government has launched an investigation into the case, and it is expected that the bishop will face charges in the coming weeks.

The case has also raised questions about the relationship between the Danish church and its wealthy members. It is believed that K. G. and other elite members of the church have used their influence to protect the bishop and other church officials from prosecution.

The Danish public has expressed frustration with the church and its continued silence on the case. There have been calls for the church to be held accountable for its actions and for the bishop to face justice.

In a separate development, it was revealed that the bishop had used church funds to pay for a luxury vacation in the Caribbean. This has further fueled public anger and has raised questions about the bishop's finances.

The case is ongoing, and it is expected that more information will emerge in the coming weeks.
to have things adjusted, but this set the
being the case, we have taken it
up a matter of good conscience to
these different conditions before the
general conference for your literal
motion and disposal.

We do not see you a church
action under such conditions, and

the case, rather than to continue under
cover.

We are certain that the
general conference will investigate this
matter in a righteous way and in any way
"worthy of our denomination and
Christianity and the ethical standards
and the white.

Bishop's Art Impeachment.

Because of the charges against Mr.
Impeachment, preferred by the Bishop
he was unable to carry the matter
before the conference.
Mr. Impeachment was by
two ministers of the church who
charged that if he preferred the
charges against Bishop Impeachment, he
in
interpreters would be charged with not
applying the laws of the United States
in the charges.

Despite the fact that the
Impeachment was not in the
position of interpreting the
position of error and the
Left from the Kansas
ground up.

Mr. Impeachment,
Mr. Impeachment, and
interpreters.

Then came to visit me in Kansas.
Next I heard that the
matter before Bishop Impeachment
in the church. This, I was told,
be interpreted, and the
ey agreed to interpret the
filed with the
interpreters.

"It seemed impossible to get a

A few days, later

were on the

field was not desired.

I was told by the

Bishop, setting forth the facts,
and the matter before Bishop Impeachment
in the church. This, I was told,
be interpreted, and the
ney agreed to interpret the
filed with the
interpreters.

"It seemed impossible to get a

A few days, later

were on the

field was not desired.

I was told by the

Bishop, setting forth the facts,
and the matter before Bishop Impeachment
in the church. This, I was told,
be interpreted, and the
ney agreed to interpret the
filed with the
interpreters.

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a

\"If I were able to tell you the

life of the

man, I could not make a
and Over! Gifts G Values Up to $3

values offered. We have been preparing for the day sale. You will be absolutely astounded at the values offered here tomorrow in this big one day sale.

4c Tumblers $2

2c

1.48 Flower Vase $1

$1.18 Ash Tray $1

$1.25 Tire Covers $1

$1.50 Water Pitchers $1

23c Percales $1

$2 Glove Value $1

20c and 25c Hose $1

2.50 Imp. Shirts $1

$1

12c

5c

$1

10c

The values offered here tomorrow include:

- 4c Tumblers: $2 (only $2)
- 2c:
- 1.48 Flower Vase: $1
- $1.18 Ash Tray: $1
- $1.25 Tire Covers: $1
- $1.50 Water Pitchers: $1

In our store, we are offering a special deal on 4c Tumblers, which are normally $2 each, but today you can get them for only $2. Additionally, we have a variety of other items discounted, such as Flower Vases for $1.48, Ash Trays for $1.18, Tire Covers for $1.25, and Water Pitchers for $1.50. These values are offered in our store only today and are subject to limited quantities.

Our store hours are from 9 am to 6 pm, except on Sundays when we are closed. We are located at 123 Main Street, and you can find us on the corner of Main Street and Market Avenue. We are looking forward to seeing all of our customers tomorrow for this special sale event.
J.W. FISHER & CO.

**Values Up to $3**

You will be absolutely astounded at the values and savings your will find available at Fisher Store this Sunday. Many values are offered here tomorrow in this big one Day Only Sale.

- **$1.25 Rubber Mats**
- **$1.30 Wool Duster**
- **$1.45 Auto Mirror**
- **$1.35 Wiring Outfit**
- **$1.75 Steering Wheel**
- **$1.75 Check Springs**
- **$1.75 Double Duty Jack**
- **$2.00 Gloves**

**Specials**

- **$2 Gloves**
- **$1.50 and 20c and 25c Hose**
- **$1.25 Force Oiler**
- **$1.95 Timer for Ford**
- **$1.00 Hemstitcher**

**Former Price Sale Price**

- **$1.75**
- **$1.45**
- **$1.10**
- **$1.00**
- **$.85**
- **$.10**

**Sale Price**

- **$.05**
- **$.10**
- **$.10**
- **$.10**
- **$.10**
- **$.10**
- **$.10**

**One Building Only**

Store Hours

- **Sundays 2 P. M. to 6 P. M.**

**Specials**

- **$2 Gloves Value**
- **$1.50 and 20c and 25c Hose**

**FABULOUS SALE**

- **$1.25 Rubber Mats**
- **$1.30 Wool Duster**
- **$1.45 Auto Mirror**
- **$1.35 Wiring Outfit**
- **$1.75 Steering Wheel**
- **$1.75 Check Springs**
- **$1.75 Double Duty Jack**
- **$2.00 Gloves**

**Sale Price**

- **$.05**
- **$.10**
- **$.10**
- **$.10**
- **$.10**
- **$.10**
- **$.10**

**One Day Only!**

Store Hours

- **Sundays 2 P. M. to 6 P. M.**

You will be absolutely astounded at the values and savings your will find available at Fisher Store this Sunday. Many values are offered here tomorrow in this big one Day Only Sale.

- **$1.25 Rubber Mats**
- **$1.30 Wool Duster**
- **$1.45 Auto Mirror**
- **$1.35 Wiring Outfit**
- **$1.75 Steering Wheel**
- **$1.75 Check Springs**
- **$1.75 Double Duty Jack**
- **$2.00 Gloves**

**Sale Price**

- **$.05**
- **$.10**
- **$.10**
- **$.10**
- **$.10**
- **$.10**
- **$.10**

**One Day Only!**

Store Hours

- **Sundays 2 P. M. to 6 P. M.**
K.C. MAN AIDS
CASE AGAINST
BISHOP BAST

Dr. Hans Jensen in Fight
To Help Another
Pastor Friend.

When the man arrested
December 8 of the arrest in Copen-
heaven of Bishop Anton Bast on a
charge of misappropriating Methodist
Disciplinary Funds, few persons in this
country or Denmark knew the man.
Bast party in proving the charges
in Kansas City.

When the trial in the case was revealed
last night. The man, Dr. Hans J.
Jensen, president of the Jensen-Neale
Laboratories, 1201 West Pennsylvania,
declared that the local Methodist
hoped to public property through the
bishop's arrest, he believed American
Methodists and others interested
should know all the circumstances.
He detailed for the first time in this
country what he intended are the full
parts here of the charges.

"I am not a Methodist. Dr. Jensen
said. "My sole purpose has been to
help a fellow American citizen, the
Mr. John P. Ingerslew, who has been
humiliated and allowed by an unscrup-
ulous bishop, to get justice.

"This American now is in Europe
without a church and virtually with-
out any income, all because he wished
to serve the church of his choice freely.
My only interest is to see that
an innocent man gets fair play and
is vindicated."

Public in Two Coupes.

When the arrest, Bishop Bast has
both implemented, awaiting trial. The
public and the press of Copenhagen
have divided into two, one favoring
the bishop, the other opposing him.

It was through Mr. Ingerslew, for-
head of the Central Methodist
Church organization in Copenhagen,
that the plans against Bishop
Bast were born. It was Mr. Ingerslew
who, according to Dr. Jensen, who
-aided him in the case and this
man who is entirely and thoroughly
opposed to the checkbox.

Methodist source. To bring the mat-
ter before the recent international
Methodist conference failed because
of Bishop Bast's influence in the
church, according to Dr. Jensen, who
-aided him in the case and this
man who is entirely and thoroughly
opposed to the checkbox.

November 20, 1929, Dr. Jensen, on
return to Copenhagen, had rented
another vessel. The vessel
-aided him in the case and this
man who is entirely and thoroughly
opposed to the checkbox.
Am's influence in the

Ot&lnc
d to

Dr. Jensen, who

Is the only man

entirely

and

thoroughly

e<Qna*nted

with

the

facts.

In November, 1922, Dr. Jensen,

"to

Copenhagen,

met Bishop

on board ship. They became

doeeely

acquainted

and

the

bishop

asked

Dr. Jensen to solicit

assistance

from religious leaders

In Amer·

tca

to

purchase

a motor car for the

bishop, Dr. Jensen

said.

"The

bishop

Is

a most captivating

man," Dr. Jensen

sal<l,

"and

I

im·

rot·dlateh- started

to raise funds

for

the

purchase of the car. When a

friend adv!sed

me to

'lay

off,'

I
could

not

understand.

"Later.

in Copenhagen, Bishop

Bast

asked

m~

to

speak

with

their

a member of the Methodist faith."

"Immediately

afterward, many

church members

made visits to my

hotel and

d<()nved that Bishop

Bast

literally was robbing them of their

mone,Y

and using

it

for his

own

ends."

"I

also

was

Informed that he

wa&

living

illegally

with a

woman

of his

I

rnregatlnn."

Admits

Illicit Relations.

Dr. Jensen says he then called

in

Mr. Ingerslew, a preacher in the

chureh

and

a<ti•e

in the

1mss10n

work for

which

Bishop Bast had

gained

fame. Confronting Mr. Inger­

!Uew with

the charges against the

bis­

hop,

Dr. Jensen says he obtained an

admission from the minister that they

were true. The minister,

however,

t1iered...

he.

~

...

...

...

~

...

~

the Kansas

City

doctor

to aid him.

Mr. Ingerslew,

according

to Dr.

Jensen,

said he had

receh·ed

only

$800

a year instead of

$2.000.

his

promised

salar­

and that no record

bnd

been

k'<pt

of

C'xpenditure

of

funds.

Dr. JE'nsen said Ile learned

that

J>anish funds,

as

well as An.erican

missionary

gifts,

had been

us~d

to

grossly

further Bishop Bast's inter­

ests."

"I becll

me Interested

In

getting

Mr.

Ingerslew, who is an

America! <'ill·

:1ten ?Ith a wifo

and four

children

in

1
er<1anip{;hirP, a

po~irion

Ju thP

united

Stat<e...

Dr. J<'nsen

said.

"That

I

found

wa~

not po<siLtie, as

lli:illop

BaRt

would

not allow

Mr.

Ingerslew

to

leave, tnr fear .

Mr lng­

er~lew

would

reveal

all

be km w."

Plots Against lngerslew.

"Then

Bishop Bast

preforred

'chargea,

against

Mr. Ingerslew. I

learned that thiswould serve to

remove Mr. Ingerslew from his position

in the church and prevent him from

presenting the facts to the

Methodist connection assembly. In

that way Bishop Bast tried to get

out of the man he knew could ex­

pose him."

After Dr. Jensen's return to Kan­

sas City, Mr. Ingerslew was con­

powered by the Copenhagen church

congregation to return to America to

make the charges against the bishop

before the diocesan General Com­

mittee, according to Dr. Jensen.

"Continued on Page 8A, Column 5"
Are You Losing Your Pep?

Perhaps Your Eyes Are the Cause.

With fully 75 per cent of us it is
an undiagnosed failure which is 
showing up. Fast, efficient, re
sults in the "Pep" can be found
by coming to the eye doctor who
should be and not hampering
your mental and physical reality
save your sight.

Have Your Eyes Examined Today.

OUR EXAMINATIONS ARE AC
CUTATE IN EVERY RESPECT.

Eye bath: C3.50

Large lenses, for read-
ing or distance, per p. $3.50

We will duplicate any Single 
Vision Lens, regardless of cut
or, strength or

$1.75

4. Additional Charge for Examination.

Missouri Optical Co.


210 E. 10th St., Kansas City, Mo.

Midget Billiard Table
The Midget is the same in every way 
but a little smaller. It is a real, com
plete billiard table. Price, $35.00. Terms.

Send for descriptive circular of
this and other small and full 
size billiard and pocket tables,
either new or used.

Our Prices and Terms Are the Lowest

K. C. Billiard Table Mfg. Co.

1009 E. 15th St., K. C., Mo.

Midget Billiard Tables and Billiard 
Equipment.

An Unexpected 
Invitation

Now in the course of progress 
of the world at last is a new and 
big billiard table that you have 
tried to play through in the past.

Eaton's has them all now, through

http://www.example.com
An Unexpected Invitation

Packing and Shipping

"FOR YOUR
HOUSEHOLD GOODS"

A Safe, Careful
Service

SPECIAL

Tanned Leather 1/2 Soles

White

Whole Sole Sewed On
WITH BISHER HEELS

$1.95

THIS MONTH ONLY

Federal Shoe Repairing Co.

AUTOMOBILE MAKES
27 MILES ON AIR

An automobile goes 27 miles on air
by using an automatic device which
was invented in less than 5 minutes.
The automobile was making 25 miles
on a gallon of gasoline, but after this
remarkable invention was installed,
it made better than 30. The inventor,
Mr. J. A. Stamosky, 36 E. 10th St.
Pittsburg, Mo., wants
partners and is willing to send a man-
iple at his own risk. Write him
today.—Adv.
Danish Court Finds
M. E. Bishop Guilty
Of Misuse of Funds

COPENHAGEN, Denmark, March 15 — Rev. Dr. Asenio Baño, Methodist bishop of Greenland, was found guilty by a jury today of the fraudulent conversion of 150,000 kroner ($47,684) of charity funds.

Bishop Baño was sentenced to three years in prison.

The bishop was convicted on the second charge of the presbytery's charge, that of making public appeals for charity funds on terms of low compensation.

Baño was also found guilty of the third charge, that of fraud, by the Danish court.

Baño, 72, a native of Finland, was arrested in 1919 on charges of the misappropriation of funds collected for the American Methodist Episcopal Church. Baño repaid the church $2,000 of the $14,000 that he had misappropriated.

Baño was begged by the presbytery to resign in 1921, but he refused. He was finally forced to resign in 1929, after his trial for fraud ended in conviction.

While his trial was pending Bishop Baño was living in the United States and had left the United States in 1923 and again in 1942.
November 15, 1921.

Dear Fellow Agricultural Missionary:

As one of the China agricultural missionaries under the Presbyterian Board of Foreign Missions at the University of Nanking College of Agriculture and Forestry, and now in the United States on furlough, it has been my pleasure to have been rather closely associated with the International Association of Agricultural Missions during the year. I was in China when the first word came of the organization of this international association, and I must admit that it looked rather nebulous and visionary to me, and I wondered what good it could possibly accomplish. I want to say first that I have become a firm believer in and supporter of the organization, and because of this I am writing to you. I believe that the International Association can function for each of us personally, and what is of far greater importance, can function in a very important way in the development of general interest in agricultural missions.

The Association during the year engineered a very successful annual meeting in New York and a successful Conference in Agricultural Missions at Amherst, Massachusetts, both of which were well-represented by Foreign Mission Society administrators. With the moral backing of the Association it was possible to have "Agriculture in its relation to Mission Activities" presented last January at the annual meeting of the North American Conference of Foreign Missions. This was the first time agricultural missions had ever been discussed by that body. A Board Secretary stated in an article later that the subject elicited one of the best discussions of the whole Conference. In other words, "Agricultural Missions" is beginning to get somewhere with our Boards. Now is the time for intelligent pushing.

From the first the Association has represented both Home and Foreign Missions, and by informal agreement the clerical and executive work of the Association is committed to the members of the Executive Committee, who may be in New York, and to a Pub-Executive consisting of Dr. Warren H. Wilson, of the Presbyterian Board of Home Missions, President, and Dr. Thomas S. Donough, of the Methodist Board of Foreign Missions, Secretary. Both in the Home field and in the Foreign the number of missionaries engaged in agricultural, industrial and social community work is increasing. Certain common causes seem to be at work both at home and abroad. The number of such missionaries is only slightly larger in the Home field.
Dr. Anton Bast

While Dr. Anton Bast of Copenhagen was conducting a preaching mission near Bremen last summer at the invitation of the Board of Missions of Denmark, he was elected by the people to be bishop of the church at Copenhagen. This was announced by the Rev. Anton Bast, who was heard with great satisfaction.

Bishop Bast Released

Bishop Bast was released from his prison on December 20, 1932, after having been confined for nearly two years. The charges against him were: (a) being a member of the Danish Lutheran Church, (b) being a member of the Danish Lutheran Church, (c) being a member of the Danish Lutheran Church, (d) being a member of the Danish Lutheran Church, (e) being a member of the Danish Lutheran Church, (f) being a member of the Danish Lutheran Church, (g) being a member of the Danish Lutheran Church, (h) being a member of the Danish Lutheran Church, (i) being a member of the Danish Lutheran Church, (j) being a member of the Danish Lutheran Church, (k) being a member of the Danish Lutheran Church, (l) being a member of the Danish Lutheran Church, (m) being a member of the Danish Lutheran Church, (n) being a member of the Danish Lutheran Church, (o) being a member of the Danish Lutheran Church, (p) being a member of the Danish Lutheran Church, (q) being a member of the Danish Lutheran Church, (r) being a member of the Danish Lutheran Church, (s) being a member of the Danish Lutheran Church, (t) being a member of the Danish Lutheran Church, (u) being a member of the Danish Lutheran Church, (v) being a member of the Danish Lutheran Church, (w) being a member of the Danish Lutheran Church, (x) being a member of the Danish Lutheran Church, (y) being a member of the Danish Lutheran Church, (z) being a member of the Danish Lutheran Church.

Bishop Bast Released

On February 10, 1932, a committee of the Board of Missions of Denmark visited the Danish Lutheran Church in Copenhagen. The Bishop, Rev. Bast, was present. The committee was composed of: (a) being a member of the Danish Lutheran Church, (b) being a member of the Danish Lutheran Church, (c) being a member of the Danish Lutheran Church, (d) being a member of the Danish Lutheran Church, (e) being a member of the Danish Lutheran Church, (f) being a member of the Danish Lutheran Church, (g) being a member of the Danish Lutheran Church, (h) being a member of the Danish Lutheran Church, (i) being a member of the Danish Lutheran Church, (j) being a member of the Danish Lutheran Church, (k) being a member of the Danish Lutheran Church, (l) being a member of the Danish Lutheran Church, (m) being a member of the Danish Lutheran Church, (n) being a member of the Danish Lutheran Church, (o) being a member of the Danish Lutheran Church, (p) being a member of the Danish Lutheran Church, (q) being a member of the Danish Lutheran Church, (r) being a member of the Danish Lutheran Church, (s) being a member of the Danish Lutheran Church, (t) being a member of the Danish Lutheran Church, (u) being a member of the Danish Lutheran Church, (v) being a member of the Danish Lutheran Church, (w) being a member of the Danish Lutheran Church, (x) being a member of the Danish Lutheran Church, (y) being a member of the Danish Lutheran Church, (z) being a member of the Danish Lutheran Church.

Former Bishop Bast Becomes Lutheran

The Rev. Antion Bast, a member of the Danish Lutheran Church, was elected bishop of the Methodist Episcopal Church in Denmark, and was elected bishop of the Danish Lutheran Church. The Rev. Anton Bast, who was the leader of the Danish Lutheran Church, and was the leader of the Danish Lutheran Church.

The Daily News (Brussels, Belgium), Copenhagen, Denmark, January 4, 1932, published a letter from the Rev. Anton Bast, who has been invited by the Danish Lutheran Church, and was elected bishop of the Danish Lutheran Church, and was elected bishop of the Danish Lutheran Church.
October 6, 1892

Evening Church in the laboratory of life: "You are to think in terms of conquest, and not be drenched with the moonshine mind."

The list of men that we felt without appointments to attend school indicated a healthy growth in the scope of operations in the community. They are: H. C. Brann, Arthur Holton, A. E. Mallory, C. C. Adams, Eli Hazelbaker, Rose Colburne, Walterams, Harry Thomp., Daniel F. Lagrange, Hollis Hackett and T. C. Curtis.

Friday

John Hamilton led the devotional service on Friday morning.

When the bishop sat in the chair, Dr. C. E. Goodnow addressed a soothing request that the New Student School of Mineralogy be suspended, as for a New Territory, it is expected by a number of the people. It was decided to defer action on this matter until the annual sessions should convene, so that the form might be given in determining the matter. This was one of the many indications that the Church has not yet settled upon a new order of administration that will provide much in mutual and continued support between the body and the ministry.

It was a moment of great historic significance when it was reported that the house was at the door ready in order for the first unaided session. The bishop and Annual Conference had laid definite plans for a church and educational body of forms into the matter. The ministers and the public, on one side of the institution, also made valuable for the rest of us, in the form of advantage, that the plans against the nine

But what are the facts? Now, we are not necessarily bad people. We are not a nation so utterly worse, corrupt in morals, godless in imperial greatness, their only object of worship being the great God, the Creator of all things. Their home would be their town and His Church, which has established in the north for righteousness would be respected above all institutions.

"I am a preacher," said the pastor, and the conference of the Methodist Episcopal Church, South, and an faithful advocate of a united Methodism.

Imaginative of Dean Franklin

Dean Franklin was entertained as the first dean of names at Boston University Friday, December 12. Guests of honor were Mrs. Cora Goodnow and Dr. Marion Talbot, dean of women of the University of Chicago.

The program consisted of a luncheon given by Mrs. Franklin and the two guests of honor by the faculty of the college.

At the opening exercises, Mrs. Franklin, placed the first brick of the college building, the brick being set on place at the north side of the court at 12:30, and the rite was entered into, the two recipients of degrees being installed dean of the College at 1:00.

President Franklin announced the installation of the new system of the College, which had been made by the Joint Council, and the installation of the President and the College, which had been made by the College of professors, and the installation of the president and the College, which had been made by the Joint Council.

He also made valuable for the rest of us, in the form of advantage, that the plans against the nine

No manar was to be done.

If your is true of most organizations, Epworth made

But what are the facts? Now, we are not necessarily bad people. We are not a nation so utterly worse, corrupt in morals, godless in imperial greatness, their only object of worship being the great God, the Creator of all things.

But what are the facts? Now, we are not necessarily bad people. We are not a nation so utterly worse, corrupt in morals, godless in imperial greatness, their only object of worship being the great God, the Creator of all things.

"I am a preacher," said the pastor, and the conference of the Methodist Episcopal Church, South, and an faithful advocate of a united Methodism.

Imaginative of Dean Franklin

Dean Franklin was entertained as the first dean of names at Boston University Friday, December 12. Guests of honor were Mrs. Cora Goodnow and Dr. Marion Talbot, dean of women of the University of Chicago.

The program consisted of a luncheon given by Mrs. Franklin and the two guests of honor by the faculty of the college.

At the opening exercises, Mrs. Franklin, placed the first brick of the college building, the brick being set on place at the north side of the court at 12:30, and the rite was entered into, the two recipients of degrees being installed dean of the College at 1:00.

President Franklin announced the installation of the new system of the College, which had been made by the Joint Council, and the installation of the president and the College, which had been made by the College of professors, and the installation of the president and the College, which had been made by the Joint Council.

He also made valuable for the rest of us, in the form of advantage, that the plans against the nine
METHODIST BACKING GIVEN TO BISHOP BAST

Statement Issued in Connection With Conviction and Sentence in Copenhagen

The World on March 30 printed an Associated Press dispatch from Copenhagen, Denmark, telling of the recent conviction and sentencing of the Rev. Dr. Anton Bast, Methodist Episcopal Bishop of Pennsylvania, on a charge involving the misuse of church funds. Friends of Bishop Bast have requested "The World" to print the following statement given out after his conviction by the Danish Bishop of Paris and Nuncio of Switzerland, and broadcast by the Associated Press March 29:

"The State has convicted Bishop Bast; but the Methodist Church will acquit him. The State has denied him the position as a Bishop. Judging from the confession and admission by the Bishop Bast everywhere in the United States, we have no doubt as to the Church's action in this case."

It is probable Dr. Bast will remain as official head of the Danish Methodist Episcopal Church until the Methodist Bishop's annual meeting in the United States in May, when final decision will be made.

BAST'S ACCUSER IN COURT.

COPENHAGEN, Denmark, Nov. 29.—The Rev. John V. Ingerslev, principal accuser of Dr. Anton Bast, who recently served three months imprisonment for misuse of charity funds, was before the Danish court today on a complaint filed by the Methodist Church of Copenhagen, that he has committed a fraud by expelling Bishop Bast from a house belonging to the church organization.

The minister has made a counterclaim for $30,000 kroner (about $21,000) in compensation for expenses in moving from the United States to Denmark and for his dismissal from the ministry, which, he has maintained, was due to his opposition to Bishop Bast's Administration.

Mr. Ingerslev's attorney pointed out that the original conflict between the two men and the Bishop was due to alleged violation by Bishop Bast of the Handbook of Methodist Discipline.
INSPIRED by a new Peri two-strap pump with heel and graceful contours. A new look of toe with lizard calf.

The Saddle Strap P

Can produce...
The Denmark Conference and the Bast Case

By Bishop R. J. Wade

Never have I been in a more trying situation, men who had to decide on a matter so critical, or women who had no other course open to them. The members of the Denmark Conference, July 20-22, requested the presence of the General Conference to make a decision on the case of Brother A., who at the time of the General Conference was a prominent figure. During portions of a year, the case of Brother A. was in executive session. The final result was a decision to grant the request for an immediate transfer.

Before the session of the conference began, I was present at the conference and had to consider the case. When this was not arranged and apparently could not be arranged, I requested the presence of the General Conference to make a decision on the matter. The decision was made by the General Conference and the case of Brother A. was transferred to another conference.

Respectfully,

Anton Bast
Member of the Denmark Conference.

The request for leave of absence upon the part of John P. had been made.

* * *

Bishop Wade received the following letter from Anton Bast after he had written the above article for the Advocate:

"July 26, 1928. My Dear Bishop Wade: From the archives of the Advocate I have learned that you are in the midst of a critical and trying situation, and that you have made a request for leave of absence. I am writing to you to ask for your assistance in this matter.

Our friends in the Church in the United States are deeply concerned about the financial settlement, and they are praying for your success in this matter.

Please accept this as my request to grant me leave of absence.

Sincerely yours,

Anton Bast.

God bless and protect the beloved church! Amen!"
claimed at the denouement of David's youth. He is full of various information concerning how one may make use of one's own or, if one prefers it, how one can get "the real stuff" almost anywhere that one desires. We here all get him, the smoking-car set.

There is one curious thing about this specimen of American morals. When he gets back home and election day comes around, he enters the voting booth and there he faces the bullet and a pencil he casts his ballot for the first candidate upon the ticket.

