

**BAST, BISHOP ANTON**

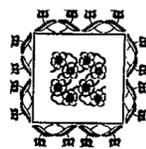
# BISHOP BAST

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



*Translated and Published by*  
P. M. PETERSON  
Pastor of The Peoples Church  
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STATEMENT BY THE PUBLISHER

*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 Orford 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.

#### PREFACE

**I**N the summer of 1900 the author of this book for the first time in his life came to the little fishertown Lokken at Jammer Bay, Vendsyssel. The roaring sea, the white, broad beach, the sheltered dunes and the brinks 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 overseagoing 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 these years he had become a great and distinguished man—known to every child in the country. The "Who-Is-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 downright crime, and during a sen-

sational procedure he was 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 *no evil*, 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 expresses altogether too little—before I proceed with my subject which is to make clear the bloody injustice committed against Anton Bast.

Soren Kirkegaard 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.

## CHAPTER ONE

### *Anton Bast as Pastor and Bishop in Copenhagen*

THE Methodists came to Denmark late. It was Reverend Christian Willerup who in 1858 laid the foundation for Danish Methodism. Its growth was slow. Not till in 1865 was the denomination recognized by the State and in 1866 the St. Mark's, now Jerusalem Church, was dedicated. Before long churches were organized in the provincial cities and out over the country but they were small and of little importance. The society started its own paper in 1873 and twenty years later there were important churches in several of the larger cities such as Randers, Odense and Vejle. There were also numerous chapels in the smaller cities.

It was mostly plain people who joined the Methodists but among the ministers were able and distinguished men and by 1884 the societies counted a thousand members and 22 Sunday Schools with 1,400 children. The value of the churches amounted to more than 300,000 kroner. The work was directed by a district superintendent under the direction of a bishop from America.

But of course this little society of believers whose life was stamped by their faith led a rather uneventful existence in a country where one half of the population in daily life has no connection at all with any church and most of the other half leads, socially considered, a very free and easy life under the State Church,—which does not demand very much from its members,—except those Christians who have linked up with certain uplifting and progressive movements.

It is not too much to say that the man who first drew the general attention to the little Methodist denomination was the Reverend Anton Bast, the pastor of Jerusalem Church in Copenhagen. In a comparatively short time he became the recognized leader in charity

and slum 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 1924 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 this which 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 try to soften the calamity and the attacks on honor which, that 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, 1867, in Lokken, Denmark. He is of Norwegian descent. His grandfather came from Norway 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 1855 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 Vejle in 1890. In 1895 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 inclination. 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 inebriates at Hjallesø near Odense and in 1897 he started his paper, "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 1906, the congregation consisted of 292 members; there were 272 in the Sunday School and there was a budget of 30,000 kroner. In 1910 when the Central Mission was founded the church had 411 members, 630 children in the Sunday School 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 530 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 readers 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 Operapia.

*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 him so popular among the working people that he was never really attacked.

Only when he was attacked from inside his own circle was he made to feel that the powerful factors of the country and especially of the capital city were not 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 of 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 work and not the work in the church, but Bast's private 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 hoarse 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 poor as intended. And then it came to pass that the man who through hard work had collected circa 7,000,000 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 senselessness and foolish blindness which has crushed one of our cities' greatest and most deserving activities. But it has this in common with an apology that it, together with an honest 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 Stokhusgade 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 1895 Bast had founded his paper, "The Lighthouse," which he kept a-going himself. He now wished to enlarge it so that it could serve his life work and support his welfare and slum 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 this: *that this man who has given away more than any other man in Denmark has ever given, not a tenth like the Jews of old, but all that he had, and went into heavy debt in order to give, was punished for that alone, that he had not secured receipts or proofs 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 to 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 in vain to try to make clear before a majority of jurors in a case of this kind, that the accusation was not proved. No, an altogether new Danish court custom demands that *the accused himself shall prove 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 nevertheless; and it is still more sad to realize that injustice once committed—on account of formalities can not be undone.

In 1920, Bast as the first non-American was elected bishop and appointed as such for the North European 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 misdemeanors* 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 even after he had been sentenced, stood helplessly by, unable to come to his rescue or defense. The Bast 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 goddess" 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 Bast case—no one is injured, when not a single person ever claimed that he had suffered any loss and still the whole overpowering 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 deplorable case in its details. It is parallel to the well-known Dreyfus 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 corruptions, but that there still today exist men who through ignorance or evil-mindedness make accusations, which item by item are 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 cozy 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.

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*Anton Bast and the Central Mission.*

*History and Founding.*

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 50 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 enshrined 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 truthfully write of the years preceding with its dreams and poetry—in embryo—pioneering, cautious preparations, apprehensive beginnings and trembling responsibility—carried onward in prayer from a growing call from God, and—at times, a tearful love towards the people in utter distress.

Let me go far 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 outlet,—but I had a feeling as though I had so much, so overwhelmingly much to give—and this the very essence of what these multitudes, that now began to crowd themselves together before my consciousness, so sorely needed.

The years have come and gone. I became a preacher, labored and preached with more or less success—some people apparently thought with great success—though, I did not feel really happy in the work. I had a feeling that I was only half living my life. It was as though a being within me was in prison. I preached words—God's Word, and my words—too much my own,—I filled many other positions, tended to the various services, which in many respects I humbly looked upon as of considerable benefit and blessings; but, only now and then did I have the consciousness of reaching "those who needed me most." And, likewise, apparently, was the experience of other preachers that I knew.

In 1896, I visited London and had the joy of meeting the learned and consecrated Wesleyan preacher Hugh. Price Hughes, who with such wonderful energy pioneered the Forward Movement in England. He did not only

preach 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, humanly 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 over us 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 so often to a regular gathering, for whom religion mostly consists in making demands on the preacher and the deacons; 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 knows, 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 go in under His suffering companionship—He that once-

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 cumbersome.

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 1906 and where the Central Mission has its home—I experienced the joy of having several friends that assisted and stood by me in 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 all Charity is Charity toward the Soul," is a true expression of the teaching, life meaning and purpose of Christ and His church and its mission in the world.

Yes! This is my conviction; and just as convinced am I that the ideas and thoughts covered in these expressions are the only defensible and workable forms under which the church in its outward appearance—liberated in its inner life—shall and must proceed to make its way under modern conditions, as they are, especially in the great cities, with their multitudes of suffering, and mis-led 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 so—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 handing it out. The whole work and service rendered is business-like through 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 departments into such harmony and co-operation 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, co-operate with us 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 pleadingly 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 gone astray and who, on account of sin and degradation live at the lowest ebb—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 persons' 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 that 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 loyally 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, "Fyrtaarnet" (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 grace of God, the Danish people, by their great loving understanding and kindheartedness—from the highest 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 wearying and often crushing work—a spur to hold out, when my courage has been nearly failing.

ANTON BAST.

The author of this book can say out of an honest heart: my long preparation for writing this book has not

occasioned 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 difficult years. 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 far 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 paper and agitate 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 radiant 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 order and the weekly articles regarding 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 armour 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 so 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 reklame 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 editions 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 Thomson, 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 Bast. The Leader of the Central Mission has been called the Poor Man's Preacher. He is no great Ecclesiastic 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 Bast 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 Hall 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 Rigensgade 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 I 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 can 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 Workingmen'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 18 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 over 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 221 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 Espergjerde and one in Unnerup near Elsinore. 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 risks 5 Kroner for 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 secure 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 untiring 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 greets 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 Departments 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 Nurseries. One of the mothers shows us a crowd of noisy and playing children, and Pastor Bast nods fatherly and friendly to them all. 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 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 out 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 Rigersgade, 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 no 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."

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Then the lights go out, and on the canvas before the theater appears a picture of the Christ of unspeakable 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 Wesleys, Booth, Billy Sunday, Lin-

coln 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 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 veiled 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."

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"If Jesus came back"—we read in Bast's account of the charity work in Rigersgade—Yes, if Jesus came back as the King of Kings in an extra train followed by the Saints, 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 ceremonials 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 Prinsensgade, and from 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, Judas 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 misuse 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 honorables over 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 yelping journalists would howl: Crucify him! Crucify him!

And in his 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 came back—yes, if he came 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.

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*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 unsightly outgrowth 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 accusation 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 Rigensgade. This man is John Ingerslew, of whom nothing good can be said, and of whom nothing bad need be said. His own acts speak for themselves. He was an unsuccessful minister and his successor in 1925 says about the church when Ingerslew 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 has had an income from America amounting to about 50,000 kroner and a legacy of 8,000 Kroner. The money was eaten up, and Ingerslew had, aside from his salary which was larger than the other ministers, received an extra sum of 1,200 Kroner annually on account of the current high prices."

Ingerslew was furthermore an unpeaceable 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 Ingerslew was a chronic quarreler and Bast was criticized because he had not taken an aggressive stand against Ingerslew and moved him as he also turned against the General Secretary, Pastor Chr. Jensen, who, when Bast was elected Bishop, had taken over the Superintendency of the Central Mission.

This dangerous man kept up an aggravating strife in the little society and Bast, who always preferred gentleness and forbearance, neglected to do what many advised him to do. When Ingerslew did not succeed in getting Gaarde and Chr. Jensen removed he turned his poisonous weapons against Bast, who through his gentleness 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, Rignsgade 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 releasing 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 Ingerslew obtained a certain amount of support for his sinister plans,

but shortly afterwards the unpeaceable 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 opposers.

He had furthermore approached "Ekstrabladet" in Copenhagen, a paper which—without judging as to motives—has made it its object to make attacks on charity institutions in the interest of the public. The attacks drew the general attention and as it happened at Christmas 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 "Byrdall Kommission" for the investigation of the Central 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 inside 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 democratically ruled church. At the same time Ingerslew started a new attack on Bishop Bast, which in poisonous vileness 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 backbiter tried to interest them in his vile charges but the ministry of justice expressly charged the zealous hounds 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 Ingerslew 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 shabby and lowminded 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 slanders has nothing to do with this book. Those who do not intimately know the little society's inner life must shake 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 as already stated we outsiders 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 idolized minister.

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

These inner strifes, in which the attacks against Bast were instigated by Ingerslew, re-echoed even after Ingerslew had been suspended, but at the General Conference in America, in 1924, Bast's area 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 loving disposition 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 old opposer, Pastor Gaarde, and for the first time in his life Bast was in the minority, nevertheless in the end Ingerslew took supernumerary relations, was released from work in the church and from formal responsibility.

This was by many of the members considered a mistake. Ingerslew was again a minister in the church and could proceed with his plans, 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 deportment 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 so 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 pirates" was always considered an acceptable way out, and Bast could have confined 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 honesty, 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 dis-

order or dishonesty in the Central Mission, but—and here comes the trouble—that there were numerous affairs 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 less 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, lent 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 jurists 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 judges: "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 swear 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 appendixes.

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 treasurers, 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 supposed 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 Bast had not given an account of free 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 chosen which is much harder to explain, except we take it for granted that the States Attorney considered himself entitled to proceed against Bishop Bast in a way entirely different from the ordinary course, when the charge is made against a man who has never been punished 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. Fabricius. 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 ecclesiastical authorities, have sought very exact information about the situation.

That this would have been sound 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 gradually cajoled 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 procured him a situation at the Central Mission, at 4000 Kr. a year, and free house for looking after the lodging in the winter and for painting the properties in the summer.

"In regard to Allin, the witness explains that Allin has been a friend of the accused and on intimate terms 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 had borrowed 5000 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. Swend 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. Gyldenthorp, 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 accounts could give him any idea as to whether there was anything wrong with the accounts. It is Berger who, on behalf of the accusers, has investigated if there was any agreement with the bank or the Board of Missions in regard to the 100,000 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 accusers did not send in their notification in order to bring out the truth and justice, but in order that they might avenge 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 States 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 15th, 1924, while Bast was in America and there was plenty of opportunity to investigate the different points by approaching for instance, Lawyer Wenzzel, 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 jailing 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 taken place in such 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 Bast 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 writ has been handed to the State Attorney charging me with fraud. As my honor 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. Wenzzel of 5 Jernbanegade.

Copenhagen, Dec. 4, 1924.

Respectfully yours,

ANTON BAST.

The State Attorney answered the letter, but not as 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 want to attempt a dive down 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 repulsed 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 "Skrap." The Bishop himself describes his arrest as follows:

#### THE ARREST

One November morning in 1924, on my way to the liner by which I was leaving for Denmark that day, I called at the mission offices, 150 Fifth Avenue, New York, to get my last mail from Denmark before leaving. I found here among other things a cablegram 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 against 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 removed to prison, detectives swarmed into my house at Birkerød 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 what 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 "Dagens Nyheder," 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 consented. 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, Balle, 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 grounds 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!

—I am arrested? the bishop asked stupefied.

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

—Have 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.

—No, replied the detective, you can't.

The bishop preserved an astounding composure throughout the scene, but the two parsons sobbed like children.

Pastor Rasmussen:

—Bishop! Do not be uneasy. I shall tell the children what has happened. . . I am a private citizen, of course.

—It will be on your own responsibility, sir! the detectives replied.

Then they turned to the secretary-general and asked him to hand over to them all papers, correspondence and accounts of every sort and kind.

—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 calm and 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. Allin 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 Achillesheel" 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 arson 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 Ingerslew'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 accusers and were produced at the Church trial at The Hague and distributed in copies of the original among the helpers 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 defensor assisted in clearing the situation and that Mr. Wenzzel, 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 this point, "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 receipts that he has carried on a benevolent work of great magnitude with his own means, withdrawn in small sums for a period of eleven years.

During the procedure it looked, to the sorrow of his defensor, 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 proofs 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 revisor 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 defensor 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 frazzled 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 it 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 safely into harbor, or it is not believed and therefore ought never to have been produced?

Pastor Duckerts Loan, Nybergs Loan the "Spring Flower" the Children's cause 10,222 Kr. "Stormly's" 2,688 Kr. and last 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 "Scer-Gifts" of the Judge, who conducted the investigation, probably was deceiving, and that "The Lighthouse" and the printing shop, after all, could not present themselves to the searching lay judges, without having a couple of servants and ladies in waiting along, and sent 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 temptation.

And one thing he's not afraid with emphasis to state under his responsibility as a writer: that the States Attorney on whose cautiousness 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 laid before the jurors, shows a cautiousness far beyond what is required, by sending the only point of the charge—that has any probability of winning—so well furnished into the fire, that the jurors could have the feeling that there was plenty to subtract 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 partial and untruthful charges made by private people without giving these charges a thorough investigation before taking drastic precautions, which necessarily would require a public court procedure to substantiate them.

"There was not a soul whose rights here had been violated 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 circumstances which could be used to make right and honorable accounts look criminal, and defend or protect the steps 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 Defensor, Superior Court Barrister Wreschner.

#### *The Defensor and the Public Prosecutor*

It already sounds peculiar when it is maintained that no small part of the reasons for Bishop Bast's conviction at the jury trial is to be sought in the defensor. It also sounds somewhat hard and unjust but history has to be hard, and the facts are undeniable. The conscientious and able work by which the defensor 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. Wreschner 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. Wreschner did in the Bast case. By routine and ability in one's profession one can make clear 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 himself 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 Bast's defensor 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 it 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 repulsed by making clear why the defensor 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 unpleasant 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, Wrescher 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 insincere and not quite reliable in money matters."

What's that?

Such is the judgment which Bishop Bast's defensor expressed about his client in February, 1928; it has been stenographed into the brain of the author of this book; it explains, in language that cannot be misunderstood, how it was possible for lay judges to convict a man like Anton Bast of falsification and fraud, and why it was possible for his defensor in eight points to show that money, which should be there, *was* there. But it was physically impossible to defend the accused against accusations for untruthfulness and fraudulence, when the defensor 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 calico or run a dry piece of chalk across a blackboard. Mr. Wreschner really believes that these Godly phrases "hurts 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 defensor 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. Congratulate 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 defensor, 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 is Wreschner's; he was not the right defensor for Anton Bast, he does not at all understand him, he is mistaken about him constantly, his position as defensor made him wilful and arbitrary and as a doubter he is unable to say the plain open words which a police court lawyer from "Produnk Center" could have said and felt, while he said it. Justice bids us cite a little paragraph from Mr. Wreschner's defense. This is better understood when it is known that the defensor considers his client to be an undependable and unreliable man.

He says: "When I am now supposed to inculcate 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 of 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 days. He is suffering from precisely the

same 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 unexplainable, 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 case 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 knew 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 Wenzzel, it is quite possible that Bast was unable to express himself as to details, but lawyer Wenzzel who knows Bast far better than Mr. Wreschner does, has repulsed 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 Wenzzel'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 deficit, when in reality it gave a surplus, it was substantiated 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 Wenzel 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 getting 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 under 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 unsteadiness 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 loose charges and all the unfounded accusations which a whole city, thanks to the press, believed.

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

Superior Court Barrister Wreschner 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 disciples great; which made the church fathers great; which made Wesley, Penn, Zinzendorff and, which in our days, made General Booth "great."

Let the learned agnostic shrug his shoulders at such a preacher and philanthropist'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 ramble 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 pleadingly these words are spoken; in faith and earnestness, 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 teaching—which was just so much of the Master's teaching—as it is presented in the fundamental revelation of the Christian Church, 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 strifes and temptations of every-day life—from that day the work of this man was to 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 lowly 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, fed 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 Assisi 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 two by four lawyer who sits in an alley, cashing grocery bills or writing testaments for everyday people and administers their property; to whom the small change walks 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. Jensen 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 is supposed 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 rivulet is to become a creek and the creek 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 pearl necklace or for 10,000 warm meals, the books, where they without designation 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 flock 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, mama, 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. Wreschner'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 defensor himself at the bottom of his heart believed in the truth of the accusation. This is clearly proved by his words *afterwards* "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 case.

But the author of these lines has come to know the circumstances through Mr. Wreschner himself in such a way that he believes that Mr. Wreschner has given his final judgment on this question.

If Mr. Wreschner had gone through revisor Boytler'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 I will never forgive 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 defensor, because he, as a blasé man-hunter 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 defensor the easiest possible play with a prosecution so superficial that it in reality supported itself on accounting experts, 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 States 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 pass 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 Caesar, "They are all gentlemen—gentlemen all—alas! What shall I say?"

#### JURY TRIAL AND COURT PROCEDURE

In the last part of March 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 so the misdirected public opinion can turn around in the twinkling of an eye against the one who before was praised to 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 lay judges 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 acquittal by the jury meant, for a man who for a number of years had been looked 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 getting Bast acquitted. It was an absolute mistake to choose jurors. Bast fought against it, his friends and advisors, 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 jurors 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 accountings, revisions and counter-revisions, the value of each to be weighed against the other. The States Attorney did not understand but very little of the accounting and had to be assisted con-

tinually by his helpers. The defensor 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 that 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 autocracy 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 no dilettantes anywhere else—and jurors are dilettantes as judges—ought they to be used on the judgment seat. It is and always has 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 Danish 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 substantiated their lack of understanding so plainly that now when they, nameless, unknown and undesignated have slipped into darkness, shiveringly must think of what they did during the few days that they stood in the clear sunlight in order to judge a man whose shoestring they were not worthy to loosen. But let these men rest in the darkness where they worked. During the first investigation of the case the counter-revisor suggested to Mr. Wroeschner 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 Boytler, 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 defensor 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 Gaarde, testified to something for which he has had to hear 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 Gaarde'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 Gaarde 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 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

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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 inducement 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 unsurmountable amount of accounting material. I must take for granted that consideration here 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 periferic 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 use 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 his 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 unlawful the procuring must have been brought about by incorrect 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 fought for the cause of the Central Mission. It is, nevertheless, undeniable that the poor to a large extent sold the paper and earned about 50,000 kroner.

"These statements are vacillating. It must be considered by the jurors how much weight is given them. The most ordinary 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 revisers 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 Wenzzel says, or not.

"As far as the treasury, 'Hidden need' is concerned, Miss Schon 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 treasury 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 257 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 law 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 untrained 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 he could take for granted was a doubtful assumption—that the endless columns of figures were made clear to the jurors. He appeals to them 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 two other 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 which act—they are to acquit or 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 benevolences.

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 10 ore, 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 *indecent* 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 to do this, 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 agree with Bast that there was a deficit, that the paper is his—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 always did give a surplus, but Bast has always used the money himself—although he sold only the single copies—because 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 *act* Bast was convicted, could not out of the question, which is 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 fateful for 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 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 Lighthouse,' 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.

An 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 "Lighthouse" 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 jura!

If for no other reason—sorry to say there are reasons enough—then this, that no one can say why this man who admittedly has given hundreds of thousands of his own money to the poor for the period of a generation, was convicted for fraudulently 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.

But the jurors said yes, and inflamed 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 sentence 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 horror of the State's attorney's jump to No. 257 lies in the fact, that according to this paragraph the appropriation does not need to be proved. It is enough if it can be taken for granted that the intention may have been present.* This could cause a whole row 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 no doubt right, for the two questions which were decided together with point No. 1, and answered with no, were undoubtedly 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 graceful enough to let them drop. That the conviction expressly acquits 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 horrors that this desperate case has called down over this sorely tried man, comes this one also, that Bast, who cannot get 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, verily, the Bast case deserves a place in the school books of the juridical literature, that it may instruct the students in the coming day as to what may come out of a penal case in which the confounded scrap paragraph No. 257, is made use of.

But public opinion understood the conviction to say, that Bishop Bast was convicted of having used the poor

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 adorned 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 before. 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 convulsively to the circumstance that the Bishop was convicted of fraud and the papers which had persecuted the Bishop exulted, while his friends lowered their heads in dumb desperation, 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

Nuelsen 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 Nuelsen, 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 Henrick Vedel writes in "Politiken," March 22, 1926: Mr. Editor:

In "Berlingske Tidende's" quotation in the evening issue for the 20th 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 fraud on 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 then 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 juries, 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 do 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 Bast 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 253 to 257 of the penal code and underscored, that at least according to this paragraph, the jurors *must* convict. Now, of course, all jurists know that 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 reclama in the papers, especially towards the time when accounts are closed, I believe we all are acquainted. And here the reclama 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 jurors 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 to 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 heed 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 unfortunates 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 repulsed. 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 sentence pronounced upon me, and I repeat today what 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 sufferings 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' confinement far from producing any wavering 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 repulsed 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 great 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 expense 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 senselessness have satisfied themselves with this consideration. "There is something wrong with Bast's benevolence and he is not going to get away without at least a little punishment."

Such a basis for punishment is reached when dilettantes 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 Bast's own words.

#### WHAT HAVE I DONE? WHY WAS I SENTENCED?

This book is written by a serious man for serious readers. The so-called Bast case is a tragic and unique event in Danish judicature. 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: "To-day 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." No, and again No.

The State's Attorney could not forget that the informers' great writ, 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 fraud indictments drawn up by himself* had been either rejected by the jury or withdrawn by himself. No intelligent man could. Nor could he assure 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 praise me, contentedly saying: Then this 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 indelicate 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 soiled, humbled, 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 at this. 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 many million members who at close quarters or at a distance for years, under agonizing solicitude, followed events in Copenhagen; but over and above it hit the "Central Mission" hard and thereby thousands and thousands of unhappy suffering people; it hit the homeless and wandering, the poor and miserable homes in the back yards—it hit the unemployed, the wretched widow and the fatherless children. A blow has been dealt our institutions and our influence on men to whom possibly no one else could appeal, or on whom any other influence would be wasted. The state's attorney urged that Anton Bast 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 unsearchable valuation of undiscovered facts, we succeeded probably for good in cutting off every possibility for revision and restitution; 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 defensor. 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 along 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 to be taken up in the juridical text books for what it may teach, and as an example. We will now proceed to show how the co-operation of the jurors not only occasioned, that no one could know what Bast really was convicted of, but that it also had this effect, that after it had become clear that it was more than probable that we here had an instance of especially acute judicial murder, he is probably forever cut off from having the mistake corrected, because "no one can know on what basis the conviction rested."