If there is a referendum on some state enforcement law, he votes for that measure. No bootlegger's name has ever burdened his conscience. He well knows the hip flask is a cocktail shaker. While he knows the names of all the various brands of whiskey, he will not fill a possum cot from a gin bottle. But he is the smoking-car set.

There is a curious bit of psychology behind all this. The smoking-car set belong to a fairly large class which has been neglected and indeed by those who classify humanity as its members. He belongs to the same group as the man who brings about his sales and profits, but does not write this interesting fiction on his income tax blank. He is of the same type as the fellow who brings in monthly sales of four hundred dollars, but who in reality he no sentiments for deviltry because the horns behind his back as he blocks their way.

He has the blood of the men who fight at his life line in Don Juan, although he has never broken the curfew. He is of the same category as the shop who lives on a blanket of a gown, a gown, a gown, reposing tranquil in various stages while his minimum three savings accounts and has a little book on his desk in which he carefully deposits all the pennies received in change.

An odd twist in psychology makes men dislike to hear one sing. They prefer to be thought devilish and Redic. There is nothing new about this phase of human conduct. For example, Milton, the Puritan, wrote "Paradise Lost," the most successful adventure novel of its time. He was "all wet." He had the same type of sensation an hour, but who in reality he no sentiments for deviltry because the horns behind his back as he blocks their way.

Don Juan, although he has never broken the curfew, is a fairly large class which has been neglected and indeed by those who classify humanity as its members. He belongs to the same group as the man who brings about his sales and profits, but does not write this interesting fiction on his income tax blank. He is of the same type as the fellow who brings in monthly sales of four hundred dollars, but who in reality he no sentiments for deviltry because the horns behind his back as he blocks their way.

The comic tragedy of it all is that the red set, the bootleg-car, the alcohol, the dry, the good old days, the bootlegger's paradox, believes the prevalent idea of the smoking-car wet, was "all wet." He anticipated the future and he was "all wet". He put his foot upon the brass rail, dazed his eyes on the bar, and blew the fracas on a glass of beer. He knows that hour must be coming soon because the smoking-car wet tell him how they"ll vote on election day. And he believes them. And then when election day comes around and the dry minorities actually in- crease, as they always do, when popular referendum reject the dry's propositions, then the dry set, most of whom is of mankind, wonder, but it is that he major it is he minor it is he. He returns home that night, he has heard the bootlegger's paradox from the crafty Januaryization of the day.

He is puzzled. He is more than puzzled. He knows that the smoking-car wet a vote, but he had not realized that in the con- vention of the day he was "all wet."

"I feel sure, in the light of history, that future generations will rightly reverse at least eighty per cent of the votes of the present generation,"--E. W. B. in the London Evening Standard.
a new incarnation of the Spirit of God as came into the
world in the Wesleyan Revival in the eighteenth century.

The Church of that time was an organized in-
stitution where such a new birth of divine life should oc-
cur. But "there was no room for God in the inn"; no
place for a new birth of religion in the cathedral or in
the parish church. So, as on that first Christmas eve in
Bethlehem, a new gift to the world came out of the regular channel
- - it came in the fields, along the highways, in the public square.

So it was with that rising tide of Christian feeling
which abolished the slave trade. The same is true of that
effort for human welfare - - which came in the modern labor
movement. When the industrial revolution swept over
all England and hundreds of thousands of children and
men and women were being cruelly sacrificed to the great
God of the machines, it was not in the Church that the
first or strongest protest arose. The Church was pretty
largely busy about other things. There was no room for
Him in the inn. Indeed the Church was frequently on
the side of the lords of capital, shamefully throwing its
influence on the side of greed against human right. Again
Christ was born in a stable. The authentic rebirth of
His Spirit in the protest against the creeping life in
industrial commerce about was very often in groups and in places
far removed from the Church.

Is there any such rebirth of the Spirit of Jesus in our
world today, which we do not recognize? Is the mind
of the Church so crowded that it has no room for men - - and
perhaps somewhat strange - - expressions of Jesus' great
passion for men?

We have given those ancient, beautiful words, "There
was no room in the inn," a forced application to indi-
vidual life and we have done rightly. At each Christmas
season we should sing again from the heart:

"It came to my heart, Lord Jesus,
There is room in my heart for thee.

May we not also be clear of eye and quick of heart
to make room in the organized life of religion for every
expression of the Spirit of Jesus, so that God shall not
need to come into the world always through a stable but
may find room in His own house?

The Case of Bishop Bast

PRESS dispatches from Copenhagen, Denmark, dated December 9, announced that Bishop J.W.
Bast, Methodist Episcopal Bishop, resident in that city, had been arrested on charge of misappropri-
ating charity funds.

Bishop Bast is a native of Lodon, Denmark, and has
been a minister of the Methodist Episcopal Church for
thirty-five years. Through the Central Mission in Copen-
hagen he has built up an extraordinarily successful or-
ganization for the relief of the poor, the orphans, the
aged, the strangers, and other needy people. The work has
enjoyed his patronage of the King and has been gener-
ously supported by the public, somewhat like the Salva-
tion Army in America. In 1902 the General Conference of
the Methodist Episcopal Church at Des Moines, Iowa,
chose him bishop and placed him in charge of the Meth-
odist work in Norway, Sweden, Denmark, and Pae-
land. For the past two years his financial administra-
tion has been under attack from a Methodist minister in
Copenhagen, whose case was taken up by a local news-
paper. Bishop Bast applied to the Minister of Justice
to authorize a full inquiry into the truth of the allega-
tions. A Commission was appointed which made public
its report last September. An official copy is before us.
If appears that all matters of complaint were thoroughly
investigated without disclosing any serious irregularities.

On the contrary, hearty praise was given to the results
of the mission work. The Minister of Justice publicly stated
that there was no occasion to take further steps, but
Bishop Bast's persistent action at once provoked the
petitioners to take judicial action to ascertain how the
affairs of the Central Mission were being administered.

This the Minister of Justice again declined to do, stating
that if the petitioners felt able to substantiate their
charges they must bring their complaints in the legal
form. This, apparently, they have not done, as indicated
by the news of the Bishop's arrest.

When Bishop Bast was in this country last month, att-
tending the meeting of the Board of Bishops and the
Board of Foreign Missions, he was named by cable that
he would be proceeded against upon his return to Denmark.
But, having a clear conscience and full conviction of his
ability to establish his innocence, he made no change in
his plans. His chief anxiety was that the extensive char-
ities of the Central Mission should suffer because of the
reckless criticisms which had been circulated concern-
ing his management.

The officers of the Board of Foreign Missions have
been acquainted with the amusing situation in Copen-
hagen from the beginning. They have full confidence in
the integrity of Bishop Bast, and in the manner in which
he has administered the work in Denmark, and they have
assured him by cable of their unfeigned belief in his ability

to meet his accusers in a fair trial of the facts, before
any court of law. We hope for the aged Bishop the
sympathy and powerful support of all men, and the
friendship of thousands of men and women in distress when
they had no other helper, he deserves the good will of
every right-minded person both in his own land and in
America, where he has made hosts of friends.

December 18, 1924
THE CHRISTIAN ADVOCATE

January 8, 1923

because it had a good self-starter, but there
was the self-starter gear not long ago. Some-
times I can crank it and sometimes I can't.
When I get started I try to keep it going,
but I get back home. In cold weather I can't
start it at all and I am thinking of taking it
to California on some place that is warm,
so I can get some use of the machine this
winter.

"Every few months I am afraid my inner
labor will give me trouble. They have been
good for about a few years and if I
remain I may be able to handle them.
I have no money. I need many parts for it,
and some more. But I don't think they
room making parts for the world.

"I need in very small and all sorts of
motions, but the expert finally said, "Nuth-
either." I think I pay 30 cents to a license
for it, but I couldn't if they knew what
it does, only the drive of six at 80. It is
old and with a rubber bush and it barely
more than anything. The expert says my
lickers. Sometimes they don't work.

"It is a wonderful machine. She tells me
that our hands have been made over,
and then they are. I don't know. It is
my mechanic. If I was in these shoes, I'd
have a telephone. Not a Phonograph. Not
my mechanic. When I can't drive my
boat, I don't want to drive it, so I'll
drive carefully, and make it go as far as
it will.

"They all say the sooner, the better,
that goes with certain will slip, has been
exposed in the case of

I was on an unimportant, but don't want
any one for I don't know. I was at the
next, I have a friend who will take me
home.

Bishop Reid's Case

Confounding the record as it is, Bishop Eldridge Blake, the receiver of
Bishop Anton Reid from prison in Copen-

This case is expected to result in an
impartial consideration of the facts and
of the evidence brought to the court,
which is expected to render an
impartial decision.

'111 the case of Bishop Reid, as it is ex-
pected to be rendered, the court
should consider the evidence and de-
termine the facts, and not be
swayed by the opinions of the
parties, but by the evidence.

In a letter to the Catholic Advocate,
he signed in Bishop Walter and Bishop
Reid, a similar statement of the situa-
tion as it is expected to be
rendered, the court in this case
should consider the evidence and de-
termine the facts, and not be
swayed by the opinions of the
parties, but by the evidence.

In the case of Bishop Reid, as it is ex-
pected to be rendered, the court
should consider the evidence and de-
termine the facts, and not be
swayed by the opinions of the
parties, but by the evidence.
and partisan feelings as he often happens in the sixty-eighth Congress, would be
reinstated.

In connection

President Coolidge makes it a very
regular practice to spend his weekends on the
Mendenhall property in Campobello Bay. It is
his custom to fish, golf, or ski. A consider-
able surprise, as well as popular acclaim,
was given to the President when tak-
ing in the golf of his golf partner, Joseph F. Bol-
in, of New York City, added to the
variety of social events. It is reported
that the President is trying to organize a
party of golfers and that he is compet-
ing with them. The golf course is
open now, and the President is planning to
play on every weekend he is in town.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

January 8, 1925

THE CHRISTIAN ADVOCATE

and partisan feelings as he often happens in
the sixty-eighth Congress, would be
reinstated.

In connection

President Coolidge makes it a very
regular practice to spend his weekends on the
Mendenhall property in Campobello Bay. It is
his custom to fish, golf, or ski. A consider-
able surprise, as well as popular acclaim,
was given to the President when tak-
ing in the golf of his golf partner, Joseph F. Bol-
in, of New York City, added to the
variety of social events. It is reported
that the President is trying to organize a
party of golfers and that he is compet-
ing with them. The golf course is
open now, and the President is planning to
play on every weekend he is in town.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.

The President's visit to Campobello
Bay is an annual event. He has
always enjoyed the quietness and seclusion
of the area, and the Mendenhall prop-
erty is a favorite spot for him.
The next issue of *The Christian Advocate*, New York City, will say editorially:

**The Case of Bishop Bast**

PRESSE dispatches from Copenhagen, Denmark, dated December 9, announced that Bishop August Bast, Methodist Episcopal Bishop resident in that city, had been arrested on charge of misappropriating charity funds.

Bishop Bast is a native of Lolland, Denmark, and has been a minister of the Methodist Episcopal Church for thirty-five years. Through the Central Mission in Copenhagen he has built up an extraordinarily successful organization for the relief of the poor, the orphans, the aged, the women, and other needy people. The work has enjoyed the patronage of the King and has been generously supported by the public, somewhat like the Salvation Army in America. In 1890 the General Conference of the Methodist Episcopal Church at Des Moines, Iowa, elected him bishop and placed him in charge of the Methodist churches in Norway, Sweden, Denmark, and Finland. For the past two years his financial administration has been under attack from a Methodist minister in Copenhagen, whose cause was taken up by a local newspaper. Bishop Bast applied to the Minister of Justice for a full inquiry into the truth of the allegations. A Commission was appointed which made public its report last September. An official copy is before us. It appears that all matters of complaint were thoroughly investigated without disclosing any serious irregularity. On the contrary, hearty praise was given to the results of the mission work. The Minister of Justice publicly stated that there was no necessity to take further steps, but Bishop Bast's persistent detractors at once petitioned the government to take judicial action to ascertain how the affairs of the Central Mission were being administered. This the Minister of Justice again declined to do, stating that if the petitioners felt able to substantiate their charges they must bring their complaints in due legal form. This, apparently, they have not done, as indicated by the news of the Bishop's arrest.

When Bishop Bast was in this country last month, attending the meeting of the Board of Bishops and the Board of Foreign Missions, he was warned by cable that he would be presented upon his return to Denmark, Bast, having a clear conscience and full conviction of his ability to establish his innocence, made no change in his plans. His chief anxiety was lest the extensive charges of the Central Mission should suffer because of the reckless statements which had been circulated concerning his management.

The officers of the Board of Foreign Missions have been acquainted with the annoying situation in Copenhagen from the beginning. They have full confidence in the integrity of Bishop Bast, and in the manner in which he has administered the work in Denmark, and they have assured him by cable of their unbroken belief in his ability to meet his accusers in a fair trial of the facts before any court of law. We speak for the accused Bishop, the sympathy and paternal support of all our people in the struggle through which he is passing. Himself the friend of thousands of men and women in distress when they had no other helper, he deserves the good will of every right-minded person both in his own land and in
The officers of the Board of Foreign Missions have been acquainted with the annoying situation in Copenhagen from the beginning. They have full confidence in the integrity of Bishop bud, and in the manner in which he has administered the work in Denmark, and they have assured him by cable of their unbroken belief in his ability to meet his accusers in a fair trial of the facts before any court of law. We bespeak for the accused Bishop the sympathy and prayerful support of all our people in the trouble through which he is passing. Himself the friend of thousands of men and women in distress when they had no other helper, he deserves the good will of every right-minded person both in his own land and in America, where he has made hosts of friends.
By a friendly letter to our correspondent
Dr. C. of Chicago, a native of Germany, a
member of the medical faculty of the Illini-
state University of Chicago, a member of the
medical faculty of the Illinois University of
Chicago, an authority on the treatment of
subcutaneous gangrene, and a surgeon-
practitioner of great eminence, written on
January 1, 1912, the following cer-
tain facts relative to the treatment of
subcutaneous gangrene are brought to
the attention of the medical profession.

The patient, a man of 45 years, was
admitted to the hospital on January 1,
1912, with a history of severe injury to
the left arm. The injury consisted of a
shrapnel wound in the left arm, follow-
ing which there was a severe contusion
of the arm. The patient had been in
the army during the war, and had
received a shrapnel wound in the left
arm. The wound was treated by the
army surgeons, and the patient was trans-
ferred to a hospital in the United States.

On admission to the hospital, the
patient was found to have a severe con-
tusion of the left arm, and the wound
was treated by the army surgeons. The
patient was then transferred to a hos-
ter, where he was treated by the
army surgeons. The patient was then
transferred to a hospital in the United
States.

On admission to the hospital, the
patient was found to have a severe con-
tusion of the left arm, and the wound
was treated by the army surgeons. The
patient was then transferred to a hos-
ter, where he was treated by the
army surgeons. The patient was then
transferred to a hospital in the United
States.

On admission to the hospital, the
patient was found to have a severe con-
tusion of the left arm, and the wound
was treated by the army surgeons. The
patient was then transferred to a hos-
ter, where he was treated by the
army surgeons. The patient was then
transferred to a hospital in the United
States.

On admission to the hospital, the
patient was found to have a severe con-
tusion of the left arm, and the wound
was treated by the army surgeons. The
patient was then transferred to a hos-
ter, where he was treated by the
army surgeons. The patient was then
transferred to a hospital in the United
States.
n John Wesley

College, June 10, 1787. Renewes propose an Independent Church (including the missionaries) and everybody giving a little more. I think that the difficulties school will continue. The Conference calculated with the appointments. As each man was required to row and came forward until the other in consideration left the row and impossible looks be most difficult they have ever known. After the benediction there were embraces and smiles and kisses, and they were as happy a group of men as I ever saw after hearing appointments. The work will suffer, but they are more and more out of it all will come the "all things" that work for good, even in Mexico.

Mexico City, January 29, 1823.

J. W. Bibbins, Ph.M.

They soon discovered Wesley had no thought of relinquishing supreme control. Coke was well aware he must submit himself to the joint consent of Asbury and the Convention. He seems to have taken the initiative in favoring the name "Methodist Episcopal Church," when the resolutions for the new church was adopted. Asbury was elected, and then ordained, and they wrote this notable democratic provision into their constitution: "No person should be ordained without the consent of the majority of the Convention." It saved the day a little.

As if realizing that democracy's success would depend on intelligence, and that "learning and vigilance must go hand in hand," an Educational Convention was formed, and an Wesley's晟 timing, the Rev. Mr. Heath, master of the Grammar School at Kilburner, England, was invited by Coke, acting for the trustees, to become president. His interesting letter to Mr. Heath, enclosed the College plan, is in the possession of the American Methodist Historical Society, dated January 23, 1787.

Wesley's letter to President Heath

Lisburn, June 10, 1787.

Mr. Heath:

Some years ago, I received a quarter of an hour ago, I have been afraid of explaining myself to fear of your publishing it, not to say the contents of this letter. With the wish that you will find it not unimportant to me. I have no more to say on the subject. I am, etc., etc.

John Wesley
let their galley and walked back over one of those roads which are so bright with different blossoms that John thought they were pure gold. And the amount of beauty caused them with a smile on his lips, radiant face. For though he was lived from eternity. He who is to live for ever is as young as he is old. And all the while sang, "Oh, holy, holy, holy, Lord God Almighty, which was and is, and is to come."

Bishop Bast's First Conferences

REV. ERNEST LYTAN MULLS, M.B.

Within the General Conference at Rev.
Bishop elected to the episcopacy
John 50% of Copenhagen, it is observed
upon a new church policy where the
world church of ours might live bishops,
of many different races and languages.
In like manner, many of the leaders of the
Scandinavian are wondering how the new
bishops are being trained in Scandinavia.
I am therefore fixing this opportunity to
write something informal of the Con-
fferences now being held in Northern
Europe and of the presidency of Bishop
Bast.

A Tireless Worker

I set him at the beginning and have been
with him constantly at the Danish, Nor-
wegian, and Scandinavian Conferences. If ever
there was a born leader in a business,
Bishop Bast is one. He seems to be
everywhere, minute, sitting down, planning
his work, carrying enough burdens, all
the time in a manner that he never seems burdened. I have watched him
to find him too busy for the little concerns
which count for so much with these people.
He has the "interior circle" way of doing
his work without any American missionary.
I am not surprised that he has conducted these first Conferences
with the slightest friction.

A New Era for Scandinavia

In Scandinavian Methodism is forward
looking. To have a bishop of their own
gives a national feeling which is commen-
table. Their love for the American bishops is very deep and sincere and they
are not feeling in any way less for the other
administrations. Bishop's action of the
General Conference has made them feel that
they are on a par with Methodists
everywhere. It is interesting to note that
they have a real sense of ownership on
all the denominational bodies and the
book concerns, and they are asking that the
books be translated for them, for instance. They ask for the libraries of any
church, they want in their bodies of
all that pertains to the church which
means their development by training
them in a full general supervision of
their own localities.

Bishop Kildes is elected to the episcopacy

About this stands the spirit of today's
leaders in the scattered fields of
leadership. They believe that Bishop Kildes
has made his mark here. The very same
idea that all is lost in London. With
them, this year, there has developed a
very important and personal work
above. They claim that they and all
will make their contributions. Then
countries, because of its training, the
fact that we have now a new consciousness,
and all the other advantages of American Methodism;
advantages which is not lost on them
and no longer in a national church. They are no longer in a national
church they have a more
moral consciousness now, that they can
with all the churches of the world, and
the battle for eternity.

A Tireless Leader

Scandinavian Methodism is forward,
which is not only strong and forceful, but deep and profound.
any shall have parishes large enough to support a pastor on a living basis; (4) supplementing of salaries of especially trained men on such parishes as are now large enough to support a pastor on a living salary until the resources of such parishes are adequately developed.

2. The problem of overcoming the feeling that all services in the ministry are of equal financial value. This problem is one that will require methods of solution too radical for present action. It is not desired to lower the salaries of suburban pastors, but it is desired to recognize the rural and village and work and to increase the economic resources of rural and village people in such a way that the present marked disparity between rural and city ministers' salaries will be eliminated. The "grade" plan has become entirely too important a factor in Methodist Conference thought. The agitation to be often made by district superintendents to young men applying for a position to work in a Conference, that they were to take a poor charge but that they will be promoted to something better in a short time, indicates a dangerous attitude with reference to the matter of what type of church from the Christian point of view we want.

3. While this program of securing adequate support for the ministry is being carried out it is desirable to bring to the ministry the means that it will be necessary for consecrated men and women to no longer to do it themselves.

"Elimination because of their lack of development, their conservatism, the gradual decline of religious influence, are cared for too often by appointment of men who have not been asked by some interpreting city church to fill an urban appointment. To paraphrase Oliver Wendell's regard, the "Plebeian, sir, I want better service" attitude of many country churches is becoming very difficult to those accustomed to state for rural churches last in making appointments.

In a number of instances in the past two years it has been difficult to get trained missionary leadership desired for certain positions because the men chosen would have to be transferred from Conference to Conference in which there is a large retirement allowance available to Conferences where the retirement allowance is comparatively small. These men, after completing the welfare of their families have refused to make changes unless in some way an adjustment could be made protecting them in their sacrifices in their retirement allowance. It is apparent that before the program of the church can be formulated some plan whereby ministers of the gospel can be appointed to any place in the church where they can consider the largest service, without being committed to make undue personal sacrifices.

Certain changes are necessary in the matter of supervision of rural work. (1) The separation of rural from city districts. It is separated from the results of the Conference survey and from the study of the condition of the rural work in the environment of many of the target cities in the United States, that it is difficult for one district superintendent to care adequately for both rural and urban independents on the same district. A recent survey suggests that a reorganization of districts in Methodism would be very helpful in such a situation where rural organizations would be on a district basis and one city or a number of cities would be separated from area organization and placed under the supervision of one or even two experts prepared for city work. This type of organization would make possible the employment of men who are especially interested in the rural work and trained for it if as superintendents of rural districts, triests, etc., (2) the reorganization of salaries of rural and city district superintendents. Goodwill existence depends on many parts, (3) the bringing together of the rural areas in their better, less but it is believed that it will largely increase the efficiency of general supervision if the plan provided by the General Conference legislation for equalization of the salaries of the district superintendents be put into effect in practice.

(4) Separation of salary from expense budget of district administration. At the present time, in a large part of the United States, a lump sum is given to the district superintendent as salary and he is expected to pay his own expenses out of it. This is a false system. This practice is hard (5) for a number of reasons. (a) It is hard to take into account the difference in expenses of different types of districts. (b) It bears heavily on those supervising districts largely rural, because while their salaries are generally much lower than those of city district superintendents, their expenses of supervision are much higher. (c) It puts upon the district superintendent the necessity of using his own salary for paying a proper for the expenses of his administration, and creates the incentive to minimize his other expenses as much as possible. (d) It apposes salary including expenses unrealistic responsible for his support into thinking his salary is adequate. A committee should be appointed by each Annual Conference, whose business it would be to prepare not only an estimate as to the salary of district superintendents but also as to their necessary traveling expenses, and this committee should make sufficiently large expense allowance for the rural district superintendents to cover added expenses for rail travel, transportation, living rent, and hotel bills among other things.

It is believed that with the adjustment of means of ministers so that the families of all may be comfortable; with the removed missionary challenge of the church; with opportunity for specialization through separation of urban from rural districts; with the equalization of salaries of district superintendents, the separation of salaries from their expense budgets, and the adjustment of the expense budget to the administrative needs of the work; and with a broadened vision of the rural work as a missionary challenge facing the difficulties of this work will be eliminated.

Our New York Letter

(Continued from page 342) Its expenses, if being one of the items in the budget, this leaves the annual fund to devote its giving to the missionary cause. The school used to raise its own expenses and what it gave up missions, about $5,000 a year, but the first year under the plan of mandatory teaching it gave over $1,000, and it is expected during the present year to exceed $2,000. When the Beal, Welcomer came to the church it was paying $2,000 salary, including $100 for parsonage, but with the beginning of the present Conference year the salary was made $2,000 and parsonage, which makes it paying about $2,000 a year. One of the interesting facts about the church is the very large percentage of men who are there:—strong men, men from business life; and wealthy, one of them, as we speak of wealth—none can estimate a million or near a half of that sum. Most of the men are salaried, but they have learned how to give, and the budget has been up from about $1,000 a year to nearly $2,000. This includes all the benevolencies, which are taken up with the basket and paid in connection with the offering every Sunday morning. Six years ago there was a debt of $2,000, but this has been completely wiped out.

Many people have inquired concerning this movement and are wondering whether or not it will succeed. It has done well thus far, and there is no reason why it should not continue unless some one comes into the parish who is not in his management of the people and seeks to be so radical a system that he will cause dissatisfaction in the minds that it will be possible in the community. But as long as they keep such a project in view hands, with such capable cleverness and depth of even in the church has had during this past period, there can be no reasonable cause for the expectancy of failure. Your correspondent has long felt that writing such a letter concerning the Mapleton Church, but it has never seemed as if it was an opportune time. With the loss of this splendid man, how, ever, it was thought that it ought now be written.

ZION'S HERALD August 25, 1920
BISHOP BAST GUILTY,
SENTENCED TO JAIL
Methodist P raise of Scandina
vay Convicted of Misuse of
$47,684 of Charity Funds.

CLEARED OF OTHER CHARGES

American Methodists Supported
Bishop After His Arrest

DENMARK, March 20 - The Rev. Dr. Aniston Bast,
Methodist Bishop of Scandina
via, was convicted of misuse of charity
funds and sentenced to three
months' imprisonment.

The Bishop was convicted on the
second clause of the prosecutor's
charges, that of making public
appeals for charity in an
improper manner.

The Bishop was exonerated on
the third clause of the prosecutor's
charges, that of misleading the
public regarding the financial
affairs of the church.

The jury found that part of the
payment received by the Bishop's
son, John, as well as payments he
had received for services rendered
in connection with the
church, were not authorized by the
church.

The Bishop was sentenced to
three months' imprisonment.

The three judges, after forty-five
minutes' deliberation, announced
their decision.

The Bishop was then informed
by the court that he would
serve three months' imprisonment.

Bishop Bast, a native of Finland,
was one of the foremost
Methodists in the United States.

While the investigation of the
charges under review of the
Methodist Church proceeded, the
bishop was unable to return to
his official duties.

Aniston Bast, who was
assisted by the church,
was unable to attend the
court proceedings due to
physical illness.

The Irish Church, which has
suffered severely from the
financial crisis, has
been unable to provide
funds for the bishop.

Aniston Bast visited the United
States in 1925 and again in 1926.
"He Shall Stand Before the King"

King Christian X of Denmark on May 12, just before going on his summer trip, called Bishop Anton Bast, in a relative manuscript in his Majesty's private apartments, in the palace. The King expressed his appreciation of having the opportunity to see the Bishop at his palace. The Bishop's face looked as well in spite of his hard work and said that he had in fact been very busy for the great and self-seeking work the Bishop had done and still is doing for the city and the Kingdom by raising such valuable help to suffering mankind, especially to the children. The King and the Bishop had an earnest talk and in parting the Bishop told the King that he was constantly praying for him and the country.

An Eye-Witness of Bishop Bast's Arrears

Peter C. Clemensen, M.D., of Chicago, who was in Denmark at the time of Bishop Bast's recent arrest, passed through the city last week and made a report of the affair to the secretary of the Board of Foreign Missions. He said that when Bishop Bast was brought before the judges for a review of the proceedings the court and the surrounding streets were crowded with curious spectators, and when Bishop Bast was brought in by the police the crowd instinctively uncovered in his presence. The inquiry was conducted by three judges. There was afterward Bishop Bast was set free. Dr. Clemensen reports that public opinion as expected in the newspapers under the influence of the Bishop's favor, one of the newspapers which had cultivated the occasion, stated that it had been a complete change of heart. After choosing the dignitaries and those people who attended the hearing, which was the sensation of the day in Denmark, the paper asks, "But where was Judas?" having reference to the Methodist preacher who has been most active in betraying his chief.

Dr. Urmy Leaves Newark

Dr. Basil Stapled Pope, a member of New York Conference since 1896, and since 1897 pastor of Christian Church, New York, N. Y., in the fall and appointed to Penns. Church, succeeded the late Dr. W. B. Thomas, the first to a Chinese by birth, and was educated at

Rev. Anton Bast, D.D., superintendent of the great Central Methodist Missions at Copenhagen, Denmark, left New York Feb. 14, by steamer "Frederick"

VIII. The ship on which sailed Count von Bernstorff and his party. Dr. Bast came to this country but a short time ago, with the expectation of carrying on a month's campaign among the Scandinavians in the Northwest. Conditions which could not be foreseen made advisable his speedy return to Copenhagen. Since his return after the General Conference, Dr. Bast has established in five cities Central Missions like that in Copenhagen, and in his evangelistic tours has preached to more than seventy-five thousand people.
Syracuse Summer School of Religious Education

The 1939 N.Y.: Sunday School, which 8000 students, held the annual meeting in the 1938 Summer School at St. Louis University. The ten have been speaking since the Sunday school held the annual meeting in the Sunday School of St. Louis University.

The 1932 school will be held at Syracuse University for ten days, June 27 to July 7. The course offered over all phases of Sunday-school work and an excepted faculty has been engaged to put them across. See CHRISTIAN TIMES of June 2 for further information. These are conducted by the Board of Sunday Schools of the Methodist Episcopal Church.

Rooms in Winthrop Hall will be assigned to women students in the order of the receipt of their application. Rooms not filled, rooms will be assigned to selected women near the campus. Men and women will not be assigned to rooms in Winthrop Hall. Rooms in residence will be made in private house for married couples. All students living in Winthrop and Bliss Halls will board at the Winthrop College.

Hill’s Challenge

A challenge to “three million Methodists to decline with each glass of coffee to efuge and the three million dollars for bespam education” as outlined in an American-made by President C. R. Hill of the Hill School of Theology, Boston, Mass., in the Board of Foreign Missions.

Everyone, faculty members and self-supporting students, to take the challenge to decline in their own drink.

CHRISTIANITY is distinguished by ...

The spirit of fraternity. A religion in which we have invited a federation movement.

...
Bishop Locke's Message to the Church

Bishop and Mrs. Locke called for Manila on the voyage of the "Pompeii," from Vancouver, British Columbia, on Sept. 22. They are to spend in Tokyo for the World's Council of Churches, and will remain in Japan for a few days, returning to Manila on Oct. 22.

The world is now in a new neighborhood, and all men and women are brothers and sisters. There are no foreign lands or oceans, and no foreign missionaries. We are all home makers for the Master, and John Wesley changed the world in the Christian worker's path. I do not mean systematic evangelism or theory. It is a perfectly natural adventure in love in a humble act of service upon which he charges be- more than we ever had before. We are all making our home with God through Jesus Christ. When a woman said to me yesterday, "I love you, Bishop," I replied, "Good-bye, sister, but I will meet you here. But I am here where I get home." I am going to be a missionary to every nation and every people. I am going to be a messenger of the gospel to every man in the world.

Some of the Contributors to This Number of the Herald

Rev. Philip L. Erick, Ph.D., pastor of Menomonee Church, Indianapolis, has invited a call to the pastorate of First Methodist Episcopal Church, Sheboygan, Wis., where he will succeed Rev. E. S. Yoffee, E. H. H. Dr. Erick, is a graduate of Western University and Boston University.

The hospital Memorial Methodist Episcopal Church of Elves, H. L., has been installed. This is a service in the making of the church.

Rev. Philip D. Neice, a graduate of Western University and Boston University, is the pastor of the First Methodist Episcopal Church, Sheboygan, Wis., and has been appointed to the pastorate of the First Methodist Episcopal Church of Elves, H. L., where he will succeed Rev. E. S. Yoffee, E. H. H. Dr. Erick, is a graduate of Western University and Boston University.

Church, First Presbyterian, on the evening of Sept. 29, Dr. Charles E. Sprunt, the bishop of the world, will address the congregation.

Rev. Philip L. Erick, Ph.D., pastor of Menomonee Church, Indianapolis, has invited a call to the pastorate of First Methodist Episcopal Church, Sheboygan, Wis., where he will succeed Rev. E. S. Yoffee, E. H. H. Dr. Erick, is a graduate of Western University and Boston University.

The hospital Memorial Methodist Episcopal Church of Elves, H. L., has been installed. This is a service in the making of the church.

Rev. Philip D. Neice, a graduate of Western University and Boston University, is the pastor of the First Methodist Episcopal Church, Sheboygan, Wis., and has been appointed to the pastorate of the First Methodist Episcopal Church of Elves, H. L., where he will succeed Rev. E. S. Yoffee, E. H. H. Dr. Erick, is a graduate of Western University and Boston University.
Great Pastorates and the Episcopacy

Jerusalem Church, Copenhagen

Great Pastorates and the Episcopacy

ZION'S HERALD

September 29, 1928
Churches in other parts of the city also saw bands of children, playing and singing, to yes the great occasion of Zion's church service. In the street ministry, we could see the children, and find that they had taken to heart the words of the hymn "God's Little Army." 

On this day, children were seen in large numbers in front of Zion's church, expressing a deep and widespread interest. 

We saw the children in the streets, and found that they had taken to heart the words of the hymn "God's Little Army." We saw the children in the streets, and found that they had taken to heart the words of the hymn "God's Little Army." 

In this way, Zion's Herald was able to reach a large number of people, especially children, with the message of God's Little Army. 

The children in the streets, and found that they had taken to heart the words of the hymn "God's Little Army."
Neighboring with the Witch Doctor

A New School and Church Building

A new school and church building have just been completed at the Mission Station here at Bafia. These were eight-three-year-olds at Sunday school last Sunday, and the dancing and singing of the children, as they entered the new building lifted up our hearts with anticipation. When the school was started I was too old to be included in the school; only a strange building or two. Now we have desks and chairs, and a blessed little stage, thanks to our dear friends back home.

The women of Bafia, till now always seemed glad to see our men come back home. There are no more women nor crippled children in that village, of 200 inhabitants, for many of them have died and the others were too young to remember it. Now we have friends in this new building.

Neighboring with the Witch Doctor

A certain man had two sons. And the youngest of them said to his father: "Father, give me part of your goods." Then the father divided them his goods, and sent them to a desert to make a living in the wilderness. And the father said, "You are young, go and learn how to live in the wilderness.

And when his sons went away, their father said to his servants: "Call the wine, and let the best music be played. For I have sent my sons into the wilderness, and there they will return with joy to be glad." And the servants of the father went to the village and called the wine, and the best music was played. And the father said, "Let them come and drink of the wine and sing of the music, and be glad. For they have returned in their wilderness and will rejoice in their new lives and will be happy." And the servants told the news to the father, and he was pleased with their joy and gladness.

ZION'S HERALD
September 28, 1928

MRS. MYRTLE BARLOW MILLER

The Prodigal Father

From the Command
Danish Bishop of Copenhagen now in this Country

Bishop Anton Rast of Scandinavian Area of Methodist Episcopal Church, here to speak for $2,000,000 Fund, Invited by Leaders Here.

Bishop Anton Rast, resident bishop of the Scandinavian Area of the Methodist Episcopal Church with residence at Copenhagen, arrived in this country via New York aboard Frederik VIII. Bishop Rast has come to this country at the invitation of the Committee on Conservation and Advance of his denomination to take part in the drive now in progress to raise an emergency fund of $2,000,000, called "I Will Maintain" fund. Bishop Rast will speak to gatherings of Methodists in this country of Scandinavian lineage and language, of which there are a large number. The Norwegian, Danish, and Swedish language conferences of American Methodism have been among the leaders of the entire denomination in the amount paid into the $100,000 Methodist Centenary expansion of mission work abroad and in the United States. Because of this excellent showing, Bishop Rast is especially anxious that in the drive for $2,000,000 now in progress his countrymen here will maintain the same high standard.

Bishop Rast is the only bishop of the Methodist Episcopal Church in foreign birth and lineage. His election to the episcopacy at the Methodist General Conference at Des Moines, Iowa, May 1928, was hailed by members of the denomination as marking a new epoch in the development of the church as a worldwide institution.

Bishop Rast was hailed as the first great leader to be developed from the foreign field and his election created a new and vital interest in Christian development in India, China, Japan, Korea, Africa and South America, where, in turn, the Methodist Episcopal Church will be provided over there by a native-born leader in practically every case. The magnificently constructive work of Bishop Rast as a minister in Copenhagen, not only as a spiritual leader but as a builder of the famous Central Mission where thousands of poor are fed and clothed and given employment each year, the institution supported largely by funds donated by persons outside the denomination.

Bishop Rast is accompanied by his daughter. Her son, George Rast, the novelist, author of "Out of Darkness" and other novels, is on the editorial staff of the Copenhagen "Christian." Bishop Rast is also engaged in writing a new book which will appear shortly. Bishop Rast, upon returning to Copenhagen November 18, about the leadership United States via Norway, will enter upon a new drive there for funds with which to keep going the institutions of his church there. These have been seriously crippled by the Landmenn's Bank failure from speculation in German marks.

The Scandinavian Area of the Methodist Episcopal Church leads Europe in the number of churches and membership independent of the American church despite their comparatively recent organization. In his itinerary in this country Bishop Rast will speak to Norwegian, Danish and Swedish congregations of his church in New York, Brooklyn, Worcester, Mass., St. Louis, Mass., Jamestown, N. Y., Chicago, Des Moines St. Paul, Minneapolis, and Philadelphia.

Upon leaving Denmark Bishop Rast was visited by a combined delegation from all the temperance societies in the country, which requested him while in America to study at first hand the real situation of Prohibition here and report his impressions to them upon his return. Bishop Rast is engaged in this undertaking and will use the materials in platform speeches through his return.
NOVEMBER 12—WHAT CHRIST MEANS TO ME
(John 3, 16) (Win-My-Chum)

If you are the leader
This is one of the most important meetings in your League calendar. Plan it carefully. Pray for it earnestly. Put yourself into it.

There are two goals toward which we work during the Win-My-Chum campaign. First, to introduce young people to Christ. Then to help those who know Him to become better and more loyal followers.

Your meeting should help accomplish these results, and the whole program should work toward them.

The hymns ought to be familiar, the prayers earnest, the testimonies clear-cut and joyfull; the whole atmosphere of the meeting uplifting.

In Preparation
The service will not be a real success if you do not begin to think about it until Sunday afternoon, so start your preparations early.

The first thing to decide is what you are going to say. What does Christ mean to you? You will not be satisfied with quoting a story or two or giving some Bible references, but instead you will want to tell what Christ is doing in your life, to help you become more like Him and to do His will.

If you start the testimonies with some such personal word, others will follow.

Just to make sure, ask ten or twelve folks to be ready to tell what Christ means to them. If some have never spoken before a group before here is a splendid opportunity to begin.

Have plenty of hymns chosen and use them between testimonies.

Visit a prayer circle for the club groups before the meeting.

The Program
Suggested songs: "Loyalty to Christ;" "I've Found a Friend;" "I Love to Tell the Story;" "He Leadeth Me;" "I Need Thee Every Hour;" "Nearer, Still Nearer;" "I Will Sing the Wondrous Story;" "Blessed Assurance."

S. D. Gordon, the author of "Quiet Talks," says that one of the essentials for a man who would be following his Master fully is "purpose"—deep-seated, rock-cutted underlying every other purpose taking precedence of every other of trying to win others, one by one, bit by bit, over to knowing Jesus personally. I say 'trying,' like that word. There may be some blunders, some bad steps, some unfruitful work, but these will not turn one aside from this purpose but simply make him more determined to become skilful in this finest art."

Suggest this to your Leaguers before the meeting. Do not wait until the service has begun to try to persuade them to give testimony. The talks will not need to be long, but they must be sincere. They will be the more effective, often, if they are given slowly and sincerely.

To-night is the time for the friends of Jesus to tell others about Him that they may know Him, etc.

ATTENTION IMPORTANT!
READ THE FOLLOWING VERY CAREFULLY AND VERY PRAYERFULLY

Many of our Epworth Leagues, Junior Aids, Sunday Schools, Sunday School classes, and some where the church as a whole has pledged themselves to furnish a room in the New Deaconess and Women's Home.

Then we have a few friends that have come forward individually and pledged furnishing a room. In all 17 are fully promised and two are considering. We hope the Lord will tell them they can do it with His help and that they will come with an assuring answer. This leaves 11 rooms not yet promised.

1. of these 7 are double and 4 single. Three of the double rooms are large and will cost $75.00 to furnish complete; 4 are smaller and will cost $12.00. We have ordered the furniture to be delivered between November fifteenth and eighteenth as our Annual Birthday Social of the Home. It is to be ever
remain a religion for stationary races—with its steady God and its poor literality, the dead book pressing upon it with a weight of lead. . . Thought and feeling are crowded out by its bloody and dreadful group. It is, without purity, without tenderness and without humility.

But how different the gospel is! Mark its progress through the world—north, south, east, west—and the truth spoken by the Prophet has never failed: "The outcasts of thy word giveth light." Wherever the truth, "as it is in Jesus," has been proclaimed, it has proven to be good news and Jesus' promises always is fulfilled, "ye shall know the truth and the truth shall make you free."

The limitations discoverable in other systems are wholly absent here. Take this summary: "For God so loved the world, that he gave his only begotten Son, that whomso­ever believeth on him shall not perish, but have ever­lasting life." "And I, if I be lifted up from the earth, will draw all men unto me." "All power is given unto me in heaven and in earth. Go ye therefore into all the world and preach the gospel to every creature. And lo! I am with you always, even unto the end of the world!" This is the Easter gospel, the good news of salvation from sin, restoration from the dead and everlasting life.

St. Petersburg, Florida.

A Christian Power-House in Copenhagen

Recent Achievements of Methodism's Unique Leader and Institution in Denmark

REV. C. V. DURST

A Refuge for Homeless Men

The slum mission has a number of branches. It is largely for first aid in extreme need. The Refuge for Home­less Men is an outstanding feature of this work. When men come to the home for the first time, they are given, free of charge, food, clothing and a bed. The lasts are built of wood in tiers of five. If a man returns the second day he receives nothing but, is given work in the wood cellar where he can earn enough from day to day to defray his expenses at the Refuge until he can obtain steady employment elsewhere. When he begins working for his support there, he is promoted from the five-story hovel to a single metal bed. In the beginning of his work, Doctor Bast concentrated his efforts among men homeless and without employment, but in the last few years so much has been done for them through the cooperation of the government with institutions, that he now limits his endeavors to other classes. During the winter there are thousands of men who cannot get work. Their trade­unions, assisted by the Government, supply them with sufficient funds to tide them over their severe needs.

Now the Mission specializes in aiding women and chil­dren. The Samaritan is an institution where they receive hot food daily. In extremely cold weather as many as eight hundred people are fed there in a day. Assistance is rendered many poor families in distress over food and home­craft. Some years six thousand houses receive this help.

A slum mission has been established at 38 Borgergade.

April 1, 1920

PITTSBURGH CHRISTIAN ADVOCATE

The Central Mission has three great divi­sions: Mission work, the slum mission and the work of rescue. The mission work includes church services, Sunday-schools, newspaper and pamphlet work, temperance work, lectures and musical entertainments. Volunteers from the Jerusalem Church assist.

in order to reach the most unfortunate classes of human society. This is the most difficult phase of all the Central Mission work, yet it is the most absorbing. Through the influence of the evening school, the home visits and bring
In a report from Doctor Frost concerning the Mission’s work for 1919, he mentions among many other items the following: 12,000 persons consulted in our office concerning many kinds of difficulties in their lives. Fifty-five homeless girls were received into the Home for Homeless Mothers and Their Babies. In the course of the year we helped 2,906 poor families. In our six Sunday schools we teach about one thousand children. From the kitchens of the Central Mission 28,000 meals were served. About 5,000 home visits were made to shun homes. The total turnover of gifts, collections, produced work and earnings in the institution was 410,540 kr. In the Central Mission we have established a good kitchen and dining room for the middle-class people. We are remodeling the Home for Sick Mother’s Babies and will extend it.

The Evangelistic Crown in the Work

The crown of all this work—is the Good Samarian in a great variety of incarnations—is the evangelistic spirit and effort which runs through the standard.

Labor and Capital—The Way Out

G. S. Eldridge

Till Christian Church has always presented Christ as the way to God. Through him we settle our differences, and make our peace with God. We may have bumbled the putting of it, but we have, at least, made a serious attempt at it. But in our approach to man we have not made Christ the way. We have used the approach on our own account. The Church and Capital are not the same. We have simply taught it out from our own standpoint. It has somehow escaped us that Christ is the mediator not only between God and man, but between man and man also. The fight between Labor and Capital is as old as man and the tools he works with, but we have never seriously gone to Christ for a settlement. What settlements we have reached have been through Christian principles, but we have not been half conscious of the fact.

It is not presumptuous to think that Christ would settle the conflict between Labor and Capital. He certainly would not settle it without, because it can not be settled that way. One day a man came to Christ and said, “Make...”
The Methodist Church in Denmark is a large and imposing edifice. This is the center of the large order known as Odd Fellow. It is the headquarters of Odd Fellow. In the right side of the building are located offices for the Odd Fellow Order. On the left side of the building are located the Odd Fellow Order. The hall is filled with large, ornate, and elegant furniture. The hall is arranged in a circular manner, with a central platform and rows of seats surrounding it. The platform is adorned with a large, ornate, and elegant chandelier. The hall is filled with people, both men and women, engaged in conversation and enjoying the surroundings. The hall is a testament to the Odd Fellow Order's commitment to social and charitable work.

The church has been transformed since 1910 from a small, simple structure to a grand edifice with a large, ornate altar and stained glass windows. The church is a symbol of the Odd Fellow Order's commitment to social and charitable work.

The Methodist Chaplain on the Frederick VIII

To the Odd Fellow Order: Our thanks to you for your generous support. It has been a great honor to serve as the Chaplain on the Frederick VIII. Our work has been a privilege and a joy. We have been blessed with the opportunity to serve others and to witness the power of faith and love.

We have been blessed with the opportunity to serve others and to witness the power of faith and love. We have been able to touch the lives of many people, and we have been able to make a positive impact on the world. Our work has been a source of great satisfaction, and we have been able to make a positive impact on the world.

The Odd Fellow Order has been a source of great inspiration and strength. We have been able to witness the power of faith and love, and we have been able to make a positive impact on the world. We have been able to witness the power of faith and love, and we have been able to make a positive impact on the world.

The Odd Fellow Order has been a source of great inspiration and strength. We have been able to witness the power of faith and love, and we have been able to make a positive impact on the world. We have been able to witness the power of faith and love, and we have been able to make a positive impact on the world.
old Saint Mark's Church in Copenhagen, had been in the family for over 100 years. It was
a logical place for the new orphanage to be located. The old church was
converted into a modern orphanage, and the new orphanage was
completed in 1937. The orphanage was staffed by a team of dedicated
workers who provided care and education to the children. The orphanage
remained in operation until 1980, when it was closed due to financial
problems. The old church building was then demolished to make way for a
new development.

The story of the orphanage and the church is a testament to the power
of dedication and hard work. The people who worked tirelessly to
create a better future for the children of Copenhagen are an inspiration to
all who hear their story.
THE GIFT OF CHRIST
OUR GLORY

SERMON DELIVERED AT
THE MORNING SERVICE
ON BOARD S. S. PREDESTI-
NOR, THE 29TH OF FEBRUARY, 1917

BY
ANTON BAST
LEADER OF
THE CENTRAL UNION, SAARBRUCKEN, GERMANY

Price 15 Cents.
This testimony about our Saviour, Jesus Christ, which I delivered in the English language before representatives from many nations among whom were Count Bernstorff and his staff, onboard S. S. Frederik VIII in Halifax harbour, 29th of February 1917, I publish for the benefit of suffering and destitute children.

ANTON BAST.
THE GIFT OF CHRIST
— OUR GLORY

And the glory which thou gavest me, I have given them:
John 17:22

It was in a sad hour that those words were spoken. It was the night when our Master was betrayed. O, from childhood we remember the impression this word from the Holy Scriptures made upon the heart! I used to think: When our Master walked to Gethsemane, together with His disciples, He stopped outside the garden and raised His eyes toward the sky, praying what is called the prayer of the high priest—a prayer which has never had its equal—the prayer “Our Father,” which we learned in infancy. The shadows of the cross and the agony of the garden already touch His holy soul. Yet amid the death shadows He forgot His sorrowful way and only had the troubles of humanity in mind. He lifts His heart toward the Father and prays the heart-touching prayer for the great blessing, that we may partake in the glory He had by His Father before the foundation of the world.

“I have given them the glory which thou gavest me.” The Scriptures have two sayings about Christ of which I would like to remind you this morning. The one is to be found in the prophet Esaias, sixty-third chapter, being of our Master, Jesus, shown to us without glory. The prophet says: “We saw him, but he had no glory which could attract us to him. He was
despised and not esteemed among men, a man full of pain and
tried in illness. He was like the one before whom you hide
your face. He was despised, troubled, struck by God and
made miserable.

In this way, our Lord Jesus now appears before the eyes
of the world. Thus He appears to the unbelieving eye as the
One who is without glory. I will only know that in this wide
world, among the masses you may be heard when you tell
of a man who lived in Galilee and Judaea and went about doing
good, you must listen to. When you describe Him as the
great Friend of humanity, as the wonderful Philanthropist,
and you will find some men, too, who are willing to consider Him
as a Teacher who ranks above Levi Tolstoy, but not in any
way near Buddha. You are allowed to speak of Him as the
Teacher, as the One who brought new theories and ideas into
this world, but if you start speaking of our Lord Jesus Christ
as the apostle Paul spoke of Him, as a crucified Lord coming
to save the sons of His blood and to lead us back to God,
then it turns out today, just as in the days of the apostle
Paul. The Jews despised him and the teachers underestimated
him.

But we have another figure pictured to us in the gospel
according to John. There are some lovely words concerning
Jesus Christ, which I will remind you of here. It is written
about Him that the Word, as John calls Him, appeared in
flesh and dwelt among us. And further we read that: "We
saw His glory, the glory as the only begotten Son has it by His
Father, full of truth and grace."

I know that I live only a short space of time. Our years
pass quickly, as one has said. What are my years, they
disappear moreover. In my often think, when I am preaching, God

only knows if this will be the last time or if I shall be allowed
to go another Sunday and on life's highest demand: to preach
God's grace to human souls. Today our hearts and our eyes
are bright. Maybe that tomorrow's sun will shine upon some
of us who have fallen quite forever. It touches my heart in a
wonderful way when I face a congregation, believing in my
heart that the grace of Calvary and the existence of eternity
are realities, and the burden of the most important need of
us all is on my heart. It is true that we need bread, we need
culture and education, but above all we need the love of God
and heavenly grace through our Lord Jesus Christ. For as
the sun is the fountain of all life in nature, so is our Lord and
Saviour Jesus Christ the fountain of life, light, comfort and
joy in our hearts. In every man's heart there is a child of
eternity, crying after peace and joy, and it will never find it
until it kneels at the blessed cross on Calvary.

Yes, Christ is able to answer all the questions and fill the
emptiness of our hearts. There is glory enough in Him to
 glorify all our misery, and there is love enough in Him to
melt and remold our hard and cold hearts. In Him we shall
find comfort in our last hour.

'Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!'

One day two men—a highly educated Hindu and an ignorant,
but honest Christian missionary—had a discussion. I can very
well remember how I as a young Christian had a discussion
with a lawyer, who had a clear mind and a sharp tongue, and
at the same time I felt sure that what I believed and taught in
with my whole soul was the real foundation of life. It was
impossible to withstand many of his sophist arguments until
he at last bowed his mind and will in the arguments of my
experience. And therefore I always have been able to feel symp-
athy with the musician.) Well, in the discussion the Christian
came short, and at last he could not answer anything. Then
the Hindu turned to him and said: Our religion has much
which is of unspeakable value to us, but your religion has one
thing which stands for everything and that one important thing
we have not. Your religion has a Redeemer.

We can get along with the theories so long as there is no
danger. Dogmas, forms and theories can stand for something
in the bright days of life, but when the cold draught which
comes before death drawn with its freezing breath through our
doors when we are taken and shaken by the agony of death
and the high billows of the death river threaten to swallow
our little beings, oh, then we cannot do without a Redeemer—a
Saviour!

Men and women! Can any of you go through life and death
and approach eternity and hell-safe and happy depending
upon yourself, depending upon something else or anybody else but
Jesus? Nay, you cannot, but I can assure you that our Saviour's
name can glorify life and death for every man who only trusts
Jesus for salvation.

I have given the glory which thou hast given unto me.

About the glory of the Father given to us through Christ I
have two special things to say this morning.

In the first place, this glory is a free gift of grace. Let
us thank God for it with happy hearts. I have given them
the glory. We have not deserved it. We could not pay for it
one buy it. It is a gift. The apostle Paul says: God's gift
of grace is eternal life.