This it would seem is worse than a judgment from God. Worse than justice in an uncivilized negro land. 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 a 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 the 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 set this plan in motion (Intentions paragraph 257). Gentlemen jurists, this must be the wildest 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 a Mr. Boytler. It was while working with this that Mr. Jacobsen 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 defensor, Mr. Wreshner, had received it, but as he did not interest himself in the figures he gave it to contra-reviser 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 been paid 20,000 kroner for the contra-revision it was out of the question to engage 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—over 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 laid 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 defensor 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 but what the incorrectness was intentional. It is—as he formerly wrote to the Eastern Court—his conviction that Reviser 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 these 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 pit 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" Borderau 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 adding of the cash figures and checks produced from Bast's accounts. The figures themselves are very uncertain. The original notations on which they are supported are not from notes which have been kept according to ordinary rules for accounting. They are taken from everywhere and nobody can guarantee that they are absolutely dependable. In order to get the figures screwed up they go much further back in time than either the charges or the proofs entitle them to. The years 1913 to 1919 have nothing at all to do with the charges. 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. There is no account made of (versus poster), and for a considerable row of expenses there is no information at all as to whom the amounts mentioned were paid out. Mr. Boytler has richly made use of this foggy lack of clearness, and the chief charge against the "false" Borderau is the arbitrariness with which, in order to support the charge and to hurt Bast, he has spread the figures in his constructed columns.

Income:

Column 1 is called salary, house rent, moving expenses specified for the 11 years. From 1913-1919 the income here is small. It is the small salary of the poor preacher. Later on it became considerable, about 40,000 kroner a year as Bast had become a bishop and received a higher salary. The Borderau here gives 232,171 kroner 91 øre.

But, as about 9,000 is left out, the right figures would be 240,416 kroner 22 øre.

Column 2 is called: From the expedition of "The Lighthouse" is paid into the bishop's private treasury 144,145 kroner 52 øre.

Column 3. From the printing department of "The Lighthouse" is paid in to the bishop 102,391 kroner 23 øre. These two columns we take together and then point out that of the income from the paper 20,000 kroner must be deducted for tax, salary for editorial work, 37,503 kroner 76 øre. We also must point out that the income from the printing does not give a surplus of 102,391 kroner 23 øre, but only 35,397 kroner 15 øre, as nothing more is due when the surplus from the paper, as is claimed here, goes to benevolences. Income from job printing and the paying off of debt must be deducted from this amount.

The amount of the first three columns comes to this then: I— 240,416 kroner 22 øre + II — III 120,038 kroner 91 øre—a total of 360,455 kroner 13 øre.

These three columns the reviser has added and set up in a fourth column making a total amount of 478,708 kroner 66 øre and under that he has added personal expenses 480,734 kroner 28 øre, so that the jurors must get the impression that Bast's personal expenses must have swallowed up his salary and *all income from "The Lighthouse."*

*That is the worst distortion in the Borderau, 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 øre.

Column 6. Amounts reimbursed from other cash funds 56,074 kroner 81 øre which if correctly set up should have been 32,000 kroner.

Column 7. Reimbursement to Board of Missions, traveling expenses, etc., 60,235 kroner 69 øre.

Here 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 63 øre. But here comes the next great distortion. These sums do not represent the total amount of Bast's income. On a special page the reviser has set up rows of items that are supposed to even up the difference between the 614,217 kroner 63 øre and the amount of the total expenses 768,621 kroner 31 øre. These 154,403 kroner 65 øre are set up in such a way that the State's Attorney and the reviser have thought themselves justified in claiming that this had to do with money committed to his care but not for his disposal.

The truth is that these amounts are regularly negotiated loans which Bast was compelled to make in order to carry on his benevolent work which was his life calling. Only 35,000 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 *loan*. And this amounts in all to 212,021 kroner 83 øre which can be transferred to the column of legitimate income to the amount of 207,021 kroner 83 øre. The total income then amounts to 713,911 kroner 12 øre.

*Expenses:*

Column 9 is called expenses for household, servants, light, gas, fuel, rent, improvement, tax and divers private expenses. It amounts to 233,982 kroner 20 øre. Here we have the third great distortion. All the expenses specified as for household, light, gas, etc., amount to only 67,000 kroner—the real personal expenses—while the items designated "divers" amount to 164,982 kroner 20 øre, and these are not personal expenses, but expenses for philanthropic and ecclesiastical objects, for printing and travels, namely:

To the printing concern.....Kr. 1,500.00  
 Tax for "The Lighthouse".....— 20,000.00  
 Furniture for Central Mission.....— 8,952.76  
 Traveling expenses .....— 60,235.69

Instead of 233,982 kroner 20 øre on column 9, the bishop's personal expenses on this count amounts to 69,000 kroner and 77,293 kroner 75 øre or 146,293 kroner 75 øre.

Column 10: Payment to son, J. C. Bast and daughters as well as Hanss 163,142 kroner 65 øre. From this must be deducted 37,355 kroner 67 øre which is wages for work done. The amount then is 135,786 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 83,609 kroner 43 øre, among these a loan with which to buy the temperance hotel Elim in Odense.

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:

	The Reviser's Set Up	Our Set Up
Income .....	Kr. 478,705.66	Kr. 646,911.52
Expenses .....	— 480,734.28	— 365,690.11

which proves, that while the reviser intended to show the jurors that Bast in order to cover his personal expenses must have used all the income from "The Lighthouse" and even then fell short 1,000 kroner. The truth is that the same original figures correctly set up, prove that Bast after meeting his personal expenses had 231,221 kroner 41 øre at his disposal. That is to say: He had 100,000 kroner above the amount set up as unlawfully used and 160,000 kroner above the real surplus from "The Lighthouse."

Now tell me, are the words used in speaking of Reviser Boytler too severe?

But not even here are the distortions exhausted. Columns 13, 14, 15, and 16 contain as far as 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"—*nevertheless!* No, of the 80,244 kroner 01 øre 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, churchly 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 so shuffle the cards that the accused must come out the loser.

Superior Court Barrister John Jacobsen baptized the extract "The false Borderau" and the name fits. *Here was played with artfully 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 court in the country that can touch a hair 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.

I, superior court barrister, Palle 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 here I will loyally 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 scree his employers, the prosecuting authorities, has gone beyond what is seemly 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 him 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, skeptical reader will now understand what the author meant when he maintained that not the slightest heroism 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 spiked with five inch nails 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 ought to 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—fails—as it can no longer with reason be supposed that the bishop was confined to the use 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 supposition as to what the jurors have thought or meant on 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—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 so for the reason alone that it would have been the easiest 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 control and regulation 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 182,000 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 alto-

gether incorrect as will be seen of the procedure for the reopening of the case—is gathered through a period of 12 years from the expedition of "The Lighthouse" and during 9 years as far as the printing is concerned.

The figures vary from 10 to 15,000 kroner. That is to say, that as the payments did not begin till in 1920 the two gentlemen should have received 7 x 15,000 or 105,000 kroner, or rather the money should have been there for them. There was not a cent.

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 50,000 to pay with, and 80,000 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. Fønss 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 workers, etc. Under the pseudonym Jørn Uhl 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 Borderau 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 amount which fell to Jørgen Bast can be set down to approximately 50,000 kroner. But here it must be pointed out that this amount includes the greater part of the 37,000 kroner that is counted as salary for the assistants on "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 Fønss who as a talented actor was known to the public. He was made the target for attacks that border on the ridiculous. Fønss had in fact received no gifts at all from his father-in-law. Previous 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 150,000 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 Fønss refused to accept any help, but the bishop appealed to his lawyer and asked him if he could not prevail upon Mr. Fønss 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 Fønss himself has redeemed one-third. As the poor times continued and as the taxation based on the good years was pressing, the bishop again helped Mr. Fønss with an amount which together with the former security amounts to 50,000 kroner from which amount Mr. Fønss 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 16,000 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 64,000 kroner which no one will wonder at, who is acquainted with such situations.

Such is the truth about Fønss 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 59 øre—fifty-nine øre—as 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 hands were stretched out in order to receive about 40 forty kroner—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 59 øre out of a cash drawer in which there hardly ever on any day was found a ten-kroner 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 Jacobson 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. Jacobson'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 attained 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 5) the case was sent to Superior Court Barrister Wreshner. He however did not care to have anything to do with it and it then devolved upon Mr. Jacobson and the author of this book to continue the case. The work was divided so that Mr. Jacobson 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 plea.

(To save space in the English translation the appendices 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 defensor 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

ignores the most important point even if it denies 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 revelry millions can be done away with. Yet there are limits as to what a man can spend in that way. But all Golkondos 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 kroner which can not be assigned to definite expenses through a period of 10 years amount to only 30,000 a year or 30 øre to each one of the 100,000 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's legitimate income was not added amounts given to him for charity, the accounts were revised by Revisor Laub Osterfeldt, 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 pleas and that may not appeal to the reader who is used to operate with figures, but it nails down what is incontrovertibly claimed in the pleas that Bast can not have made free with money from "The Lighthouse" and that 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 jurists that he feels a certain modesty 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 claws of justice.

For claws 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 "bait," 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 977 demands that the material must be *new* 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 *wrong* 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 Bast guilty or is he 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. There is hardly one, who after reading will be in doubt that *Bast was convicted as an innocent man.*

Jurists will then 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 Borderau and understood that it was incorrect and had sent Ostenfeldt up to the president of the court with the two appendices 9-12 which now have become part of the case by order of the president 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 remembering that, the miserable papers are just expressions for our own inquisitiveness and only out of regard for us mix in with things—well, the miserable papers got hold of the case: well-meaning people began to write; journalists began to assail the judges, etc.

Now, the papers can affect the judges so that they lose their balance. When confronted by these dictators there is but one thing for judges to do; put on their judicial robes, get on the bench and assume an unapproachable, dignified attitude wrapped in their flowing judicial garb.

And this they did at once.

When the author of these lines arrived home in the middle of January from a trip to England the whole city was echoing with the Bast case. For three months he himself had energetically kept it secret, now it had become reading matter for all the papers in the country and it was served pr. radio to listeners out over the whole country.

And the author said with painful emphasis, "now I know the fate of Carthage."

The judges had disappeared. The oral consultation which we had reason to expect and which would have compelled the State's Attorney to come forth and assume responsibility for the incorrect extract, the Borderau, was dropped and the judges retired to their secret chambers, according to the best usage and tradition, to figure out how formally to repulse an attack over which in reality they can not win the victory.

Formalities can not be dispensed with. They make life easier for judges and officials. But in very few cases do they give the plain citizen any advantage.

The confounded formalities that like eels glide through the hands of those who want to catch them.

From the depths of the secret chambers came the decision and the dismissal. The door into restitution and justice was shut; formality had scored the victory. There was nothing new, and if there was anything new, it could not save Bast as no one knew or ever would know, if it would have impressed the jurors. An examination of this decision will then be the point we must approach next.

#### THE DECISION OF THE EASTERN COURT

O, 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 whereon 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—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 single great injustice, to consider this fateful decision and explain how it has come into being. For we are not such senseless faultfinders 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. This no one can 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 wrongfully 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 above" 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 "that it was unknown to him that the surplus was so large." This is neither new nor of importance for the case but is ex tute by us taken along in the procedure as a testimony to Bast's good faith.

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. Just one point here is of importance. The decision states that Bast has said that it was unknown to him that there was a considerable surplus. That is incorrect; on the contrary he has admitted what was clearly demonstrated during the trial, that there was a considerable surplus after 1920, but he has, as the decision at last says "tried to substantiate that the surplus did not accrue to him but was used for benevolent purposes."

Some one may get the impression that Bast has *not* succeeded in substantiating this. *But about this the decision says nothing whatever.* It says only that *partly* the material is not new—that is—it does not fill the requirements of paragraph 977 for the reopening of a case decided by a jury, partly does Bast's plea contain no revelations of the kind that would have resulted in non-conviction by the jurors if they had had them—also according to paragraph 977.

It is altogether left to the interpretation to substantiate as to whether Bast has succeeded in making it clear that the surplus has gone to charity. And already at this point the question divides itself. Has he directly made it probable or has he only—as we claimed during the procedure—removed the basis for the jury decision by

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 has used the surplus for charity—and who ever claims the contrary must be totally blind—nevertheless, *that would not necessarily result in a dismissal*, as there of course always remains the possibility that the jurors had convicted Bast for something else; namely for having conducted uncontrolled charity where the limits for own use and for the use of others can not be drawn by the cautious layman. It is more than likely that this is what 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 matter, as already pointed out had a score of different reasons. In other words, what the decision decides is—as pointed out repeatedly—*not the question as to whether Bast is guilty or innocent*, but only the question as to whether the jurors after the new revelation, nevertheless, would have found him guilty. The judges are altogether outside the question as to guilt just as they are during the jury trial. But there is one point that must be underscored, 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 revelations made during reopening procedures, but only their own opinion as to what they believe the jurors would have meant without touching with a single word what they think themselves.*

This is called hair-splitting by the layman. And it is no use for the judge with his volumes of jurisprudence in hand to claim that the words read: "When it is considered probable that the new revelation, if known during the trial, would have resulted in dismissal," that is, 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—right out 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—then the very essence of justice demands that they say so right out and not hide behind the words in a certain law-paragraph. They must as transparent, honest men say: "Bast did not succeed in substantiating what he set out to prove and therefore we dismiss his request."*

This they have not said—that is the concealment.

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 so confoundedly unpopular.

"Summum jus summa 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 by receipts to prove that he had used his whole income from "The Lighthouse" for a charity and slum 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 ‘Fyrtaarnet’ 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 B—the Bordereau—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 Bordereau.”

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 Ostenfeldt  
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 he shall know and everybody shall know that the sentencing of Bast will not cover the illegitimate act committed. Any one can at any time clearly prove that the extract in the reopening procedure is a distortion which can have but one aim: To lead the Jurors where the perpetrator wanted them.

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 because it arouses my indignation that Danish Court proceedings, that else have been spared for such, is to be stained with an act of this kind. Here—if ever—was a chance for a minister of justice to make himself felt as a defender of the legal system of his country. For to use unlawful means as a precaution against supposed irregularities, it should be admitted, shows too much zeal even when it concerns a paid revisor.

And as I have now come into the immediate presence of the Minister of Justice I can not resist the temptation to bow and respectfully say:

Your Excellency:

In this book I have taken the liberty to present to you a most deserving but deeply wronged man. Allow me now, your excellency, to present three equally deserving men, of whom I also think it true that they have not been adequately remunerated.

This is, Superior Court Barrister, Fabricius; former Pastor John Ingerslew and Reviser, C. F. Boytler. Jealous in their holy calling, the three have each by himself and at times in conjunction committed the following acts.

They have reported Bishop Bast to the attorney general for a number of crimes which resulted in his arrest without being diverted by the serious circumstance that their statements were falsehoods at every point. For these courageous acts, the two gentlemen, Mr. Fabricious and Mr. Ingerslew have the honor. As these two fearless men succeeded in setting the court in motion Mr. Boytler appears on the scene. He showed the heroism to produce the extract so often referred to in these pages without being deterred by any puny fear of being punished for his acts. This also succeeded. The three gentlemen captivated the press, the police, the prosecuting authorities and the courts, 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 church. They met in company with Copenhagen policemen, furnished with papers confiscated in Bast's home during the trial. Of course it was with the permission of your excellency. Here they did not succeed quite as well as at home, but they did succeed to a certain extent. And now they prepare to continue in America where their deserving activity will find its conclusion before the General Conference in Kansas City.

Your Excellency—would it not be fair that the Danish State—whose justice at present is committed to 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 myself on your Excellency with motions as to the forms for these demonstrations of honor, which might be distributed to the gentlemen, Messrs. Fabricious, Ingerslew and Boytler, but I could, as my thoughts go back to Socrates in Athens, conceive of suggesting something in the direction of boarding them at public expense in an institution set aside for that purpose that need not be "Prytaneion."

Maybe I am somewhat bold, your Excellency, but if you ever should honor me by reading my book "Bishop Bast and the Poor People's Money," your Excellency will understand why I openly and with good conscience can recommend that these three men be honored in this way, 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 Øresund.

*"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 on 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, then 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 Reviser Boytler in order to have Bast convicted at the church trial at the Hague appeals to Revisor Jespersen to give the following declaration:

*That Jespersen and his helper Rasmussen had had a conference with Boytler and his helper Anderson, 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 is, they had discussed the false Bordereau.*

I have also Jespersen's answer in which, written to Lawyer Fabricius, 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 Bordereau, 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. Fabricius,—the man who instigated and made the charge against Bast in 1924—a charge that was false from end to end—The State's Attorneys, two revisors (salary 80,000 kr.) sit with an incorrect and corrupted extract before them. The incorrectness can positively be substantiated—and induce Bishop Bast's revisor to agree to the false Bordereau.

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 innocent defensor, Mr. Wreschner, looks helplessly to his revisor, Jespersen, but he is in agreement with Boytler about the false Bordereau.

And Mr. Fabricius—the director of it all—laughs fiendishly from the audience.

Is not that an inspiring picture from a Danish court? The court is conducted by Mr. Fabricius with highly paid revisors. All the others are superfluous: jurors, judges, State's Attorney, Defensor. Bishop Bast is sentenced to jail, dishonor, 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?

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#### 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 this 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 solemn 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 courts for the protection they can give us, and forgive that the sword that is intended for our defense at times wounds the one it was intended to defend.

It was Athen's 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 a conviction is a conviction, and it is of no use for you 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 stands, and especially so when a case has been tried all 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 man on earth can rightly maintain that Bast has appropriated the poor people's money for the use of himself or his relatives. Neither is there any judge who will do that.

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

It is settled then that Bishop Bast has not used the poor people's money; that is, 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 that it is not enough that this is proved; it is furthermore, necessary for the judges to know that the jurors if they had known this before they convicted Bast, would not have convicted him. This responsibility the judges dare not assume because they do not know the exact 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 *induce* 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 means 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 *jura* and there are many jurists who can neither understand nor approve that *jura*. 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

judges, when these same judges, according to the case are unable to convict a girl and her lover although these have admitted that they are guilty of a substantiated murder of a child, because the jurors have declared them not guilty in direct contradiction to the facts in the case.

Surely, it must be admitted that it is one thing to be declared guilty of a certain act; it is another thing to have committed that act, and the Bast case proves plainly enough that it is possible for a man to be convicted for acts which he has not committed, yes, acts which have not been committed at all by anybody—without it having the slightest importance that it can be substantiated that no one can rightfully claim that he did commit them.

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 raises 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 respects 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 prove that he has committed, and which he has not committed. He is put in jail and when he later can substantiate 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 injustice against Bishop Bast.

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

appropriated 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 experiences of my life that I now have had an opportunity to write a book where it is excluded 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 1928.**

And the welfare work which the State's Attorney once so forcibly challenged us to save, O, that is well protected. 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 well 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 defensor, 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 mis-judgment 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 reach 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 EAST.

*By Svend Johansen*

Persecution, sentence, Prison, suspension.

The writer of the following has - as far as it is possible for one man to be in contact with another man - taken sides with Bishop East 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 ~~was~~ 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 East 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 East 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 East's co-workers in his most important work, for which he was charged and sentenced. Even what I have had no personal knowledge I can bear testimony of as 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 wrong and right and
- 5) That among ~~Bishop East's~~ those who have occasion for any intimate knowledge of the case there is scarcely any one, who is more or even so well adapted for drawing up their view in writing as I am. My ability

to do so is a gift of grace given me by God and therefore I am responsible for using it and the way 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 most High Judge and have to give account for it.

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After in a generation having used everything at his command and of ability and powers to advance the Kingdom of God by proclaiming the Gospel to salvation of perishing souls Bishop Anton East is now reduced to a life under affliction and mental sufferings, during this activity of many years, of which he has spent more than the half part in Copenhagen, he always 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 on account of intemperance were a burden to themselves and to other people, and partly by organizing "Evangelical Temperance Society" and by publishing the Christian temperance paper "Fyrtårnet" (The lighthouse). The direct saving work was taken care of in an asylum for drunkards, but also other destitute people he was always ready to help, and he gave of his own money to poor and distressed people more than could be expected according to his income, and when it became too heavy a strain on his purse, he appealed to well-to-do people and roused their interest in his rescue-work.

This in 1911 resulted in the organization of the Copenhagen Central Mission.

From that time the above named temperance paper was enlarged

and became the "speaking trumpet" of Rev. Anton Bast 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, who very urgently needed help and had a <sup>moral</sup> right to be supported.

As long as Anton Bast himself assisted by faithful co-workers could manage to do this work, he only got praise and thanks from all sides. Year by year the Central Mission grew. Not only the direct relief work, such as winter-night-shelters for homeless 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 by and by taken up, a children's home, which later on developed into three children's homes, a kindergarten, a day-nursery, a home for old invalid people, a cheap restaurant, a boarding house for young students and other young people, who have no other place, in the capital, and a home for young unhappy 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 founded and conducted by Rev. Anton Bast did not impair his evangelical ~~work~~ zeal and usefulness inside the church. He is the man among all the Danish preachers, who for the last sixty years after the church in Nigenegade was dedicated has had the largest average audiences to his sermons, and he took most active part in the main work of the church. For a long time he has been district-superintendent, some time he assisted in the editing of Kristelig Aftand (the Danish Christian advocate) and he was much requested as an evangelist and conducted revival campaigns in other churches, even in many towns and villages, where the Methodists have no work. The Gospel was proclaimed by him in the largest halls which were crowded - yes, 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. His 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 the same 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 Luelken or any other Bishop could visit the Denmark Annual Conference Rev. Anton East was without a dissenting vote elected president. In 1918 Rev. S.N. Gaarde, then editor of "Aristelig Talsmand" wrote in an editorial:

"Here 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 member as a 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 Luelken, whom we all 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 program 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 sermon 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 ~~members~~ subscribers to buy it at once when published."

And then it happened in 1920, that the Methodist Episcopal Church by its superior counsel elected Anton East 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 Jerusalem Church, and in the central missions daily administration work it became impossible for the bishop to take so active a part as he formerly did. Here I want to add that from <sup>all the time</sup> the organization of the central mission the leader on principle has had a man beside himself, and has been conscious of his responsibility, and that man had to superintend the material part of the work - that concerning money and how the money was used; and behind the administrative body there was a board with authority and responsibility and the accounts were all the time properly audited by competent public auditors. But when Rev. Anton East became 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 another man was directly appointed General Secretary with constitutional power and responsibility. To this office Rev. Chr. Jensen was appointed. He is a man who formerly had proved himself in possession of considerable administrative ability.

From now the bishops time of sufferings commenced.

Different parties inside the state-church were not in favor of a residing bishop in the Methodist <sup>episcopal</sup> ~~Scandinavian~~ area in Scandinavia. An American minister, H. Jensen, who visited the Scandinavian countries in official ecclesiastical capacity, was by some Lutheran ministers told that the Methodist work here was of no significance, and our missions in these countries was an encroachment. At that time he went back to America, and in American papers he charged the Methodist Episcopal Missionary Society of wasting money in aiding the work here. As respon-

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

The answer of this question Bishop East sent out a questionnaire regarding the vital parts of Methodist objects in Scandinavia in relation to how the same objects are taken care of by other churches, especially by the State-churches. Those 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 got 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. Ingerslew was appointed. He was a young man, educated inside the Norwegian-Danish work in America and had for year served as assistant pastor in the Jerusalem church. He had succeeded in making some members of the church beard 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 Ingerslew 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 at the limit of mental malady ran into quarrel everywhere.