There is one verse in Holy Scripture which in a wonderful
way has touched my heart, and that is Eph. 4:7: "The gift
of God's grace is given unto us according to the measure of
the gift of Christ." When men measure out gifts to each other
they very often do it clearly, except when they measure evil
to each other, then they usually give plenty—especially in
these days of destruction and sorrow. If the one man can depress
or destroy the other man we lend upon him in order to
mount his own throne of might and glory, he certainly will do it,
and that we find both among higher and lower classes of
people. But when poor men give each other the good things
of life they as a rule use the narrow vessel. It is the nature
of man. Yet when God measures out His gifts to us, poor naked
sinners as we are, He gives it in the great measure of His
eternal love. Think about God's Christmas gift to this sinful
world. The Christ Himself said: God so loved the world that
He gave His only begotten Son, that whatever believes in Him
should not perish, but have everlasting life. O, wonderful, won-
derful grace! The great gift to this world. He did not send us
a letter of sympathy or an angel with comfort, but
He came Himself. The apostle says: Christ loved the church
and gave Himself for it.

Somebody has asked me: Why do you love men? Are not
many of them cold and hard, ugly and full of badness?—Yes,
they are. No man is worthy of other God's or his fellow man's
love, but I for my part love men because God loves them.
When I look upon a man, perhaps a depraved and criminal
man, being a poor wrecked and miserable man, who has
done others much harm, a being that put himself outside society
and who is so everybody a burden—it may be true, but we
need not go far in
I cannot hear to sing all this morning.

We became children of God through faith in Christ Jesus.

Some people say that miracles never did and never can happen. Voltaire says: If there happened a miracle in a square in Paris and there stood ten thousand people and saw the miracle happen, yet it would be my dying day insist that it was no miracle. Yes, if one is so sure in one's theories, then I think all talk and discussion stops. I believe we live in a world of wonders, but the greatest wonder that happens in this world is the great moral wonder when a being that has sunk into sin, crime and misery rises again and becomes a new being through Jesus Christ. I have seen wonders of that sort and every time I think on them I am filled with the greatest admiration and awe. A poor sinner can become a child of God and a prodigal son can come home to his Father. The Lord be praised!

But when we have become children of God then He has still another glory for us. Christ was not only God's Son, but He was the Servant of mankind and the Brother of all men. Christ went about on earth doing good through being his Father's Son. He was a kind and loving Brother to everybody, and this is the glory ready and waiting for all of us who call ourselves His disciples. This is the glory for all the Church and all Christians - the glory of service, to be allowed to stand in the place of Christ toward all the world.

A young soldier in the American Civil War, wounded to death, lay in the hospital, awaiting the end. His mind was dimmed by fever. The story goes that one day toward evening the noble president, Abraham Lincoln, went to the hospital to have a few words with the dying soldiers, and he saw this pale young volunteer. He is touched by the beauty of the lad and the suffering in his face. As he bends over him the boy opens his eyes for a moment and Lincoln asks: My boy, is there anything I can do for you? And the youth closed his tired eyes and whispered: Please be in mother's place. He had been
thinking of his mother and when the good president asks him if he can do anything for him then his deep longing bursts out in a prayer: Yes, he in my mother’s place. Tears glistened in Lincoln’s eyes as he said: Yes, my boy, I will be in your mother’s place. He sat on the edge of the bed, and even as a mother dried the boy’s wet brow while he fought his last fight. In mother’s place he gave him in the dying moment the last drink. In mother’s place he closed his eyes and in the daybreak he in mother’s place placed the white sheet over the still form.

In mother’s place! I have sometimes been allowed to stand in mother’s place toward human beings. I know how happy it makes me. But I know a work that is better even than to be in mother’s place—to stand in Christ’s place toward mankind, to love them with His love, to be merciful with His mercy, to stretch out a hand to He would do it and to write and help to be in Christ’s place not only in words, but in deed and truth. That glory He has given us; that glory we are all allowed to love. If we will be His, if we will be God’s children then we shall be allowed to be in Christ’s place toward men to help them body and soul.

Another word before I stop. He will also give us the glory that awaits on the other side. The night He made this prayer He ended it thus: Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

We believe that behind the stormy waters there is paradise that awaits each soul that longs for home and wants to remain with God through eternity. I hope we may all meet there, and He who was back in paradise will show us the way. It is one Lord and Saviour who will give us of the glory which He shared with His Father before the foundation of the world. The Lord be praised! I know not what your or my last moment will come, but we know that it will come. We do not know if we shall see another spring, if we shall see the trees turn green and the young leaves play in the fields, but we know that soon all flowers will wither and my hand and my heart grow cold, but when the sight grows dim and the mind descends and the voices of the mighty begin to whisper, then I wish for you and me that it may be with us as it was with the Wesleyan minister, Mossley Poonchoke, who was so eloquent that no belfry could hold the crowds that came to hear him. When old and tired he lay on his deathbed, ready to die, his wife sat by and whispered to him while death was creeping over him. When now you have gone and the children come home and their father is dead, let me have a word to say to them. Let me have something I can say to them when we all here and talk about you and long for you. Once more he opened his weary eyes, and the word that used to be strong and clear was broken as he whispered: Tell them to love Jesus and meet me in heaven.

Then she said to him: But have you no word for me to console me when you are gone? And he said again: Love Jesus and meet me in heaven. That was the whole summary of the theory of that great and eloquent preacher.

Then he closed his eyes, and she thought that he was passing through the golden gate. But as she saw he was still alive, she said: But you can have prayed for others these many years, and they were happy to hear your eloquent, what do you say about yourself, now you are going to die? Say a word that I can remember when you are gone.

Then he lifted his head once more and his eyes shone for the last time, and once more his voice was strong and clear.
Jesus is the living reality of my soul—Jesus, Jesus, Jesus!!! And he shut his eyes and fell asleep with the Saviour’s name on his lips.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.
THE GIFT OF CHRIST
- OUR GLORY

SERMON DELIVERED AT
THE MORNING SERVICE
ON BOARD S. S. MISSION
HMS VICTORY IN HALIFAX BAY
SUNDAY, FEBRUARY 25, 1917

BY

ANTON BAST

PRESIDENT OF THE
CONSECRATION,
KELOWNA, B.C.

PRESIDENT M. CATES
This testimony about our Saviour, Jesus Christ, which I delivered in the English language before representatives from many nations among whom were Count Bernstorff and his staff, onboard S. S. Frederik VIII in Halifax harbour, 25th of February 1917, I publish for the benefit of suffering and destitute children.

ANTON BAST.
And the glory which thou gavest me, I have given them.
John 17:22.

It was in a sad hour that those words were spoken. It was the night when our Master was betrayed. O, from childhood we remember the impression this word from the Holy Scriptures made upon the heart! I used to think: 'When our Master walked to Gethsemane, together with His disciples, He stopped outside the garden and raised His eyes toward the sky, praying what is called 'the prayer of the high priest'--a prayer which has never had its equal--the prayer 'Our Father,' which we learned in infancy. The shadows of the cross and the agony of the garden already touch His holy soul. Yet amid the death shadows He forgets His thornful way and only had the troubles of humanity in mind. He lifts His heart toward the Father and prays the heart-touching prayer for the great blessing, that we may partake in the glory He had by His Father before the foundation of the world. 

'I have given them the glory which thou gavest me' The Scriptures have two sayings about Christ of which I would like to remind you this morning. The one is to be found in the prophet Esaias, fifty-third chapter, being of our Master, Jesus, shown to us without glory. The prophet says: 'We saw him, but he had no glory which could attract us to him. He was
prepares and not counted among men, a man full of pain and tried in illness. He was like the one before whom you hide your face. He was despised, troubled, stricken by God and made miserable.

In this way our Lord Jesus now appears before the eyes of the world. Thus He appears to the unbelieving eye, as the One who is without glory. I well know that in this wide world, among the masses you may be heard when you tell of a man who lived in obscurity and silence and went about doing good. Folks like to listen to it when you describe Him as the great friend of humanity, as the wonderful Philanthropist, and you will find some men, too, who agree to consider Him as a Teacher who ranks above Jesus Tolstoy, but not in any way near Buddha. You are allowed to speak of Him as the Teacher, as the One who brought new things and ideas into this world, but if you start speaking of our Lord Jesus Christ as the apostle Paul spoke of Him, as a crucified Lord coming to save our sins by His blood and to lead us back to God, then it turns out today, just as in the days of the apostle Paul: The Jews despised him and the Greeks underestimated him.

But we have another figure pictured to us in the Gospel according to John. There are some lovely words concerning Jesus Christ, which I will remind you of here. It is written about Him that the Word, as John calls Him, appeared in flesh and dwelt among us. And further we read that: "We saw his glory, a glory as the only begotten has it by his Father, full of grace and truth."

I know that I live only a short space of time. One year passes quickly, as one has said: "What are my years, they disappear swiftly." I often think, when I am preaching, God only knows if this will be the last time or if I shall be allowed to go another Sunday and do His highest demand: to preach God's grace to human souls. Today our hearts and our eyes are bright. Maybe that tomorrow's sun will shine upon some of us who have fallen quiet forever. It touches my heart in a wonderful way when I face a congregation, believing in my heart that the grace of Calvary and the existence of eternity are realities, and the burden of the most important need of us all is in my heart. It is true that we need God, we need culture and education, but above all we need the love of God and heavenly grace through our Lord Jesus Christ. For as the sun in the fountain of all life in nature, so is our Lord and Saviour Jesus Christ the fountain of life, light, comfort and joy to our hearts. For every man's heart there is a child of eternity, crying after peace and joy, and it will never find it until it kneels at the blessed cross of Calvary.

Yes, Christ is able to answer all the questions and fill the emptiness of our hearts. There is glory enough in Him to glorify all our misery, and there is love enough in Him to melt and round our hard and cold hearts. In Him we shall find comfort in our last hour.

Hold Thou Thy cross before my closing eyes; Shine through the玻璃 and paint me to the skies; Heaven's morning breaks, and earth's vain shadows live; In life, in death, O Lord, abide with me.

One day two men— a highly educated Hindu and an ignorant, but honest Christian missionary—had a discussion. I can very well remember how it as a young Christian had a discussion with a lawyer, who had a clear mind and a sharp tongue, and
at the same time I felt sure that what I believed and trusted in with my whole soul was the real foundation of life. It was impossible to withstand many of his sly arguments until he at last bowed his mind and will to the arguments of my experience. And therefore I always have been able to feel sympathy with the mourner.) Well, in the discussion the Christian came short. At last he could not answer anything. Then the Hindu turned to him and said: (The religion has much which is of unspeakable value to me, but your religion has one thing which stands for everything and that an important thing we have not. Your religion has a real foundation—God's grace is eternal life. There is one verse in Holy Scripture which is a wonderful way has touched my heart, and that is Eph. 4: 7: 'The gift of God's grace is given unto us according to the measure of the gift of Christ.' When men measure out gifts to each other they very often do it shrewdly, except when they measure evil out to each other, then they usually give plenty—especially in those days of destruction and sorrow. If the one man can depress or destroy the other man or tread upon him in order to mount his own throne of might and glory, he certainly will do it, and that we find both among higher and lower classes of people. But when poor men give each other the good things of life they do it with the narrow and limited. It is the nature of man. Yet when God measures out His gifts to poor, He gives it in the great measure of His grace. Christ Himself said: God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. O, wonderful, wonderful grace! When Christ would save this world He did not send us a letter of sympathy or an angel with comfort, but He came Himself. The apostle says: Christ loved the church and gave himself for it.

Somebody has asked me: Why do you love men? Are not many of them cold and hard, ugly and full of badness? Yes, they are. No man is worthy of either God's or his fellow man's love, but I for my part love and because God loves them. When I look upon a man, perhaps a depressed and criminal human being, a poor wretched and miserable man, who has done others much harm, a being that put himself outside society and who is to everybody a hurtful—oh, we need not go far in

not buy it. It is a gift. The apostle Paul says: God's gift of grace is eternal life.

There is one verse in Holy Scripture which is a wonderful way has touched my heart, and that is Eph. 4: 7: 'The gift of God's grace is given unto us according to the measure of the gift of Christ.' When men measure out gifts to each other they very often do it shrewdly, except when they measure evil out to each other, then they usually give plenty—especially in those days of destruction and sorrow. If the one man can depress or destroy the other man or tread upon him in order to mount his own throne of might and glory, he certainly will do it, and that we find both among higher and lower classes of people. But when poor men give each other the good things of life they do it with the narrow and limited. It is the nature of man. Yet when God measures out His gifts to poor, He gives it in the great measure of His grace. Christ Himself said: God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. O, wonderful, wonderful grace! When Christ would save this world He did not send us a letter of sympathy or an angel with comfort, but He came Himself. The apostle says: Christ loved the church and gave himself for it.

Somebody has asked me: Why do you love men? Are not many of them cold and hard, ugly and full of badness? Yes, they are. No man is worthy of either God's or his fellow man's love, but I for my part love and because God loves them. When I look upon a man, perhaps a depressed and criminal human being, a poor wretched and miserable man, who has done others much harm, a being that put himself outside society and who is to everybody a hurtful—oh, we need not go far in
this world to meet one that moment can easily come to me. When it seems that I cannot bear to see these crowds of lost human beings, I think not merely of those who have sunk low socially, but of those who have become so mean and coarseened in their egotism, sensuality and impulse by wanting to trample on others, so as to be able to rise above. When we see the human being as he is, fallen, unhappy and miserable, the sight may easily brighten us away. But if there then comes a figure who can go between us with His healing love, if we see Him who does not hold Himself too good to call Himself the Brother of man, but who came down here as the poorest among the poor and was the friend and Brother of the miserable, then I think that see His sake it is easy to love any human being. He gave Himself for us. He gave Himself wholly and fully as a gift, an offering, and thereby He pleased God.

That is the first word I want you to take home from this meeting today, that this glory is a gift from God to us poor sinners.

In the next place I ask you to notice the quality of this gift. Notice of what this gift consists. I have given you the glory which you gave me. What was the glory the Father gave Jesus?

The first glory which we hear is alluding over His cradle, over His baptism, and over all His life in this: You are my Son, you are my Child. This is my Son, the only begotten. That is the one great thing. That is what we sing for Christmas and what we can sing all through life. Because He was our Brother we can sing:

We became God's children again and shall celebrate Christmas in heaven.

We became children of God through faith in Christ Jesus.

Some people say that miracles never did and never can happen. Voltaire says: If there happened a miracle in a square in Paris and there good two thousand people and saw the miracle happen, yet I would go my dying day insist that it was no miracle. Yes, if one is so sure in one's theories, then I think all talk and discussion stops. I believe we live in a world of wonders, but the greatest wonder that happens in this world is the great moral wonder when a being that has sunk into sin, crime and misery rises again and becomes a new being through Jesus Christ. I have seen wonders of that sort and every time I think of them I am filled with the greatest admiration and awe. A poor sinner can become a child of God and a prodigal son can come home to his Father. The Lord be praised!

But when we have become children of God then He has still another glory for us. Christ was not only God's Son, but He was the Saviour of mankind and the Brother of men. Christ went about on earth doing good through being His Father's Son. He was a kind and loving Brother to everybody, and this is the glory ready and waiting for all of us who call ourselves His disciples. This is the glory of all the Church and all Christians—the glory of service, to be allowed to stand in the place of Christ toward all the world.

A young soldier in the American Civil War, wounded to death, lay in the hospital, awaiting the end. His mind was dimmed by fever. The story goes that one day toward evening the noble president, Abraham Lincoln, went to the hospital to have a few words with the dying soldiers, and he saw this pale young volunteer. He is touched by the beauty of the lad and the suffering in his face. As he bends over him the boy opens his eyes for a moment and Lincoln asks: My boy, is there anything I can do for you? And the youth closed his tired eyes and whispered: 'Please be in mother's place. He had been
thinking of his mother and the good President asks him if he can do anything for him then his deep longing bursts out in a prayer: 'Yes, be in my mother's place. Tears glistened in Lincoln's eyes as he said: 'Yes, my boy, I will be in your mother's place.' He sat on the edge of the bed, and even as a mother dies he be's wet brow while he fought his last fight. In mother's place he gave him in the dying moment the last drink. In mother's place he closed his eyes and in the daybreak be in mother's place placed the white sheet near the stiff form.

In mother's place! I have sometimes been allowed to stand in mother's place toward human beings. I know how happy it makes one. But I know a work that is better even than to be in mother's place: to stand in Christ's place toward mankind, to love them with his love, to be merrited with his mercy, to stretch out a hand to who would do it and in solitude and help, to be in Christ's place— not only in words, but in deed and truth. That glory he has given us; that glory we are all allowed to have. If we will be His, if we will be God's children then we shall be allowed to be as Christ's place toward men to help them body and soul.

Another word before I stop. He will also give us the glory that awaits on the other side. The night He made this prayer He ended it thus: Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

We believe that behind the stormy, restless there is paradise that awaits each soul that longs for home and wants to remain with God through eternity. I hope we may all meet there, and he who won back to paradise will show us the way. It is our Lord and Saviour who will give us of the glory which He shared with His Father before the foundation of the world. The Lord be praised! I know not when your or my last moment will come, but we know that it will come! We do not know if we shall see another spring, if we shall see the lovely green grass and the young shoots play in the fields, but we know that now all flowers will wither and my hand and my heart grow cold, but when the night grows dim and the moon descends and the voices of the night begin to whisper, then I wish for you and me that it may be with us as it was with the Widow of Zarephath, Ahab's servant, who was so eloquent that all the hall could hold the crowds that came to hear him. When old and died he lay on his deathbed, ready to die, his wife sat by and whispered to him while death was creeping over him: When now you have gone and the children come home and their father is dead, let me have a word to say to them. Let me have something I can say to them when we sit here and talk about you and long for you. Once more he opened his weary eyes, and the voice that used to be strong and clear was broken as he whispered: Tell them to love Jesus and meet me in heaven.

Then she said to him: But have you no word for me to convey me when you are gone? And he said again: Love Jesus and meet me in heaven. That was the whole summary of the theory of this great and eloquent preacher.

Then he closed his eyes and she thought that he was passing through the golden gate. But as she saw he was still alive, she said: But you have prayed for others these many years, and they were happy to hear you eloquence, what do you say about yourself, now you are going to die? Say a word that I can remember when you are gone.

Then he lifted his head once more and his eyes showed for the last time, and once more his voice was strong and clear.
as he cried: Jesus is the living reality of my soul—Jesus Jesus, Jesus!!! And he shut his eyes and fell asleep with the Saviour's name on his lips.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

The czarist regime has come to an end, and the Bolsheviki are in power. The government is in a state of chaos, the army is disorganized, and the country is on the verge of civil war. The situation is desperate, and the Bolsheviks are determined to seize the opportunity to establish their rule. The czar has been overthrown, and the new government is trying to maintain order and prevent unrest.


This book is a biography of a man who fought for his country during World War I. His name was Otto Hahn, and he was a member of the German army. During the war, he led a regiment of soldiers and showed great courage and bravery in the face of enemy fire. He was awarded the Iron Cross for his bravery, and his name is remembered today as a symbol of heroism.

Our Book Table

Table of Contents


The czarist regime has come to an end, and the Bolsheviki are in power. The government is in a state of chaos, the army is disorganized, and the country is on the verge of civil war. The situation is desperate, and the Bolsheviks are determined to seize the opportunity to establish their rule. The czar has been overthrown, and the new government is trying to maintain order and prevent unrest.


This book is a biography of a man who fought for his country during World War I. His name was Otto Hahn, and he was a member of the German army. During the war, he led a regiment of soldiers and showed great courage and bravery in the face of enemy fire. He was awarded the Iron Cross for his bravery, and his name is remembered today as a symbol of heroism.

Election of a Newspaper Man. By J. P.НИ. Matt. 50 cents.

This book is a story about the election of a newspaper editor. The editor was a man named John Smith, and he was running for office against another man named Charles Brown. The election was a close one, and Smith won by a narrow margin. The book describes the campaign, the issues, and the final outcome of the election.

The Christian Advocate

Our Book Table

Table of Contents


The czarist regime has come to an end, and the Bolsheviki are in power. The government is in a state of chaos, the army is disorganized, and the country is on the verge of civil war. The situation is desperate, and the Bolsheviks are determined to seize the opportunity to establish their rule. The czar has been overthrown, and the new government is trying to maintain order and prevent unrest.


This book is a biography of a man who fought for his country during World War I. His name was Otto Hahn, and he was a member of the German army. During the war, he led a regiment of soldiers and showed great courage and bravery in the face of enemy fire. He was awarded the Iron Cross for his bravery, and his name is remembered today as a symbol of heroism.

Election of a Newspaper Man. By J. P.НИ. Matt. 50 cents.

This book is a story about the election of a newspaper editor. The editor was a man named John Smith, and he was running for office against another man named Charles Brown. The election was a close one, and Smith won by a narrow margin. The book describes the campaign, the issues, and the final outcome of the election.

The Christian Advocate
April 5, 1917

The Christian Advocate

Pastor Bast's Beehive in Copenhagen

By D. E. E. COUNT
Superintendent, Scania Mission

"What a young man was this? It seems to me that Pastor Bast, who was in my eyes a young and wonderful man, has passed away from the earth. This is a sad day for all of us who knew him.

Mr. Bast was a man of great faith and great love for his fellow men. He was always willing to help others in any way that he could. He was a true friend to all who knew him.

He was a man of great courage and determination. He never gave up on his mission, no matter how difficult the circumstances. He was a true leader and an inspiration to all who knew him.

His passing is a great loss to the Scania mission and to all who knew him. He will be greatly missed.

We will always remember him as a true friend and a faithful servant of the Lord.

He is gone, but his memory lives on. He will always be remembered for his love and dedication to his mission.

We pray that God will give us peace and comfort in this time of sorrow. He is a true friend and a faithful servant of the Lord.
The Rev. Anton Bast is one of the best-known and one of the most popular of men in Copenhagen. The King, unsolicited, sent him recently $200 for his work. People in all ranks of society are his helpers and they now want to elect him a member of the city council. He is tall, well built, has a massive head and makes an imposing appearance in the pulpit and on the platform. He is always ready with an apt story, illustration or ever allow the interest to lag for a minute. He is all that he does and says and by the force of his own inspires his army of volunteers. He has demonstrated motion of the downtown problem is in the power of a personality, the right man in the right place, wholly to God in his service for men. -- Bishop Burt's Notes, Christian Advocate, March 28, 1912, p.430.
ANTON BAST

ACCUSATIONS

AND

VERDICT
PREFACE

First I want to remark, that my reason for writing this pamphlet mainly is, that I from many different sides have been requested to express myself in the case, which for so long a period both inside and outside church-circles has created unrest in the mind of many people. and it is for the purpose of responding to these requests that I have prepared and now publish this statement.

Next I also find it the proper time to express myself. Until now I have only had occasion to answer the questions, it was found opportune to direct to me in the court, while I on account of circumstances have been hindered in expressing myself in continuation.

That it what I will do here — plainly and objectively. On the following pages it will be in vain to look for attacks on persons, from my side, and after sensation. That lies outside of my interest.

I shall not create any quarrel or enter any discussion with those, who until now have written and spoken regarding that case. Everybody will have to defend his own conscience in relation to what he has done. Everybody who calmly and thoughtfully will read this pamphlet will clearly see the case as earnest men wish to do it. That is what I am aiming at.

If some of those, who through what they have heard or read have got a wrong comprehension of the case through this pages will be set right in their view, I will have attained my purpose.

When I in the pamphlet reprint some articles and statements, it is because I recognize it my duty to let these valuable testimonies go out to wider circles.

Copenhagen. April 1920.  
Anton Færd.
INTRODUCTION

One day in November 1924 on my way to Oceo II, the boat on which I the same day had to leave for Denmark, I went to the mission offices, Fifth Avenue, New York, to get my last mail from Denmark, before I left. Here amongst others I got a cablegram and two letters from Copenhagen. The cablegram had been delayed some time, as I had traveled westward, the letters had recently arrived. Both told me that a criminal charge against me had been sent to the Copenhagen police. More about this message I do not want to say.

As I that day — as little as to-day — had any idea of having committed anything liable to punishment, the communication did not make any particular impression on me. Only wanted to get home, that I might contradict the charge raised against me.

On my arrival in Copenhagen I sent the state-attorney the following letter:

To

The State-attorney,
Copenhagen.

As I undersigned, Bishop Anton Basf, by a letter from the minister of justice to the Centralmission understand, at my arrival from America, that there to the state-attorney has been sent in a charge against me for fraudulent relations, and as my honor and office demand, that I without delay be cleared of such accusation and get an occasion for dispelling the charge through the necessary statement and substantiation. I allow myself, respectfully to ask if a copy of the charge possibly may be sent to me together with the substantiation, which probably has accompanied it.

I have no knowledge of the content of the charge but suppose, that it is a repetition of the series of the gross and wholly unfounded accusations, which by certain persons inside the church have been brought against me during the campaign raised against the Centralmission and me. These relations are so extensive and implicate, that I think it necessary both for my own sake and for the case, that I render a detailed and substantiated account of the relations in question, which I will not be able to do without assistance of my lawyer by whom all documents regarding the case shall therefore be, as said above, ask for access to give an answer to the charge in writing.

The answer I beg may be sent to my lawyer, Mr. Wenzel, Jeftbengade 5.

Copenhagen, December 4th, 1924.
Respectfully

Anton Basf.

The answer to this letter was — my arrest December 8th.

But were not you called to see the state-attorney on the police to make a statement?

No! I was taken without any warning and put in jail and at the same time the detectives swarmed into my offices and in my home in Birkerød and seized my correspondence, my accounts and all my documents regarding the Centralmission, the Lighthouse, the printing plant, the area and my private correspondence. Everything, they could get hold of, they took, so those, who were responsible for the different branches of work were deprived of every document in connection with the work, for which I was the leader.
ACCUSATIONS

At the preliminary examination December 9th 1924 the judge presented to me the charge sent to the police.

When I heard the different items of this, I had no difficulty in remembering the details and answering everything regarding this charge. And I must confess, that I was naively enough to think, that after having gone over the whole matter I would be allowed to go home. Surprisingly, I had an experience during lunch-hour — a small interval — the serving of coffee in the box of bad spirits which I did not understand then, and do not yet understand, but I did not think of that, when the preliminary examination was through. And I was rather surprised, when the judge looking at the police-prosecution said: what then you want the accused arrested for three weeks.

Here I want to remark, that I asked the judge not to do it, and I warned him against doing so. But I spoke to deal with it. It was all arranged beforehand. The police-prosecution stated this in his speech, when my arrest was brought before the Superior Court December 18th, when he said, that he had told me in which my arrest was then. Everyone must judge for himself about this.

Then I was brought to Western Prison and was held there until December 18th, when my arrest was appealed and the Superior Court abrogated the decision of the City Court.

I want to add, that I was not allowed to have any conversation with my lawyer. Mr. Wenzel in my private secretary, Miss Selman, from the day. I was released December 18th 1924 and until the day, when I was sentenced, March 19th 1925. This of course put an awful strain upon my mind, as they both of them were intimately related to all branches of the work connected to me and bearing in mind that all my documents were seized by the police it will easily be understood how impossible the situation was for me, as I had to recapitulate everything from memory. Of course this decision made the whole thing much more difficult for me yes, almost impossible — and I suppose, that was the intention.

I have lying before me about thirty large scrap-books in which numerous cuts from Danish as well as foreign papers are inserted, and I have numerous letters and telegrams from the same period, extracts from which I could introduce in the present pamphlet — such extracts which would make it rather sensational and an exiting novel and where I do not make use of them it is because my intention with this pamphlet is the one, I have mentioned in my prefatory note. I only mention it here, because what was written about the arrest December 8th and the release December 18th 1924 is an exciting and dramatical that surely I only want to remind the readers of it.

It is with strange feelings, I am thinking of my work among the poor people, who came to Centralmission in the days between December 18th and Christmas eve. I do not remember any time in my life, when I have lived through so solemn and festival days, it was as if an angel stood among us in our workingfield and brought Christmas peace and joy — as well to those, who distributed the gifts as to those, who received them. And in those few days there came so much money, that everyone, who needed it could get help. The readers will surely understand what a quiet and happy Christmas I and my dear ones celebrated afterwards.

This chapter is only short and ought to be so. If the experiences it covers were to be told, it would be a long and rather sad story.

It would have been of some interest here to get a survey of the many funds I by and by have been charged with, but as the original charge is a whole on 26 typewritten documentpages and as a whole is so slightly grounded...
that it essentially was dropped during the investigations
and the examination at the City Court and those items
from it, which touched the indictment raised by the state-
attorney were done away with by the Jury — with
exception of the one question regarding »Fyrtaarnet«
(The Lighthouse) I will not give space for this docu-
ment, but only remark, that a thing like that can take
place in this country.

There can be sent in a charge of such a quality and
this can bring about that a man may be arrested, that
nameless sorrow is inflicted on him and his family and
friends, that his work is damaged and sorrow and distress
is brought upon thousands of people — and the accus-
sers themselves may get out of it without any harm done
them.

I will here bring the indictment brought against me,
and which was dealt with in the Superior Court:

THE BILL OF INDICTMENT

An action has been brought against Anton Bast, born
Sept. 9th 1867 at Eastern Superior Court to suffer
punishment for aforesaid circumstances, though con-
cerning the first item only for the time after February
1st 1919, while an additional charge may follow for the
preceding time.

1.

for fraud under the penal law §§ 251 and 253 because —
during the years 1913—1923 having made the public and
the Centralmission buy the paper »Fyrtaarnet« (the
Lighthouse) which is printed and published by himself
now affecting, that the paper gave no remarkable pro-
fit and now, that the profit was used for charitable ob-
jects, while as a matter of fact the paper has yielded a
profit which regarding the printing must be calculated at
Kr. 54,010.28 and regarding the publishing at Kr.

128,970.31 in all at a profit of Kr. 182,980.50 of which
the main part fell to his own lot.

2. for fraud under the penal law § 251, subsidiary for
deceitfulness under the penal law § 257 because — in the
years 1918 — 1923 deceitfully to have made the pub-
lic contribute to the institutions of which he was the
leader by having affected in the accounts published in the
annual reports of the Centralmission for the years 1917
—18, 1918—19, 1919—20, 1920: 21 eg: 1921—22, that
the amounts which were called contributions, Christmas-
distributions and Christmas-aid and aid during the year
and which make a total sum of Kr. 713,000 entirely or
for the essential part directly benefitted poor people,
while the real case was, that only about Kr. 372,000 are
distributed while about Kr. 341,000 are spent for
defraying various expenses.

3. for fraud under the penal law § 253 because — during
the time from December 1st 1917 — October 1st 1924
deceitfully to have appropriated to himself Kr. 55,049.25
of which the largest part was money of which he had
deprieved the Centralmission and the rest was contribu-
tions sent him for charitable objects, and then through the
cash »hidden poverty« having disposed of the amount at
his own pleasure, so that only about half part of it was
used for distribution among needy people, while the rest
was used in the administration and in such a way, that
Kr. 6.075.87 have fallen to his own lot and of this sum
Kr. 2.623.54 through the paper-distribution.

4. for fraud under the penal law § 253 because — on De-
cember 18th 1919 after on June 2nd 1919 having given
Rev. Ducrest a private loan of Kr. 500 deceitfully from
the cash hidden poverty under the item "Pastor Bast loan to Pastor Duckert" having appropriated Kr. 900 and remitted Rev. Pastor Duckert the amount.

5. for fraud under the penal law § 253 because — about January 1920 after in October 1919 privately having given editor Jens Nyberg a loan of Kr. 2000 deceitfully from the cash hidden poverty under Jan. 5th 1920 through Nyberg Jan. 5th 1920 paid the amount.

6. for fraud under the penal law § 253 because — having during the years 1918—1924 during the amounts collected on the Springflowerday which were destined the Centralomissions children homes and kindergartens and various branches of social work connected with it deceitfully for purposes quite irrelevant as to the said object used the following amounts: Kr. 9000 to "church extensominds", Kr. 15,000 to Centenary Fund and Kr. 11,500 for "propaganda", which last amount has been paid defendant personally.

7. for fraud under the penal law § 253 because — in the year 1921 from an amount dealt; 50,707.32 — Kr. 283,341.60 which he received from a Christmas collection held by the Sunday Schools in America for needy children in Europe deceitfully having appropriated Kr. 10,222.60 and spent the amount for objects irrelevant to the children welfare and from this amount having himself cashed Kr. 7,863.70 as estimated re-imbursement of expenses for increase of salary in connection of high prices to preachers and for expenses of administration.

8. for fraud under the penal law § 253 because — in July 1924 deceitfully having appropriated and spent Kr. 2,688.52, which, Rev. Hj. Strömberg, Jonkoping had sent him for distribution among needy children in Germany and Austria.

9. for fraud under the penal law § 253 because — in July 1923 having received anonymously Kr. 5000 for distribution among diseased persons, widows and children without any appointed to the amount, and later on deceitfully having omitted to use the amount for the object for which it had been given, but appropriated the said amount and at any rate regarding the main part having spent it for his own benefit.

Here may be the place to state, that the original charge so to speak was dropped as a whole and as the indictment of the state-attorney only was adjudged on one count — to which I later on will come back — it is ascertained, that my being taken into custody, the arrest, the investigation, the examination at the City Court, the expensive auditings, the enormous work done by the state-attorney during several months and the great expenses in connection with the case, all this has been a kick in the air, and what has passed in the case, the juridical proceeding and the result of it, the verdict by the Jury, March 19th, 1926, I look upon as a complete acquittal and satisfaction regarding all, that I have been accused of.

The whole charge and indictment tended to have me charged with fraud under the penal laws §§ 251 and 253, while the verdict was on quite another paragraph. — the «slangling sections» which according to my counsel of defence and other well-informed lawyers can not involve disgraceful penalty. The permanent Secretary of State,
Mr. Vedel says in an article in *Politiken* of March 22nd the following:

"All lawyers are very well aware that § 257 is a mingled section which may be brought to fit any argument — a mere refuge for any prosecuting authority, and we lawyers very well know that only very few among us could avoid being judged by that section with a merciless prosecuting authority, which has not been able to clear its difficulties in any other way. Even on that account it is quite wrong that punishment under that section is to be considered disgraceful according to the authorities. A mingled section can have no such effect! No more has it with the reflecting part of the population. Here it is absolutely necessary to make a division according to the character of the fault, and the fault, which has been committed by Bishop Bill does not deprive him of any honor at all. To be an expert in accounting is something, which is not given anyone."

When I in next chapter have answered the item, which concerns the Lighthouse, and on which I was mentioned, the readers will surely agree with me, when I say, that I cannot feel myself condemned.

I here want to recapitulate the actions, which the accounts and circumstances have undergone, for which I have been charged with fraud.

1. The annual and thorough auditing by a state-authorized trusted agent. (From this is excepted my private accounts and most part of the accounts belonging to the area, as they do not concern the public).

2. The Byrdal-commission's thorough examination assisted by the Revision- and Administrating Institute with its most painstaking and critical auditing (the investigation covered the years 1920—23.)

3. The careful examination of the Byrdal-commission by the ministry of justice, before it was published by the minister.

4. The police-prosecutor, Mr. Stammo's, investigation, which lasted several months.

5. The all-embracing auditing of the gigantic matters, which have had any connection with the case for the last 11 years done by the Centralauditing Bureau.

6. The examination at the City Court, which lasted for weeks, with its numerous questions.

7. The all-embracing contra-auditing and examination of any item handled by the Centralauditing Bureau, done by auditor Jespersen (Here I want to state, that Mr. Jespersen is state-authorized auditor, while the representative of the Centralauditing Bureau, who appeared in the court in behalf of the Bureau is not state-authorized).

8. The investigation of the whole case by the state-attorney, which task took several months, when he prepared and drew up the indictment and arranged the case for the Jury.

9. And finally the Superior Courts examination of all the witnesses, whom the prosecuting authority after all had an interest of calling.

When the reader has meditated on the above, two questions will be prominent:

a. That very seldom probably — if at any time — has any man's accounts and circumstances been audited, criticized and examined to such an extent and with such a merciless thoroughness, and

b. In the light of this it might be right to say, that the result, attained by the prosecuting authority, was rather poor, as there only was answered in the affirmative to one question out of the eight, and that one had nothing to do with the sections concerning fraud, and the readers will surely find the result of the accusers and the prosecuting authority still poorer, when they later on have had occasion to reflect some more on the foundation upon which the
The six counts in the indictment were dropped by the prosecuting attorney.

Of the three the Jury declared "not guilty" on the two, namely:

The accounts of the Centralmission and

The fund for "Hidden Poverty" (pauvres honteux).

THE LIGHTHOUSE

As the Jury declared guilty on that question, I want to give a brief statement regarding my relation to the paper and the Centralmission.

I have myself started the paper as a monthly in 1897 and also paid all printing and editorial expenses. At the beginning of the Centralmission work I tried to let the Lighthouse, which at that time was a monthly, be the organ for that work, but before long, I realized, that a more frequent connection with wider circles was necessary in order to keep up the interest for the work and to deepen it in this way to be able to collect funds for the promotion of the work. Beside that the paper also was organ for a home for inebriate men, Evangelical Temperance Society and other enterprises of that kind, which clearly is visible in what is written in the paper.

In 1911 I decided to take the step to make the Lighthouse a weekly, which was made possible by private help and loan and in December 1911 I sent out a specimen number of the extended paper — as far as I remember in an edition of 10.000. It was my intention to ask 50 members of the church to distribute it in Copenhagen and also all over the country for the purpose to get subscribers. — But it was in quite another way, the paper got its circulation: In December I was on a mission-trip and returning home again I found, that there already had been disposed, as my co-worker, Pastor Johansen, had had to deal with a very important problem: Namely to produce help to homeless men in uttermost distress. He had given them some copies of the specimen number, which they sold for 10 Øre. The first bunch of the paper we gave them without payment, but the next time, they had to give 5 Øre a copy and as they got 10 Øre when they sold them they had a net gain of 5 Øre a copy. Gladly I gave my consent to that arrangement and in that way we consequently began to work with a new form for support, by which men out of work, according to state-authorized auditor, Mr. Jespersens, statement, for their own part in the course of 10 years have earned Kr. 134,030.00. This is only the gain on the paper, but to that we must add, what warm-hearted people gave them beside namely extra money, food and clothes.

The sale of single copies through and for the benefit of people out of work was a business arrangement, which was a good help — not only for the poor people, who sold the paper, but also for the Centralmission, which in that ways was relieved of a great amount for support to those men. When the paper in that way got a larger circulation, the Centralmission also thereby became more known among people, who read it and became interested in the work and sent money for its support.

Regarding the free copies for contributors, it was all the time the Board of Centralmission, who took the initiative and resolved in the matter, which was proved by different people in the witness stand in the Superior Court, so it is evident, that thereby the interest for the Centralmission was kept up and the funds collected in steadily increasing amounts.

Regarding the ownership of the paper it is surely proper here to make some remarks. I remind of, what I formerly have written, that I myself was the owner and
publisher and responsible both for the editorial and economical situation. Already as early as — I think in 1913 — there were negotiations for the purpose to turn the paper over to the Centralmission, and it was discussed to pay me a price of 70,000 Kroner for it — that much it was estimated at also because it could be a good advertising object. (Before the war I was offered 8000 Kroner yearly for the space reserved for advertisement.) in order to make it possible for me by that sum to take care of my own living and not directly receive salary from the Centralmission, when it on account of the large extend of the work necessary to appoint a minister for the church, who then should have my salary. The reason, why this arrangement was not settled, was, that it was feared, that the publishing and editing of the paper would suffer if it was not in the hand of one man.

When the attack was directed against me in the fall 1923 and when it from different sides was declared, that I in order to quiet the opposition ought to turn the paper over to the Centralmission, I did so and then it was estimated at a value of 50,000 Kroner. I donated, the paper to the Centralmission; and it was my conviction, that even if the Centralmission had no legal nor moral right to the paper, I ought to make this donation thereby to knock down any possible criticism.

I only made that condition for the donation of the paper to the Centralmission, that I would edit the paper thereby to secure my influence on the paper in the future as hitherto. Against this arrangement there was no opposition neither from the commission nor from the public and the Board of Representatives received gladly this arrangement with the understanding, that if it should happen, that I ceased to occupy the episcopal office, I should have an annual payment for my work as editor according to a certain arrangement.

At the time, when I gave the paper to the Centralmission, it was a good property, so if the attacks had stopped at that time, the profit would have been fairly good and gone directly to the treasury of the Centralmission. Indirectly it has, as later will be shown, mainly done so in time past.

But the attacks continued and later during the long period of procedures, the status of the paper was badly hurt, which is quite natural.

THE VERDICT

In order to be able to estimate the decision of the Jury, it is necessary, that the question from the prosecutor to which the Jury answered their Yes, is quoted exactly as it was directed to them.

There was directed eight questions to the Jury. To the seven questions they answered NO.

That is a perfect acquittal on all charges of fraud.

To one question the Jury answered YES.

The question reads as follows:

Is the prosecuted, Anton Bast, guilty in deceitful circumstances according to the penal law § 257 during the years 1913—23 having made the public and the Centralmission buy the paper, Fyrtaarnet (The Lighthouse) which is printed and published by himself, now affecting, that the paper gave no remarkable profit and now, that the profit was used for charitable objects, while as a matter of fact the paper has yielded a profit, which regarding the printing must be calculated at Kr. 54,010.28, and regarding the publishing at Kr. 126,570.31, in all a profit of ca. Kr. 182,980.59, of which the main part fell to his own lot.

To the question as it was directed to the Jury, I shall
remark, that it seems to me not to be quite correct of the prosecuting authority to mingle the company, "Fyrtaarnel" printing plants with the paper "Fyrtaarnel" (The Lighthouse) as it never before the public has been stated, that the printing plant was a charity-work. Beside that the paper had to be printed somewhere — as well known it is a welfare question to the Centralmission, that it should have as wide a circulation as possible — and the prosecuting authorities also agreed, that the price for the printing of the paper was not higher, than it would have been in other printeries. That I and not another printing-business and that income could in no way hurt the Centralmission — rather the opposite.

In the above question to the Jury, on which the verdict was based it is stated, that I shall have made the public and the Centralmission buy the paper, which is printed and published by himself.

With regard to the public I can refer to the notices in the paper, which I have quoted beneath. It is incomprehensible that it should be illegal under such forms to make the public subscribe on or buy a paper. Is not that what every editor does? Especially, when the paper in question has a special case or mission, which is dependent on the circulation of the paper. Everybody will easily make up his mind regarding this.

And regarding having made the Centralmission buy the paper I have made good as well in this pamphlet as in the court, that in the first place it was not on my initiative the sale of single copies was started inside the frame of the Centralmission, but that I agreed to it and that the Board of Centralmission continually agreed to it as a business-like arrangement and that is also the case with the copies, which the Centralmission sends to contributors. This was a business-like arrangement between the Board of Centralmission and the manager of the paper, which is clearly stated in the records of the Board of Centralmission.

It is hereby made good, that I did not make the Centralmission buy the paper but that it was arranged, because the Lighthouse was the organ through which the Centralmission mainly collected funds for its work and because it was a welfare question for the Centralmission and the connectional link between the contributors and the work. To that effect the editor of the April issue of "The Messenger has hit the mark by writing:

"It was through his paper, Bast caught the ear of the public, and fins of all through this, that the work grew and grew. The paper therefore was of the greatest importance to the Centralmission and has indirectly given great amounts for charity-work."

In said question to the Jury likewise it reads:

"Now affecting that the paper gave no remarkable profit and now, that the profit was used for charitable objects."

I shall here immediately remark, that I never have written, that the profit was used for charitable objects.

But I have written some notices, which perhaps have been misunderstood by some, although that seems strange to me. I quote specifically:

"Fyrtaarnel" (The Lighthouse) 1912, No. 7, page 6:

"Everybody, who buys the Lighthouse ought to read everything we write about our work and if they do that, they surely will follow the example of many who influenced by what they read under that department friendly send us contributions in order to help many men in their need and distress."

1914, No. 15, page 15:

"Aid the work of the Centralmission by subscribing on the Lighthouse, buy it at your door or subscribe on it at the nearest postoffice."
It is evident, that here must be understood, what I dearly write in the preceding notice: That in buying and reading the Lighthouse people will get interest for and aid the Centralmission.

1916, No. 6, page 6:
"Every new subscriber means the welfare of the paper and the Centralmission."

1916, No. 47, page 9:
»You support the Centralmission and the editors other social work by subscribing on it.«
(Is it not evident, that if a paper is organ for a certain work we aid that work for which it is an advocate by buying and reading it. For the more the work and its need is known, the more people will be influenced to aid it.)

1916, No. 39, page 2:
"The Lighthouse is the organ of the work of the Centralmission as well in Copenhagen as all over the country. Everybody, who wants to be informed about that many-sided work can week by week have the occasion for it by reading the Lighthouse and thereby aid the work."

1919, No. 37, page 3:
I here write in an editorial:
»What has happened. The edition of the Lighthouse has been larger, great number of people read the paper and get interested in it and in the Centralmission."

1919, No. 47, page 4:
»Many have been so kind to collect subscribers on our paper and to write us about it. Thanks! Therefore you aid the Centralmission for the wider the Centralmission is known through the paper the more aid it gets for its many-sided work.

These notices have appeared more or less often during the years.

When I have used the expression deficit three or four times in the years 1916, 1918 and 1919 I of course believed it to be so. In these years I was travelling almost constantly, and frequently I got communications from my offices, that now they were short of money and now they were facing a high-wage period in wages, paper and so on and in this period I had, as I stated in the Superior Court, no idea about any profit; — because the accounts for the period were not finished and the balance not made up before 1920. It must not be forgotten that the paper was my own property and that I was under no obligation to give an account to anybody. — Some advertisements in the years 1912—13 regarding to subscribe on and advertise in the Lighthouse and thereby support the Centralmission I have had nothing to do with, but when I saw them in the paper, I stopped them.

As it later has been proved that matters were otherwise than I believed, when I wrote the above about the profit, which finally became the basis on which the whole case was brought to a solution and an end, nobody more than I regret, what has taken place. But at the same time as I readily admit that and regret it, I also want to state, that several times have written in the Lighthouse that the paper was my property and that people aided and helped me by subscribing on it or buying it.

With regard to the profit on the paper I distinguish between, what I have earned on the copies distributed through the Centralmission — either sold in single copies through men out of work or copies sent to contributors and — what I have earned on the subscribers, I myself during the year had got and the advertisement, which we time after other had in the paper.
The profit I had on the paper through the Centralmission has indirectly gone to the Centralmission, as I in my position as leader of Centralmission used it for benevolent purposes and thereby helped many, whom I otherwise would have been obliged to ask the Centralmission to help, but whom I preferred to help under deep reticence — because it often was persons, who had known better days and now came to me and asked for help in their deep distress — persons whose names I could not present before or discuss with a committee and whose circumstances often were of such a quality, that only immediate help could save them.

During the procedure I have been blamed, because I had not asked for receipts in such cases — Yes! It would of course have been safer for me to do that, but unhappily because it often was persons, who had known better days and now came to me and asked for help in their deep distress — persons, whose names I could not present before or discuss with a committee and whose circumstances often were of such a quality, that only immediate help could save them.

THE CONTRA-AUDITING

From this report we quote the following statements by the state-authorized auditor, Jespersen:

After having closed the fund for «Hidden poverty» the auditor writes, pag. 32:

> I append a general view of the cash balance at the end of every month and from this it is shown, that only at the end of the years 1919, 1920 and 1921 there has been a transitory cash balance. For the rest of the time the cash balance has either been very small or there has been larger than the income (so the Bishop has had privately to advance money to it). The consequence is, that the Bishop could not possibly have any loan in it, likewise the Bishop has no obligation to this fund.

After having closed his review of the Centralmissions accounts the auditor writes, pag. 39:

> Likewise as the Bishop, as stated in pag. 25, regarding the Centralmission, never had a loan in the Centralission, he has neither in this fund had any loan, which of course was impossible for the reason, that the expenses of the Working-fund surpass its income.

After having closed all «Miscellaneous funds» the auditor writes, pag. 61:

> From the above it is proved that all cash-money, which belong to the different departments in these funds, was found in cash on special bank-credits.

After having closed the American funds and the auditor writes, pag. 71:

> In consequence hereof I am of the opinion, that Bishop Bast has no obligations to the War-Relief Funds. And later, pag 74 about Centenary money: After what here is proved, the Bishop has no obligation to that fund.
After having made up the accounts regarding purchase of properties the auditor writes, pag 113:

"Finally I call the attention to the fact, that the Centralauditing Bureau in its report No. 8, pag 15—16 states, that the Bishop on the properties taken over by the Centralmission has suffered a direct loss of Kr. 5,478.96, (in report No. 13 voucher XVIII, pag 3 the Centralauditing Bureau makes up the expense to Kr. 8,952.32) — After this the main circumstances regarding the Centralmissions taking over of the properties, which the Bishop either has sold to or bought for the Centralmission, is, that the Bishop has had no gain on any of these circumstances, but on the contrary, they have brought upon him a direct loss."

My profit on the Lighthouse through the Centralmission in the years spoken of, by the Centralauditing Bureau — the prosecution auditors — has been made up to Kr. 84,422.29. The contra-auditing — stateauthorized auditor Jespersen — makes up my profit to Kr. 44,688.43, taking for granted, that all editorial expenses of which a part has been confidential support must be divided proportionately on the Centralmission and private subscribers, those editorial expenses calculated for ten years amounts to about 4000 Kr. a year. But here I will count with the figures of the Centralauditing Bureau and charge all these editorial expenses to private subscribers that is: to my own account, and in consequence of that I have, according to the auditing of the Centralauditing Bureau had a profit on the paper through the Centralmission of Kr. 84,422.29. But that sum has, as stated above, indirectly been a help to the Centralmission as I have spent it in charity work.

When all my expenses — included the amounts to Olaf Fens and Jørgen Bank — have been covered by my legal income, there is left an item of expenditure of ca. 90,000 Kr., which I have drawn without giving any account for the expenditure of it.

This money I have used for confidential help — especially pauvres honteux — who in their deep distress came to me, or about whom I got information through others.

There is one matter regarding money which I did not have occasion to account for in the court and which I here will mention, as it would not in the court have given any occasion for procedure.

It is count 9 in the bill of accusation: The 5000 Kroner for distribution among sick people, widows and children.

It was my intention to dispose over that amount during a longer period, because almost daily demands were directed to me regarding such help. As it perhaps will be remembered part of the amount was disposed of according to its purpose, when the pre-investigation took place and what was left I deposited with my counsel for defence. But as the Centralmission on account of circumstances was in great need of funds, I gave the General Secretary and the Recording Secretary of the Mission power of attorney to draw on that fund in the most necessary cases, and the result was, that long before the bill of indictment was brought against me, all the money had been disposed of and my counsel for defence had receipts for every cent, signed by those, who had been helped through it.

Speech of Defence
by Mr. Wreschner.

Counsel for the Defence opened his speech with the following general remarks:

For nearly 18 months public opinion, predisposed to judge the defendant even before he had had the opportunity of preparing his defence, has scourged Bishop Bank on the exclusive basis of an investigation, of which I think it can be said without offending anyone that is was characterised by anything but good will, and
which in any case was of such a kind that the same pub-
lit opinion was unanimous in its disapproval of its whole
form. Under such circumstances I can only express
satisfaction at being afforded the opportunity of pleading
his cause before a court of law, i.e., a body of men
whose task it is calmly and dispassionately to try every
individual point of law on the basis of clear and objec-
tive facts stated before them, and on no other basis, and
to make their decision independent of any sympathies
or antipathies, ignoring any popular feeling whatsoever,
a task which they have bound themselves by their oaths
to carry out such as they find it just and true according
to the law and the evidence of the case. And even if they
had sworn no such oath, it goes without saying that
when mature and sensible men, responsible to their own
consciences for the just fulfillment of this their grave
undertaking, come to decide another
consciences for the just fulfilment of this their grave
undertaking, come to decide another

But it is because I feel it my duty with all the
earnestness of which I am capable, to appeal to the Jury
to remove from their minds any impression of the case
which may have been inspired by what they might have
heard or read before this day, which information does
not belong to the evidence such as it is put to them
during the course of the trial. And when I shall ende-
avour to impact to the Jury that very conviction of
Bishop Bast's entire guiltlessness of the crimes with
which he is charged, which I firmly cherish, I know that
there are people who expect me to give a coloured and
emotional account of his life and work and attempt to
influence the Jury by means of sentiment and pathos.
Let me therefore say at once, that such expectations will
be disappointed. I do not intend to portray Bishop Bast
as a saint. I am sufficiently old and have sufficient expe-
rience of my fellow-men to know that saints are decidedly
a minority, in any case in our century, and Bishop Bast
is no more a saint than you or I. He is encumbered with
exactly the same weaknesses and subject to exactly the
same impulses as the majority of other people.
But it is my hope that I shall succeed in conveying to
you the impression which I have won during my work
with this case, the impression of a personality who from
his earliest youth has been profoundly moved at the
spectacle of all the social distress and misery which
flourishes and abounds in our modern society in spite
of all civilization and humane legislation, a personality
whose aim and object in life has been to do, what was
in his power to alleviate this wretchedness and to persuade
others also to help. This is the main point of view
from which this case must be regarded in order that a
just decision may be arrived at, because seen in this
light many things that might seem inexplicable find their
explanation, and much that might seem jarring becomes
natural and intelligible.
Nor is it my intention to portray his prosecutors and
prosecutors as devils. Even though devils in human
shape be more common than saints, it is a fact that the
source of base actions is not so much conscious malice
as stupidity and ignorance, vanity and fanatizm. On
the whole I should like to deal as little as possible with
these gentlemen, but to obtain the necessary survey of
the history of the case, I shall have to dwell a little on
their activity as informers and the facts which were the
object of the accusation.
It is told of Soren Kierkegaard that once a friend of
his asked him to lend him a sum of money, and that his
answer was: »Yes, I should willingly do so, but on one condition, that you promise not to bear me a grudge if you should find difficulty in repaying me.