The first one Mr. Ingerslew officially intertangled with was his Districtsuperintendent Rev. Gaarde. He charges Rev. Gaarde for not having paid adequate respect toward him during a quaterly conference. Perhaps Rev. Gaarde 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 he in 1919 by Bishop Anderson was appointed to Ammaus church, Odense and Mr. Ingerslew was appointed assistant pastor in his place. Mr. Ingerslew had met Bishop Anderson onboard 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, which supposedly was behind the quarrel at the quaterly conference. ) -

The above mentioned quaterly conference was held when Bishop Bast was in America, and on his way home, Ingerslew met him in Kristiania, Norway both to himself and to the bishop, a dangerous man against way to bring charge against Gaarde, who, he said, was an antagonist, whom they both had to defend themselves. Of course Bishop Bast, as he repeatedly has stated, did not pay more than necessary attention to Ingerslews assertion. Yet he could not escape hearing what Ingerslew 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 Ingerslew asserted about Mr. Gaardes design against Bishop Bast himself, the bishop paid absolutely no attention or allowed it in the slightest way to charge his mind. When Ingerslew later on produced two charges against Gaarde, Bishop Bast - so 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~~ behaviour she frequently was consulted and entrusted with tasks, for which she was better adopted, 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 extent for what reason Mr. Ingerslew later on persecuted her. When 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 East took her over to Denmark in June 1920. During a part of this time a young girl, who was ~~the~~ 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 much 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 wisely in not being too much together with Miss K. until Mrs. 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. Vedels relation to Bishop Bast. They were brought secretly in circulation and explained as being of suspicious character. Now there are always people, who will listen to and believe slander, and Mr. Ingerslew was evilminded 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 Bast.

~~And~~ Another reason for Mr. Ingerslews ill-will toward Bishop Bast was, that he was not appointed secretary to the Bishop and got the salary as Bishops secretary. To different persons he spoke in so spacious 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 much disappointed by Rev. Chr. Jensens appointment to the Generalsecretaryship of Central Mission. He was most indignant on account of that as he looked upon this appointment as an a slight of himself. From thence he behaved himself as a cunning, intriguing and malicious opponent against everyone and everything committed to Bishop Bast. 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. It developed into <sup>unrest</sup> ~~intense~~ 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 East 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 East hesitated 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 Chr. Jensen, Bishop East 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 cooperate 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 East 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 repeal force by force, especially in a case, where the other part ex officio is handicaped. For this good people love and honor him, but an evil character may profit by it, and so J.<sup>r</sup>. 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 Dallar from the Centenary fund secured by Bishop Bast to a property in Copenhagen as head quater for the Central Mission work here. The plan was, as Rigersgade 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's church formally signed the deed of conveyance, and the quaterly 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 ~~did~~<sup>said</sup> 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 ~~quaterly~~ quaterly 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 Headquater in Copenhagen.

Yet here it must be said, that Bishop Bast in order to avoid quarrel, without regard to the dispute about right of possession proposed to pay the ~~quater~~<sup>greater</sup> 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 Bast 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 Bast, 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 flames inflicted on Bishop Bast 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, Mr. 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 Mr. 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 <sup>one</sup> 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 Ingerslew, and he at the same time had them called before a committee and excoluded. The charge against Ingerslew 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 Ingerslew 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 East and the Central Missions administration. As Bishop East was a man known by everybody the paper realized at once, that these would be sensation, sale of extra-copies and money for the badly situated treasury. As expected those attacks created a sensation and was commented on in a large part of the daily-papers. And as Ingerslew had selected just the time, when the christmas-collections was to be taken Bishop East and the Central Mission board deemed it wise to apply to the government authorities for a critical examination of all Central Mission matters, that the accusations could be officially refuted.

The minister of justice appointed a commission with Barrister Byrdal as president, and to this everything, for which they asked, belonging to the Central Mission was delivered, and beside that everything relating to Bishop East's private economi especially his paper "Fyrtaarnet" and the printing plant. Unfortunately the printing plant had got the name: "Fyrtaarnets Trykkeri" ("the printing plant of the Lighthouse) By that name in some way it appeared as if it belonged to Fyrtaarnet. And by eliminating all other objects of Fyrtaarnet, among which was the evangelical temperance case, the court (upon Ingerslews contention) judged the Fyrtaarnet 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 ~~xxx~~ in a tactical mistake under the confusion brought about by the attacks. 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 Fyrtaaret in relativity 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 these men could have an adequate knowledge of, how the real circumstances are.

Above is told regarding Ingerslews feeling toward Mrs. Vedel. Beside her work in the Central Mission she was a frequent guest in Bishop Basts home being friend of Mrs. Bast and the whole family also the bishop. This intercourse and friendship did not cease, when Mrs. Bast passed away, but was continued on a natural base. She was still a motherly friend to the daughters 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, Ingerslew used it for imparting 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 snail 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 Bast about his case, and forwarded copies of the same not only to the Districtsuperintendent of Copennagen 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 intimate relation of you, Bishop, to Mrs. Vedel - the wife of Departement-chef 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 Fyrtaarnet, that he was the owner of a printing plant and that he himself published his books, and also some critic of Central Missions annual reports, but the case regarding Mrs. Vedel was what they used for charge.

This letter gave vent to a meeting - held at Copenhagen Januar 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~~ and therefore was incautious. During the meeting Bishop Bast 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 hitherto - would do everything possible to avoid any justified criticism -. When Ingerslevs lay friends <sup>who</sup> ~~together with him~~ had signed the letter, heard ~~what~~ 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 preachers meeting, that there had been a valid cause for charge regarding the intercourse with Mrs. Vedel. Yet the Bishop had earlier spoken clearly in his answer to the laymens letter 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 with on 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 I am a teacher and a steward. I in my answer to you have to follow that rule of life, which I have accepted as mine: "The servant of the Lord must not strive, but be gentle to men, apt to teach, patient." 2. Tim. 2, 24. And I must add this: I have laid myself and everything belonging to me upon the altar of God and do not know anything in my life, which is not bent under the yoke and will of Christ."

When the laymen on the evening of January 5th met the districts-superintendents, before Ingerslew had any occasion to influence them, they declared themselves content with what the Bishop had declared according himself and Mrs. Vedel, but it lasted only a short time before Ingerslew again had them in his mesh. Surely they found nothing on which to base a new charge, and therefore they had to use the old one in a new way, as the Bishop according to Ingerslew's mind had not suffered enough. In their aim to hurt him, they tried to have him rendered suspect by his colleagues and the Missionary authorities in America. They went to Bishop Kuelser and to the Missionary Board copies of their charge. What they intended by this is very evident: There should be made a breach in the good opinion of Bishop East. He should be accused as a man of defect moral principles. His position among his colleagues and to the Missionary Board should be impaired. It was a mean and insidious attack. And here in Copenhagen they acted persistently under the advice (as one of them said): "Bishop East shall be stricken down!" - The man, who said so - his name is Allan - used to be secretary of a bankrupt bank was some few years before a ruined man with a bankrupt business. When converted Bishop East did

much to help him up, among other things by giving him in interprice the new organ to Jerusalem church. Later on Bishop Bast lent him ~~temporarily~~ 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 enemies. These men made others believe, that there was something wrong behind the cowork and intercourse between Bishop Bast and Mrs. Vodel, yes, that they supposed a sexual relation to be behind it. Ingerslew hesitated not from stating it as an absolute certainty, when he spoke to a single persons, he always avoided having witnesses to his slander. I know one case, when he talked in that way to a female member of his church. Yes, so acted this man, who himself is morally insane, he set himself the aim to spoil the reputation of a pious and righteous man and deprive him 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 Baste proceedings he made some other people believe, that something was wrong. ~~xxxx~~ The 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 "Wise and Otherwise" : - "I heard"- "they say" - "Everybody says" - "Have you heard?" - "Did you hear?" - "Isn't awful?" - "People says" - "Did you ever?" - "Somebody said" - "Would 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 Bast have told, how Mr. Ingerslew 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. Ingerslew, poisoned 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 Bast toppled down and together with him see Methodism in Denmark 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 ~~xxxx~~ motion of the committee of the state of the church. Here everything regarding Bishop Bast's 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 has not, as far as I know, been published in connection with any of the cases, which later on was ~~xxxx~~ raised. But the secretary of said meeting sent an official letter to Bishop Nuelsen, which in translation read:

\* Pastor Gaarde,  
Copenhagen.

June 20, 1923

Dear Bishop Nuelsen,

Dear friend,

It is with regret that we have learned of the action, which some lay-brethren in Copenhagen recently have conducted as well against Bishop Bast's private life as against his discharge of office, and as we know that from the same circle, there have been sent communications to you, Bishop Nuelsen, we readily will inform you, that the ~~xxxxxx~~ members of the Danish Annual Conference June 19th this year had a private meeting with Bishop Bast. After frankly having discussed the case, it was substantiated, that there has not been demonstrated one single evidence of any irregularity, and one of the members of the conference without a dissenting vote expressed to Bishop Bast their sincere confidence and devotedness.

With greetings in the Lord  
In the name of the District Superintendents  
Sigs. S. S. Gaarde,  
Secretary.

and the 18, elected in session in session the same year ex-

Appendix to Pag. 18 of my paper relating to the case against

B I S H O P   A N T O N   B A S T .

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 Georgsvej 3.  
København. F.

20 June 1923.

Dear brother Bast!

After joint deliberation together with the brothers C.Nielsen and Særmark (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 scarcely 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 some other that Rev. Chr. Nielsen had brought those rumours to Abraham Andersen )

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

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

N.N. had maked this complot.

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 Bast's and Mrs. Vedels breach of promises which charge was based only upon, that Mrs. Vedel according to invitation from swedish friends visited the Swedish Annual Conference at Limham near Malmo together with Miss Karen Bast in july the same year, and Rev. Bjerno was there too.

THE LETTER READ:

Holbak Aug. 19. 1924.

Dear Bishop Bast!

-----" 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 Nielsen and O. Petersen, beside of the large meeting in the evening in the Theater Hall? Will you, Bishop, give a lecture about "America and American Relation"? By it I do not only think upon the temperance case, but also and most- 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 serie of lantern slides ?

We 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-dedication. 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.

- 3 -

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.Bjerno.

As you see. Rev. Bjerno gave thanks to Bishop Bast for intercourse in Limham, and two months later he influenced by some one ( Gaarde!) raised charge, that also Mrs. Vedel had visited the same Conference.

pressed itself in the following words: "We laymen have confidence in the leaders of the church as represented by the Bishop, Districtsuperintendents and the annual conference as a whole." This evidence, that in the summer of 1923, when Ingerslew and his gang for half a year openly had carried on their backbiting campaign yet no one in a leading position inside the church had been influenced. (The bishop and Mrs. Vedel had at that time been friends and co-workers for nearly ten years.) Neither Ingerslew nor his gang did succeed in having neither Bishop Nuelsen nor the leading laymen influenced and imposed with the idea, that Bishop Vest is a man of bad moral. Through the first attack was knocked down, but the conspirators became for that reason so much the more eager in attacking the bishop. No restriction can depraved people be, that they feel their honor injured, if they do not succeed in attaining their aim. And never has wickedness celebrated a greater triumph, than in the case against Bishop Vest.

In the autumn 1922 he took up the combat inside the Board of Representatives of the Central Mission, of which I formerly have spoken. And Mr. Ingerslew did not any longer hide any secret of looking upon himself as the real leader. He criticized all sort of things, where his sick mind could find any object for critic. He quarreled with every one, who would not follow him, and as there was no real misdoings, he looked up some formal faults to make fuss about. One of these, which he made much out of, was that the former childrens home at Esbergærde on account of enlargement of the home in Sønderum has been evacuated of children, and there moved to the former home, and the property at Esbergærde was used for a rest-home. But in the printed annual report for the current year its name had not been changed from childrens home to rest-home. Of course, formally it was wrong, but as the rest-home also still belonged to the Central Mission, the fault was only a pure formal one. Yet, Mr. Ingerslew called it fraudulence. 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 Ingerslew and two of his friends, who followed him: W. C. Hansen and Gyldentorp, charged Bishop Bast 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 Ingerslew 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 Bast against these unjustified attacks. But among the members of the Jerusalem Church and its official Board and board of trustees, Ingerslew 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 Bast, the main forces were directed against him.

Among the members the attackers tried to win followers by saying that, though the intercourse between Bishop Bast 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. Gaarde 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 Mr. Ingerslew, but because they know, that Ingerslew 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 Basts reappointment to Copenhagen Area, Rev. Gaarde, who had been primus 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 Ingerslew 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. Gaarde 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 intercourses had been up to something, which he now on account a menace from some people <sup>would draw back from.</sup> 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 Districtsuperintendents had been colported, 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 every one of the men initiated. Rev. Oeade was also informed of this action and in spite of this he did not act <sup>up</sup> to his former resolution not to go over without the definite promise, that every intercourse with Mrs. Vogel was brought to an end.

For had it any special influence upon the conference-members wish about reappointment of Bishop West to the Copenhagen area. A most heartfelt letter was sent him signed by them all and it was forwarded to him through the prominent general conference official, Secretary of Foreign Missions, Dr. . . . North. That it was sent through Dr. North was a course with the intention, that the leading men of the church should know how their feelings were, and that Bishop West was especially welcome to stay here. At the general conference committee on episcopacy, the Danish delegate, Rev. Oeade noted according to the ~~Swedish~~ <sup>danish</sup> brethren's wish. When it was asked, whom the Scandinavian brethren wanted as Bishop, he took the floor and said: "Anton West and no one else." So it is told me by the Swedish delegate, Rev. Arvidson.

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

At the Denmark annual conference 1924 the question about Mr. Inerslew's suspension brought in. He had been in America to press charges against Bishop West 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 Denmark. The greater part of the pretended loss surely 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 retransfer to America. But unofficially the leading men of the board expressed a wish having him reinstated 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 Bishop East was 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~~ have the suspension removed and Ingerslew reinstated in conference relation. He hoped in this way to help him to be a good man and a co-worker for the kingdom.

But there was in no way unanimity regarding Ingerslew's reinstatement. He was still at war with the brethren of the conference. When his reinstatement was proposed, Rev. George decidedly opposed the same and got angry with Bishop East for proposing it. He had been the prosecutor, when Ingerslew was suspended and by his work the suspension was carried, and he was a strong opponent against everything, which could result in having Ingerslew 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 Ingerslew back, but because they knew, that American leaders thought this to be the wisest course to take. For the same reason the plurality gave blank votes, so Ingerslew 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 1924, Pag. 34 No. 20) :

Resolution regarding the Ingerslew case.

To prevent any misunderstanding the conference hereby declare:

1. The suspension of Rev. Ingerslew was founded upon a judgment in the case Miss Adils and Miss Nolsig contra Ingerslew.

2. Said suspension has been repealed from the 18th 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, and has been connected to any of the controversies and attacks, which has occurred in recent time.

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

At the order of the conference.

Wm. L. P. Bjerno.  
Secretary.

Afterwards it is easy to see, that said restoration was a mistake. Ingerslew would not go into work inside 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. Now he could act as a minister in good standing not being bound by any obligation. He had no responsibility towards any one only his own conscience. He ought to have humbled himself and been exceedingly thankful, especially to Bishop East, but this is to him an unknown quality.

Two very fatal things, Bishop East obtained by having Ingerslew restored namely to have charge and a large party of the conference in opposition, and have his most wicked enemy put in a fighting condition. If the position charge after that day has taken against his former friend and colleague, partly is due to the fact, that he was not reappointed district superintendent, which some one has 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 charge did not conceal, that he

disliked Jensen as his Districtsuperintendent. whatever there may have been the leading motive, this is ~~the~~ fact, that after said conference Gaarde has been quite another man in his actions against his faithful comrade and working fellow for a generation, Bishop Bast. Surely it can not be on account of Bishop Basts intercourse with Mrs. Vedel, even if he would say so, as said intercourse no more after that time possibly can have given ~~me~~ any reason for it. Certainly Mrs. Vedel has done much valuable work for Bishop Bast, but she at once took the standpoint never to visit Bishop Basts home, when he was at home, without being accompanied by some one. Such a measure we should think unnecessary, but it has put us in a position to state to everyone have themselves no possibility, for knowing the facts, that so it is. And further it can be said, that even if the Bishop's friendship with Mrs. Vedel still is unbroken, they seldom meet each other now in order not to give the evil-minded persecutors any chance to attack them.

But as everything has proved, Rev. Gaarde for the whole time after this annual conference in 1924 has been an antagonistic antagonist to Bishop Bast. He acted against him during the legal procedure and in the courts and did, what he could to have him sentenced. About this I publicly - in Nyrtaarnet - wrote the following:

" But it was said: the Bishop pretended, that the paper "Nyrtaarnet" did not give profit of any significance". Here Rev. Gaarde appeared against the Bishop, and in the witnessstand he according to papers report shall have stated, that he - though he was General secretary - did not have any knowledge of Nyrtaarnet giving a surplus. And the evening the verdict was published, I was called on the phone by a man outside the whole case, who very indignant said: " It is due to Rev. Gaarde. It is his testimony in the court which has felled the Bishop." I did not hear the testimony given by Gaarde, but if he has said, that he had no knowledge of any profit of Nyrtaarnet, then he has not had his senses preserved. He knew, as well as all of us, that Rev. Bast spent more money, than his salary would permit. He lived near Rev. Bast and must have known something of what was spent on his sick 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 "Nyrtaarnet" must have been his main economic resource. ----- In plain words it was not told Rev. Gaarde, what income his colleague had gained from publishing a paper, which was his lawful pro-

perty and for which he was not responsible to any one. Certainly Rev. Gaarde had not asked him about any information in the matter and therefore he was not wilfully imposed. But nevertheless upon his "want of knowledge" Bishop East was sentenced for deceit and had to serve in prison for three months. By his testimony Rev. Gaarde became the man, who saved the police. He was the last refuge of the State attorney and must feel himself stigmatized in his conscience."

It was Gaarde too, who influenced and had carried in the Danish Annual Conference of 1926, while Bishop East was in prison, that abstinence 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 he was forced to appear side by side with his former enemy, Ingerslev, against the Bishop.

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But I have to go back again to 1926. The commission appointed by the minister of justice finished its work late in the summer, and through the department of justice a statement was sent out, which criticized some few things, but in general was a much commendatory recommendation of the Central Mission and its valuable work and it did not support Bishop East's accusers in any one of the accusations. Had it been because they cared for the poor people and for the Central Mission that these men had raised the critic, then they would have praised God, that the work after a very critical examination had proved to be O.K. regarding leadership and to be of so much importance and blessing; but if the Bishop East personally, they would hurt and destroy, it was an unlimited hatred to him, which had taken hold of Ingerslev's sick brain and which with its masters never raised his voice. Therefore the ministers' publication stated in contradiction to his desire, and directly as applied to the minister of justice - another man, than the one, who had appointed the commission - and asked him to let the case be originally examined. The minister refused. Yet, there was still another way, if it was possible to find new charges, that they could go directly to the official authority of claims. And it was not difficult to

Ingerslew to invent new charges. There was the amount of 15,000 dollars, which Bishop Bast, so Ingerslew urged, had deprived the church of. And ten years ago the church edifice burned down, and surely Rev. Bast 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. Bast had kept himself. And then there was the Central Mission. Certainly the Byrdal Commission had found no criminal points in the administration, but it had 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, solicitor 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 Bast was in America.

That it was the question regarding the 15,000 dollars, which was the line-twig on which the trustees and some of the official board were caught is by what the cosigners of the charge themselves stated in the examinations by police-assessor Stamm during his preparatory work. They - one ~~after~~ after the other - declared that they were moved to underwrite the ~~charge~~ charge prepared by lawyer Fabricius, because the church did not get the 15,000 dollars for its treasury. In addition it is certified by a document, which was drawn up by the trustees and seconded by a ~~part~~ 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 Jerusalemschurh. It is full of false statements and half truths and its content as a whole is a forgery. How much Ingerslew himself

has not had to do with 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 basis 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 me 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 upon request.

The circular is introduced in the following words:

"As for a long time there has been a deepgoing disagreement between the trustees of the church and Rev. Ingerslew (obs: it was during the time of Ingerslew's suspension) on the one side, and the central mission with its leader bishop West and the board on the other side regarding the ownership to Nigenstads 21. The trustees feel themselves compelled to apply to the members, and to the official board partly to make clear our status to this case, which is a case of the greatest significance to the church, and partly for acquiring sympathy and assistance from the membership and the official board regarding the right of the church."

The circular concludes with the following:

"That men and sisters! let us in the future leaders-meetings, official board meetings, society conferences stand together for the right of the church, and let us not love you by nice way of expressions and golden promises, but stick to realities."

By these two questions every one will see, that the circular with its many untrue and incorrect statements did not hide, that its aim was to put up the church to a quarrel with the central mission and especially with Bishop West, and the reason alone was, that he had not given the 15,000 dollars unconditionally to the trustees, though they were granted for a Headquarterbuilding to the Copenhagen Central Mission. This undisguised attempt for sowing dissension inside the church ought to have been met with a disciplinary charges 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. L.O. Larsen, who had been appointed, when Ingerslew was suspended, and proposed to have them

brought before a committee, but brother Larsen had many burdens to carry, so those people, who followed Ingerslew met Br. Larsen with so much distrust and acted in every thing 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 names to have Bishop Best put into prison, and even if they would, no one could think that they had any prospect of succeeding. By name they were Luthera-rians. Bishop Best 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 Best and without law and sentence cast him in jail, had Ingerslew not had formal 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 not, that a charge against Bishop Best was brought before the police authorities, I, after having been asked by co-workers to do so, at once went to Aarhus to induce the Districtsuperintendent Rev. Chr. Jensen to interfere. The superintendent of Copenhagen district 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 he had in person handled the greater part of the leaders work. And he knew the truth about the 15,000 dollars, which was the main point of the charge. He knew everything about the Central Mission's administration and had with much zeal defended the Bishop against the accusations of Ingerslew, therefore he was the man - so 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 severe, as it was made up to be. Yet, he ought to have done something. The only thing Jensen did, was to write to Bishop East and advise him to stay in America, until ~~at~~ after Christmas, so no juridical 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 superintendent had actively taken position as defender of the absent Bishop and protected him against a sly ambush, instead of advising him in behalf of some more money for the collection.

Bishop East 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 state attorney 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 will at first try if the case can not be settled without having the criminal apparatus brought in action. But the enemies of Bishop East had made sure, that in his case would be treated by a judge and a prosecutor, who none of them took any regard to the usual practice, not of them were anti-religious men, who, when a Christian minister could be hit, had no regard for custom practice or decorum. Bishop East's enemies were not ordinary people, who handled ~~that~~ his case in a human way. One of them told the police the lie, that if Bishop East in any way was prosecuted for administration of money he would commit suicide (so - the man told - he had said to

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 East 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 East like a burglar and criminal of the worst kind. On December 8th, a few days after his return from America, 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. Defenceless he was pounced upon by a bully force and transported 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.

Yet there had been time for the Annual Conference, either as a body or through the district superintendents to interfere. Perhaps it had not had an immediate result, but an open interfering by the conference would have been of much moral support to the Bishop. It could not otherwise be of benefit to him, as it would have made the official authorities understand, that Ingerslev was not sustained by any responsible authority. Such an understanding, the police never got. The police-persecutor Stamm 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 him their

church.

The bishop Nuelsen and Blake 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 counsel for defence - appointed by the court, barrister Wreschner, - courage to appeal to the superior court, and after a public-court-meeting bishop Nuelsen was set free. There he for ten days had been under lock and key.

A body of laymen inside the Jerusalemchurch brought a charge against the laymen, who had signed that charge set up by Ingerslew and Jørgensen. 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 the excluded persons ~~xxxx~~ Jørgensen, and Kalundborg-quarterly-conference was constituted Appellate court. The exclusion was confirmed, and the church was free of these men, who by signing their names had performed such a villainous deed.

Also against Ingerslew a charge was raised by a member of the Annual Conference. The charge was sent to bishop Blake, who summoned the Annual Conference to meet in Copenhagen February 19th 1925. For two days the charge was discussed by prescribed by the discipline, and the result was, that Ingerslew February 20th 1925, was excluded from ministry and membership of the Methodist Episcopal church, according to the Book of Discipline paragr. 282, 26, and 284. The case against Ingerslew was very <sup>able</sup> pleaded before the conference by Rev. A. Rogert, and regarding the question of guilt the conference was unison.

At once Ingerslew declared, that he would appeal, but later on he gave it up.

The general sentiment raised in the public by the arrest of Bishop Bast 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, so uncalled for had brought upon them selves. Especially the two men police-prosecutor Stang and judge Pihl felt hurt. Their honor as public officers was severely hurt, and they now followed up the case in selfdefence.