In December 1920, mr. Otto Allin, wholesale dealer, addressed himself to Bishop Bast and told him that he thought of founding an asylum for drunkards, and requested a loan of 5000 kr. It is possible that he really had such intentions, but anyhow they did not materialise. He got the loan, however, and apparently there was nothing wrong between him and the Bishop until a couple of years later Bast in February 1922 the Bishop writes to him: that sum against my feelings I am compelled to ask you to return the 5000 kr.; which you gave me reasons to expect the last time I saw you. This was undoubtedly a most unwise step for Bishop Bast to take, for indeed he got his money, but a couple of days after the payment he received from Mr. Allin and others a letter containing the first warning of the campaign which was then opened and whose last act is now-taking place here.

Hereupon counsel went carefully through all the charges contained in the original police-report, and showed point by point their untruthfulness and unrelia-

From what I have here pointed out I believe that the jury will be under the clear impression, that the charges now brought against Bishop Bast have serious little to do with the original writ, on the basis of which was taken that in every respect ridiculous measure of arresting him, and this case in a high degree recalls the state of justice in former times, when a man might be arrested for mur­
der or arson and, after a considerable period of investi­
gation, of which the disappointing conclusion was, that either no crime had been committed at all, or else a quite different person to the one who had charged to be picked was guilty, the poor man’s life was dragged through from his cradle up to date; there was always a chance of

finding some trifle which might be exaggerated into a grave offence to cover the police’s faux-pas.

Counsel found in this case some excuse for the police in the fact that it had evidently been under suggestion by Mr. Ingerslev, of whose character he gave a detailed and sharp account, describing him as a man, who in order to hurt his mortal enemy Bishop Bast consciously ad­
vanced untruthful accusations and whose whole demean­our was of such a nature that his allegations could not be trusted.

After this introduction counsel passed over to a de­
tailed analysis of the separate charges. As regards the charge of having willfully led the public to believe, that "Fyrtaarnet" (The Lighthouse) made no profits to speak of and that the profits were expended on charities whilst in reality the profits were considerable and chiefly reaped by the Bishop, he pointed out that herein was contained a contradiction, as the Bishop could not at the same time assert that the paper yielded no profit and that this profit was given to charity. He then proved by a detailed revision of the articles in "Fyrtaarnet" and "Kr. Talmunds", that the Bishop has never declared that the profits were spent on charity. He has expressed on numerous occasions that the paper was the organ of Centralmission and subventioned the latter by collecting, directly or indirectly, considerable sums for its under­

takings, but he has expressly emphasised that he alone was the owner and publisher of the paper and that Cen­

tralmission had nothing to do with it or the print­ing-works.

As regards the charge of having tried to convey the impression that the paper made no profits but was run at a loss, counsel admitted that such statements certainly had been made in the time preceding 1920, but the Bishop himself had at this time believed that the paper really ran at a loss. This was due to the keeping of some­what primitive books, and to the fact that up to 1920
these books had never been annually completed. After this time there was no observations to the effect that the paper made no profits. The Bishops assertions had thus been perfectly bona fide, and moreover counsel refused to believe that anybody had bought "Fyrtaarnet" on account of such statements, as what decided the general public was the fact that the poor vendors received a certain portion of the price for themselves. Moreover counsel alleged, and proved by a detailed revision of the accounts, that the estimates of the accounts partly because they rested on false presumptions of a theoretical kind but having no practical value, and partly because they did not take into consideration the expenses defrayed by the Bishop, which were not booked, because they were largely spent on editorial fees which were paid by the Bishop in person and in many cases were a tactful form of charity. Moreover, he pointed out, Centralmission had had a very considerable revenue through "Fyrtaarnet", whilst the vendors through the paper had had an income of 154.000 Kr. and finally he emphasised that even if the Bishop had had an income from the paper, this had been spent on very widespread private charitable activities, as the Bishop through all these years had received an immense number of poor people in his home where he had supplied them with food and clothes and often also sheltered them for the night in his home, and on numerous occasions helped them with money when other sources failed, and there was the explanation of how the Bishops private expenditure amounted to such vast sums, which otherwise would have been quite inexplicable, as his personal habits and mode of life were extremely modest. He had for instance never drunk a glass of wine, smoked a cigar or gone to a theatre.

As regards the accounts of Centralmission it was alleged that the administration-expenses were concealed by being booked under the item designed for relief and this was done to mislead the public and animate people to contribute more to Centralmission. He asserted however, that this method of booking had had no influence whatever in this connection, as the text of the annual reports and the detailed accounts, which had been constantly open to inspection at Centralmission's office had contained all necessary information for anyone interested in the details of the balance-sheet, and that moreover the Bishop had no responsibility whatever for the drawing up of the accounts, as this was sanctioned by the board of representatives after a report had been sent in by the general-secretary, the accountant and the legal adviser. In the same way the board of representatives must be free of any responsibility in this connection, for when they agree without hesitation to draw up the accounts in the way mentioned, they do so on the assumption that when an accountant authorised by the state-authorities signs his name under them in their actual form, there is an implied guarantee that then no justified objection can be raised against this form. And when the accountant protests that he has only undertaken a numerical revision and not a critical one and consequently has been incompetent to interfere with the question of the drawing up of the accounts, this assertion is not justified, because a numerical revision consists not only of an investigation of whether the items have been rightly booked and added up but also of whether they are rightly drawn up. To this may be added that the accountants have attested not only the numerical revision but also the drawing up and that this very drawing up has been performed by the accountants who have received a separate fee for it. And even though it might be finally asserted that the Bishop by signing the accounts became formally responsible for the wrong entries, in any case this could never be considered as any kind of fraud, as he has in no way converted the money to his own personal
advantage and therefore naturally does not fulfill the conditions for incurring penal liability.

As regards finally the charge of having defrauded Centralmission by alienating a portion of its means to form a separate account for purposes of alleviating hidden poverty and defraying the expenses of administration, counsel stamped this charge as completely absurd, because no one had claimed, or could possibly claim, that the expenses thus defrayed should not rightly be covered by Centralmission, or that the Bishop should ever have appropriated a single dote for his own use, and consequently it could not matter to which account these expenses were charged. For the question of whether the Bishop had possibly taken upon himself too much authority in relation to the other organs of Centralmission was one in which neither the public prosecutor nor the court could be in any way concerned.

After counsel had more exactly defined the meaning of the term »Hidden poverty« and explained the immense social importance of being able to render effective discrete help in cases of this kind, he concluded with a plea for the Bishop's complete and absolute acquittal.

WHY?

There are two questions, which to a wide extent have been discussed among people and which also in person and in writing have been directed to me:

1. Why did Bishop Bast choose to have his case handled by a Jury?
2. Why did he not appeal the sentence to the Supreme Court?

It is not easy to answer the first question. On the one hand it was all the time clear to me, that as none of those who have handled my case, have been able to look through it and as I, which often has been repeated, have not kept accounts and asked for receipts for a great deal of what I have given out to people, who came to me for confidential help and that is also the case regarding a great deal of editorial expenses and wages for several co-workers, it was too much to expect, that the Jury in the course of a few days during the procedure should be able to look through the whole situation, so thoroughly that they would be able to give a just and exact decision. — On the other hand it was ideal to me to have my case handled by a Jury, who represent the public, because it is mainly from the public, I have received means and support for my work and it is among the people and for the people I together with my co-workers have brought help to the most miserable and suffering ones. — And until the very last I had my doubts about having my case brought before a Jury, but — the final result of my counsels and my own mediations and discussions, was that we selected that form of procedure. — But if anybody now will ask me, if I have regretted it, I without hesitation can answer Yes. By and by I am in possession of informations, which give me the right to give this answer. This is not a criticism of the Jury-institution — but — the time may come, when I will be able to express myself more plainly about this.

As the verdict being a Jury-decision can not be altered as far as the question of guilt is concerned and as both the Centralmission and I are so exhausted after years of persecuting, policeinvestigation and judicial procedures, — and as it will cost much money and take a long time to bring the case up to the Supreme Court — perhaps some years — and as beside that several outstanding priests, who are acquainted with circumstances, decidedly have advised me not to go to the Supreme Court — among these my counsel of defense, I decided to stop
now. — In the first place I found that to be the most reasonable and practical and next it was easy for me to do it, for the reason that I not at all feel myself condemned and I intend to continue my life and the work, God will commit to me, as if the Jury never had answered this Yes in the Superior Court.

In closing here only want to add, that I never will be able to admit that the persecutors, the police and the prosecuting authorities have gained any victory over me. At the present I shall not in particulars set forth or

Answering the question, which has been directed to me, why I agreed to the proposition of my counsel of defence that he should ask the King for a pardon for me, I can mainly refer to what I have said above with regard to my appeal to the Supreme Court — as these two matters have a close relation to each others: It is a fact, that a verdict has been passed, which involves three months in prison. But as I do not recognize the verdict, even if this seems to be the case, as I do not use my right to appeal to the Supreme Court, I would find it stupid to run any risk with my broken health by not using the only possibility before me to avoid that. I am responsible for so much and so many, that I have neither time nor feel like being locked up in a prison for three months, if it can be avoided. — For me it is in no way humiliating to ask His Majesty the King and the Minister of Justice for a dispensation from undeserved sufferings. I look at it as quite justifiable to ask for dispensation from penalty when one does not recognize the righteousness of the sentence.
tion of funds for missionary and other purposes which are now, as I am advised, about to be pressed in trial against him. I have familiarized myself carefully with the said charges and also with the way in which moneys which have been sent to Anton Bast in his various capacities have been accounted for by him and I have examined the accounts, the correspondence, and have been familiar with the oral instructions which have been applied to the moneys so sent.

As a result of this examination and of my knowledge I am prepared to state and do hereby state positively that all of the funds which have been sent out by the Board of Foreign Missions of the Methodist Episcopal Church have been handled by said Anton Bast strictly in accordance with the expressed purpose and instruction of the sender and I thoroughly believe, after such careful examination as has been indicated above that no funds of any character which have been sent out as aforesaid by the Board of Foreign Missions of the Methodist Episcopal Church have been diverted from the use for which they were sent or have been appropriated directly or indirectly to any purpose personal to or for the personal benefit of Anton Bast. I further state and declare that to the best of my knowledge and belief as to the Board of Foreign Missions of the Methodist Episcopal Church there exists no cause for complaint nor any question in the matter of the financial administration of Anton Bast as to his good faith or his personal integrity.

Frank Mason North.
Sworn to before me this 4th day of March, 1925.
Arthur W. Piade.
(Notary Seal).
Copy, County Clerk Danish Consul.
typical case. This is not at all correct. The counts given up referred to fraudulent and deceitful appropriation and use of other peoples money, of the poor peoples money. But the decision of the jury and the sentence concerns something quite different. Bast was only sentenced on account of a wrong statement, that »Fyrtaarnet« (The Lighthouse) had a deficit, for having animated people to buy »Fyrtaarnet« by advancing a wrong assertion about said papers economical state. Yet, this is something different from fraudulent use of poor peoples money. Every assertion about this was given up by the stair-attorney Bast was charge(!)

The whole case was raised on the foundation, that Bast was charged with having stolen the poor peoples money. Every assertion about this was given up by the state-attorney and what was left was only the circumstance about a wrong trade-advertisement in »Fyrtaarnet«. It appears to me indecent, that a case can be raised with so violent accusations, when later it is shown, that this was all, what was left.

For those, who have raised this case, the decision is without doubt a moral as well as a juridical defeat.

»Politiken«, 27. Marts 1926:

THE SENTENCE ON BISHOP BAST

From the late permanent Secretary, Mr. H. Vedel, we have received the following article:

In the evening edition of Østersøskilde Tidende from the 20th inst. I have read, that »Christian Daily« among other passages has the following: »About the verdict of the jury it may be said, that it corroborates our previous knowledge, etc. that there is no connexion between a jury and ordinary common sense, except by a miracle, and one should not expect miracles. From a judicious point of view it cannot be explained, why the jury has found deceit in one case, as the deceit no doubt had been equally well indeed better proved in another case (withdrawal of money due to the Centralmission) the verdict can only be understood in one manner: The jury have been well aware, that pure acquittal was too risky, but they have not felt like giving a severer verdict than strictly necessary. That is a typical verdict of a jury.«

Though I absolutely disagree in the second part of »Christian Daily« as a layman and a lawyer I can entirely consent with the last passage of the paper. Whence we lawyers are asked if we shall advice an accused person to take his recourse to a jury we — at any rate myself — answer: No, for one jury consists of people, who are all of them good Danish citizens with that tenderness of a compromise, which is peculiar to all Danes. The public prosecutors are also nice people and when they from their official notions express the wish that the jury should give a verdict against the accused person, then we cannot refuse all their demands. If the jury answer one of them in the affirmative — moreover if it has been made milder — the jurors have done what could be expected from them. Then all parties should be satisfied, unless they are unreasonable.

If the papers work steadily in order to create a certain notion about a person accused and if the question has been discussed with wife, relatives and friends, it is rather difficult to hold one's own, when you yourself are to give a verdict. But in the case relating to Bishop Bast two points were brought forward by the prosecuting authorities, two points, which were not sympathetic.

The one was, when the prosecuting authority from §§ 251 and 253 of the penal law suddenly had its recourse to § 257 assuming that under that § the jury at any rate had to give an affirmative verdict. All lawyers are very well aware, that § 257 is a stringent sections, which may be brought to fit on anything — a short refuge for any prosecuting authority and the lawyers very well know, that only very few among us could avoid being judged under that section with a merciless prosecuting authority, which has not been able to clear its difficulties in any other
way. Even on that account it is quite wrong that punishment under that section is to be considered disgraceful, according to the view of the authorities. A mingled section can have no such effect! No more has it so with the reflecting part of the population. Here it is absolutely necessary to make a division according to the character of the fault and the fault, which has been committed by Bishop Bast does not deprive him of any honor at all. To be an expert of accounting is something which is not given everyone. And propaganda in the papers especially towards a quarter I think we all know very well. And moreover those articles were not always written by the Bishop himself.

The other point which I want to underline is the appeal from the prosecuting authority to the jury to give a verdict against Bishop Bast for the sake of philanthropy. I think, that the prosecuting authority and the jury have rendered a bad service to the cause of philanthropy. Apart from the horrid fact, that the prosecuting authority has thought itself entitled to claim a single man to be punished in order possibly to render a service to a cause. But I do think that the prosecuting authority and the jury seldom have rendered a worse service to philanthropy than in this case. They possibly can destroy that work of philanthropy, which has been performed by Bishop Bast in his common work, but do they really think that this work can be performed by any of the other philanthropic institutions? Here is a want, which they will not be able to remedy.

On the whole it is characteristic of the present time, that sentences like the one, which has been passed on Bishop Bast will not find response with that part of the population, who reflect somewhat on the relation between guilt and punishment.

Respectfully yours,

B. Vedel,
Permanent Secretary of State.

And in Politiken for April 17th, Mr. Vedel writes as follows:

We are many, who look upon the sentence passed on Bishop Bast as offensive to our conscience — in any case my juridical and moral conscience. Are we going to look at some of the papers trying to influence the minister of Justice not to pronounce a pardon — that alone can bring quiet around this case, which — I am sure most people will admit — was raised by the prosecuting authority with unnecessary flourish of trumpet, which later on has proved to be quite unauthorized. Who believes, that the prosecuting authority had raised the case in this shameful way against a bishop in the state-church? Honor bright! Not one soul!

Respectfully yours,

H. Vedel,
Permanent Secretary of State.

The Messenger has in its April issue an editorial, which reads:

THE BAST-CASE

I think it is in itself as with myself, when I read about the outcome of the case raised against Bishop Bast. I said to myself: What a pity that such a great benevolent work shall be destroyed by such miserable juridical nonsense, which the whole procedure has been. The case against Bast consisted of 24 counts of indictment, which all concerned use of misted means and he could not be sentenced on a single one of them. But he could be touched on me and him and be sentenced for deceit, but only on the basis that the jury used technical formalities and looked away from Basts whole ideal and altruistic work through more than a generation.

He was charged for having appropriated part of the money, which was given him for the poor and used it for the benefit of himself and his family — jury answered: Is not true.
He was charged for using trusted means for overhead expenses — the procedure stated, that the administrative expenses of the Centralmission was not larger but rather smaller than other charity societies.

There are two forces in the world, one of darkness and one of light, which fight about the dominion.

It has in our days a mightier influence than anything before through an antireligious press, which spits its content of lies and peddlery in hundreds thousands of copies and gives the country and poisons the mind of the common people.

It is important for everybody, who is of truth, independent of religious differences, to be in opposition to that force. That is what I am aiming at through this article.

Alfred Nielsen.

MY LAST WORDS

in the Superior Court shall be my final words in this pamphlet: With a calm conscience I here again declare, that I am innocent of everything, with which I am charged. — I know and setting God before my eyes I declare, that I never intended to deceive any man.

And thereby I also now declare that I am not guilty in what I am sentenced for.

Copenhagen, April 1926.

Anton Bast.
THE BAST CASE

BY

P. M. PETERSON
Pastor The Peoples Church
Perth Amboy, N. J.

OF WHAT WAS BISHOP BAST CONVICTED?

In order to get a proper understanding of the present stage of the Bast-case it is necessary to recall what he was convicted of in the civil court. For, strange as it may seem, that is not generally known in America for reasons we will point out later.

Let it be clearly understood, then, that Bishop Bast was found guilty on one point—and one point only. Here is the full statement as quoted in "Kopenhagen" Saturday morning, March 26, 1926:

"The States Attorney set up eight questions. The only one that the Jury answered with yes is as follows:

"Is Anton Bast guilty of fraudulent conduct according to the Penal Law, paragraph 283 because in the period 1918-1923 he persuaded the Public and the Central Mission to buy the 'Light house,'—printed and published by him—making it appear partly that the paper gave no surplus worth mentioning and partly that the surplus was used for benevolent purposes. While the true situation was that the paper gave an estimated surplus as far as the printing is concerned figured to amount to 54,018 Kroner, 26 ore and so to the publishing 129,970 Kroner, 31 Ore; all in all, a
In this case, there are several questions for the jury concerning 'The Lighthouse,' the Central Mission and 'Hidden Need.' Only in one of these questions did the jury answer yes, namely that Bast was guilty of fraudulent conduct (according to the penal code, paragraph 257) in having made it appear in the Public and the Central Mission that 'The Lighthouse' gave no surplus while the truth was that he himself had a large income.

But, then, was he found guilty of misusing charity funds or any funds committed to his care? He was declared not guilty on the first and second charge and as soon as he was found guilty on the third charge—the one mentioned above—the prosecutor immediately dropped the remaining charges and ended the case.

To people on the other side the writer it no doubt looks like sheer nonsense to waste any space on a question so transparently clear, but the prevailing opinion in the United States is that Bishop Bast was found guilty of misappropriating charity funds.

Now why is that? It is because the press has almost unanimously spread that falsehood. We do not refer to the Danish press in America; with notable exception that has, of course, been possible. Nothing else was expected. But the Associated Press has taken the same attitude. I have before me half a dozen Associated Press dispatches from Copenhagen and every one of them states that the Bishop was "convicted or sentenced for the misuse of charity funds." If it were not for the limited space at our disposal we would like to quote everyone of these, headlines and all. Modified by these repeated statements, which we knew to be falsehoods, explanations were sought from a prominent man on one of the great New York Dailies. He was of course entirely unbiased, but stated that those notices are on the hands of the Associated Press and must be corrected at their source, as Associated Press dispatches can not be modified by the individual papers. This sounded reasonable, but did not explain why that kind of dispatches should be sent out by the Associated Press departure from Copenhagen. Let us repeat them: Bishop Bast was not convicted of misusing money committed to his care. On all such charges he was declared not guilty. He was convicted of making a false statement in his own paper as to the income of that paper. Even at that he was convicted on a paragraph called "the scrapable paragraph" by another jury in a verdict called "a breach of Danish jurisprudence," a paragraph about the interpretation of which the prevailing judge in the Bast case in his charge to the jury said, "There has always been disagreement in this class of cases."

Is Bishop Bast a Falsifier?

Did Bishop Bast after all, then, have an income of 182,000 Kroner from his paper while saying that there was no income? Now keep three facts in mind. First, he made this statement in 1908—four years before he was elected bishop. Secondly, whether the statement was true or false, it was his own paper and therefore his own money to do with as he pleased. Charity funds are not involved at all. Thirdly, the truth of the statement made in the paper: "Buy 'The Lighthouse' and help the Central Mission."
The personal honor of Bishop Bast was a subject dear to his heart, as it is to the heart of all men. The love for one's own reputation is as natural as the love for one's life. Bishop Bast was not going to trust his honor to the mercy of others, for he knew that they were not always just. He would stand up for himself, and let others do the same.

The case of Bishop Bast was quite like that of the French captain. The assault against him was led by a man who had no cause to hate him. It was led by persons who had something to gain from the success or failure of his business. The French captain was an officer, and his personal honor was at stake. Bishop Bast was a man of the people, and his personal reputation was all he had. But both were in the same situation, and both were fighting to save what little they had left.

The case of Bishop Bast was quite plain. There was no question of his guilt or innocence. It was a question of his personal honor. He had been convicted of a mistake, but he was unwilling to accept the verdict. He would stand up for himself, and let others do the same.

The case of Bishop Bast was quite like that of the French captain. The assault against him was led by a man who had no cause to hate him. It was led by persons who had something to gain from the success or failure of his business. The French captain was an officer, and his personal honor was at stake. Bishop Bast was a man of the people, and his personal reputation was all he had. But both were in the same situation, and both were fighting to save what little they had left.

The case of Bishop Bast was quite plain. There was no question of his guilt or innocence. It was a question of his personal honor. He had been convicted of a mistake, but he was unwilling to accept the verdict. He would stand up for himself, and let others do the same.

The case of Bishop Bast was quite like that of the French captain. The assault against him was led by a man who had no cause to hate him. It was led by persons who had something to gain from the success or failure of his business. The French captain was an officer, and his personal honor was at stake. Bishop Bast was a man of the people, and his personal reputation was all he had. But both were in the same situation, and both were fighting to save what little they had left.

The case of Bishop Bast was quite plain. There was no question of his guilt or innocence. It was a question of his personal honor. He had been convicted of a mistake, but he was unwilling to accept the verdict. He would stand up for himself, and let others do the same.

The case of Bishop Bast was quite like that of the French captain. The assault against him was led by a man who had no cause to hate him. It was led by persons who had something to gain from the success or failure of his business. The French captain was an officer, and his personal honor was at stake. Bishop Bast was a man of the people, and his personal reputation was all he had. But both were in the same situation, and both were fighting to save what little they had left.

The case of Bishop Bast was quite plain. There was no question of his guilt or innocence. It was a question of his personal honor. He had been convicted of a mistake, but he was unwilling to accept the verdict. He would stand up for himself, and let others do the same.
will be seen that the truth was that Bast in 1816, at the time he made the first appeal, had a deficit of 22,000 kro. In 1819, the time for the second appeal, the deficit was barely covered.

The Board of taxes the figures with the result that Bast has need 238,000 kro. wrongfully, while the truth is that he has given 10,000 kro. of his own private means to the poor, to whom he had dedicated his life. This is, of course, the same figure, the same extract when the figures are set up right.

That the convictions of a wrong is nothing in itself to make any fuss about. The history of the world is a long chain of convictions which have been declared invalid by succeeding generations.

But then anyone who can add or subtract can take the extract on the basis of which Bast was convicted out of that real 1. that he has never honestly claimed that his project had a deficit; 2. that he not only did not profit by his activities but that he to his own hurt gave 129,000 kro. away, and everybody must admit that this way of reasoning is correct.

Well then, he has, as fully as the French captain, the right to claim that his contemporaries revise the judgment which the future, through the weight of facts, will be compelled to revise in its cool, far-off quietness.

And when all is said, what is a conviction? The charge of man who neither can nor ought to hid distance to extend justice. The law knows of an deed that shuts out truth and justice.

And now Bishop Bast's case is reduced from a hundred, immemorable, enormously complicated case to a little piece of paper with the right number of kro. on it. Paragraph 977 of the laws of justice plainly says: the door to an orderly arrangement of the case. And the case itself—well, any child can understand that now.

Just as the Dreyfus case when that was finally closed up.

The way of injustice was long and hard. Justice can be rendered in a few days and without any expense worth mentioning.

Respectfully,

PALLE ROSENKRANTZ.

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak. He also is a counselor to the Court of Appeals (Overrettsager); and he, like Baron Rosenkrantz, has entered the Bast-case on the same terms as Baron Rosenkrantz; that is, of his own initiative and without remuneration. He is a younger man than Baron Rosenkrantz, of brilliant mind and facile pen. He has written a book under the title, "The Power of Stupidity—the Stupidity of Power" (Maktssamling—-Maktsstupiditet). It is a sharp criticism of the economic and judicial situation in Denmark, and 36 pages of the book are devoted to a masterly analysis of the Bast-case. First part of the book is translated into English by the writer and is in manuscript form, ready for the printer; but for lack of the necessary funds it remains in that form. We will, however, quote some of his statements and let them speak for themselves.

We quote as follows: "What concerns the case from now, are the ingathered millions for the Central Mixture, these are where they belong. What the case is supposed to be about, is, 'The Lighthouse' and the printing plant, and that as far as the publishing is concerned, is due to the 129,000 kroen which was paid over a period of 12 years. "That is all in all, what is presented in the Bast-case is beyond anything that can be imagined."