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 bishops office, the central mission and the Jerusalems church was taken in custody, yes, even the copybook of the deceased Superintendent Willerup, Schou and I. I. Christensen the police demanded. All these matter was handled by policemen and auditor with the only object to find something on which a charge could be raised. At the same time Mr. Stang travelled in the Danish provinces to examine every one with whom Bishop Bast formerly had connection, and whom his enemies thought would give a disadvantageous testimony. Only in a few cases were people, known as friends of the Bishop, heard, even if every one knew knew, that these were better acquainted 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 charge. I doubt if any one, who have public work or a public position would have made as good a record as Bishop Bast did, if their whole life and behaviour from childhood had been laid open to a so partial and hostile examination. It is most characteristic, what the police-auditor privately told Rev. Alf. W. of [unclear], who met him in Hague, that after thoroughgoing work for four months, they were in the greatest embarrassment and fear, because they still had found nothing

to raise a charge on.

At last they got so much gathered together out of "Fyrtaarret" and of the different accounts, that ~~they~~ they had got stuff for preexamination. It began at the city court May 27th 1925 and lasted with some interruptions until August 28th. But before the examination commenced the police went to the daily papers, and told them, that they had got 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 gain subscribers, that the reporters must be on very good terms with the police, if they will think of getting the last news, and therefore a reporter must put his report up in a form, which suits the police. And especially in a case like that of Bishop East, where ~~the~~ 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 swindels and defrauds, which Bishop East had committed. It was published, that the Bishop's son Mr. Jensen East and his son in law Mr. Jense 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 distress. The papers put up their reports in the most brutal way, and before a single examination had taken place, Bishop East was in the press judged as a downright swindler of the most bad type, who had used for himself and his own family the money given to him for the poor and most needy people, and still Bishop East and his defender was had no possibility to answer these grave accusations.

Of course all did not believe these reports to be the unwarnished truth, but some one believed, what the paper told, and the police hereby obtained what was aimed at, namely to have a sentiment precipitated in the public mind, which later got its expression in the verdict by the

**Jury.** During the preexamination Judge Pihl did everything possible to keep this sentiment alive. Certainly he passed by in silence the accusations regarding Mr. Fosse and Jørgen Bast 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 Bishops own earnings or some of them borrowed from other people. And still the fiction was held alive that it had been poor people's money. In that way these officers of justice, who as their position demands, only should do justice to every one, raised a criminality unjust sentiment against Bishop Bast among the common people, who usually by large gifts had made it possible to keep going his great work of relief and charity, which the central mission by and by had grown up to be.

It is not going to speak about the different accusations the Bishop had to meet through Judge Pihl in the city court. In many articles in the "Aftenposten" he had defended them one by one. Here only must be said, that all the accusation brought were so vague and for the greater part without any foundation, that no one earnestly believed it possibly to raise a criminal charge upon anything of what here had been discussed. The Bishop's defender, barrister Wieschner, who now was acquainted with every single item of the Bishops administration and doings and as a judicial officer had heard every one of the examinations, expressed himself in a paper, when the examination was over and said, that he could find the court and could find anything to charge the Bishop with.

Even did not imagine no evil-minded these two men were, who to save themselves, did not hesitate to have Bishop Bast sacrificed sacrificed in any way possible. The material went the usual way to the State-

attorney and Mr. Starn went with it to see that it was arranged in such a way, that a charge could be raised.

Every one would think, that when a case is to come before a new court then some new men are to act upon the materials. So it of course ought to be. It must be the intention, that new eyes have to look at it. But this was not done in Bishop East's case. The whole staff, who without any human decorum had in the most energetic way worked three fourth of a year to have Bishop East scandalized in the public and had arrested him, was still the men, who were busy gathering every bit, which could be found in support of the case. They decided as people to have everything interpreted, as a criminal action. After still half years ~~work~~ work the charge appeared, signed by the State-attorney. Privately he told the Bishop's defender, that he would not sign it, if the Bishop's name was arrested in the public in 1824, but now he had to do it. The public was told in the "Times Herald", that the State-attorney had signed, that he would not sign it, but the charge against Bishop East, it was signed by the attorney. Those lines were published in the "Times Herald", and some other scorned him in a more bitter manner on account of the article, but he did not try to ~~withdraw~~ free himself of the accusation of having scandalized Bishop East to cover the misconduct of the police.

It is a curious thing, that the case looked to every one of us, who knew the facts, in to be a case of absolute impossibility, that any of them could be basis of a legal sentence. Therefore when the verdict was pronounced, it gave like a spell, which put to rest every consciousness of what I said and that is criminal. By this verdict the police were saved, and the whole act of vengeance to which he had longed for, whether he had succeeded so far. During the whole time those who ungratefully had backed up the police and vice versa. In the end they were backed together

through the whole case, and Ingerslew and Fabricius were admitted to see every one of Bishop Basts letters and every other matter they could use in a further pursuete, 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. Now 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 257." And when he got this Yes among the many No's, he drew back all the rest of the items.

But the inferior police ~~funct~~ functionaries with Mr. Stamm at the head were still at Ingerslews 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 Bishop 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 Ingerslew 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 Bast had been in Denmark, papers had scorned all the ministers and the two Bishops Nuelsen 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 Bast 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 Bast guilty, but then they may be 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 Blake was in Copenhagen a document was brought to his hotel, this document meant to be a formally prepared charge against Bishop Anton Bast. The charge was drawn up by lawyer Fabricius and J.P. Ingerslew and was with some necessary alterations the same charge, which these men had brought before the police the year before. It was delivered by S.A. Nielsen, one of the laymen, who in January 1925 were excluded and the man, who in telling the police, that Bishop Bast would commit suicide if he was to be examined concerning money affairs, had caused his arrest in 1924. The charge was signed by Dr. 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 Bast 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 Bast 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. Gaarde succeeded in having this proposal quashed. He was afraid it should block the way for the Ingerslew-Mauricius 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 Bast was sentenced by the Jury-court and before he for the second time had been imprisoned, the Districtsuperintendent, Rev. A. Rogert appointed a committee for investigation of the Nyed Nielsen charge. The members of this were beside Rev. Rogert, Rev. J. Ried of Holbak, Rev. Carl Petersen, now of Jerusalemschurch, Copenhagen, Rev. Jørgensen of Vejle, and Rev. Ijagva then of Slagelse. 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 Bast guilty in any one of the items. Regarding the fifth member, I have heard nothing about his judgement. He has 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~~ large majority of the same, 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 Baste 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 expound another man to the public dishonor, which a lawsuit, even an ecclesiastical one, always will be counted as, if they do not find the accused person guilty. And it is not easier to understand, when it was done en view of a secular and unchristian press (Ekstrabladet)- which in all likelihood is the only danish paper, which would have made a number out of a rejecting, ) and an astray-led public opinion. These men excuse themselves with the confession, that they felt themselves too weak to reject the charge. That is a moral testimonium naupertatis, they hereby take upon themselves, when it concern his own affairs, it may be an individual case, <sup>if</sup> a man will declass himself, but when another mans life and welfare is at stage, 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 lying several letters and copies of letters before me regarding the case, and fro these it is evident, that the committees members did not look upon Bishop Baste a guilty. Rev. Ried has given me a copy of a letter sent to Rev. Rogert December 21, 1926, in answer to a letter <sup>from</sup> ~~is~~ him as president of the committee, in which he proposed to select Rev. Rosendahl actor in conference at Hague. Rev. Ried 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. 24, 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: that I can not ~~understand~~ under any form charge Bishop Baste 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 an 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 view regarding the question of guilt was the same as that of Ried. This he did not conceal. He only wanted to escape the formal inconveniences. In a private letter of Sept. 25, 1925 to Bishop East, 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 - Roger - 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 he can appoint as co-members, whom he wants -----"

Though Rev. Roger not in the letter said, that the committee was ready for rejection of the Ried Nielsens charge - he could not say so - yet the content of said letter shows, that this thought was <sup>not</sup> far off, but that the condition for a rejection was that Bishop East on his own initiation should demand, that the case was brought before a judicial conference. If he would do so, Rev. Roger in the same letter offered to be the Bishops defender under the judicial proceedings.

The intention of said letter was clear: " I, Roger, <sup>have</sup> ~~has~~ 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 best conscience can reject. But if the committee will do so unconditionally, it will be attacked and especially Roger, because it is known to every one, that he beforehand was convinced about the Bishops innocence. When he as Districtsuperintendent 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 Bast 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 Bishops defender.

This offer given by the man, who knew 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 Bast 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 committee 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 Kyed Niensens charge and ask himself called before a judicial conference is difficult to understand, how can a man charge himself with ~~such~~ ~~crimes~~ 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. Wilh. Jørgensen also has taken distinct exception regarding his belief in the Bishops guilt. In a letter to Bishop Nicholson of febr. 10. 1927, he wrote:

"In no manner do I wish to be responsible for any complaint against Bishop ~~Bast~~ Anton Bast, believing, as I do, that it will be difficult to convict him of the accusations made against him."

and in a letter to Bishop Bast he at the same time writes:

"Regarding the committee of five, its position to Kyed Niensens

"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 Bast, that "a rejection of the charge would be an impossibility even if we ourselves feel convinced, that the charges are not warranted, nor 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 now we meet with the worst of all. This committee of five would not themselves have anything to do with the charge, but to escape criticism and attacks from ~~skrivestanden~~ skstrabladet and Ingerslev with his gang, they recommended that a judicial conference consisting of people from foreign countries without any special knowledge of Bishop Bast 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 Nyed Nielsen, though they must know, that he was only the strawman of Ingerslew and Fabricius and had nothing to say, what those two men inspired him with. To appoint him counsel of the church was the same as to appoint those two men. Therefore it gave vent to a strong indignation among our people, who felt themselves disgraced by being represented in this serious and important case by such a man, and not less so, when "Politiken" Copenhagen, told its readers, that the committee had elected Nyed Nielsen in behalf of the committee of the prosecutor and that lawyer Fabricius would follow him to assist him under the procedure. Some laymen met and wrote an indignant protest, which was sent to the ~~parson~~ president, Rev. Rogert. The only thing he did to appease them, was to have Rev. Rosendahl, - as indicated in the above quoted letter from Rev. Kied, - appointed a member of Nyed Nielsen, Ingerslew and Fabricius.

While these transactions were made, I wrote to Rev. Rogert and asked him to be the counsel for the church and go to the Hague as the only really capable man to do that work for the church, but he refused partly, because of ill health, but especially because he himself did not think, that the Bishop was guilty, and therefore it would be indecent of him, if he took action. And they had selected Rosendahl, because he was known as a man, who was against the Bishop. remarkable 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 them. Only if the committee had been convinced that the charge was warranted, they had to select a prosecutor, and to select a most conscientious man for that work. But the committee had no such opinion and therefore it logically 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 against the accused, the committee was the preliminary judge in the case and its duty was, as far as it conscientiously could, to side 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 Best, than to the border between right and wrong, yet we had a right to wish and demand, that it did not let itself and the church be represented by men, whose position to the bishop and to the whole serious case was completely otherwise, than that of the committee itself, and who were known as men who with every might would work in disfavour of the man, whose name and rights were laid in the hand of the committee.

It was deeply humiliating to our members, that the church was to be represented in this case by C. B. Ingerslew and lawyer Lubricius - the two men, who have done so much injury not only to Bishop Best, but to the whole church.

In these words I have given a short outline of what I myself have heard, seen and experienced in connection with that sad case under which a ~~man~~ man was trodden down with an iron heel, a gentleman, who was beloved of his people for his self-sacrificing work and loved by all of us, who knew him and had intercourse with him for the sake of his christian personality and his tender human heart.

Of what happened in the house I dare not say many words. Ingerslew was there and Lubricius was there and they had their bows strung and their quiver filled with arrows almost all of them poisoned with lies. They were <sup>led</sup> led up by some people, who told the committee such irregular stories and they brought ~~written~~ written testimonies against the bishop, when according to the discipline, paragraph 30d, but not with the provisions the discipline demands, as Bishop Best had got no notice of time and 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 a fact, that the people who gave them, would not have dared to tell their lies in presence of the accused person.

And Mr. Eyed Nielsen and Rev. Rosendahl were there to use the bow and shoot at the Bishop the arrows given them by the men in the room next to the conference-hall. In fact the two men went into that room, where Fabricius, Ingerslew and their gang among whom was said to be Rev. Skarud, to get new arrows to the rev. In the mentioned room they had in store all documents from the Criminal court and a Copenhagen police-expert to find out what of the matter could be of use, and the auditor used by police-prosecutor Rosen was there to be at hand, when it should be proved, that Bishop Rosendahl was guilty.

This was the representative of the German Conference at the Hague to plead the case against Bishop Rosendahl. There was Ingerslew and Fabricius and Eyed Nielsen and Rosendahl. As Rev. Rosendahl I know as Bishop Basts antagonist. My own brother Eyed Nielsen I understand some years ago his daughter, now Mrs. Rev. and a younger man, was appointed Districtsuperintendent instead of himself in 1921, and in the court at the Hague he was heard by Eyed Nielsen regarding an appointment given by him in 1914, so it is easy to see, that Rosendahl is a man, who never forgets anything regarding his appointments, and to this may be added, that he has lived with Frank Henningsen and has not had any intimate knowledge of the work here, so he could easily be led astray by Ingerslew and believe, that there must be something rotten in the Central Mission and the Bishop's conduct. At least but perhaps not least his brother is a printer and very discolored, because Bishop Basts has a printing plant. Rosendahl also has received money from Bishop Basts and had very much against his own will to confess this in the superior court at Copenhagen.

But in spite of every poisoned attempt these men did not suc-

ceed in making any of the men, who constituted the court at Hague believe, that Bishop Anton Best is a deceiver or a liar, who would prejudice his fellowmen. All the items regarding falsehood and other immorals were voted down as "not sustained". Regarding the question of imprudent conduct I in another place have spoken more extensive, and here I only in a few words will tell about Mrs. Vedel's co-work with Bishop Best after the General Conference 1924. I can do so, because I have more than any other person an intimate knowledge of said co-work. And as it was upon this <sup>the</sup> charge mainly rests, it is my duty to speak.

The Bishop was kept under the guard of Judge Eibl, the judge ~~is~~ threatened with prison again if he at any time during the whole term until the case was finished had intercourse or any co-work with his associates, his counsel and his judicial adviser, Solicitor Wenzzel. He was not allowed to see or speak to any of them. But it was necessary, when he should have help from some one, who knew and could remember details regarding the case, so much the more as all his documents and books were seized by the police, and beside the staff of co-workers Mrs. Vedel was the only one, who could lend him real assistance, as she could do it permitting and was clever in languages. I could not help him, as my work mostly had been of the paper and the area affairs, and I can not typewrite, and the work done had to be absolutely confidential, as the Bishop was followed by secret detectives, and ~~as~~ an only precautionness would have brought him back to prison. And when Bishop Best was taken out of prison his health broke down and was sent to a recreation home, while the preparation for the Hague was made. Therefore Mrs. Vedel continued to do the work and did so in spite of her rather delicate constitution. During this time I worked most intimately with both of them and ready to testify, I never saw the slightest influence.

It may not be necessary to say, that every one of us, who know this case at full, how it intimated and what the motives of the men were, who raised it, are absolutely convinced, that Bishop East 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 East declared guilty in falsehood and deception was quashed at the Hague. But here I must state, that we are convinced too, that Bishop East 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 deal 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 sherds against Bishop East we will find J.P. Ingerslevs name as trademark. They are made in inferno to his order. Some other have belonged to the circle of customers, but he has been back of them all. Patiently and surrendered to the will of God Bishop East silently has been the object of the one sherd after the other, cast upon him, still hoping and expecting, that now it must come to an end. Mendacious 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 invreathed by divine promises. And though ostricated 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 ~~word~~ holy cross.

*Svend Johansen*

Copenhagen, July 20th 1927.

# DANISH BISHOP TO PRISON

By Universal Service.  
COPENHAGEN, March 20.—The Rev. Anton Bast, Methodist Bishop of Scandinavia, faces three months' imprisonment today for fraud in the financial conduct of his paper, Fyrtaarnex (the lighthouse). Two other charges based on the misuse of church and charity funds were dismissed.

It is alleged that the paper made a profit of \$45,000, most of which went to the bishop personally, while he represented that the paper was losing.

The bishop kept his accounts badly and mixed his own funds with those entrusted to him by others. He was very generous, however, and it is said that no one ever sought help of him in vain.

NEW YORK

## Support of Church Predicted for Bast By Fellow Bishops

### Prelate Convicted in Denmark of Misusing Funds Is Declared Victim of Technicality in Statutes

COPENHAGEN, March 20 (AP).—The state has convicted Bishop Bast, but the Methodist Church will acquit him, declare Bishops Blake, of Paris, and Nuelson, of Switzerland, in a statement published by the "Politiken" regarding the outcome of the Bast trial.

Bishop Bast was found guilty by a jury of misappropriating charity funds to the extent of \$47,684 and was sentenced to three months' imprisonment.

"The state has decided Dr. Bast's position as a citizen; the Methodist Church will, at his request, decide his position as a bishop," says the statement. "Judging from the confidence and admiration felt for Bishop Bast everywhere in the United States, we have no doubt as to the Church's action in this case."

It is stated that Dr. Bast probably will remain as official head of the Danish Methodist Church until the Methodist Bishops' annual meeting in the United States in May, when final decision will be taken.

Bishops Blake, of Paris, and Nuelson, of Switzerland, in a cablegram today to the Board of Foreign Missions of the Methodist Episcopal Church, said that the verdict against Bishop Bast in Copenhagen was "a technical victory for the prosecution, but a moral victory for the Bishop." They added that the verdict was considered decidedly unjust and declared that the Church had "every reason for fullest confidence in the Christian character and moral honor of Bishop Bast."

"Bishop Bast was acquitted on all charges involving financial irregularity," the message stated. "He was found guilty and sentenced to three months' imprisonment for technically violating the law in 1916 in appealing to the public to buy 'The Lighthouse,' a magazine published by the Bishop, and help the Central Mission."

"'The Lighthouse' was the Bishop's private property and its profits accrued to him personally, but the profits were devoted to the Central Mission by him."

Dr. John R. Edwards, corresponding secretary of the Board of Foreign Missions, said that the cablegram "confirms the belief we have had constantly of the innocence of Bishop Bast of any financial irregularity. 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, we believe, does not in any way reflect upon his character, or his personal character."

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 \$2.50 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 Ag-  
ricultural Missions, December 3-4, 1925.*

submit to you the results  
of our work. We ourselves  
disposal an apparel shop  
26 standard of storeke

  
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## Bishop Bast's Case

STATEMENT BY BISHOP BLAKE

Confirming the recent cablegram from Bishop Edgar Blake regarding the release of Bishop Anton Bast from prison in Copenhagen, the corresponding secretaries of the Board of Foreign Missions at New York have received the following letter from Bishop Blake at Copenhagen:

"We (Bishops Blake and Nuelsen) found Bishop Bast under arrest and in prison and cut off from all communication with his family and friends except by letter. It appears that Pastor Ingerslew and eight laymen together had made certain accusations against Bishop Bast to the police authorities. The accusation covered the general charge of misappropriation of funds covering several specifications. The police authorities put Bishop Bast under arrest and seized all his books and papers both at his office and home, and began an investigation of his accounts in order to support the charges that had been made against him. As I have just said, he was not allowed to receive members of his family or friends or even his own personal attorney but he was allowed to receive an attorney appointed by the State to look after his interests. It seemed to us to be a very severe and uncalled for procedure. We immediately got into touch with the Methodist representatives in Copenhagen and with Dr. Peter C. Clemensen [of Chicago] and the attorney who had been appointed by the State to defend Bishop Bast. We also had an interview with the prosecuting attorney for the State. He was very considerate of us and allowed us to have an interview with Bishop Bast with the condition that we should not discuss the case with him in any way, but only matters affecting the administration of the area.

"The major specification was the alleged misappropriation of \$15,000. It appears that this amount was appropriated by the Board, I think in 1920, to be used for the liquidation of a loan held by one of the Copenhagen banks against the Jerusalem Church. The money was applied, instead, to the Central Mission, which is on the same premises as the Jerusalem Church. This transfer was made, as I understand it, with the approval of the Board of Foreign Missions and Bishop Bast's relation to the transfer was perfectly correct, but the brethren who were opposed

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January 8, 1925

r to Bishop Bast either could not or would not understand the regularity of the transaction and so made the accusation against him of misappropriation of funds. There were other charges somewhat similar but of a minor character and equally unsubstantial. So far as we could discover the merits of the case, both Bishop Nuelsen and myself were convinced that Bishop Bast is entirely innocent of any wrong doing or intent.

"Bishop Bast's attorney took an appeal to the courts, asking for the liberation of Bishop Bast pending the outcome of the police investigation. The case was heard by one of the high courts last Thursday. After hearing a full statement of the case, the charges against him made by the prosecuting attorney for the police authorities and the accusers, and an explanation of the charges by Bishop Bast's attorney and by Bishop Bast himself, the court unanimously agreed that there was no evidence to justify his arrest and detention and granted him his freedom. It was a splendid victory for Bishop Bast and a most popular one with the people.

"The sentiment of Copenhagen and Denmark, so far as it is reflected in the public press, seems almost unanimous in its support of Bishop Bast. The Danish people appear to have a remarkable confidence in his integrity. The liberation of Bishop Bast, however, does not necessarily mean the close of the case. The police will continue their investigation of his books and documents and if they find any proof of irregularity they can place him on trial. Until they finish their investigation the case will still be open, but Bishop Bast will have his full freedom."

In a letter to THE CHRISTIAN ADVOCATE signed by both Bishop Nuelsen and Bishop Bast, a similar statement of the situation is made. The communication closes with the following:

"The police will doubtless complete their investigation of the papers, documents, and books in their possession, and then take such action as their findings appear to warrant, either dismissing the case or, if the facts require, giving Bishop Bast an opportunity to make a public defense in the matter involved. In the meantime, we urge the Church in America to continue to support Bishop Bast by their full confidence and Christian esteem."

present morning,  
Church in Berlin.

Dr. Cochran's address in New York will be  
18 East Sixty-fourth Street.

### Circulation Progress

Within less than fifty of the 3,000 mark, the canvass for new subscriptions to THE CHRISTIAN ADVOCATE continues to receive the enthusiastic support of many Methodist leaders. Troy Conference still leads with an enrollment of 383 new subscribers.

During the week seventy-six pastors filed their first report, increasing the total number of new subscribers to 2,963. These contributors were:

EIGHTEEN—A. B. Goudie, Downingtown, Pa.

NINE—Victor G. Mills, Baltimore, Md.

EIGHT—H. S. Munyon, Benton, N. Y.

SEVEN EACH—A. L. Shankop, Lebanon, Pa., and Frederick Brown Harris, Washington, D. C.

FIVE—Gladstone Holm, Chester, Pa.

FOUR—W. D. Beach, Elmhurst, N. Y.

THREE EACH—J. H. Lincoln, Lake Mahopac, N. Y.; Thomas F. Ripple, Hazelton, Pa.; Simpson B. Evans and Robert H. Stine, Williamsport, Pa., and Edward Hayes, Washington, D. C.

TWO EACH—Jabez C. Harrison, Bellingham, Pa.; Ottho C. Miller, Saint Mary's, Pa.; C. C. Marshall, Bridgeport, Conn.; F. N. Churchill, Mannsville, N. Y.; G. W. Fovey, Hatboro, Pa.; E. W. Burke, North Wales, Pa.; W. W. Payne, Collingswood, N. J.; R. E. Wilson, Garland, N. Y.; John McGudwin, Macedon Center, N. Y.; C. W. S. Becker, South Glens Falls, N. Y.; E. J. Cummings, Stuyvesant, N. Y.; A. A. Lawrence, Great Bend, N. Y.; Irving L. Smith, Bridgeport, Conn.; Henry MacCullum, Easton, Conn.; J. A. Cole, Arlington, N. J.; R. M. Aylsworth, Passaic, N. J., and John B. Glenwood, Pine Plains, N. Y.