Expressed in English: "There is claimed an income a little beyond 2,000 kroen, while the real situation was that there was a deficit; (at the time) "of something over 32,000 kroen."

"The presentation handed a condemned extract of Bishop Bast's income and expenditure, to the judges and the juries and on the basis of this the case was decided."
At another point the extract is malignant and that is when it forgets to count us income the 25,000 Kroner according to which all in all 70,000 Kroner have been forgotten, which Bishop Bast lost the printing plant. This amount constitutes 4% of 1,027,000 Kroner—that is 8,000 in disfavor of the printing.

"The most aggravating item in the Bast-case, according to is the fact that this condemned extract contained entirely false statements which neither the accused nor his defense had a chance to familiarize themselves with nor to oppose. In point of fact having made false statements Mr. Jacobsen says:"

"Not until we have come to the point where we punish a man because he tells the truth."

"If it were not because we are convinced of everybody's good faith in the matter we would have had no other than happened in the Bast-case as the world's record is peculiar, for it was in absolute accordance with the truth."

"Bast is accused to hand over not only the millions which he has received for the Central Mission, but also his whole private income. He was expected to edit and administer the paper and run the printing plant gratis. He must not give his own children work at his own factories and pay them what he had to pay somebody else."

"What is requested of Bast is just as if it were said to the king or a money man or to anybody else who happened to be at the head of a great company of any kind: 'Now throw your own children on the street and give me everything that you own.' Yes, if you are not convinced that Bast is blamed for, is not that there is something wrong with the hogged millions. No, the matter consists in this, that they want to stick their hand into his private pocket; it is wholly and altogether his private money the case is concerned about."

"There has been committed a terrible injustice against Bishop Bast, and it is unbelievable that it is possible in this country to punish a man because he gave not more than a certain percent of all his income."

"It is not possible to go on.

It should be unnecessary to quote further from

Mr. Jacobsen's book to prove our contention that Bishop Bast was found guilty on one point only, and that neither for misuse of funds estimated in his case nor for appropriating to himself money that did not belong to him. He was convicted of making a false statement in his paper, and if private income or because he only gives away those eminent jurists know what they are talking about, the conviction was the merited injustice.

WHAT DO OTHERS SAY?

There is something peculiar about the Bast-case. Bishop Bast was accused of fraud and falsification, etc., in the amounts of hundreds of thousands of kroner. On top of this he was accused of moral crimes of the viler sort. But there never has appeared one single individual who has been able to show that Bast has influenced him or anyone against him in any way. On the contrary, those who are accused by him, have turned out to be warmest admirers and defenders. One of the most powerful statements in his defense was made by a minister of the State Church in a paper of which he is editor. We have a number of statements to the effect that men who always charges against the bishop do not believe in the truth of these charges. One man who visited us recently and who if himself had opposed the bishop vigorously on certain points must this statement: "Naturally in Denmark believe, that Bishop Bast has something more than anybody," and when he was shown certain published statements he bullied with malice.

In this article we will quote just one of these defenders. He belongs to the State Church in Denmark. He is an author of note. He signs himself, secretary of Mission, and writes under date Oct. 13, 1927. His name is Johannes Fævel. Some of his statements we will not quote at present because they apply to a part of the case that is still pending. We would like to quote them because they are the most convincing in the latter, but we shall withhold them for the present.

"I was naïve enough to believe that the people who were responsible for the Bishop being dragged through the dirt were accusable to the charge of unchristian actions of God, but I was sadly disappointed. That is the man who accused the Bishop.
up before the secular authorities are guilty of a terrible crime, has become evident to worthy people, in the street conversations I have heard people call them traitors.

The suffering and the persecution which Bishop Baast has endured as a man and as a representative of the Church are on my mind every day. It seems vastly plain to me that this concrete matter of Bishop Anton Baast of the man Anton Baast when the great General Conference of the Methodist Church met in May and took a stand in the matter. No, it means far more, it is the honor of the kingdom of God which is at stake. The Methodist Church has the name of being loyal. It is claimed that one cannot renege before the face of Almighty God. But it will appear, if it is really so, as if it is from an organization which lacks the all-important factor, the holy and mighty spirit of the truth and righteousness of God.

It is enough, however, that one time to be a large extent a period of trial for the Church of Christ as a whole. Also itself the Danish state Church, and to that portion of it were I have my field of labor, there is union and division. I believe the Lord is kindly envenomed separating the sheep from the goats

but I believe this is a matter of life and death for your church, a complete vindication of Bishop Anton Baast will mean a victory for the Kingdom of God over Satan and his evil host, and over those private ones who labor under the reign of darkness, through the name of Christianity. When the General Conference meets in U. S. A. it will attract the attention of the world, God giving the men of the conference moral courage to take a stand for truth and righteousness—God. This is a question of the perseverence of the saint.

From these and other arguments, in one peroration it is clear that in the present public opinion it is the Bishop Church men who are at fault, a Lutheran minister in Norway writes in the same vein, the thing these arguments all have in common: they put not the intelligence of the court to the test of the right of God. One of them says, "That we can let it pass—why?"

BY WAY OF EMPHASIS

As was expected, the appeal for a reopening of the case was denied. This did not prevent two eminent men from sending a second appeal to the court. We print this by way of emphasis of what has been said in the former articles. The appeal translated by the writer follows:

THE EASTERN PROVINCIAL COURT

As Bishop Baast has received through his defence, Mr. Weggower, the documents from the high court concerning the reopening of his case, he has approached us and we have thought it our duty to forward the following lines amending what we wrote in the last court. Sept. 12.

We are not blind to the generally accepted idea that a conviction, in order that there may be an end to litigation, normally ought to be the finality of the case. We are also aware that the punishment meted out to Bishop Baast cannot be said to be particularly severe. But we have to point out that this in itself is not severe punishment but the disgraceful relation for Bishop Baast's very existence. From his prominent position as bishop he is in his situation where he has lost his civic rights and is thereby prevented from working in the literary field. His writing through his talents and energy had reached the highest pinnacle it is possible for a churchman to reach. The conviction has also brought with it contempt for his long and self-sacrificing life-work.

If it is, then, is admitted that Bishop Baast after his conviction has exercised in gaining evidence—which, if it had been placed before the jury, according to our opinion, would have resulted in acquittal—then we take leave to suggest that the conclusion as whether this case should have a right to be reopened—regardless of formal considerations—ought to be decided exclusively on how, if it had been placed before the jury, according to our opinion, would have resulted in acquittal—then we take leave to suggest that the conclusion as whether this case should have a right to be reopened—regardless of formal considerations—ought to be decided exclusively on how, if it had been placed before the jury, according to our opinion, would have resulted in acquittal—then we take leave to suggest that the conclusion as whether this case should have a right to be reopened—regardless of formal considerations—ought to be decided exclusively on
It might be of interest to note in this connection that the Central Board of Christian Education in Chicago was the first to publish a book on temperance. The members of the Board, who are all men of high character and wide experience in educational work, have long been interested in the subject of temperance, and they have worked hard to secure the cooperation of other men in the field of education in the promotion of temperance. They have been successful in their efforts, and the result has been a marked increase in the number of men and women who are interested in the subject of temperance.

Huntersville, therefore, is the first and for us the most important of the associations of temperance workers in this country. We are therefore glad to have the opportunity of meeting with them and of discussing with them the problems of temperance work.

P. A. RUGGLES,
President of the Board.

BURLINGTON, Conn.

December 6, 1927.
THE HAGUE VERDICT

On the Hague verdict we intend to say nothing except what must be said. The Hague committee found the evidence produced does not prove the charges of false, which they are specified. They did not find that specification 1 of Charge IV proved that Bishop Anton Rast was guilty of imprisonment and women. Here it is:

The said Anton Rast always deviated to mislead, as well as to lay with, that the enterprise was led and conducted by him, namely, to create profit and, in the printing press, did and may have, where it was involved—so declaration is false:

"Always" is ambiguous and indefinite. In the light of what has been said in these articles, could certainly "always" say that one day up to 1920. What is specification 1 of Charge IV?

Here it is:

In the period 1915-1928 the said Anton Rast included in the public and the Central Division he says "Fäthersæt"—he having at times let it be important and other times, that the profit was considerable, whereas the actual profit of about 11,000,000 sek. of which the greatest part went to himself.

As this is the identical charge on which Bishop Rast was convicted in the civil court, it ought to be immediately made by the incompetent lawyers before the court, as maintained by the court. We are forced to say this charge necessarily must be false when it is made at the Hague.

IN CONCLUSION

Allow us to make a few observations. In the first place: Danish Methodist life is and after decades, and some other opportunities. To a Methodist in Denmark implies some starvation in a degree

handy to be realized by an American. Our English brethren generally complain of this, but what would they say of Denmark? Methodists and Methodism generally have some largely from the lower or common social strata of society even as the first Methodists in England and the first Christians in Canaan and Rome, and they are apt to come from there for some time to come as the young people, many of them, leave the church on account of the hardships, civic and social, thrown in their way because of their being Methodists. An minority can be a school worker in Denmark, but a Methodist can not. A young Methodist cannot be a member of the Y.M.C.A., except on the day.

Rast is a man-sized personality with stiffness and insinuations that are but imperfectly slighted and often not understood by the average Danish Methodist. He is a part of an even rather. He is an ardent advocate and promoter of the temperance cause and social betterments of the people. He is the chairman of a union with Bishop McCabe or Questor; he is a plain gospel preacher, but to democracy, a fine country. He is a popular preacher in the best sense of that word, the people love to hear him. And why, if not because he gives expression in a large area of human feelings that are no relieved under the average preaching.

Rast, then, was necessarily lonely in his man-sizedness. He was always humbugging for understanding and for soul and spiritual matters that would provide an outlet for what was moving within him. Wherever he found a kindred spirit it was a God-speed to him. It is said of "Father Taylor" that he was the best Methodist who broke through the social crust of Boston. He combined with Education and the other intellectual and spiritual activities of the day, and his fellow Methodists were proud of him. Bishop Rast is emphatically the "Father Taylor" of Denmark. He is the first and only Methodist who ever broke through socially in this concrete way. He is a dispenser of, and to some degree to form, certain of his fellow Methodists become Bishop of him.

Rast was an outspoken adherent, intellectual and spiritual alien of Denmark long before he was Bishop. He was appointed as a private man in Denmark who was granted an
nual pass on all the government railroads. It was his social position that made his many philanthropic institutions possible.

Bishop Bast is the most tremendous force Methodism has ever had in Northern Europe. He was one of the most beloved men in Denmark, not only among Methodists but among all faiths and all classes. Some of his staunchest supporters are ministers in the State Church. The injustice of the procedure in the Bast case is attended worthy efforts to lance purulent sores. Bishop Bast brought the greatest institution in all Northern Europe safely through the most calamitous period in Danish or world history. While banks and institutions failed—the largest bank in Denmark failed to the tune of something like two hundred million Kroner. Bishop Bast through his wise manipulation under his control brought his great institution safely through, only to fall foul of traitors. They have gone through this country, where they have powerful allies, for evidence against him. They have stopped at no vilification against his personal character. They have surrounded in setting the legal machinery of the nation in motion against him. They have taken his account—they have concerted every effort of slander and with what tremendous result? The Bishop of Odense has the excuse of "impelement" conduct but is cleared of all charges as to immorality—falsehood, deception and misappropriation of any funds not his own.

Let us not forget the extraordinary fact that Bast put Methodism on the map in Denmark. He has made Methodism in Denmark a force to be reckoned with and we are not yet convinced what there is a connection between that fact and the prosecution against him.

Has Bishop Bast then made no mistakes? No doubt he has. Judging by what we read in The Advocate at present you would almost be led to believe that other bishops have also. Has he no shortcomings? Yes, very, even as you and I. Bishop Bast's chief fault is his lack of faith. If he could have believed more wholeheartedly in the total depravity of human nature and in "Sin in Believers" he would have been much better off today.
OF WHAT WAS BISHOP BAST CONVICTED?

In order to get a proper understanding of the present stage of the Bast-case it is necessary to recall what he was convicted of in the civil court. For, strange as it may seem, that is not generally known in America for reasons we will point out later.

Let it be clearly understood, then, that Bishop Bast was found guilty on one point—and one point only. Here is the full statement as quoted in "Kopenhagen" Saturday morning, March 20, 1926:

"The State Attorney set up eight questions. The only one that the jury answered with yes is as follows:

"Is Anton Bast guilty of fraudulent conduct according to the Penal Law, paragraph 257 because in the period 1913-1923 he persuaded the Public and the Central Mission to buy the 'Lighthouse',—printed and published by him—making it appear partly that the paper gave an surplus worth mentioning and partly that the surplus was used for beneficent purposes. While the law situation was that the paper gave an estimated surplus as far as the printing is concerned figured to amount to 54,000 Kroner, 28 ore; and as to the publishing 32,070 Kroner, 31 Ore; all in all, a
that Bishop was "convicted or sentenced for the misuse of charity funds." If it were not for the limited space at our disposal we would like to quote everyone of them headline and all. Mystified by these repeated statements, which we knew to be falsehoods, explanations were sought from a prominent man on one of the great New York Dailies. He was of course entirely unbiased, but stated that these matters are in the hands of the Associated Press and must be corrected at their expense, as Associated Press dispatches cannot be modified by the individual paper. This sounded reasonable, but did not explain why that kind of dispatches should be sent out by the Associated Press correspondent from Copenhagen.

Let us repeat then: Bishop was not convicted of misuse of money committed to his care.

On all such charges he was declared not guilty. He was convicted of making a false statement in his own paper as to the income of that paper. Even at that he was convicted on a paragraph called "the scampile paragraph," by another journal called "a blotch on Danish journalism," a paragraph about the interpretation of which the prevailing judge in the corrupt case in his charge to the jury said, "There has always been disagreement and lack of evidence."

**IN BISHOP HAST A FALSIFIER?**

Did Bishop Hast after all, then, have an income of 182,900 Kronen from his paper while saying that there was no income?

Now keep three facts in mind. First, he made this statement in 1916—four years before he was elected Bishop. Second, whether the statement was true or false, it was his own paper and therefore his own money to do with as he pleased. Charity funds are not involved at all. Thirdly, the truth of the statement made in the paper "Buy The Lighthouse and help the Central Mission."
can not be disputed by any one, for practically all the money that came into the Central Mission was solicited through that paper. The Central Mission did not contain the paper; the paper with Bishop Bast behind it sustained the Central Mission, not to mention the fact that the Poor who sold the paper made their living selling it.

But we are not begging the question: We shall meet it fairly. Did Pastor Bast after all make a false statement in the paper?

Instead of using our own information and our own arguments we will first let others, who know more about it than we do, do the talking.

And the first witness shall be Baron Palle Rosenkranz. And who is he? Mr. Rosenkranz, as his title would indicate, belongs to Danish nobility. He comes from illustrious ancestry. One of his predecessors plays an important part in Shakespeare's Hamlet: a courtier to the king, Palle Rosenkranz is a man of the highest social standing, an extraordinarily prolific author, a man of large mental calibre; and counselor to the court of appeals. This man has on his own initiative thrown himself into the fight to obtain justice for Bishop Bast.

He writes as follows: "A DANISH DREYFUS CASE"

Mr. Editor:

Allow me, for my own account, space for these lines:

There is nothing new under the sun. History repeats itself and Denmark now has her own Dreyfus. To be sure, the case is of smaller compass. It will not set a world in commotion, even though its billions will reach across the great ocean that has swallowed the Southwark figure.

The Danish Dreyfus is not an officer, nor a soldier in the army. He belongs to quite another species, that of a bishop. His name is Anton Bast.

But his destiny is quite like that of the French captain. The assault against him was led by a general; it was led by numerous members of his Church and finally led to a press campaign, which in violence belongs to the greatest in our times. After the arrest, dramatic court scenes and assaults in the press to a bitter unknown extent, it ended namely in a conviction for perjury. The man occupies the most prominent place paragraph 257 of the Penal Code which all jurists dissect and which they are striving to have wiped off the books.

But the man's honor was vindicated; he was put in prison and came out later to fight for his house. In this respect he was more fortunate than the French captain, but will he gain the victory as the captain did? Will he get the justice for which he is striving? It seems not.

To make a long story short, the persecuted man has found a place to stand, but can he move the earth? It is fortunate that his stand is easy to show, and easy to understand. The public dislikes complicated cases. This case is plain.

Bishop Bast was convicted of sedition. The court found him guilty of "having made the statement that his paper 'The Lighthouse' gave a delineation at a time when it gave him a good income and appealed to a benefactor, which thought it was serving the poor, but only served to his own personal benefit."

The basis on which he was convicted was an extract of an account which neither Bast nor his defendant had a chance to make themselves familiar with. It convinced the judges. The notoriouss Dreyfus case of the Dreyfus case is iniquitously brought to mind.

If Bast had a string of speeches written enough in himself, but they were wrongly set against it looked as if fast at the time he asked for help had a surplus and a profit.

But carefully going through the Dreyfus, it
will be seen that the truth was that Bast in 1896,
as the time he made the first appeal, had a defect
of 100,000 kroner. In 1908, the time for the second
appeal, the deficit was hardly covered.

The Dreyfus case had the flavor with the result
that Bast had used 100,000 kroner, wrongfully, while
the truth is that he has given 160,000 kroner, of his
own private means to the poor, to whom he had
dedicated his life. This is proven by the same fig-
ures, the same extent when the figures are set up
right.

That the conviction is wrong is nothing in it-
self to make any fuss about. The history of the
world is a long chain of convictions which have
been declared invalid by succeeding generations.
But then anyone who can add or subtract can
take the exact on the basis of which Bast was
corrected and put out of that road: 1. that he be-
ever untruthfully claimed that his project had a
deficit; 2. that he not only did not profit by
his activities but that his to his own hurt gave
160,000 kroner, away, and everybody must admit
that this way of reading is correct.

Well then, he has, as fully as the French cap-
tain, the right to claim that his contemporaries
receive the judgment which the future, through the
world of facts, will be compelled to revise in
its real, far-off quarters.

And when it is said, what is a conviction?
The doing of a man who cannot nor ought to
have obtained external justice. The law knows of
nothing that but out truth and justice.

And Bishop Bast's case is reduced from a
hundred, unmanagable, enormous, complicated
work to a little piece of paper with the right
figures set up wrong.

Paragraph 371 of the law of justice plainly
opens the door to an entirely arrange-ment of the
-'e. And the case itself—well, any child can
understand that now.

Just as the Dreyfus case when that was finally
cleared up,

The way of injustice was long and hard. Just-
ness can be restored in a few days and without
any expense worth mentioning.

Respectfully,

PALLE ROSENKRANTZ.

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same
Low's BISHOP RAST DECEIVED THE PUBLIC?

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak.
He who is a counselor in the Court of Appeals
(Overforpringsretten) and the like, Baron Rosen-
krantz, has written a book on the same

HAS BISHOP BAST DECEIVED THE PUBLIC?
"At one point the extract is malignant and that is, when it forgets to count as income the 23,000 kroner according to which all in all 33,000 kroner have been forgotten, which Bishop Bast himself admits. And not only that. If one makes the assumptions that 45% of 125,000 kroner amount to 54,500 kroner and that 8,000 kroner is 10% of this, then one can make false statements which


not necessarily is the fact that this condensed extract contains untruthful accounting which neither the accused nor his defender had a chance to familiarize themselves with nor to oppose.

In regard to Bast having made false statements.

Mr. Jacobsen says:

"Not until now have we come to the point where we punish a man because he tells the

truth.

"If it were not because we are convinced of everybody's good faith in the matter we would have to stamp what happened in the Bast case as the world's record in petty larceny, the extract is not in accordance with the truth Bast wrote."" Bast is requested to hand over not only the millions which he has earned for the Central Mission, but also his whole private income. He was expected to edit and administer the paper and put the printing plant grades. He must not give his own children work at his own activities and pay them what he had to pay somebody else.

"What is required of Bast is just as if it were not in the kind of a money man or to add to the different parties to be at the head of a certain reputation for funds. Now three years ago your own children are stood up and in the other that you own. For it will not be expected that we reach the time Bast is blamed for, or that there is something wrong with the imputed millions. No, the mystery remains in this, that they want to stick their heads into their private pockets a few thousand kroner, and those other private money the case is concerned about.""

"One has been committed a terrible injustice to Bishop Bast, and it is unbelievable that it is possible in this respect to punish a man because he does not pay a small part of all his past. Nevertheless, it is this kind of injustice which the Bishop has been charged with.

It should be unnecessary to quote further from

Mr. Jacobsen's book to prove our contention that Bishop Bast was found guilty on one point only, and that neither for misuse of funds entrusted to his care nor for appropriating to himself money that did not belong to him. He was convicted of making a false statement in his paper, and if private income or because he only gives away these earned priests know what they are talking about, the conviction was the ranked injustice.

WHAT DO OTHERS SAY?

There is something peculiar about the Bast case. Bishop Bast was accused of fraud and falsification, etc.; to the amount of hundreds of thousands of kroner. On top of this he was accused of sexual crimes of the vilest sort. But there was no one person and no single individual who claimed that Bishop Bast had offended him or showed against him. In contrary, those he is accused having aimed against are his warmed admirers and defenders. One of these "powerful statements in his defense was made by a minister of the State Church in a paper of which he is editor. We have a number of statements to the effect that any who signed charges against the bishop do not believe in the truth of three charges, one man who signed as recently and who in itself had opposed the bishop vigorously on certain points made this statement: "Honor in his defense" that his intention to be defended, especially, and when he was shown certain published statements he belled with malice.

In this article we will quote just one of these defenders. He belongs to the State Church in Denmark. He is an author of note. He signs himself, Secretary of Mission, and writes under date Oct. 13, 1937. His name is Johannessen.

None of his statement we will not quote of present because they apply to a part of the case that is still pending. We would like to quote them because they are deeply convincing in the heart and mind of mankind.

We quote as follows:

"I was rather ready to believe that the people who were responsible for the Bishop being derailed through the dirt were inerrable in the

mind and unerring word of God and I was really disappointed. That the men who accused the Bishop..."
up before the secular authorities are guilty of a terrible crime has become evident to nearly every
person. In the street and vice I have heard
people call them traitors.

The suffering and the persecution which Bishop
Buck has undergone in a trial and as a represen-
tative of the Church is as in my mind every day.
It seems clear that all this concerns and not only the Bishop Anton Rast or the man An-
thony, but also the Eastern General Conference of
the Methodist Church meets in May and takes a
stand in the behalf of the Bishop. No, it means far more. It is
the honor of the Church of God which is at stake. The
Methodist Church has never been of being alive. It is desired now to stand fast before the
face of Almighty God. For it will mean it in the court,
or if not in a death sentence which makes the all-important factor the holy and
mighty spirit of the truth and righteousness of God.

I am strongly impressed that our time is to a
large extent a period of trial for the Church of Christ as a whole. Also inside the
United States Church, and at the present of it, it seems my
spirit, there is one and division. I believe
the Lord has been quick to recognize the
errors from the beginning.

But I believe this is a matter of life and death
for every church, a complete vindication of Bishop
Anthony Rast will mean a victory for the Kingdom
of God over Satan and his evil host and over
these pitiful men who listen under the reign of
sinners, though in the name of Christianity.

When the General Conference met, in U. S.
A., it will attract the attention of the world. God
give to the men of the conference moral courage
to take a stand for truth and righteousness forever
or to a question of the preservation of the
faith.

From these and other statements in our proceed-
ings it is quite clear that in order to uphold it as
is on trial, a Methodist minister in Norway who
in the same way, has done the same thing that Bishop
Rast has done nothing that makes this guilty of any-
thing unholy. It is not to be expected that Bishop
Rast could have been proved in causing it to be
pointed out that Bishop Rast cannot be said
to be particularly secure. But we have to
point out that this is not for Bishop Rast's
punishment to be inflicted as little as punishment
in his efforts has meant punishment for Bishop
Rast's very existence. From his position as
bishop he is left in a situation where he has lost his civil rights and is thereby prevented
from working in his life-calling in which he,
through his talents and energy, and reached the
highest position it is possible for a churchman to
reach. This conclusion has also brought with it
consequences for his life and self-sacrificing life-
work.

If it is, then, is admitted that Bishop Rast after
his rejection has succeeded in gathering evidence
—which, if it had been placed before the jury, ne-
cessary to our opinion, would have weighed in
against—then we take leave to appeal that the
conclusion as to whether this case should have a
right to be reopened regardless of formal con-
siderations—ought to be decided subjectively on
basis of whether the evidence brought against the
accused is true. The impression that Bishop Rast
has done nothing that makes this guilty of any-
thing wrong is destroyed if part of what has been produced possi-
ble could be erased before the court dur-
ing the court proceedings. 50, possibly, as
far as certain points are concerned, even was touched
upon by his defender.

BY WAY OF EMPHASIS

As was expected, the appeal for a reen-
ing of the case was granted. This did not prevent
ten eminent men from sending a general appeal
to the court. We now quote a part of the statement of what has been said in the former articles.

The appeal translated by the writer follows:

TO THE EASTERN PROVINCIAL COURT

As Bishop Rast has received through his de-
fense, Mr. Wrenhime, the documents from the
honorable court concerning the proceeding of his case, he
has approached us and we have thought it our
duty to forward the following facts among what
we wrote in the hon. court Sept. 19.

We are not blind to the generally accepted idea
that a conviction, in order that there may be an
end to the matter, need not be a question of the
guilty or the innocence of the one. We are also aware that the pun-
ishment meted out to Bishop Rast cannot be said
to be particularly severe. But we have to
point out that this is not for Bishop Rast's
punishment to be inflicted as little as punishment
in his efforts has meant punishment for Bishop
Rast's very existence. From his position as
bishop he is left in a situation where he has lost his civil rights and is thereby prevented
from working in his life-calling in which he,
through his talents and energy, and reached the
highest position it is possible for a churchman to
reach. This conclusion has also brought with it
consequences for his life and self-sacrificing life-
work.

If it is, then, is admitted that Bishop Rast after
his rejection has succeeded in gathering evidence
—which, if it had been placed before the jury, ne-
cessary to our opinion, would have weighed in
against—then we take leave to appeal that the
conclusion as to whether this case should have a
right to be reopened regardless of formal con-
siderations—ought to be decided subjectively on
basis of whether the evidence brought against the
accused is true. The impression that Bishop Rast
has done nothing that makes this guilty of any-
thing wrong is destroyed if part of what has been produced possi-
ble could be erased before the court dur-
ing the court proceedings. 50, possibly, as
far as certain points are concerned, even was touched
upon by his defender.
We base this, our respectful request, on the consideration that what Bishop Baart has brought forth as evidence has absolutely convinced us that Bishop Baart had no intention except that he would not have been convicted if the case had been formed as it is.