One Each—J. C. Wright, Cleveland, Ohio; John H. Allen, Sandersville, Ga.; A. J. Rorer, Indianapolis, Ind.; H. J. Pawlitz, Linden, Ill.; C. G. Parr, Ridgeway, Pa.; J. P. Roberts, Danbury, N. Y.; Glenn W. Batcher, Ketsville, Cal.; Orren W. Dyer, Detroit, Ind.; J. H. Boese, Brooklyn, N. Y.; W. K. Anderson, Pittsburgh, Pa.; W. R. Polkman, Cambridge, O.; W. Ashby Christian, Richmond, Va.; L. I. McDough, Shepherdstown, Md.; W. A. Carroll, Relay, Md.; J. P. Mackay, Landale, Pa.; V. Donald Hodgson, Albert M. Whitner and Theodore W. Barr, Philadelphia, Pa.; Frank Mack Hope, Hill, Pa.; Henry J. Bradway, Clayton, N. J.; J. S. Garrison, Middleville, N. J.; Ralph W. Kelley, Weldon, N. J.; Robert L. Cornell, Edmeston, N. Y.;

January 8, 1925

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and partisan bickerings as has often happened in the Sixty-eighth Congress, would not be welcomed.

### HERE AND THERE

President Coolidge makes it a fairly regular practice to spend his week-ends on the Mayflower cruising in Chesapeake Bay. It is his custom to take guests on these trips. Considerable surprise as well as approbation was aroused by the President recently taking as his guests Senator Joseph T. Robinson of Arkansas, the leader of the Democratic minority, and other prominent leaders of the opposition. Another recent guest was George Harvey, ex-Ambassador to England, and now editor of The Washington Post. Mr. Harvey made a considerable stir during the presidential campaign with his article "Coolidge or Chaos." President Coolidge, who is always at church on the Sundays he spends in Washington, is as strict about religious services on board the Mayflower, where a naval chaplain conducts such services each Sabbath when the President is aboard.

Reading Clerk Patrick J. Halligan, of the House of Representatives, has been receiving many congratulations upon his being knighted by the Pope of Rome. Mr. Halligan will be recalled by the many visitors to the House of Representatives as at nearly every session he is heard to read bills and amendments before that body. He is at the head of the Holy Name Society for the archdiocese of Baltimore, and it was for his work as co-chairman of the committee which had charge of the Holy Name Society Convention in Washington last September that he has been thus honored. The parade of the members of the Holy Name Society was the most striking demonstration of that character ever held in the national capital. For this conspicuous service to the Roman Church Pope Pius XI has made Mr. Halligan a Knight of Saint Sylvester.

The New Year's reception at the White House was the most brilliant in years. Commencing at 11 a. m. when the members of the Cabinet and the diplomatic corps arrived followed by the Supreme Court, the members of Congress, the Army and Navy officers and other groups; the President and Mrs. Coolidge continued to receive until late in the afternoon. The use of full dress uniforms gave much color to the procession. From 1:30 p. m. private citizens were received and thou-

## METHODIST COURT ASKS SUSPENSION OF BISHOP BAST

**Finds Him Guilty of Impudence.  
Was Convicted for Misusing  
Charity Funds.**

The Hague, March, 12 (AP)—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 hears appeals. Bishop Thomas Nicholson of Detroit presided over the tribunal which is composed of German, Swiss, Norwegian and Italian Methodists. The trial opened late 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 settled by the Methodist 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 misapplying charity funds.

**THE GUARDIAN**  
*Brooklyn Eagle*  
**ROOT 2**  
*Set in type 12/19/24*

**Gold Thrill,  
es Reversion  
n Pioneer Day**

*Sails for Home*



## GREAT PASTORATES 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 that 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 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, Odense, Malmo, Goteburg, Stockholm, and Alborg and are projected in several other cities. This social service spirit coupled with 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 250,000 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 flourishing.

#### 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 27, the great sanctuary 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 day that Methodism had really taken root in this land and had been woven into the very life of the people. Bethany and Calvary 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."

In one of the top floors of this great building of Central Mission 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 cheery, 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 sewing, 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 hallways 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 world's 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 the press 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 Post believes in sowing his country "three deep" with good literature.

We reached the restaurant at meal time and found the rooms filled with working people partaking of the cheap, but good and nutritious meals that were served there. It was a busy place as the cooks manipulated the huge iron vessels of food and the waitresses

hurried to and fro serving the hungry patrons. Said Dr. East regarding 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 opened, they are not nearly so bad as one thinks. But what can be expected of people who perhaps have never heard an affectionate word? How can we want them to rise from the dead that Christ may shine forth for them."

Besides the various activities located in direct connection with Jerusalem Church a mission is operated at 39 Borgergade in the midst of the slums where many souls are saved through evangelistic meetings. At Espergaerde there is a children's home where in the summer of 1918, 11 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.

This does not permit a more extended report of the other splendid activities of this world's Methodist Episcopal Church, but we give some figures that may reveal additional facts as to its valuable ministry. Last year there were 390,500 meals served in the restaurant; 1,500 home visits were made by the workers, and 2,000 poor families helped; 5,700 persons consulted the representatives of the mission about personal problems; 4,401 unemployed worked for their meals, cutting 23,000 pounds of bread which was sold to the city. 17,000 persons partook of the Christmas baskets sent out from Jerusalem Church, while 10,000 were served with full dinners at Christmas eve. During the latter part of the winter several little churches were started and during a number of weeks with an average of fifty converts a night.

### A Socialist Bishop

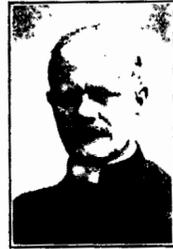
Anton Bast is a socialist and says so. But he believes in a type of socialism for which every Christian ought to have respect. It is the socialism that has for its objective a humanity redeemed through Jesus Christ. As every one knows Denmark has the reputation for taking the lead in social and industrial 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 highest 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.

## A Christian Power House in Copenhagen

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

By Rev. C. V. Dukert



Dr. Anton Bast

ON a foundation of social and spiritual ministry the most remarkable city evangelistic organization on the European continent has been established. Anton Bast has pioneered his way through Copenhagen's slums with a loaf of bread in one hand and a Bible in the other. Pauper's criminals, degenerates, and unfortunates alike, rise up and call him "friend and father to us all." Dr. Bast loves these step-children of society. In speaking of them and his success among them, he says, "The secret is quite simple. The way to their hearts 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 who perhaps have never heard an affectionate word. Now we want them to rise from the dead that Christ may shine forth for them."

Dr. Bast occupies a unique position in the world of social service. The Central Mission in Copenhagen, with its 28 branches of philanthropic activity, is under the direction of this one man. He has an efficient staff of assistants, but he is the founder of this institution.

The years have proven that their confidence has been well placed in this man. Born on the northeast coast of Jutland, into a family of fisher-folk, Anton Bast grew up beside the sea. He developed the best qualities of the Jute race, endurance, wisdom, destiny with his life. Twenty thousand people in Denmark, including the King and Queen, the Government, the citizens, and many of the laboring class, stand back of him financially, and hold up his hands in this humanitarian work.



Poor Children Coming to the Copenhagen Central Mission for Food During the Food Shortage.

understanding, and shrewdness. His father, looking toward the son's future in business, thought to put him into some trade. And did, though today he has no mere husker of merchandise; he traffics in the tragedies and realities of humanity. Dr. Bast possesses a rare understanding of those mystic forces, the desires of the soul. But he knows, too, that a first step toward fulfilling those desires is physical relief, and in a city of 720,000 there are hundreds of men and women whom no pauper institution and no Poor Law can help.

### A Refuge for the Homeless Men.

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. There are many volunteers from the Jerusalem Church congregation for work in this department.

The Slum Mission has a number of branches. It is largely for first and 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 beds are built of wood in tiers of five. If a man returns the second day, he receives nothing free, 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 berth to a single metal bed. In the beginning of his work, Dr. 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 trade unions, that he is now limiting his interests in their behalf. During the win-

(Cont. on pg. 8)

quote the following as an evidence of what the Church may 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 was there greater need that the views of men of Christian insight be given wide publicity than in these 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 pastor will devote a few minutes each Sunday evening to the reading or discussion of the best religious press editorial on a topic of the day. Next week's editorial will have to do with the injustice of the government's program of deporting aliens. The Churchman (Episcopalian) has an expression of Christian opinion which you will want to hear."

### H. C. L. and the Centenary

By W. L. McDowell

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 great danger that a number of church buildings in the first year Centenary program will be started which local committees will find themselves unable to finish, at anywhere near the original estimated cost.

On some districts, from two to four building projects are being started at the same time, the district superintendent dividing the funds among the several projects, thereby running the risk of having all the projects fail of completion for lack of funds. In one district there are three projects proposed in suburban 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 either one. Or, if all 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 great loss of membership for lack of suitable building. The Board of Home Missions and Church Extension of the Methodist Episcopal Church in this case and 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 Eastern Conference there is a Church Extension credit of \$27,000 divided among ten or more projects. If the division remains as now is probable, none of these projects will be able to go forward this year, thereby crippling the building program of the Centenary. If a number of these projects begin building, they run a risk of many of them being left partly completed on account of exhausting the funds. In that Conference there is one proposed project, listed in the five years Centenary survey for about \$18,000 and in the first year program for \$2,400. This project is located in a new munition town that is becoming

coming Conference year. Our people are worshipping in a schoolhouse but are likely to be ousted at any time. It would seem that in this case the entire credit of the Conference should be concentrated upon this project that is 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 co-operative program that will limit 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 calling for an additional donation later to save the project. In one Conference it has 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 noon delivers a Passion Week address at one of the theaters.

¶ The Rev. D. A. Watters has held services for two Sundays on the Dover charge and had fine response from the people. On next Sunday an Easter community service will be held, the baptismal rites observed and a special Easter sermon.

\* Dr. and Mrs. J. W. Fleisher left Boise last Wednesday for New Orleans for a five weeks' vacation. They go to represent the State of Idaho at the National Conference for Social Work. They will visit Denver, Kansas City, Carthage, Memphis, Chattanooga and other points of interest en route.

† Dr. C. R. Carlos planned an unusual observance of Holy Week for his Church at Forest Grove, Ore. Tuesday, Wednesday and Thursday are named respectively, "A Day of Speech," "A Day of Silence," and "A Day of Farewells." The Lord's Supper is a part of Thursday night's service. Friday from 12 M. to 3 P. M., a continuous service is to be held with seven addresses by as many pastors on "The Seven Last Words of Christ."

‡ The special meetings at Prairie City, Ore., were brought to a close Sunday night, March 21. Brother Auger of Sumpter did most of the preaching and Brother Young of Canyon City, conducted the song services. The attendance and interest was splendid and there was a good feeling throughout the entire series of meetings and much good was done. The services of these brethren was very much appreciated and evangelism raised to a higher standard in the estimation of the people. Rev. N. E. HERSHEY is pastor.

§ A two weeks' revival effort at St. Maries, Ida., was brought to a close last Sabbath evening (March 21). Results: Conversions, 10; proclamations, a quickening of the Church and 39 accessions. Eight were received in to full membership, and 31 into the preparatory relation. While some leagues have gone out of commission, 60 were present at the league meeting last Sabbath evening. The Rev. M. L. Sanders of Spokane assisted Pastor W. C. Reuter five nights, and rendered excellent service.

### Christian Power House in Copenhagen

(Continued from page 1)

ter 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 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 house rent. Some years six thousand homes receive this help.

A slum mission has been established at 59 Borgergade 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 most absorbing. Through the influence of the evening school, the home visits, and bringing these unfortunates in touch with people whose sympathetic interest they feel and respond to, phenomenal changes have been wrought, and many have been miraculously lifted to new planes of right living.

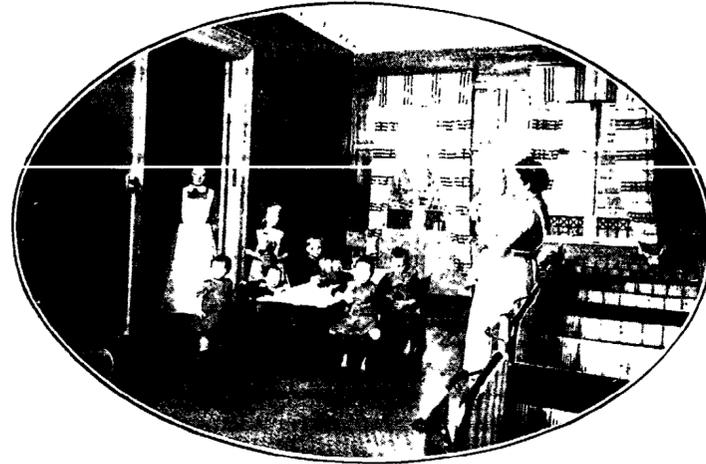
#### Including the Children.

There are several divisions of the Work of Rescue. There is a Home for the Children where they are cared for during illness of their mothers; 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 40. At Espergaerde, 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 slum children were sent to the Summer Vacation Colony at Espergaerde last year for two or three weeks' outing.

Old people find comfort and support in the Home for the Aged. In 1919 it averaged eighteen a day.

The Laborers' Home provides temporary occupation for those out of work. In six months last year 4191 men worked for their meals there, cutting in the wood-hop



Room in the Children's Hospital Methodist Central Mission, Copenhagen.

830,000 pounds of 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.

Many poor are helped through the sale of "The Light-house," a Mission weekly paper with a wide circulation throughout Denmark. They make fifty per cent profit from the sale of it, and some years earn as much as twenty thousand crowns in this way.

In addition to its institution 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. Besides this it serves Christmas dinner to about ten thousand people.

In a report from Dr. Bast concerning the Mission's work for 1919, he mentions among many other items the following: "3368 persons consulted us in our office concerning many kinds of difficulties in their lives. 55 homeless girls were received into the Home of Destitute Mothers and Their Babies. In the course of the year we helped 2980 poor families. In our six Sunday Schools we teach about

a thousand children. From the kitchens of the Central Mission 290,000 meals were served. About 5500 house visits were made to slum homes. The total turn-over in gifts, collections, produced 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 remodeling the Home for Sick Mothers' Babies and will extend it considerably.

#### The Evangelistic Crown to the Work

The crown of all this work—so like the Good Samaritan in a great variety of incarnations—is the evangelistic spirit and effort which

runs through the manifold enterprises of the great mission. The gospel is preached weekly and daily with a warmth and directness which proves it, as always, "The power of God unto salvation." The most recent evangelistic success is the remarkable series of meetings during the winter of 1920, in progress during the visit of Dr. George A. Simons, when the great hall was filled night after night and about fifty conversions a night were witnessed.

The Centenary has authorized \$100,000 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 Mission. Bishop Anderson, after his visit to the Denmark Conference last summer, announced: "Dr. Bast is doing the work of about ten men." But he is finding an able assistant now in his son, George Bast, a graduate of the University of Copenhagen, and a writer of much promise.

Who can say how far-reaching has been this eight-year-old philanthropy? And who can estimate the benefits to future generations? Founded in sincere desire to uplift and make glad, supported by lavish offerings from sympathetic hearts, operated, but those trained in the school of life and Christianity, and directed by Him who "hears malice toward none, charity toward all," the Central Mission is proving not only an agent for evangelization but a greater factor in the citizenship of Copenhagen.

\* This year a custom has been established by which the graduating students of Kjobell School of Theology will read their thesis to the faculty and students at the chapel services previous to the graduation. On Wednesday last a large audience heard the thesis presented by Sydney W. Hall from the subject: "The Devotional Life of the Student; its Place and Perils." Percival M. Blenkinsop and Alfred Bates sang a duet with Dr. E. S. Hammond as the accompanist.

#### CENTENARY IN DENMARK

The Centenary has authorized \$100,000 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 Mission. Bishop Anderson, after his visit to the Denmark Conference last summer, announced: "Dr. Bast is doing the work of about ten men." But he is finding an able assistant now in his son, George Bast, a graduate of the University of Copenhagen, and a writer of much promise.

## Back from the Dead

It is a cheering fact to all well wishers of humanity that the Czecho-Slovaks 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 arrival among its older sisters.

The Austro-Hungarian Empire leaned upon Czecho-Slovakia 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 is seen and recognized in John Huss, who, born at Prague, became a reformer against the usurpations of the Roman Church, and condemned as a heretic by a Church Council, he was consigned to the flame. 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 Mecca of lovers of Christian civilization.

In Moravia the Moravian Church flourished, and Peter Boehler became an evangel 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 Protestant Missions in 1732 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 13,000,000 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 Hull House, Chicago, for giving now 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 womanhood.

Ever live Czecho-Slovakia! If on the Rock of Ages life is thine. All other rocks have been shaken and broken.

### The Situation

Could not the situation improve were we to think of, talk about, and rebuke the weather more than we do? If we decline to notice the badness of the weather we fail to see how bad it is, and if we keep our minds upon the weather, we are not perplexed by other things. If we make the weather our foe

we can devise ways to fight it. \* \* \* Stephen is not alone in seeing the Lord in the sky. \* \* \* He who enkindles fire in the hearts of his hearers is a preacher. \* \* \* What right have tenants to use houses for immoral purposes when the owners can oust them? \* \* \* When women are properly paid in great stores they will keep independent. \* \* \* Character is not inherited like land, nor is it bought at counters. \* \* \* There is no difference between the character and reputation of a man with his wife. \* \* \* Different theories of the Atonement have been brushed away like cobwebs, but the fact of Atonement abides. \* \* \* This is the situation in Germany: The Germans with a poor soil became the leading farmers of Europe; in 1879 with the mines 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 mines are lost through war, and 40,000,000 mouths are unfed. 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 racial product, is the degeneration of Socialism. Should it capture Italy it would seize the Slavs 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, diplomacy 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 part to England, one to France and one to the atrocious Turks is the act of robbers. \* \* \* Mrs. Humphrey Ward, who wrote "Robert Elsmere," and other novels, is dead. \* \* \* There are now 27,650,204 Roman Catholics within the United States and its possessions. \* \* \* The United States feeds daily over a million of Poland's children. \* \* \* A violent tornado sweeps the Middle West and South. \* \* \* The Reds held back by the brave Poles. \* \* \* "Man and the New Democracy," by Dr. W. A. McKeever, of the University of Kansas, through G. H. Doran Co., \$1.35, pleads for the Great Common Man to come out of properly educated and disciplined youth. It is a notable help to all who read it and digest its contents. \* \* \* The personal published letters on Evangelism, written by Bishop E. H. Hughes, when President of Depauw University, make timely reading just now. The author pleads for the coming of men to Christ, as they came when He walked through Galilee. He leaves the manner of conversion to take care of itself, and, by no means, are all to have behind them the spectacular conversion of Paul. This book published by our House, can be procured for a modest price.

August 5, 1920

## Bishop Bast at Home

### In Perils of Waters

EDITOR THE CHRISTIAN ADVOCATE: SIR.—Only a month has passed since I left Des Moines, a town that just meant a name to me before I went there, but which now forever will stay carried in my memory because I there had some of my greatest experiences in life. Only a month, and yet it seems to me as if I have lived through years since the train that beautiful evening in May started on the long trail eastward. O, God, how wonderfully have I felt your love and your presence through these four weeks!

I felt it through the brotherly love which my Scandinavian coworkers in the United States gave me everywhere, in Chicago, in Buffalo, in New York and wherever else I passed on my way home. I shall keep forever the many tokens they gave me of their joy and pride because the great Methodist Episcopal Church had chosen one of their own people as a leader. But with the greatest reverence I shall keep a wonderful Star-Spangled Banner of silk, which the young people in the old Carroll Street Church gave me as a symbol of the new eternal link between Scandinavia and the mother Church in the great republic.

But never did I feel God's love and presence more than on the rainy morning of the 5th of June, on board the Norwegian liner Bergenfjord, when I stood on the wet and slippery deck among 1,200 other passengers, mostly women and children, all pale and trembling, all half dressed and with life belts on, and all watching a terrible fire in fuel oil tanks and every moment expecting the steamer to explode, which would send us all to the bottom of the sea.

For two hours we stood like this, without any hope of rescue, but through all this horrible time I had a wonderful feeling of God's hand resting on my weak and trembling heart and I could speak to Him calmly and confidently, and I said: "O, 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 vineyard, and I will try with all my heart and soul not to betray your grace, but more than ever before to give all the ability and energy you have given me to your cause in this poor and bleeding world." And when the rain cleared and God's sun rose over the ocean's restless waves, lo, as by a miracle the flames were extinguished and the hope against hope was fulfilled. The ship was saved!

Somehow since that morning I have felt a new inspiration in my soul, a new and young love to my work, but also a grave responsibility, as one who has been spared to do something and who one day will be asked what he has done.

And this feeling of responsibility has been steadily growing through the short time I have spent in my area, because I have received so many tokens from nearly every part of Sweden, Norway, Denmark and Finland of the great and bright expectations with which both pastors and laymen look forward to the new day in Scandinavian Methodism, made possible by the courage and vision of the General Conference of 1920.

I should also say that I have received a telegram from the King of Denmark, in which he most heartily congratulated me on my election as Bishop.

With a trembling heart I now in a few days start on my first series of Annual Conferences, to put to test the new plan for a greater and more homogeneous Methodist Episcopal Church in northern Europe, and not by the service of any man, but by the grace of our Lord Jesus Christ. I hope with all my heart that in the coming quadrennium we may send words of wonderful results to the mother Church across the sea.

ANTON BAST,  
Copenhagen, Denmark.

Kansas City Journal

Dec. 15, 1924

MONDAY, DECEMBER 15, 1924

## 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 official conduct of Bishop Anton Bast of Copenhagen a year and a half ago, according to correspondence in the possession of Dr. Hans J. Jensen, president of the Jensen-Salsbery Laboratories, 520 West Pennway.

Dr. Jensen has interested himself in the case since 1922, he said last night, because the bishop has humiliated an American, the Rev. John P. Ingerslew, who, according to Dr. Jensen, tried to make the bishop account for church funds and property. Dr. Jensen was in Denmark late in 1922.

Bishop Bast was arrested December 8, in Copenhagen and is being held by the Danish authorities on charges of misusing church funds in his possession.

Efforts made by Dr. Jensen to have the matter handled by the church and kept out of the courts have come to naught, he said last night. These included an attempt to have the matter brought before the general conference of the church in Springfield, Mass., last fall.

#### Two Communications Sent.

Two communications were sent direct to the board of foreign missions of the Methodist church in New York, stating that \$15,000 which the board had appropriated to help defray the expenses of rebuilding Jerusalem church in Copenhagen never had reached the church.

Bishop Bast acted as the agent of the church in obtaining the money, and in the fall of 1920 reported to the trustees he had received a check for the amount, but that it could not be cashed until March 1, 1921, according to a letter from the trustees of the church to the board of foreign ministers, dated July 7, 1923.

These communications are said to come under the department handled by Dr. David G. Downey, New York city, of the board of foreign missions of the Methodist church.

Dr. Downey this year, in a letter to a prominent Kansas City layman who had asked him to act in the matter of Bishop Bast, said the charges had been investigated by the Danish government and dismissed.

#### Suspended By Bishop.

According to a letter which Dr. Jensen has received from Mr. Ingerslew, the investigation was made by a committee appointed by the bishop himself, and when he was asked to explain the use to which the money from America was put he told the committee that was none of its business, as it was a matter between him and the American church, according to the letter.

Mr. Ingerslew was suspended by Bishop Bast before the opening of the general conference in Spring-

field. He therefore was unable to appear before the conference, although he had been sent from Denmark by his congregation to do so, it is said.

The pastor came to Kansas City while the general conference was in session in Springfield and was present at a conference of local Methodists called by Dr. Jensen. Mr. Ingerslew was given a letter to Bishop Charles Bayard Mitchell who was at the conference.

#### "The Matter Was Evaded."

When the matter was presented to the bishop he washed his hands of the whole affair, according to Mr. Ingerslew's report to Dr. Jensen.

Dr. Mitchell was appointed Methodist bishop of the Philippines at the general conference. He lived in Kansas City from 1892 to 1897.

Mr. Ingerslew laid the case before Judge Henry W. Rogers of Baltimore, chairman of the judiciary committee at the conference, and the judge attempted to get the conference to act, but the matter was evaded, according to Dr. Jensen.

Dr. Downey, a letter from Mr. Ingerslew states, agreed to send a committee to Denmark to investigate the matter. This, according to Mr. Jensen, never was done.

#### Church Rebuilt After Fire.

The letter sent in July, 1923, by the trustees of Jerusalem church to Dr. Downey states:

"Seeing that the board of foreign missions holds the deeds to the property of Jerusalem church, we consider it of importance that you are aware of the conditions." The church was rebuilt after hav-

ing burned in 1914. A loan of 100,000 Danish crowns (the crown then was worth 26 cents; it now is worth about 18) was obtained by the church on the representation the board would aid in repaying it, according to the letter.

There still is a mortgage for 90,000 crowns on the church property, the communication states. It was to pay this that the appropriation was made by the board and promised by the bishop to the church.

IN OUR TOWNS

ghts and runs away lives, the Chick- ar regrets, to write memories of the

st thing about cool weather to the lean Missourian is that all those l new soft drinks are gone.

ATE SHOPPING POME. shop early, with their dough, lso shop till it is late; day's also late, and so, opping will just have to wait. —Dide O'Laffin.

space, the Carthage, Mo., Press de- le between two cars, generally found site side of the street from the one.

e best mystery stories that intrigues t., Events is how the neighbors man- all they have.

n has a gold mine all his own. The Mo., Budget locates it just above the ys it requires persistent digging to

igs would get themselves done, the Ark., News believes, if it weren't that gives a man so much to think about.

er. Mo., Press. admits its idea of a is one who can acknowledge the call ell boy in a large crowd just like it y day occurrence.

Santa Claus' partners learn lots of things, agrees Elwin Hunt in the Arkansas City Trav- eler. They learn to know the real meaning of a blinding contract, for their word to the kiddies involves with an iron band the coming of the old gentleman himself.

Family quarrels should be held in the evening, advises Adam Breede in the Hastings, Neb., Trib- une. Then one can retire early, get a good night's rest and forget it in the morning.

"Weds Man She'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 advice of the Pratt, Kas., Tribune to her would be to just keep on watching.

"I have often wondered why the clocks we have on the mantle shelf in the home never keep ac- curate time," remarks the editor of the Inde- pendence, Mo., Examiner. "I suppose that most of them are for ornament. It used to be that no woman's watch could be relied upon. Now that is being changed. Since the women drive automobiles and play golf and do everything the men do and many things the men cannot do, they have demanded watches which are accurate. They keep them right even if they have to ask the husbands the correct time twice a day and set their watches."

JUST FOLKS By EDGAR A. GUEST

SIGNS. When toyshops fill their windows full With trains of cars and teddy bears, And things the children love to pull

s by effective improvements. factories and fic, parking safety and art and the Kansas City. of America, an Orthodox Jewish institution higher learning, to be built by the Rabbi Isaac Elchanan theological seminary, Samuel Levy, chairman of the executive committee of the building fund of the seminary, announced yes- terday. Five buildings will be erected to provide for the initial needs of the Yeshiva of America, a seminary, a college, giving degrees and courses similar to other American institutions of higher learning, which will be the first Jewish college established in America, a senior high school, library and students' dormitory.

the Yeshiva Seminary designed in part after bn's temple and will be l Jewish art as it flour- days of Jewish history."

uple of Jewish architec- ora will be the library, ry, will be built across t, topped by a massive at the plans for the He- salem, designed by Prof.

o be raised over a five- tilized in building the . In providing a mainte- fund sufficient to bring Jewish scholars of Eu- arning have been ruined eted—and it is our hope three buildings will be it will undoubtedly be tger Jewish learning in world-famous Jewish

gained prominence very se she rose by degrees.

Dec. 14, 1924

AMERICAN BISHOP IN DENMARK CHARGED WITH GRAFT AND MISCONDUCT



Bishop Anton Bast (1), who recently was arrested in Copenhagen, Denmark, on charges of misappropriating church funds, is shown here with several helpers distributing gifts to the poor on Christmas Eve, 1922. D. Hans J. Jensen (2) and Mrs. Jensen (3) of 2618 East Twenty-eighth street were visitors on the occasion.

K. C. MAN BEHIND CASE ON BISHOP

Continued From Page 1-A.

The conference was to be last May in Springfield, Mass. On April 8, the board of trustees of the Copenhagen church swept the charges against the American consul general in Copenhagen. Dr. Jensen says he has no knowledge of the charges. Charges Mentioned. Among the charges mentioned in the case Bishop Bast is alleged to have had relations with a woman with whom he had a child. He is also charged with misappropriating church funds. The charges are said to have been made known to the board of trustees of the church in Copenhagen. The board of trustees is said to have been informed of the charges by a man from Kansas City. The man is said to have been identified as the author of the charges. The charges are said to have been made known to the board of trustees of the church in Copenhagen. The board of trustees is said to have been informed of the charges by a man from Kansas City. The man is said to have been identified as the author of the charges. The charges are said to have been made known to the board of trustees of the church in Copenhagen. The board of trustees is said to have been informed of the charges by a man from Kansas City. The man is said to have been identified as the author of the charges.

against him, Dr. Jensen said. It was one of these that he just has been arrested.

Misconduct Not New. The misconduct noted in the charges covers a period of eight years from 1916 to 1924, Dr. Jensen said.

Bishop Bast owned the printing equipment of the Copenhagen central mission, and he is alleged to have used the funds of the mission to pay for his printing bills, according to Dr. Jensen. Dr. Jensen said he does not know if the bishop would want any further publicity in the printing and associated business. However, a report of it on the part of the board of trustees of the church in Copenhagen is said to have been made known to the board of trustees of the church in Copenhagen. The board of trustees is said to have been informed of the charges by a man from Kansas City. The man is said to have been identified as the author of the charges. The charges are said to have been made known to the board of trustees of the church in Copenhagen. The board of trustees is said to have been informed of the charges by a man from Kansas City. The man is said to have been identified as the author of the charges.

We are not sure that such a case should be brought to court. It is our opinion that it should be handled in a different way. We are content that the general conference will investigate the case in a proper way and in any way that will be for the benefit of the church.

Dec. 14, 1924

ARGED WITH CRAFT AND MISCONDUCT



ark, on charges of misappropriating church funds, is shown here with r. Hans J. Jensen (2) and Mrs. Jensen (3) of 2648 East Twenty-eighth

to have things adjusted, but this not being the case, we have taken it as a matter of good conscience to place these different conditions before the general conference for your investigation and disposal. "We do not see how a church can develop under such conditions, unless they are brought to cease, rather than to continue under cover. "We are content that the general conference will investigate this case in a righteous way and in any way worthy of our denomination and Christianity and the ethical standards of the whole."

Bishop's Act Ties Ingerslew.

Because of the charges against Mr. Ingerslew, preferred by the bishop, he was unable to carry the matter before the assembly, Dr. Jensen said. On arrival, Mr. Ingerslew was met by two ministers of the church who declared that if he preferred the charges against Bishop Bast, he Ingerslew, would be charged with misappropriation of funds at his former church in Baltimore, Dr. Jensen said. Despite the threat, Mr. Ingerslew went to Dr. David G. Downey of New York to obtain aid in presenting the petition entrusted him by the Copenhagen church. That was refused, Dr. Jensen said, and Ingerslew proceeded to Baltimore, where he found Bishop Bast's agents had endeavored in vain to find records of the alleged defalcations by Mr. Ingerslew.

"Mr. Ingerslew," Dr. Jensen said, "then came to visit me in Kansas City last May, and a few days later received a letter from Dr. Downey stating, 'there is nothing in fact or in form to warrant further investigation and your presence in Springfield is not desired.'"

Dr. Downey said he then wrote Dr. Downey, setting forth the facts, and laid the matter before Kansas City leaders in the church, who, he said, became indignant and took the matter up with several Eastern officials. That availed little at the time, according to Dr. Jensen.

"It seemed impossible to get a hearing," Dr. Jensen said. "Apparently, the bishop's friends were playing for time until the conference was over and, after much evasion finally agreed to appoint a committee to go to Denmark and investigate."

Not Before Conference.

"To my knowledge, the matter was not presented to the conference at all, and neither has a committee ever appeared in Denmark up to this time to fulfill the promise made."

While Bishop Bast was attending the assembly, Dr. Jensen said, a Danish committee appointed by Bishop Bast had investigated his accounts and declared all were in order except those relating to American funds.

"As to the disposal of those funds, the bishop declined to make any statement," Dr. Jensen said, "stating that it was American money and he could handle it as he saw fit."

On Mr. Ingerslew's return to Denmark, the annual Denmark conference at Odense exonerated him of charges, Dr. Jensen said, though he was without a church and income.

After several trips between Denmark and the United States, Bishop Bast returned to Copenhagen to find charges had been filed directly

bishop's financial ventures," Dr. Jensen said, "I can mention only a few."

"Two years ago he received from Chicago \$15,000, that I understand was for the benefit of the children of war-stricken countries. No accounting has been made to the board of trustees of the Jerusalem church of Copenhagen."

"Then the bishop decided that he needed a new orphanage, so he bought property in the village of Espergerde, paying 50,000 kroner. He later expended an additional 20,000 kroner of the church's money to fix up the property."

"Then he bought it for himself, paying the church 20,000 kroner."

"In one year's financial statement, the bishop says that he found employment for 600 men. That was charged against the church funds in the sum of \$3,000 kroner when the work, in reality, consisted of cutting wood for the bishop or perhaps the central mission."

Dr. Jensen said another fact revealed by recent investigation is that Bishop Bast's son had written a book too vile to be published in the United States, but which had been printed in the central mission printing shop.

Dr. Jensen refused to divulge the names of the prominent local Methodist leaders, to whom he gives full credit for finally getting action.

Service for Customers and Friends from 11:30 a. m. to 1:30 p. m.



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and Over



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11, 1924

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Men's English  
 shirts in  
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 sizes 14 to 17  
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Fancy light color  
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 of patterns, suitable  
 for shirts, aprons,  
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**\$2 Glove Value**  
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10 pairs of men's  
 Canton 11ann  
 Work Gloves, good  
 heavy quality twill  
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 inside; double knit  
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Men's, women's and  
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Colonial design clear glass  
 tumblers at half the price  
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**\$1.48 Flower Vase**  
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Colorful colored flower  
 vase to hold a bouquet  
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 flowers for a long time  
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Handmade ash tray  
 with a decorative  
 design. Will hold  
 ash from a pipe or  
 cigarette.

**\$1.25 Tire Covers**  
**\$1**

Waterproof tire  
 covers for your  
 car. They keep  
 your tires from  
 cracking and  
 peeling.

**\$1.25 Colanders**  
**\$1**

Handmade colander  
 with a decorative  
 design. Will hold  
 vegetables and  
 fruit.

**\$1.50 Water Pitchers**  
**\$1**

Handmade water  
 pitcher with a  
 decorative design.  
 Will hold 4 quarts  
 of water.

**\$1.50**

**\$1**

**One Day Only!**

<p><b>\$1.25 Rubber Mats</b> Rubber Mats for 1924 Coupee made with a strong composition of fabric which stand hard wear. <b>\$1</b></p>	<p><b>\$1.30 Wool Duster</b> Strong washable Wool Dusters—just the very thing to keep your car clean and spotless. <b>\$1</b></p>	<p><b>\$1</b> Marathon made of that with...</p>
<p><b>\$1.25 Force Oiler</b> Force Oiler for Ford's very oil by gravity is a splendid value. <b>\$1</b></p>	<p><b>\$3.95 Timer for Ford</b> Timer: The genuine Borg's spark Timer that is built to give style and power to the Ford Motor. <b>\$1</b></p>	<p><b>\$1</b> Children's comfort...</p>
<p><b>\$1.25 Auto Mirror</b> In round design in which finish have adjustable cup and will fit any car. Special price for Monday. <b>\$1</b></p>	<p><b>\$1.35 Wiring Outfit</b> Short-coat Wiring Outfit, contains one 1 1/2 source of trouble and delay and are very special for Monday. <b>\$1</b></p>	<p><b>\$1</b> Here's a... ber and 1/2 inch size priced...</p>

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**Stamped Goods**  
Two Gifts at the Usual Price of One!  
Stamps of Stamped Fancy Goods—Scarfs, Center-Sets, Doilies, Nightgowns, Glass Towels, Hem-



**Price**  
Good quality materials—on heavy soft oyster for finishing. Buy total gifts.

Former Price	Sale Price
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.24	.12
.38	.19
.40	.20
.59	.29
1.18	.59
1.38	.69
1.58	.79
1.78	.89
2.00	.98

<p><b>89 Steering Wheel</b> Steering Wheels for 17-inch size in color walnut finish rim. Special value. <b>\$1</b></p>	<p><b>\$1.25</b> Silk Sha Lamps at color in colors; give nice...</p>
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<p><b>1.95 Cubic Duty Jack</b> Jack that is adjustable 6 to 14 inches can lift all cars up to 6,000 lbs. Special price. <b>\$1</b></p>	<p><b>\$1.9</b> A box large lunch for 2 pint... will keep...</p>

OP IN DENMARK CHA

J. SYSAK



<p><b>\$2 Glove Value</b> <b>\$1</b> 10 pairs of men's Canton Plannel Work Gloves, good heavy quality full with cotton nap on inside, double knit wrist. </p>	<p><b>20c and 25c Hose</b> <b>10c</b> Men's, women's and children's good quality Cotton Hose with reinforced heels and toes. Most all sizes in the lot. </p>
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SIXTY-SEVENTH YEAR

## K. C. MAN AIDS CASE AGAINST BISHOP BAST

### Dr. Hans Jensen in Fight To Help Another Pastor Friend.

When the wires carried the news December 8 of the arrest in Copenhagen of Bishop Anton Bast on a charge of misappropriating Methodist missionary funds, few persons in this country or Denmark knew the man most active in pressing the charges is a Kansas Citian.

That such is the case was revealed last night. The man, Dr. Hans J. Jensen, president of the Jensen-Salsbury Laboratories, 520 West Pennway, declared that as the matter had become 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 asserts are the full facts back of the charges.

"I am not a Methodist," Dr. Jensen said, "and my sole purpose has been to help a fellow American citizen, the Rev. John P. Ingerslew, who has been humiliated and abused by an unscrupulous bishop, to get justice.

"This American now is in Europe without a church and virtually without any income, all because he wished to serve the church of his choice faithfully. My only interest is to see that an innocent man gets fair play and is vindicated."

#### Public in Two Camps.

Since his arrest, Bishop Bast has been imprisoned, awaiting trial. The public and the press of Copenhagen have divided into camps, one backing the bishop, the other opposing him.

It was through Mr. Ingerslew, formerly head of the Central Methodist mission organization in Copenhagen, who signed the charges against Bishop Bast, that Dr. Jensen became in-

prominent. Kansas City Methodist laymen, to bring the matter before the recent international Methodist convention failed because of Bishop Bast's influence in the church, according to Dr. Jensen, who said he is the only man in this country who is entirely and thoroughly acquainted with the facts.

In November, 1922, Dr. Jensen, en route to Copenhagen, met Bishop Bast on board ship. They became closely acquainted and the bishop asked Dr. Jensen to solicit assistance from religious leaders in America to purchase a motor car for the bishop, Dr. Jensen said.

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#### Moves to Obtain Auto.

"The bishop is a most captivating man," Dr. Jensen said, "and I immediately started to raise funds for the purchase of the car. When a friend advised me to 'lay off,' I could not understand.

"Later, in Copenhagen, Bishop Bast asked me to speak to his congregation which I did, although not a member of the Methodist faith.

"Immediately afterward, many church members made visits to my hotel and declared that Bishop Bast literally was robbing them of their money and using it for his own ends.

"I also was informed that he was living illegally with a woman of his congregation."

#### Admits Illicit Relations.

Dr. Jensen says he then called in Mr. Ingerslew, a preacher in the church and active in the mission work for which Bishop Bast had gained fame. Confronting Mr. Ingerslew with the charges against the bishop, Dr. Jensen says he obtained an admission from the minister that they were true. The minister, however, pleaded he was helpless and begged the Kansas City doctor to aid him.

Mr. Ingerslew, according to Dr. Jensen, said he had received only \$800 a year instead of \$2,000, his promised salary, and that no record had been kept of expenditure of funds.

Dr. Jensen said he learned that Danish funds, as well as American missionary gifts, had been used to grossly further Bishop Bast's interests.

"I became interested in getting Mr. Ingerslew, who is an American citizen with a wife and four children in New Hampshire, a position in the United States," Dr. Jensen said. "That I found was not possible, as Bishop Bast would not allow Mr. Ingerslew to leave, for fear Mr. Ingerslew would reveal all he knew.

#### Plots Against Ingerslew.

"Then Bishop Bast preferred charges against Mr. Ingerslew. I learned that this would serve to remove Mr. Ingerslew from his position in the church and prevent him from presenting the facts to the Methodist convention assembly. In that way Bishop Bast tried to get rid of the man he knew could expose him."

After Dr. Jensen's return to Kansas City, Mr. Ingerslew was empowered by the Copenhagen church congregation to return to America to place the charges against the bishop before the Methodist General conference, according to Dr. Jensen.



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ple at his own risk. Write him  
today.—Adv.

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## Danish Court Finds M. E. Bishop Guilty Of Misuse of Funds

COPENHAGEN, Denmark, March 19  
(AP)—Rev. Dr. Anton Bast, Methodist  
Episcopal bishop of Scandinavia, was  
found guilty by a jury today of the  
fraudulent conversion of 182,000 kroner  
(\$47,684) of charity funds.

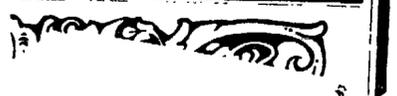
Bishop Bast was sentenced to three  
months in prison.

The bishop was exonerated on the  
second clause of the prosecutor's charge,  
that of making public appeals for charity  
based on "more or less shamelessly  
falsified accounts."

He also was cleared on the third  
clause, of fraudulently converting to his  
own use 55,000 kroner (\$14,110) be-  
longing to the Central Mission.

Bishop Bast, a native of Finland,  
was arrested in 1924 on charges of mis-  
appropriation of funds collected for  
charity. American Methodists sup-  
ported him and the visit of a commis-  
sion of five officials of the Methodist  
Episcopal Church in the United States  
to Copenhagen in December, 1924, was  
largely responsible for his release on  
bail after he had been held for four  
months in prison.

While his case was pending Bishop  
Bast refused to act in his office and  
Bishop Edgar Blake of Paris tempor-  
arily replaced him. Bishop Bast vis-  
ited the United States in 1920 and  
again in 1922.



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J. H. REISNER  
NANKING, CHINA

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 thing 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 Sub-Executive consisting of Dr. Warren H. Wilson, of the Presbyterian Board of Home Missions, President, and Dr. Thomas S. Donohugh, 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.

C. A.  
October 6, 1932

### Dr. Anton Bast

While Dr. Anton Bast of Copenhagen was conducting a preaching mission near Bremen last summer at the invitation of North Germany Conference, he succumbed to the heat and the strain of seventeen successive meetings attended by crowds. He suffered a severe hemorrhage, but after a fortnight's rest he returned to Copenhagen, where he must remain inactive for a long time. An American preacher who has just returned from a visit to him and who has been one of his most devoted adherents through all the agitation which led to his permanent suspension in 1928 from the episcopal office, to which he was elected at Des Moines in 1920, writes: "Bishop Bast, an innocent man, is left without any form of pension or support and will probably be compelled to apply to the city for aid. People who have no interest in him, members of the State Church of Denmark, told the writer that such could not happen in their Church. And so the most devoted, the most successful, the most genial, the most many-sided character in Northern Methodism, the equal and friend of poets, explorers and statesmen, is left to die unnoticed by an ungrateful Church, solely because that was the easiest way out."

Doctor Bast has no legal claim as a retired minister, having withdrawn from his Conference, and has no claim on the Episcopal Fund. Those who may wish to recognize his long and devoted services by coming to his relief in his present distress should communicate with the Rev. P. M. Peterson, 1830 Sherman Avenue, Evanston, Ill. Editor THE CHRISTIAN ADVOCATE.

Dr. Anton Bast, the virile founder of the great Methodist institutional church at Copenhagen, has been appointed as a traveling evangelist for all Scandinavia, while still retaining the supervision of the Central mission. On special invitation, and with episcopal consent, he has just come to America a third time to work among the Scandinavians. His purpose is to conduct special evangelistic services in different cities of the United States.

✦ ✦

C. A.  
May 6, 1937

ANTON BAST, who was elected bishop of the Methodist Episcopal Church by the General Conference of 1920, and was relieved of his office by the General Conference of 1928, died recently in Copenhagen, Denmark, according to a cablegram received by his brother-in-law, Christian Nielson, of New York. Dr. Bast was born in Denmark, September 8, 1867, entered the Norway Conference in 1890, and later was transferred to the Denmark Conference. He was remarkably successful prior to his election as bishop in conducting the great Central Mission in Copenhagen.

### Bishop Bast Released

Recent developments in the case of Bishop Anton Bast of Copenhagen, Denmark, who was arrested in that city December 8 on charges of misappropriation of charity funds, said to have been preferred by Mr. Ingerslew, a member of Denmark Conference, are as follows:

Bishop J. L. Nuelsen of Zurich and Bishop Edgar Blake of Paris, having been advised by radiogram of what had taken place, proceeded without delay to Copenhagen, to render any assistance within their power. The immediate result of their activity is indicated by this cablegram dated Copenhagen, December 18, and addressed to the Board of Foreign Missions in New York City:

"Bishop Bast released. Court held arrest unjustified and contrary to law and evidence."

Press dispatches state that the Bishop was released from custody pending proceedings.

Bishop Bast has also had the advantage of the presence and active interest of Dr. Clemensen, a prominent Methodist of Chicago, who is in Denmark on business connected with the Health Department of Chicago.

### Bishop Bast

On February 22, 1927, a committee will meet at The Hague, Holland, to investigate in the name of the church the charges against Bishop Anton Bast of Copenhagen.

Bishop Thomas Nicholson will serve as chairman, and the committee of twelve has been selected from the lists of triers of appeals in the Norway, Switzerland, Italy and Northwest Germany Conferences. Dr. Dorr F. Dieffendorf of Calvary Church, East Orange, N. J., will act as counsel for Bishop Bast.

### Bishop Bast

Anton Bast was born September 8, 1867, in Denmark, where his father was a fisherman. His parents belonged to the Methodist Church and he was converted in early life. He followed his preliminary training with a course in the theological school at Copenhagen and entered the Norway Conference in 1890, later transferring to the Denmark Conference. His outstanding work has been in connection with the Jerusalem Church and Central Mission, Copenhagen, where he has won the attention of the nation and received from the King expressions of approval and financial support. This church has been transformed in ten years from a dying down-town appointment to a great institutional church of more than twenty departments, ministering to thousands every week. He has been an active leader in evangelistic and temperance work in the Scandinavian countries.

A cable dispatch from Copenhagen announced the destruction by fire of the widely known Jerusalem Church in that city, the center of the very important social settlement work carried on there by Rev. Anton Bast, who was heard with such pleasure and profit within a few months in Boston and other parts of this country. The property is valued at about \$100,000. The church is situated near the slum section of the city, and its activities have brought relief annually to many thousands of suffering people. The expense of the enterprise has been met largely by the people of Copenhagen.

### Former Bishop Bast Becomes Lutheran

The Daily News (Dagens Nyheder), Copenhagen, Denmark, February 1, 1932, published a letter from the Rev. Anton Bast, which was headed, "Rev. Bast Leaves the Methodist Church, and Joins the Evangelical Lutheran Church."