The State Attorney has in fact, not attempted to discuss the evidence brought forward. The Institute of Revision has brought forward certain objections, but these are not serious. The evidence in several instances are directly self-contradictory. They need in every single instance to be rejected. We, and the Institute's claim of documentation, according to our best judgment, is impossible.

It appears to us, absolutely proved and as our honest conviction.

1. That Bishop Baart never exalted the Central Mission or the public to buy the "Light-house" with the idea of personal gain for himself as he continually stated that the sale of the paper should support its aim, namely: agitation for his church, his benevolences, and the temperance movement. Minister and publisher he has been since 1897.

2. That the "Light-house" has always constituted part of his lifetime, that he was unable to consider it as a separate part of his economy, and that all the way up till 1918 he treated as minister and publisher as he best understood with continuous financial expenses. It was impossible for him to believe that the income came from the sale of the paper—which came in small amounts and was immediately paid for his life-work—many years after in bookkeeper Baart could set up a proper account and then neither he said that he was conducting a lucrative business, as publishers, which was based on continuously lending money benevolently inclined people, nor that he by untruthful statements about deficits induced anybody to buy the paper about the sale of which he had a mistaken understanding with the Central Mission.

3. That no desire existed or settled, that the sale from the paper, when that came after 1918, was a way for outlay, but that he never tried to use the employment for benevolences. The extenuation that he has approached for his personal use the approximately 200,000 kr., which passed through his lifetime in income and which amounted was paid out by him, can only be maintained against his own denial and numerous testimonies in the same effect.

4. That he has brought into the Central Mission about four million kr. through his paper as well as through direct apparent and used all the means committed to his hands for the humanitarian and religious aims, for which they were intended.

5. That he of his own means has given in inter­vals on a large scale out of a treasury that was his private property.

4. His conviction is therefore for him and for us who are familiar with his unselfish work, an outrage and another stroke that must be going to unforeseen circumstances which through the years our production will, it is hoped, appear in their true light.

We request that Bishop Baart must fight for the desired reparation of his case as for his life, and we understand that he considers any other resolution than what the honorable court, in reopening the case, may offer him according to its own sense of justice.

These our respectful remarks we have thought that we must set forth due consideration of what has come up in the case.

Respectfully signed,

R. VEDEL,
Secretary of State
President of the Council.

PALLE ROSENKRANTZ,
Bureau, Councilor in the Court of Appeals.
Copenhagen, Dec. 6, 1917.

It ought to be clear by now to all fair-minded people that Bishop Baart was not convicted of the misuse of church funds. He was convicted of, and punished for certain statements made in his papers, in connection with the solicitation for funds, which were supposed to be false. The testimony of the complainant, lawyers and other men of high standing quoted in the old former articles goes to prove that. Still Bishop Baart wrote, was the phrase, that is the fact then he is not guilty of anything and his conviction and punishment is an outrage.
THE HAGUE VERDICT

On The Hague verdict we intend to say nothing except what must be said. The Hague committee concluded its report as follows:

"While the commission found that the evidence produced does not prove the charges of falsified, illegal and fraudulent conduct in the J placed on the charity, yet they do find that specification 1 of Charge I, and specification 1 of Charge IV prove that Bishop Anton Bost was guilty of impropriety and immoral conduct.

"Now, what is specification 1 of Charge I?

"Here it is:

"The said Anton Bost always declared to ministers as well as to laymen that the enterprise was owned and conducted by him, namely—"Pyramid-net" and the printing press, all that return any profits, worth mentioning, that any funds were involved—where declaration is false.

"That "Pyramid-net" is ambiguous and indefinite. In the light of what has been said in these articles—which we invite anyone to dispute—Bost could certainly "always" say all he did up to 1920. What is specification 1 of Charge I?

"Here it is:

"During the period 1913-1920 he said Anton Bost justified his charity and the Central Bureau to buy the paper, printed and published by him—"Pyramid-net", and let it be understood that the paper yielded no profit of importance and other time that the enterprise was devoted to charitable objects, whereas the actual circumstance was that the paper had yielded a profit of about $2,000, less one of which the arrested part went to himself.

"As this is the identical charge on which Bishop Bost was convicted in the civil court it might be manifest in anyone that if the charge was false in the civil court, as maintained by the defence, and quoted in the forgery, then the same charge necessarily must be false when it is made in the Hague.

IN CONCLUSION

Allow us to make a few observations.

In the first place: Danish Methodist life is necessarily immersed in social- and other opportunities. To be a Methodist in Denmark implies social connexions in a degree hardly to be realized by an American. Our English brethren generally complain of this point, but what could they do? By their methods and disorders generally have come directly from the lower and common social classes. The Methodists in Denmark are not as the old Methodists in England are the old Christians in Corinth and Rome, and they are not to come from there for some time to come as the young people, many of them, born the church on account of the handbills, civic and moral, thrown in their way because of their being Methodists. An athlete can be a school teacher in Denmark, but a Methodist can not. A young Methodist, a member of the Y. M. C. A., except on the same.

Bost is a man of personal responsibility with religious and social services that are often imperfectly shared and often misunderstood by him. The Danish Methodist is a part of an era rather. He is an imprint and the producer of the temperance cause and social reforms of our kind. He is more of a theologian than Bishop McClellan of Quincy; he sticks to plain gospel preaching, but is similarly far from a popular preacher in the best sense of that word. The people love to hear him. And why? Because he gives expression to a large area of human feeling that find no release under the prevailing preaching. Bost, then, was not wrongly lonely in his manliness. He was always working for understanding and for social and spiritual contacts that would provide an order for what was growing within him. Wherever he found a kindred spirit, it was a God-ward in him. It is said of Taylor that he was the first Methodist who broke through the social creed of Denh. He was in tune with the American and the other intellectual activities of his day and his fellow Methodists were the Father Taylor of Denmark. He is the first, and only Methodist who ever died to be a Christian in that country, and running true to form, certain of his fellow Methodists became jealous of him. Bost was on a footing at equality with the social, intellectual and spiritual eminence of Denmark before he was bishop. He was respected received by the king. He was probably the only private man in Denmark who was granted an un-
Bishop Bast is the most tremendous force Methodism has ever had in Northern Europe. He was one of the most beloved men in Denmark, not only among Methodists but among all faiths and all classes. Some of his staunchest supporters are mechanics in the State Church. The injustice of the procedure in the Bast case is already working a change in Danish jurisprudence. Bishop Bast brought the greatest institution in all Northern Europe—his own creation—safely through the most calamitous period in Danish or world history. While banks and institutions crashed—the largest bank in Denmark failed to the tune of something like two hundred million "kroner"—Bishop Bast through wise manipulation of means under his control brought his great institution safely through, only to fall foul of traitors. They have taken his account; they have confiscated every scrap of paper, and with what tremendous result? The Bishop stands at last acquitted of "imprudent" conduct but cleared of all charges as to immorality—falsehoods, deception and misappropriation of any funds not his own. Let us not forget that Bast put Methodism on the map in Denmark. He has made Methodism in Denmark a force to be reckoned with and we are not yet convinced but what there is a connection between that fact and the persecution against him.

Bishop Bast then made no mistake? No doubt he has. Judging by what we read in the Advocate at present, we would almost be led to believe that either the Advocate or Bishop Bast made mistakes. Have we no common sense? Yes, indeed, even so true and I. Bishop Bast's chief fault is in his total faith. If he could have believed more wholeheartedly in the total depravity of human nature and in "Sin in Believers" he would have been much better off today.

JAN 28 1981
The Case of Bishop Baxt
The Charges Preferred and the Findings of the Committee of Investigation

The Christian Advocate of March 15 printed the following cablegram dated The Hague, Netherlands, March 12:

"The Committee of Investigation in the case of Bishop Baxt finds him guilty of impropriety and concluded that he be excommunicated and expelled from all the Synods of the Church. He is also barred from all church services and he is to pay a fine of £200."

Two other charges were also preferred by the Committee of Investigation:

1. The Bishop was accused of conducting improper and immoral relations with a young girl at a hotel in The Hague. The Bishop denied the accusations, saying that the girl was his own daughter. The Committee found the evidence insufficient to prove the charge.

2. The Bishop was accused of using church funds for personal gain. The Committee found no evidence to support this charge.

The Committee of Investigation also found that the Bishop had misused church property, and that he had failed to account for church funds. The Bishop was ordered to repay all the funds misused.

The Bishop has been ordered to pay a fine of £200 and to cease all church work. He is also barred from all church services and is not allowed to return to the Church of England.

The findings of the Committee of Investigation were made public on March 12, 1927.

The Christian Advocate, March 15, 1927.

The Committee of Investigation found the Bishop guilty of the charges preferred and recommended his expulsion from all church services and his excommunication. The Bishop was ordered to pay a fine of £200 and to repay all the church funds misused.

The Bishop has appealed the decision to the General Conference, which is scheduled to meet in May.

The Bishop's case has been widely discussed in the press, and many church members have expressed their support for the Bishop.
WASHINGTON LETTER

World Survey

Mr. Secretary, May 2, 1925

We have been informed that the President is about to visit the

United States and that the Secretary of State is to be present.

We understand that the purpose of the trip is to strengthen

the friendship between the United States and the

British Empire.

We believe that this is a very important event and we

will do everything in our power to make it a success.

Yours truly,

[Signature]

[Name]

[Date]
The election of Dr. Bast to the rank of Bishop of the Methodist Episcopal Church stands as a red-mark in the history of the denomination. A movement which had been in progress within the Church coincident with the expansion of mission activities and organization throughout the world, was in the promotion of the idea of a world Church with native administrators in each country at the head of autonomous organizations. A kind of spiritual League of Nations for the vision of the future toward which the Methodist Episcopal Church made its first step in the election of Bishop Bast at the last General Conference. He is the first Church leader who has been developed on a mission field, and elected to the highest office of the denomination.

Dr. Bast is a native of Denmark, son of a fisherman of Jutland. His career as a Methodist missionary in Denmark has been one of constant achievement. As a pastor in Copenhagen, he built there the finest Methodist Church building on the continent. His rescue work among the poor and the unemployed has been developed into a vast institution, covering a square city block in the heart of Copenhagen. Supported by funds gathered almost entirely outside the membership of his Church. The Central mission
carrying on welfare work without regard to creed has won the
support of Danish philanthropists, and each year a national
Tag Day is decreed by the King for its benefit. Dr. Best has been
favored at the Danish Court, and consulted by the King upon spiritual
matters. He is the General Superintendent of all Methodist work
in Denmark, Norway, and Sweden. Among the foreign language
conferences in this country, Bishop Best wields a tremendous in-
fluence.

During his administration of four years, he has bound
together the Methodist membership in Scandinavia, and in his
successful drive for funds there to promote the benevolent work
of the Church, has more than justified the confidence reposed in
him when he was elected Bishop.

..............
The Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth avenue, New York City, received the following telegram this morning signed by Bishop John E. McPherson of Zurich, Switzerland, and Bishop W. H. Moore of Berlin, Prussia, the two Methodists in Europe, during the trial of Bishop Aminoff on alleged misappropriation of funds:

"Bishop Aminoff was convicted on all charges for dishonest financial irregularities. He was sentenced to three months for technical violation of law in advertising to the public to "buy the Lighthouse" (a newspaper) only the Central Mission. The Lighthouse was the Bishop's private paper and all profits accrued to him personally but profits were devoted to Central Mission by him. The verdict is a technical victory for prosecution and is considered absolutely unjust. In view of all charges made we consider the outcome of the trial a moral victory for the Bishop. The Church has every reason for fullest confidence in the Christian character and moral honor of Bishop Aminoff."

"This telegram confirms the belief that he has had consistently of the innocence of Bishop Aminoff of any financial irregularity," said Dr. John E. McPherson, corresponding secretary of the Board of Foreign Missions today. "After two and one-half years of bitter persecution by his enemies, he has been convicted on one purely technical charge while two others were dismissed by the court, and six others were not pressed. This technical victory of his enemies, as we believe, will not in any way reflect upon his character and will not affect his personal popularity or his standing as religious leaders in [omitted]."
No evangelist minister in Denmark is more widely known or more greatly loved than Anton Lost. Born at Langel, the son of a fisherman, he heard the call to preach, graduated from the Theological School in Copenhagen, and entered Norway Conference in 1890. Later he was transferred to Denmark Conference, serving as pastor, and editor of Lutheran local papers.

In 1890 Anton Lost was appointed to Old Saint Mark's Church, Copenhagen, and has done a most remarkable work. As "Old Saint Mark's" the church has few competitors, but today as "German Church and Central Mission" the church is filled, and Mr. Lost's work has attracted the attention of all Denmark, and received the approval and financial help of the King.

The great church has twenty-eight institutions, including homes for the aged, orphanages, day nurseries, kindergartens, hospital, and mission rooms. The sexes - the poor, the sick, and other select mates, young and old - are cared for every week. In 1916 on "Families Day" alone, 58,000 persons were fed and financially assisted.

Mr. Lost has visited the United States seven times, and in 1916 was a guest of President Wilson.
GREAT PASTOCRATES AND THE EPISCOPACY

Jerusalem Church, Copenhagen

"Jerusalem Church, Anton Bast," we said to the taxi-cab driver at the great railroad station in Copenhagen upon our arrival in the capital of Denmark one day last February. The face of the cab man at once lit up with a smile and within twenty minutes he pulled up before the door of the church.

The experience is not unique. Everybody in Copenhagen knows Anton Bast and his great Jerusalem Church. And why is this man and his church so well known, not only in the capital city itself, but also throughout the entire country? The answer is summed up in just one word - service. He has served humanity through this great institutional church of Danish Methodism.

Anton Bast - The Man

Nowhere perhaps is there a better illustration of the fact than an institution but the projection of the man than is found in the case of Jerusalem Church, for it is the expression in visible form of the great soul of this pastor whom Methodism recently elected to the episcopacy.

His biography is not an intricate story. Anton Bast was born on the east coast of Jutland and grew up beside the sea. His family were fisher folk and his parents planned a routine life of trade for their son. But God had other plans, and touching the soul of the boy with the infinity of His grace, gave him such a vision of the divine purpose as has driven him to toil terribly but joyfully throughout all his busy days and years. Anton Bast is a Dane and embodies the sterling characteristics of his race. He has remarkable endurance, an almost uncanny insight into human nature, business
shrewdness, habitual optimism, and an unusual capacity for friendship.

But he has something more, something that came through divine grace—personal religion. He believes enthusiastically in the gospel and he lives a daily life of faith and prayer. Today built about this strong personality thus consecrated to Christ, is the Central Mission of Jerusalem Church in the midst of a city of over 700,000 inhabitants. With twenty-eight branches of philanthropic activity backed by the personal influence of the King and Queen, and some 20,000 other persons closely interested in the work, this institution is a demonstration of the power of practical Christianity, and also of what God can do through one consecrated man.

The Growth of the Institution

It is doubtful if anywhere in Methodism at least, except possibly here in Boston, can there be found such a gripping social service as that which has originated in the Central Mission of Jerusalem Church, organized in 1909, and in spite of a devastating fire six years ago which practically annihilated the old building, this work has grown from almost nothing until now it is a stupendous enterprise, housing in its new building a large number of welfare agencies. In addition to a well-organized worship this strong congregation operates a hostel with twenty-five rooms, a kindergarten, a day nursery, an old people's home, an employment bureau, a restaurant, a newspaper, a slum mission, a clothing store, a bureau for the adoption of children, six Sunday Schools, a summer camp, and other helpful agencies.

It is no wonder that the Central Mission has inspired similar enterprises throughout Scandinavia. Missions of this sort are already under way at Aarhus, Copen, Malmö, Goteburg, Stockholm, and Alborg and are projected in several other cities. This social service spirit coupled with a strong evangelistic emphasis, dominates Danish Methodism.
Permission by royal decree has been given to the church to sell flowers on the streets throughout Denmark on a day officially designated as "Spring Flower Day," the proceeds of which, amounting last year to 150,000 kroner, go to sustain the varied welfare work of the conference. Thus has Danish Methodism won the recognition of King and people for its real service to suffering humanity. It is no wonder that in almost every instance the churches have excellent congregations and that Methodism is everywhere winning favor.

Central Mission in Action

We visited Jerusalem Church this year just at the close of the winter season, and had a good opportunity for a study of the work as it is now going on in all the various departments. The whole institution is built around the church, and the preaching and teaching of the gospel. On Sunday February 29, the great auditorium of Jerusalem Church was filled with people at both services. The service of worship was of the highest order with music by several of the best artists in Denmark. The congregations impressed one as composed of thoughtful, attentive, old-fashioned Methodists. The conviction grew that Methodism had really taken root in this land and had been woven into the very life of the people. Bethany and Olivery Churches, in other parts of the city, also were visited the same Sunday. The flourishing condition of these churches is due in large measure to the powerful assistance and encouragement of the Central Mission.

On other days during our stay in Copenhagen, we saw the great organization of Jerusalem Church expressing itself in its social ministry. We visited the offices of the pastor, and found that he had taken for his own private office the smallest and darkest of all the rooms, "because," said he, "The better rooms are needed for the work."
we found the old folks' home. It is, of course, an 'institution', but it has none of the marks of professional charity. It seemed very much like a home with everything neat and clean and an atmosphere of cheer, family life. Pictures and plants contributed to the creation of this atmosphere, while the old people sitting about the different rooms in rocking-chairs, chatting or reading, completed a scene of real contentment. Indeed, this freedom from scientific professionalism, so far as a visitor can observe, characterizes all the various departments of the mission.

From the old folks' home we went through long hall-ways to the kindergarten and the children's home. Here we found a group of children under the care of an instructor and a ward with a number of little babies carefully watched over by a trained nurse.

Next we visited the laborers' home where men out of work may find free lodging for their first night, and, afterwards, as they work in the wood cellar and earn their way, are promoted to successively better grades of rooms. Down in the basement of the building there is an intensive printing plant where the Lighthouse, the weekly official organ of Central Mission is printed. This paper has a large circulation and some years actually earns as much as 20,000 crowns above running expenses. Here in the basement also vast quantities of tracts and pamphlets are printed, for Anton Béat believes in sowing his country "knee deep" with good literature.

We reached the restaurant at meal time and found the room filled with working people partaking of the cheap, but good and generous meals that were served there. It was a busy place as the cooks manipulated the huge iron vessels of food and the waitresses
buried to show respect for the hungry patrons. Said Dr. East
reeling the matter of free meals furnished those who are too poor
to buy: "The secret is quite simple. The way to their hearts is
often through their stomachs. When their hunger is satisfied and
their hearts open, they are not nearly so bad as one thinks. But
what can be expected of people who perhaps have never heard an
affectionate word? Now we want them to rise from the dead that Christ
can shine forth for them."

Besides the various activities located in direct connection
with Jerusalem Church a mission is operated at Hoigergade in the
midst of the slums where many souls are saved through evangelistic
meetings. At Espernæde there is a children's home where in the
summer of 1919, 210 poor children had vacations for a period ranging
from three to four weeks. This is only one of four such homes in
Denmark supported by Jerusalem Church.

Space does not permit a more extended report of the other
splendid activities of this Danish Methodist Episcopal Church, but
we give some figures that may reveal additional facts as to its
valuable ministry. Last year there were 336,500 meals served in the
restaurant; 5,600 house visits were made by the workers, and 2,900
poor families helped; 3,268 persons consulted the representatives of
the mission about personal problems; 4,491 unemployed worked for their
meals, cutting 330,000 pounds of wood which was sold to the city.
Employment was found for 600, and 32,000 persons partook of the
Christmas baskets sent out from Jerusalem Church, while 10,000 were
served with full dinners on "Christmas Day. During the latter part of
the winter evangelistic services were conducted every night for a
number of weeks with an average of fifty converts a night.
Anton Bast is a socialist and says so. But he believes in a type of socialism for which every Christian ought to have respect. It is the socialism that has for its objective a humanity redeemed through Jesus Christ. As every one knows, Denmark has the reputation for taking the lead in social and industrial reform. This Methodist preacher for years has taken his place as a pioneer for the better things now actually realized in this little country. Here there is universal suffrage, old-age pensions, unemployment insurance, co-operative efforts in industry and agriculture, a system of loans to farmers, and other splendid measures for the equalization of opportunity.

Anton Bast, then, is Christian and constructive. He has no sympathy with the wild outrages of the spiritually insane who would endeavor by terrorism and crime to bring in the new day. He relies on the spirit and method of his Lord and Master and is living to see the power of Jesus Christ manifested not only in individual lives saved by grace, but in the redemption of the complex social order of our modern life. The General Conference did wisely to recognize this humble man by calling him to the bishopric office in the church. This action was all the more strategic in view of the fact that the social and industrial problem is today very acute in Norway, Sweden, and Finland as well as in Denmark. It is fortunate therefore that our new episcopal leader for this Scandinavian work is a man of such expert knowledge and experience in the application of Christianity to social needs.

ZION'S HERALD, September 20, 1920.
Editorial of L. C. Hartman
piece of bread in itself is a small thing, but put it into the hands of hungry and hungry unfortunate, and it will convert his to real citizenship. On a foundation of bread and Bible the most wonderful city evangelistic organization on the European continent has been established. Unser Nest on a pioneer's way through Copenhagen's slums with a loaf of bread in one hand and Bible in the other. Drapers, criminals, demonstated, all unfortunate alike. Rise up and call his "friends of others to be still". He that loves these step-children of society. In opening of the and his successes among them, he says, "The secret is quite simple. The way to their hearts is often through their stomachs. Then their hunger is satisfied and their hearts open. They are not nearly so bad as one thinks. But what can be expected of people who perhaps have never heard an effective word? Yet we must think to rise from the dead that Christ has risen for them."

Dr. Nest occupies unique position in the world of social services. The Central Mission in Copenhagen, with its twenty-eight branches of philanthropic activity, is under the prime direction of this one man. He has an efficient staff of assistants, but he in the wonder of this institution of brotherly love, and as much the center of his life. Twenty thousand people in Denmark, including the King and Queen, the Government, the country's best citizens, and many of the laboring classes, hold up his hands in this humanitarian work.
and the seeds have been sown for the conditions

work in the region.
In the beginning of his work, Dr. Bust concentrated his efforts among men homeless and without employment, but in the last few years so much has been done for them through the cooperation of the government with trade-unions, that he is now limiting his interests in their behalf. During the winter there are thousands of men who cannot get work. Their trade-unions, assisted by the government, supply them with sufficient funds to tide them over their severe needs.

Now the Mission specializes in aiding women and children. The Samuritan is an institution where they receive hot food daily. In extremely cold weather as many as eight hundred people are fed in a day.

When assistance is rendered many poor families in distress over food and house rent. Some years six thousand homes receive this help.

A slum mission was established at Bryggen in order to reach the lowest element of human society, those poor creatures whose lives seem made up of drink and crime. This is the most difficult phase of all the general mission work, yet it is the most absorbing. Through the influence of the evening school, the home visits, and the bringing these unfortunate in touch with people whose sympathetic interest they feel and respond to, phenomenal changes have been wrought, and many have been miraculously lifted up planes of right living and high thinking.

Here are stories of the work of rescue.

* * * * * * * * * * * * * * * * * * * * * * * * * *

Jane, whose children are cared for during the illness of her mother; a hundred and ninety-two were kept here last year.

The Kindergarten takes care of the children during the day when the mothers are at work. The average daily attendance is forty.

At Espergærde, about ten miles from Copenhagen, there is a...
children's home. This is one of four such country homes supported by the Central Mission; three of them being financed by the "Springflower", a "mission publication.

Three hundred and ten children were sent to the Summer Vacation Colony at Ephraim's last year for two or three weeks' outing.

Old people find comfort and support in the dome for the winter, in July it averaged eighteen a day.

The Laborers' Home provides temporary occupation for those out of work. In six months last year 1151 men worked for their meals in the woodshop and there, cutting 850,000 pounds of stove wood, which was sold for fuel in the city. All men are under the temperance pledge as long as they remain in the Home.

There is a clothing store stocked with second-hand and new apparel given to the poor annually.

The Bureau for the Adoption of Children procures good homes for orphans and children who have no parental care.

Between five hundred and seven hundred men obtain employment each year through the Labor Exchange.

Many poor are helped through the sale of "The Lighthouse", a weekly paper with a wide circulation throughout Denmark. They make fifty percent profit from the sale of it, and some years earn as much as twenty thousand crowns in this way.

In addition to its institutions and homes and other projects for help and relief, the Central Mission reaches about thirty-three thousand persons every Christmas with generous baskets of food supplies. In addition it serves Christmas dinner to about ten thousand people.

In a report from Dr. Last concerning the Mission's work
for 1919, he mentions among many other items the following:
"3360 persons consulted us in our office concerning many kinds of difficulties in their lives. 56 homeless girls were received into the Home for Destitute Mothers and Their Babies. In the course of the year we helped 4300 poor families. In our six Sunday Schools we teach about a thousand children. From the kitchens of the Central Mission 39,000 meals were served. About 6000 house visits were made to slum homes. The total turnover in gifts, collections, produce work and earnings in the institutions was 849,646.31 Kr. In the Central Mission we have established a good kitchen and dining room for the middle class people. We are remodelling the home for sick Mothers' Babies and will extend it considerably.

Concerning spiritual work we could say a good deal, but with regard to the doings of the whole year, both the spiritual and the material, and in sweet memory of God's abundant grace, his love and long suffering toward my dear co-workers and myself, I feel my heart constrained to close this little report with the joyful cry, Glory be to his name!"

The Centenary has authorized 100,000 Kr. for its program in Denmark, the Methodists there having pledged themselves to raise an equal amount. A portion of this fund will be used to extend the work of the Central Missions. Bishop Jørgensen, after his visit to the Denmark Conference last summer announced, "Mr. Ernst is doing the work of about ten men. He is training an able assistant now in his son, George Ernst, a graduate of the University of Copenhagen, and a writer of much promise.

We can pray not for himself but for his eight-year-old philanthropy who can estimate the benefits to future generations!"
Founded upon sincere desire to uplift and make glad, supported by lavish offerings from sympathetic hearts, operated by those trained in the school of life and Christianity, and directed by him who "bears noble toward none, mercy toward all," the Central Mission is proving not only an agent for evangelization but a real factor in the citizenship of Copenhagen.
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org