The Rev. Anton Bast, a member of Denmark Conference, was elected bishop of the Methodist Episcopal Church at Des Moines, Iowa, in 1920, and assigned to Copenhagen Area. Charges were brought against him, and after an investigation conducted by Bishop Thomas Nicholson and a commission at The Hague, he was suspended from office. The decision was confirmed by the General Conference of 1928. Subsequently he withdrew from the Denmark Conference. About a year ago he re-entered the Methodist Episcopal Church in Germany, and has been carrying on social and evangelistic work in Copenhagen. He now announces that he will leave the Methodist Episcopal Church and join the Evangelical Lutheran Church of Denmark. It is understood that he has withdrawn the charges which he at one time intended to bring against Bishop Nicholson and Bishop Wade for their action touching his case.

cerning Christ in the laboratory of life"; "You are to think in terms of continents and not be blighted with the township mind."

The list of men that were left without appointment to attend school indicated a healthy growth in the rising generation of ministers in the Conference. They are: R. C. Brown, Arthur Becket, A. R. Mullins, C. C. Adkins, Elvin Hemenan, Ross Culpepper, William Thomas, Eugene Thayer, Randall Hamrick and V. C. Cutright.

Friday

John Hamman led the devotional service on Friday morning.

When the bishop sat in the chair, Dr. C. E. Goodwin introduced a resolution requesting that the Area Summer School of Ministerial Training be supported, so far as West Virginia is concerned, by assessments upon the charges. It was decided to defer action on this matter until the united sessions should convene, so that the laymen might have a voice in determining the matter. This was one of the many indications that the Church has actually entered upon a new order of administration that promises much in mutual understanding and support between the laity and the ministry.

It was a moment of great historic significance when it was reported that the laymen were at the door ready to enter for the first united session. The bishop and Annual Conference had laid definite plans for a dignified and cordial reception of the body of laymen into the assembly. The ministers had taken their places on one side of the auditorium, giving place for the laymen on the other.

The door is closed upon peace, but it is never locked. — Albany Journal

A pound of beefsteak will take the shine off a new, new half dollar. — Toledo Blade.

Chickens, in a proverbially come home to roost don't lay eggs; they only squawk. — Albany Journal

Among the things that a wise man knows is how little the sum of his knowledge is. — Pittsburg Dispatch

Each of the same then it telephone

... the Epworth League annual will help in working out plans for this feature), the president and counselor should set forth the plans for the new year. These should be worked out carefully in advance, although it should be understood that changes may have to be made in view of later developments.

As is true of most organizations, Epworth Leagues fail most often when they do not give adequate attention to planning. It would be well for the pastor, counselor, and cabinet to check the plans against the nine aims set forth by the Christian Youth Conference of North America; to develop the personal religious life, to help others to be

... successful business men of his city and State, and a leading Methodist layman. He is a member of the Commission on Unification of the Methodist Episcopal Church, South, and an ardent advocate of a united Methodism.

Inauguration of Dean Franklin

BOSTON UNIVERSITY TAKES A FORWARD STEP

Mrs. Lucy Jenkins Franklin was installed as the first dean of women at Boston University Friday, December 12. Guests of honor were Mrs. Calvin Coolidge and Dr. Marion Talbot, dean of women at the University of Chicago.

The day's program consisted of a luncheon given to Mrs. Franklin and the two guests of honor by President Murlin and Mrs. Murlin at the Copley Plaza Hotel at 12:30, the installation exercises which took place at the Old South Church at 2:30, and a reception to the two recipients of degrees and the newly installed dean at the Copley Plaza at 4:30.

President Murlin announced that the sum of \$65,000 had been pledged toward the funds to create the office of university dean of women. He also made public the fact of a gift from Mrs. J. W. Wilbur of Brookline, a

... 12:30, and the newly finished room in which the League is to hold its meetings was presented to the group. A playlet, "The Harbinger of Dawn," was presented under the direction of Miss Anna Anderson. The evening service was given over to a concert by the church orchestra and the chorus choir.

On Saturday afternoon, December 4, the ladies of the church held their annual bazaar and chicken supper in the church parlors. On Tuesday afternoon following the reopening, the Woman's Home Missionary Society gave a silver tea at the church, and on Wednesday evening, the pastor, the Rev. James A. Geer, presented an illustrated lec-



in imperial greatness, their only object of worship would be the great God, the Creator of all things; that His laws would be their laws, and His Church which He has established in the earth for righteousness would be revered above all institutions. Such I think would be the conclusion of reason.

But what are the facts? Now, we are not radically a bad people. We are not a nation utterly lawless, corrupt in morals, godless in thought and life. The initial impulse of the colonial period is not yet wholly exhausted. The influence of the Spartan-like character of our people before the Civil War is not yet a spent force.

"I Tremble for My Country"

... out what preaching is. I felt sure that preaching is what this world most needs. I wished I could preach. I had never had the wish before. I looked down on preachers. They were an inferior set. I looked down on the Church. It was a belated institution. I looked down on orthodox Christianity. It was, I thought, becoming obsolete. My idols were Huxley and Herbert Spencer. I found no inspiration in the pulpit. I found it in Emerson and Carlyle. All my life plans were settled. I knew what I was going to do and be. My college classmates were certain I was foreordained to be a lawyer, probably a statesman. And now to my amazement I began to wish that I could preach. Old things were gradually passing away, all things were presenting themselves in a new light. Interest in my law books was waning. The old-time splendor gradually faded from their pages. The law library on Beacon Hill ceased to be the hub of my universe. In the classroom I found myself often thinking of Trinity Church. In the midst of a lecture I could hear the voice of Brooks above the voice of my professor. The church was irresistibly crowding out the court house. My thoughts hovered around congregations rather than juries. I wanted to be a preacher. I knew I could not be one, for I was a skeptic. I was a bundle of doubts. I believed in God and immortality and that was about all. But

## METHODIST BACKING GIVEN TO BISHOP BAST

Statement Issued in Connection  
With Conviction and Sen-  
tence in Copenhagen

The World on March 20 printed an Associated Press despatch from Copenhagen, Denmark, telling of the conviction and sentence to three months imprisonment of the Rev. Dr. Anton Bast, Methodist Episcopal Bishop of Scandinavia, 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 Bishops Blake of Paris and Nuelson of Switzerland, and broadcast by the Associated Press March 20:

"The State has convicted Bishop Bast, but the Methodist Church will acquit him. The State has decided his position as a citizen; the Methodist Church will, at his request, decide his position as a Bishop. Judging from the confidence and admiration felt for 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.

Denmark Church Claims Right to  
Expel Him From Its Property.

COPENHAGEN, Denmark, Nov. 5 (P.)—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 Superior Court today on a complaint filed by the Methodist Church of Copenhagen. The church claims the right to expel Mr. Ingerslev from a house belonging to the church organization.

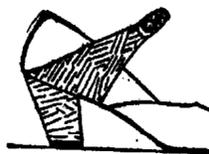
The minister has made a counter-claim for 137,000 kroner (about \$35,000), in compensation for expenses in moving from the United States to Denmark and for his dismissal from the ministry, which, he has maintained, was due to his opposition to Bishop Bast's Administration.

Mr. Ingerslev's attorney pointed out that the original conflict between his client and the Bishop was due to alleged violation by Bishop Bast of the Handbook of Methodist Discipline.



THE LACED STRAP P  
**I**NSPIRED by a new Per  
 two-eyelet pump with  
 heel and graceful contour  
 gray or parchemin with sna  
 de rose with lizard calf.

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THE SADDLE STRAP P

*owl*



### The Denmark Conference and the Bast Case

By BISHOP R. J. WADE

Never have I seen, in exceedingly trying situations, men who held themselves in greater restraint, or who gave more careful and prayerful consideration, than the members of the Denmark Conference, July 25-29, in the cases of Anton Bast and John P. Ingerslew. The action of the General Conference was a prominent factor. During portions of three days the annual conference was in executive session. The final result was practically unanimous.

Before the session of the conference Brother Bast, who was not present at the conference, had asked to be transferred. When this was not arranged and apparently could not be arranged, he requested leave of absence, in harmony with paragraph 186 of the Discipline. When difficulties appeared with reference to the granting of this request, after personal consultation, in a most commendable spirit protesting his love for the church and that he would never do the Methodist Episcopal Church any harm, he presented the following letter of withdrawal, which was accepted by the annual conference with due feelings of appreciation:

"Noborg, July 27, 1928.

DEAR BISHOP: For the purpose to end all and any discussion regarding my name and my work and position as a minister, I hereby, for the sake of the Kingdom and for the welfare of the church, withdraw from the Methodist Episcopal Church, that is, ministry and membership. I shall be very much obliged to be permitted to keep my ministerial credentials, according to paragraph 172 of the Book of Discipline.

Respectfully yours,

ANTON BAST.  
Member of the Denmark Conference."

The request for leave of absence upon the part of John P. Ingerslew reads:

"Svendborg, July 25, 1928.

My Dear Bishop: Owing to the present

situation, especially referring to the fact that the economical question involved has not been settled as yet, which would make an embarrassment as to an immediate transfer, I think the granting of 'leave of absence' might be a solution as it would give me an opportunity to return to the United States as soon as such financial settlement has been made. If you agree as to this viewpoint please accept this as my request.

Yours very truly,  
JOHN P. INGERSLEW."

This request was granted, and Brother Ingerslew will leave for the United States when the financial settlements have been perfected.

The Laymen's Association was also deeply interested in the determinations. On Saturday morning representatives reported to the annual conference their approval of the determinations and their hope for the future.

Thus ends an unfortunate chapter in the history of our Denmark Annual Conference. Our Methodism in Denmark is deep-rooted and vigorous. The character of manhood and womanhood gives much promise of sturdy development. All are prayerful and determined by the grace of God to write a glorious and useful chapter in the coming days. A new era begins.

\* \* \*

Bishop Wade received the following letter from Anton Bast after he had written the above article for the *Advocates*:

"July 28, 1928.

MY DEAR BISHOP WADE: From *Berlingka Tidende* we this morning learn that you in the most brotherly and beautiful way last night brought my resignation before the conference and the public. My children and I therefore, want to bespeak you our high esteem and gratitude as the gentleman you are. Even the most unfriendly paper could not go against the spirit in which you presented the matter. You have honored your name and in a noble way served the Kingdom.

With sincere regards and in high esteem on behalf of my children and myself,

Yours very devotedly,

ANTON BAST.  
God bless and protect the beloved church!  
Amen!"

alized at the debauchery of flask-toting youth. He is full of curious information concerning how one may make one's own or, if one prefers it, how one can get "the real stuff" almost anywhere that one desires. We have all met him, the smoking-car wet.

There is one curious thing about this specimen of American fauna. When he gets back home and election day comes around, he enters the voting booth and there face to face with the ballot and a pencil he casts his ballot for the driest candidate upon the ticket.

If there is a referendum on some state enforcement law, he votes for that measure. No bootlegger's wares have ever invaded his home. He owns neither a hip flask nor a cocktail shaker. While he knows the names of all the various brands of liquor, he could not tell a pousse cafe from a gin lancy. But he is the smoking-car wet.

There is a curious bit of psychology behind all this. The smoking-car wet belongs to a fairly large class which has been catalogued and indexed by those who classify humanity by its reactions. He belongs to the same group as the man who brags 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 brags of having made sixty miles an hour, but who in reality is so cautious a driver that the cars behind him honk as he blocks their way.

He is a blood brother to the man who hints at his life as a Don Juan, although he has never broken his marriage vows. He is in the same category as the chap who loves to pose as a spendthrift, a gamester, a prodigal wasting his substance in riotous living while he maintains three savings accounts and has a little harrel on his desk in which he carefully deposits all the pennies received in change.

An odd twist in psychology makes men dislike to pose as *unco' guid*. They prefer to be thought devilish and raffish. There is nothing new about this phase of human conduct. It made Milton, the Puritan, write much of his own repressed longings into the magnificent character of Satan in "Paradise Lost." The "mute, inglorious Miltons" of to-day, unable to write a "Paradise Lost," pour out their unconvincing braggadocio in the smoking-car wet's talk.

Conferences will pay their apportionment for the EPISCOPAL FUND to their Conference Treasurer and not to the treasurer at New York.

Expense, time, and confusion will be saved.

This applies to Fall Conferences only.  
JOHN H. RACE, Treasurer,  
150 Fifth Avenue, New York.

#### MORE RELIGIOUS BOOKS IN THE HOME

of masculine adventure. It was just talk. That's all.

The comic tragedy of it all is that the real wet, the blown-in-the-bottle wet, whose credulity will accept even the bootlegger's guarantee, believes the vaporings of the smoking-car orator. Surely, all the world is wet, he feels. He anticipates the hour—not far distant now, he thinks—when once more he can put his foot upon the brass rail, place his elbow on the bar and blow the foam off a glass of beer.

He knows that hour must be coming soon, because all the smoking-car wets tell him how they'll vote on election day. And he believes them. And then when election day does come and the dry majorities steadily increase, as they always do, when popular referenda reject the brewers' proposals, then the real wet, most credulous of mankind, wonders how it is that the majority—as he mistakenly reckons while he counts over the number of smoking-car wets he has heard talk—is beaten again by the crafty Machiavellianism of the dries.

He is puzzled. He is more than puzzled. He knows that the smoking-car wet was a wet, but he had not realized that in the vernacular 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 verdicts of the present generation."—*A writer in the London Evening Standard.*

# The Christian Advocate

JAMES R. JOY, Editor  
HARRISON T. FURCOCK, Contributing Editor

THE METHODIST BOOK CONCERN  
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NEW YORK, DECEMBER 18, 1921

Number 51



*RDS. The Rev. Professor Stanton Lee, in  
a sermon at the University of Chicago, Dec. 12, 1921, said  
that the church is not a "club" but a "community" and  
that it should be "open to all men."*

on the inside? There was no room in the "club." So God's  
people, by their own choice, were not in the "regularly  
appointed place" but in a place, contrary to precept and out-  
side of the organized site.

It is well worth remembering that the Christian's vision  
of this strange thing happened not only since the  
birth of Jesus, but has happened necessarily again and  
again when some new expression of the Spirit of Christ  
came into the world. When the channels through which  
such an expression could come, such as the Church and  
the religious community, have been blocked by deadness  
and preoccupation with less dynamic things, or a God of  
finite resources, and His Spirit into the world through  
many strange and oftentimes "miraculous" means.

a new incarnation of the Spirit of God as came into the world in the Wesleyan Revival in the eighteenth century. There was in the Church of that time an organized institution where such a new birth of divine life should occur. But "there was no room for Him 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, Christ was born again in a stable. God's new gift to the world came outside of the regular channel—it came in the fields, along the highroads, 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 machine, 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 manger. The authentic rebirth of His Spirit in the protest against the crippling of life in industry came about 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 new—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 forceful application to individual life and we have done rightly. At each Christmas season we should sing again from the heart:

"O come 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 true 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

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Bishop Bast is a native of Lokken, 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 seamen, 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 1920 the General Conference of the Methodist Episcopal Church at Des Moines, Iowa, elected him bishop and placed him in charge of the Methodist work 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 to authorize 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 occasion 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 now 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 prosecuted 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 lest the extensive charities of the Central Mission should suffer because of the reckless accusations 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 unshaken 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.

because it had a good self-starter, but dear me, the self-starter gave out long ago. Sometimes I can crank it and sometime I can't. When I get started I try to keep going until I get back home. In cold weather I can't crank it at all and I am thinking of taking it to California or some place that is warm, so I can get some use of the machine this winter.

"Even in California I am afraid my inner tubes will give me trouble. They have been patched for about the last time and if I should have a blowout I sure would be down. I have no spare. I used to carry spare tire, and spare most everything, but not since they quit making parts for this model.

"I used to carry accident and all sorts of insurance, but the agent finally said, 'Nothing doing.' I think I can get a license for 1925, but I couldn't if they knew what I know: lamps dim (can't drive at night at all); my horn, well, it's the old kind and with a rubber bulb and it hardly more than squeaks; and my brakes, sometimes they don't work at all and sometimes too much.

"My wife says I ought to have a chauffeur. She tells me that our boys have modern cars, and they have. I was there once myself. If I were there now, I'd have an airplane. But no chauffeur for me. When I can't drive my car, I don't want anybody to drive it, so I'll drive carefully and make it go as far as it will.

"After all, the guarantee of three score years and ten, that goes with certain well built cars, has been exceeded in the case of mine and I cannot complain.

"I am on my last trip, but that doesn't worry me, for if I get stalled at this hill or the next, I have a friend who will take me home."

### Bishop Bast's Case

STATEMENT BY BISHOP BLAKE

Confirming the recent telegram from Bishop Edgar Blake regarding the release of Bishop Anton Bast from prison in Copenhagen, the corresponding secretaries of the Board of Foreign Missions at New York have received the following letter from Bishop Blake at Copenhagen:

"We (Bishops Blake and Nuelsen) found Bishop Bast under arrest and in prison and cut off from all communication with his family and friends except by letter. It appears that Pastor Ingerslew and eight laymen together had made certain accusations against Bishop Bast to the police authorities. The accusation covered the general charge of misappropriation of funds covering several specifications. The police authorities put Bishop Bast under arrest and seized all his books and papers both at his office and home, and began an investigation of his accounts in order to support the charges that had been made against him. As I have just said, he was not allowed to receive members of his family or friends or even his own personal attorney but he was allowed to receive an attorney appointed by the State to look after his interests. It seemed to us to be a very severe and unequal procedure. We immediately got into touch with the Methodist representatives in Copenhagen and with Dr. Peter C. Clemensen of Chicago and the attorney who had been appointed by the State to defend Bishop Bast. We also had an interview with the prosecuting attorney for the State. He was very considerate of us and allowed us to have an interview with Bishop Bast with the condition that we should not discuss the case with him in any way, but only matters affecting the administration of the area.

"The major specification was the alleged misappropriation of \$15,000. It appears that this amount was appropriated by the Board, I think in 1920, to be used for the liquidation of a loan held by one of the Copenhagen banks against the Jerusalem Church. The money was applied, instead, to the Central Mission, which is on the same premises as the Jerusalem Church. This transfer was made, as I understand it, with the approval of the Board of Foreign Missions and Bishop Bast's relation to the transfer was perfectly correct, but the brethren who were opposed

to Bishop Bast either could not or would not understand the regularity of the transaction and so made the accusation against him of misappropriation of funds. There were other charges somewhat similar but of a minor character and equally unsubstantial. So far as we could discover the merits of the case, both Bishop Nuelsen and myself were convinced that Bishop Bast is entirely innocent of any wrong doing or intent.

"Bishop Bast's attorney took an appeal to the courts, asking for the liberation of Bishop Bast pending the outcome of the police investigation. The case was heard by one of the high courts last Thursday. After hearing a full statement of the case, the charges against him made by the prosecuting attorney for the police authorities and the accusers, and an explanation of the charges by Bishop Bast's attorney and by Bishop Bast himself, the court unanimously agreed that there was no evidence to justify his arrest and detention and granted him his freedom. It was a splendid victory for Bishop Bast and a most popular one with the people.

"The sentiment of Copenhagen and Denmark, so far as it is reflected in the public press, seems almost unanimous in its support of Bishop Bast. The Danish people appear to have a remarkable confidence in his integrity. The liberation of Bishop Bast, however, does not necessarily mean the close of the case. The police will continue their investigation of his books and documents and if they find any proof of irregularity they can place him on trial. Until they finish their investigation the case will still be open, but Bishop Bast will have his full freedom."

In a letter to THE CHRISTIAN ADVOCATE signed by both Bishop Nuelsen and Bishop Bast, a similar statement of the situation is made. The communication closes with the following:

"The police will doubtless complete their investigation of the papers, documents, and books in their possession, and then take such action as their findings appear to warrant, either dismissing the case or, if the facts require, giving Bishop Bast an opportunity to make a public defense in the matter involved. In the meantime, we urge the Church in America to continue to support Bishop Bast by their full confidence and Christian esteem."

and partisan bickerings as has often happened in the Sixty-eighth Congress, would not be welcomed.

HERE AND THERE

President Coolidge makes it a fairly regular practice to spend his week-ends on the Mayflower cruising in Chesapeake Bay. It is his custom to take guests on these trips. Considerable surprise as well as approbation was aroused by the President recently taking as his guests Senator Joseph T. Robinson of Arkansas, the leader of the Democratic minority, and other prominent leaders of the opposition. Another recent guest was George Harvey, ex-Ambassador to England, and now editor of The Washington Post. Mr. Harvey made a considerable stir during the presidential campaign with his article "Coolidge or Chaos." President Coolidge, who is always at church on the Sundays he spends in Washington, is as strict about religious services on board the Mayflower, where a naval chaplain conducts such services each Sabbath when the President is aboard.

Reading Clerk Patrick J. Hiltigan, of the House of Representatives, has been receiving many congratulations upon his being knighted by the Pope of Rome. Mr. Hiltigan will be recalled by the many visitors to the House of Representatives as at nearly every session he is heard to read bills and amendments before that body. He is at the head of the Holy Name Society for the archdiocese of Baltimore, and it was for his work as co-chairman of the committee which had charge of the Holy Name Society Convention in Washington last September that he has been thus honored. The parade of the members of the Holy Name Society was the most striking demonstration of that character ever held in the national capital. For this conspicuous service to the Roman Church Pope Pius XI has made Mr. Hiltigan a Knight of Saint Sylvester.

The New Year's reception at the White House was the most brilliant in years. Commencing at 11 A. M. when the members of the Cabinet and the diplomatic corps arrived followed by the Supreme Court, the members of Congress, the Army and Navy officers and other groups; the President and Mrs. Coolidge continued to receive until late in the afternoon. The use of full dress uniforms gave much color to the procession. From 1:00

study, a beautiful piece of vacant property on the Quai d'Orsay, opposite the Grand Palais, was discovered, in the very heart of Paris, across the river from the great hotels and most accessible to the larger American colony on the left bank. The American University Union is not far away, and the American Library is planning to move across the river, into the same section.

It is expected that the plant when completed, will cost in the neighborhood of \$100,000. The present endowment must also be greatly increased. There are 38,000 Americans in Paris, the majority of whom are transient and not able to contribute in large amounts to the enterprise. The student and artist colony is increasing, as are the yearly throngs of tourists.

The pastors of the French Protestant Churches of Paris have united in a strong letter, urging American friends to strengthen the hands of the American Church in Paris, because of the close relation between the Protestantism of the Old World and the New.

A sixty-day option has been taken on the Quai d'Orsay property, and Dr. Cochran has been requested to make a flying trip to America for the purpose of securing fresh funds and collecting subscriptions due.

Among the larger givers are Arthur Curtiss James, John D. Rockefeller, Jr., and Mr. Harkness. The Congregational and Presbyterian Boards have also appropriated considerable amounts.

The move to the Quai d'Orsay out of the historic Rue de Berri was necessitated by reason of the extremely high cost of property in that section.

The American and Foreign Christian Union, of which Dr. George Alexander is president, and Dr. Samuel M. Thurber treasurer, will take title to the new property, as it owns the present building, as well as the American Church in Berlin.

Dr. Cochran's address in New York will be 18 East Sixty-fourth Street.

Circulation Progress

Within less than fifty of the 3,000 mark, the canvass for new subscriptions to THE CHRISTIAN ADVOCATE continues to receive the enthusiastic support of many Methodist leaders. Troy Conference still leads with an enrollment of 383 new subscribers.

During the week seventy-six pastors filed their first report, increasing the total number of new subscribers to 2,963. These contributors were:

EIGHTEEN—A. B. Goudie, Downingtown, Pa.

NINE—Victor G. Mills, Baltimore, Md.

EIGHT—H. S. Munyon, Benton, N. Y.

SEVEN EACH—A. L. Shalkop, Lebanon, Pa., and Frederick Brown Harris, Washington, D. C.

FIVE—Gladstone Holm, Chester, Pa.

FOUR—W. D. Beach, Elmhurst, N. Y.

THREE EACH—J. H. Lincoln, Lake Mahopac, N. Y.; Thomas F. Ripple, Hazelton, Pa.; Simpson B. Evans and Robert H. Stine, Williamsport, Pa., and Edward Hayes, Washington, D. C.

TWO EACH—Jacob C. Harrison, Bellingham, Pa.; Otto C. Miller, Saint Mary's, Pa.; C. C. Marshall, Bridgeport, Conn.; F. N. Churchill, Manassas, N. Y.; G. W. Lovey, Hallowell, Pa.; T. W. Burke, North Wales, Pa.; W. W. Payne, Collingswood, N. J.; R. L. Wilson, Garland, N. Y.; John McGurkin, Mardden Center, N. Y.; C. W. S. Becker, South Glens Falls, N. Y.; E. J. Cummings, Sayreville, N. Y.; A. V. Lawrence, Great Pond, N. Y.; Irving I. Smith, Bridgeport, Conn.; Henry MacCullum, Easton, Conn.; J. A. Cole, Arlington, N. J.; R. M. Aylsworth, Passaic, N. J., and John B. Glenwood, Pine Plains, N. Y.

ONE EACH—E. C. Wright, Cleveland, Ohio; John H. Allen, Sandusky, O.; V. J. Bero, Lebanon, Pa.; Ed. H. T. Pawert, Linden, Ill.; G. F. Farn, Ridgeway, Pa.; J. F. Roberts, Dunkirk, N. Y.; Glenn W. Butler, Kaysville, Cal.; George W. Price, Metairie, La.; J. H. Bero, Brooklyn, N. Y.; W. K. Anderson, Pittsburgh, Pa.; W. R. Dehann, Cambridge, O.; W. Ashby Christian, Richmond, Va.; J. C. M. Dooch, Shepherdstown, Md.; W. A. Carr, Rock, Md.; J. E. Mackay, Fairdale, Pa.; A. Percival Hodgson, Albert M. Witwer, and Phoebe W. Bay, Philadelphia, Pa.; Frank Mack, Hope, Ark.; Henry J. Bradway, Charleston, N. J.; J. S. Garrison, Millville, N. J.; Rufus W. Kelley, Woonoh, N. J.; Robert L. Conell, Edinboro, N. Y.

The next issue of *THE CHRISTIAN ADVOCATE*, New York City, will say editorially:

### The Case of Bishop Bast

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12, 1924

## Bishop Bast's Tribulation

Dr. Clemensen of Chicago Tells the Story of the Bishop's Release

**B**y a fortunate, better say providential—coincidence, Dr. Peter C. Clemensen of Chicago, a native of Denmark, a Methodist and a member of the municipal health department, arrived in Copenhagen at the time of Bishop Bast's need. His standing in Denmark and America, professionally, socially and as a churchman, gave him an opportunity to be of great service. Upon his return to Chicago he wrote for THE CHRISTIAN ADVOCATE some account of what took place at Copenhagen during these trying days. A portion of this vivid and picturesque story is printed herewith:

"I was at Veileford Sanatorium in Jutland, studying some special cases of tuberculosis which were treated with Sanoerysin, the new gold salt, invented by Professor Holger Moelgaard, when the news of Bishop Bast's arrest reached me. Sensational charges of swindling were set up against him. It was hard for me to believe that my old friend, the Bishop, could be anywhere as bad as the newspapers said he was. But, they had locked him up and people said there must be something wrong or the police would not put him in jail. I reread those newspapers a good many times that day and by 1 o'clock that night something said to me, 'You must go to Copenhagen.' The visit of Onesiphorus to the imprisoned Paul in Rome vividly came to my mind, of how he had gone to Rome and diligently sought and found the old apostle in his cell and comforted him in his tribulations. It was a cold night and I wanted to wait until morning, but I could not sleep and something said, 'Go tonight, and do not tarry.'

"On reaching Copenhagen that morning I offered bail for the Bishop's release, but the state's attorney did not answer my offer. A cloud of mysterious secrecy shrouded the case. No one was allowed to visit the Bishop in his cell, not even his own children. All his friends were, like myself, bewildered. That day I locked myself up in my room, trying to figure out a plan of procedure. I quietly deliberated with that Unseen Power, who holds in His hand the destinies of us all. By evening my mind seemed to penetrate the mystery. I made another attempt to see the Bishop, but Assessor Stamm would not let me. If I could not see the Bishop, I decided to find somebody and talk to them about the case. For days I went about seeing some of the most influential men in Denmark. There was no attempt to influence; I just talked to them about Bast and his work. In the meantime, the Board of Foreign Missions had given me authority to act at my own discretion. This prompt action of the board proved a great help. About this time Bishop Blake from Paris and Bishop Nuelsen from Zurich had arrived in Copenhagen. It was a great pleasure for me to be able to tell them that sentiment had already changed. The newspapers, which but a few days before had charged Bishop Bast with nearly every crime on the calendar, were now desperately defending him and condemning his accusers and the police. 'Berlingske Tidende,' the most conservative and most widely read newspaper in Denmark, wrote: 'So decisively and completely has sentiment changed in favor of Bishop Anton Bast, that he must be able to feel it through the gray walls of his prison cell. A redress awaits him, which will more than compensate him for the scorn and headache his accusers have brought upon him.' The day following the arrival of the European Bishops in Copenhagen, I was called by the secret service police to a conference with the Assessor (State's Attorney) at the Department of Justice. Here, behind closed doors, in the presence of secret service men, a battle of wits and pathos was fought out. I was determined to know the charges against the Bishop. Assessor Stamm was just as careful not to reveal them. But, under the exchange of arguments, when at times both of us walked the floor, our thumbs fixed in the armbands of our vests, the trained eye of the physician for once stood me in good stead. I

noticed the stern Assessor was beginning to look more human. All at once he turned and asked, 'What do you intend to do, doctor?' 'Well, what do you think I ought to do?' He said, 'You get the men who have filed the charges against the Bishop to withdraw them and the State will be glad to quit.' 'May I see Bishop Bast?' I asked. 'No, you cannot see him,' said Stamm. 'I would consider it a personal favor just to be allowed to greet him.' 'Well, then, I'll have him brought up.' 'Never shall I forget this meeting, no, never. Not many words were exchanged, for we were not allowed to talk about his case. But I soon noticed that the muscles in the face of the stern old police guard, Officer Gramm, who had brought the Bishop from his cell, began to quiver. The emotions of strong men in an hour of religious persecution can speak stronger than words. I could stand a fight with the State's Attorney, but when I saw my old friend, the Bishop, worn down with cares and sorrow over what had happened, I admit I had to leave. 'Bishop,' I said, 'I will soon see you again.'

"That evening Bishop Blake and Bishop Nuelsen went into conference with Bishop Bast's accusers—they had always complained that they had never been given a hearing. By 3 o'clock that morning, eight out of the nine who had filed the charges against Bishop Bast were willing to withdraw their charges. Only one man would not go along.

"Some five days after Bishop Bast's arrest an appeal was taken from the lower court to Folketretten (the Superior Court) by Defense Wreschener, the Bishop's attorney. This appeal was granted.

### THE TRIAL OF BISHOP BAST

"On December 19 the court met in special session. The newspaper, 'Dagens Nyheder,' wrote: 'From early this morning before the scrub women were through cleaning and the bells of the Marble Church were tolling in the early morning hours, could the first Methodists be seen around the old courthouse, where Bishop Bast was to be tried. Patiently and somewhat depressed they stood, as once in the fore-court of the high priest in the temple. Only a fraction of the people assembled were admitted to the court room. Newspaper correspondents, photographers, special artists, not only from Denmark, but also from Norway and Sweden, occupied long rows of tables near the front. At 10 a. m. court opened. A peculiar dignity and simplicity marked the opening of the court. I was very much impressed, as I had never seen a session of a Danish court. Superior Court Attorney Wreschener, a fine middle-aged Jew, opened for the defense. After a short preliminary address, in which he reviewed the remarkable career of Anton Bast, who had risen from a poor fisherman's son to bishop of one of the greatest denominations in Christendom, he carefully laid before the court the magnificent work Bast had done for the poor and unfortunate in society, and pointed out that Bast had always, until a few days ago, enjoyed the highest esteem and confidence of everyone. He branded the accusations against the Bishop as balderdash and nonsense, conceived in evil-minded and low thinking people's disturbed brains.

[Dr. Clemensen's review of the charges is omitted here—Editor.]

"Assessor Stamm (the State's Attorney) tried to show the court the necessity of keeping Bast in jail. But, by 5 o'clock in the afternoon the court had reached a decision. Chief Justice Axel Rasmussen stepped forward and read these remarkable words: 'The bestemmes: Anton Bast's fængsling ophæves.' In English this means: 'It is decided: Anton Bast's arrest be terminated.'

"Strictly speaking, it was unlawful according to the newer proceedings of Danish law to lock up Bishop Bast. But, as 'Berlingske Tidende' said December 17, 'Things might have been different, had it not been that an extraordinary active Socialist Minister of Justice was trying to center in the

name of the State a supreme power of authority, both to accuse and punish whomever it saw fit to select.' The Conservative paper, 'Copenhagen,' wrote: 'All we can find against Bishop Bast is that he seems to have taken money from one half of the people and given it to the other half.'

"The apostle Paul once said: 'I have worked more than all the others.' Bishop Anton Bast can truthfully say: 'I have suffered more than all the rest of you.'

(including the missionaries) and everybody is giving a little more. I think that the Miraflores school will continue.

The Conference culminated with the appointments. As each man's name was read, he rose and came forward until the entire conference knelt at the altar in consecration to the new and impossible tasks, the most difficult they have ever known. After the

benediction there were embraces and smiles and tears; withal they were as happy a group of men as I ever saw after hearing appointments.

Our work will suffer, but these people are wonderful and out of it all will come the "all things" that work for good, even in Mexico.

Mexico City, January 29, 1925.

### n John Wesley

ry College, June 10, 1787. Renews  
ropose an Independent Church  
merica?"

neveld Bibbins, Ph.M.

They soon discovered Wesley had no thought of relinquishing supreme control.

Coke was well aware he must adapt himself to the point of view of Asbury and the itinerant. He seems to have taken the initiative in favoring the name "Methodist Episcopal Church," when the resolution for the new church was adopted. Asbury was elected, and then ordained, and they wrote this notable democratic provision into their constitution that "No person should be ordained without the consent of the majority of the Conference." It saved the day a little later.

As if realizing that democracy's success must depend on intelligence, and that "learning and religion must go hand in hand," on the next to the last day of the Christmas Conference, January 1, 1785, Cokesbury College was launched, and on Wesley's recommendation, the Rev. Mr. Heath, master of the

Grammar School at Kidderminster, England, was invited by Coke, acting for the trustees, to become president. His interesting letter to Mr. Heath, detailing the college plan, is in the possession of the American Methodist Historical Society, dated January 23, 1786.

#### WESLEY REFUSES TO RELINQUISH CONTROL.

Wesley's determination not to relinquish control over the Methodists in America was very soon apparent. He instructed Dr. Coke to call another General Conference to meet in Baltimore, May 1, 1787, and that Whatcoat be appointed superintendent with Mr. Asbury, whom he indicated he meant to recall to Europe. Coke was greatly dismayed at the opposition which developed at the Conference. They not only resolved against the appointment of Whatcoat, but rescinded a former resolution to obey Wesley and omitted his name from the next Minutes.

This action of the Conference had probably just reached Wesley's ears at Lisburn, Ireland, as Coke arrived soon after from America in time for the Irish Conference. Wesley wrote in his Journal on June 30: "I desired all our preachers to meet me and consider the state of our brethren in America, who have been terribly frightened at their own shadow, as if the English preachers were going to enslave them. I believe that fear is now over, and they are more aware of Satan's devices."

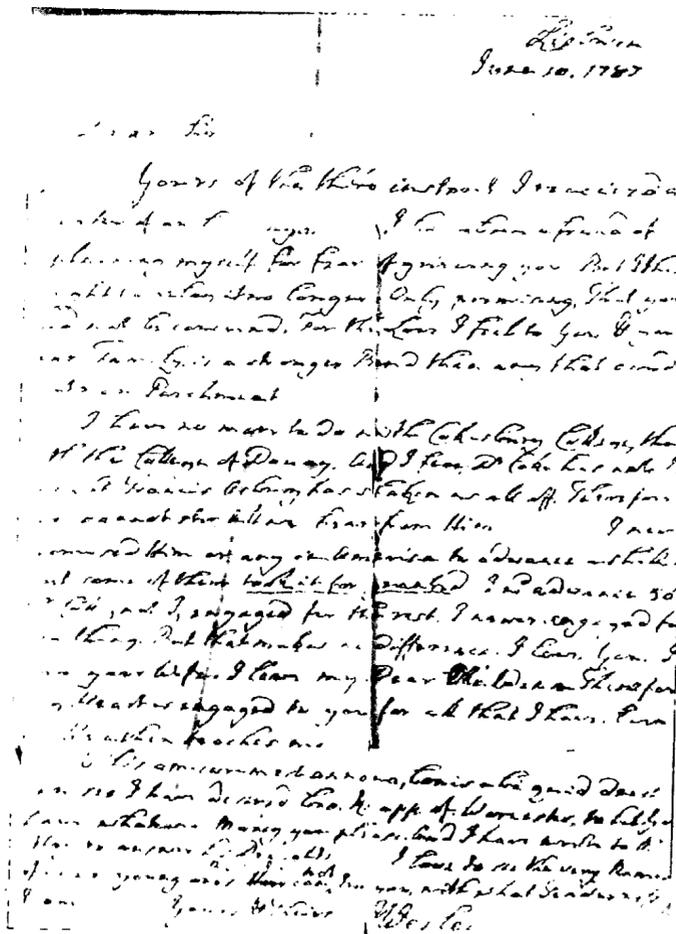
Coke no doubt brought word and means by which Mr. Heath was to depart for America, but Wesley had written him in the meantime as follows:

#### WESLEY'S LETTER TO PRESIDENT HEATH

Lisburn, June 10, 1787.

DEAR SIR:

Yours of the third instant I received a quarter of an hour ago. I have been afraid of explaining myself for fear of grieving you.



WESLEY'S LETTER TO PRESIDENT HEATH

left their gallery and walked back over one of those roads which are so bright with daffodil blossoms that John thought they were pure gold. And the Ancient of Days welcomed them with a smile on his young, radiant face for though He has

lived from eternity, He who is to live forever is as young as He is old. And all the white angels sang, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come."

Plainfield, Vt.

## Bishop Bast's First Conferences

REV. ERNEST LYMAN MILLS, Ph. D.

WHEN the General Conference at Des Moines elected to the episcopacy Rev. Anton Bast of Copenhagen, it entered upon a new church policy whereby this world church of ours might have bishops of many different races and languages. Doubtless many of the readers of ZION'S HERALD are wondering how the new bishop is being received in Scandinavia. I am therefore taking this opportunity to write something informally of the Conferences now being held in Northern Europe and of the presidency of Bishop Bast.

### A Tireless Worker

I met him at Esbjerg and have been with him constantly at the Denmark, Norway, and Sweden Conferences. If ever there was a human dynamo in action, Bishop Bast is one. He seems to be busy every minute writing letters, planning new work, carrying enough burdens all the time to tax a dozen men. But he never seems hurried. I have watched him when the pressure was on and have yet to find him too busy for the little courtesies which count for so much with these people. He has the American energetic way of carrying on his work without our American irritability. I am not surprised that he has conducted these first Conferences without the slightest friction.

### A New Era for Scandinavia

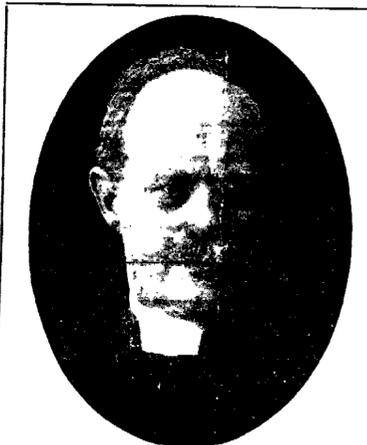
Scandinavian Methodism is forward-looking. To have a bishop of their own satisfies a national feeling which is commendable. Their love for the American bishops is very deep and sincere and they are not lacking in words of praise for other administrations. But the action of the General Conference has made them feel that they are on a parity with Methodists everywhere. It is interesting to note that they have a real sense of ownership in all the connectional boards and the Book Concern, and they are asking that the Book Concern, for example, shall make itself felt in a vital sense in their Conferences. They ask for the literature of our church, they are alert to their rights in all that pertains to the church which recognizes their development by granting them a full general superintendency from their own race.

Along with this sturdy spirit of equal rights is the utmost loyalty to American leadership. The election of Bishop Bast has made them more than ever eager for all that is best in America. With this new recognition there has deepened a sense of dependence on universal Methodism. They claim their rights and they will make their contribution. Their reverence for America is touching; the flag we love usually has a conspicuous place and every reference to American Methodism expresses not only respect but eagerness to co-operate with their great mother church. They are no longer in a far-off corner of that church; they have a more vital connection now that their own bishop will be in all the corners of the church. Their day of larger independ-

ence has dawned and the new responsibility makes for the strengthening of every branch of their work.

### A Record in Social Service

The presidency of the new bishop has been received with utmost cordiality. There are diversities and sectional loyalties, of course, in Scandinavia, but nevertheless the Danish bishop is well received everywhere. There is a generally expressed sentiment that of all the Scandinavians Bishop Bast was the one outstanding man for that office. His work at the Central Mission, Copenhagen, had won the confidence and praise of all Northern Europe. A telegram of congratulation from the



BISHOP ANTON BAST  
Whose Recent Election Marked a New Departure in the Foreign Policy of Methodism

king of Denmark and a favorable mention in a radical newspaper which I saw yesterday are expressions of the universal admiration in which he is held for his great humanitarian enterprise at the capital of Denmark. Such an outstanding achievement wins far greater commendation than mere cultural attainment could ever win.

Bishop Bast is bishop by reason of a task already accomplished. He comes to his Conferences as an accredited leader whose methods have proved their worth in building substantial enterprises which have resulted in human uplift. The day we passed through Copenhagen 100 American children were being received at the Central Mission to be cared for in homes in the community. For such things such Christian charity, this bishop is greatly beloved throughout all the region. A decade ago he took an almost hopeless situation in a great city and in ten years made of it one of the outstanding institutional churches of Methodism.

### An Evangelistic Bishop

Scandinavia responds to his message which is not only social and humanitarian, but deeply and primarily evangel-

istic. These Methodists are of the original sort and enjoy the fervent exhortations and the stirring songs which Bishop Bast knows how to use with fullest vigor. How I have enjoyed the genuine warmth of these Conferences! The Danish, Norwegian, and Swedish Methodists know how to realize and enjoy their religion. It would do all of us New Englanders good to spend a session in any of these Conferences under the new bishop. Not only should we learn how to be thrilled in our generally cold emotional natures, but we should also be compelled to admit that in genuine attention to business we could learn much from these European Methodist preachers.

### The Influence of the Centenary

The farther I go the more am I convinced of the wisdom of our Centenary movement. Norway sets a high mark in passing its goal by fifty per cent., with quite one third paid into the treasury. Everywhere we find that the Centenary plans have stirred Methodism with hope. The Centenary is responsible for the addition of two bishops to Europe. Now, with Bishops Bast, Blake, and Nuelsen here, the next four years will, in my judgment, witness a tremendous strengthening of Methodist ties and the advancement of the kingdom on the entire continent.

Stockholm, Sweden.

ary shall have parishes large enough to support a pastor on a living basis; (4) supplementing of salaries of especially trained men in 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 not 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 reorganize the rural and village 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" has become entirely too important a factor in Methodist Conference thought. The suggestion said to be often made by district superintendents to young men applying for work in a Conference, that they will have 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 churches from the Christian point of view are the most desirable.

3. While this program of securing adequate support for the ministry is being carried out it is desirable to bring to our ministers the message that in order to get the ultimate results it will be necessary for consecrated men and women to

sideration 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 enterprising city church to fill an urban appointment. To paraphrase Oliver Twist's request, the "Please, sir, I want better service" attitude of many country churches is becoming very disturbing to those accustomed to care for rural charges last in making appointments.

In a number of instances in the past two years it has been difficult to get the trained missionary leadership desired for certain positions because the men chosen would have to be transferred from Conferences in which there is a large retirement allowance available to Conferences where the retirement allowance is comparatively small. These men, after considering the welfare of their families, have refused to make changes unless in some way an adjustment could be made protecting them in their sacrifice in their retirement allowance. It is apparent that before the program of the church can be worked out fully it will be necessary to formulate some plan whereby ministers of the gospel can be appointed to any place in the church where they can render the largest service, without being compelled to make undue personal sacrifice.

Certain changes are necessary in the matter of supervision of rural work:

(a) The separation of rural from city districts. It is apparent from the results of the Centenary survey and from the study of the condition of the rural work in the environment of many of the larger cities in the United States, that it is difficult for one district superintendent to care adequately for both rural and urban interests on the same district. A recent survey suggests that a reorganization of districts in Methodism could be very helpfully made, whereby rural organization 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 some one especially prepared for city work. This type of organization would make possible the appointment of men who are especially interested in the rural work and trained for it as superintendents of rural districts.

(b) Equalization of salaries of rural and city district superintendents. Considerable discontent exists in many parts of Methodism because districts made up very largely of rural charges do not yield as adequate support as districts having the larger cities within their borders. It is believed that it will largely increase the efficiency of general administration if the plan provided by the General Conference legislation for equalization of the salaries of the district superintendents be put into general practice.

(c) 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 this total income. This practice is inadvisable for a number of reasons: (1) It does not take into account the difference in expenses of different types of district supervision. (2) It bears heaviest 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. (3) It puts upon the district superintendent the necessity of using his own salary for paying a part

of the expenses of his administration, and creates the incentive to minimize his office expenses as much as possible. (4) His apparent salary including expenses misleads those 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 railway transportation, livery hire, and hotel bills among other things.

It is believed that with the adjustment of incomes of ministers so that the families of all may be comfortable; with the renewed 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, many of the difficulties of this work will be eliminated.

### Our New York Letter

(Continued from page 1102)

its expenses, it being one of the items in the budget. This leaves the school free to devote its giving to the missionary cause. The school used to raise for its own expenses and what it gave to missions, about \$600 a year, but the first year under the plan of missionary teaching it gave over \$1000, and it is expecting during the present year to secure \$1200.

When Dr. Walworth came to the church it was paying \$2500 salary, including \$500 for parsonage; but with the beginning of the present Conference year the salary was made \$5000 and parsonage, which makes it practically \$6000 a year.

One of the interesting facts about the congregation is the very large percentage of men who are there—strong men; men from big business life; not wealthy, any of them, as we speak of wealth—none can claim a million or near the half of that sum. Most of the men are salaried, but they have learned how to give, and the budget has gone up from about \$6000 a year to nearly \$22,000. This includes all the benevolences, which are taken up with the budget and paid in connection with the offering every Sunday morning. Six years ago there was a debt of \$35,000. 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 pastorate who is unwise in his management of the people and seeks to be so rigidly sectarian that he will cause disaffection in the ranks; then it will be good-by to the community spirit. But as long as they will keep such a project in wise hands, with such evangelistic fervor and depth of conviction as the church has had during this recent pastorate, there can be no reasonable cause for the expectancy of failure.

Your correspondent has long felt like writing this sort of a letter concerning the Maplewood Church, but it has never seemed as if it was an opportune time. With the loss of this splendid man, however, it was thought that it might now be written.

## BISHOP BAST GUILTY, SENTENCED TO JAIL

Methodist Prelate of Scandinavia  
Convicted of Misuse of  
\$47,684 of Charity Funds.

### CLEARED OF OTHER CHARGES

American Methodists Supported the  
Bishop After His Arrest

In 1924.

*N.Y. Times 3/20/26*

COPENHAGEN, Denmark, March 19 (AP)—The Rev. Dr. Anton Bast, Methodist Episcopal Bishop of Scandinavia, was found guilty today of the fraudulent conversion of 122,000 kroner (\$47,684) of charity funds and was sentenced to three months' imprisonment.

The Bishop was exonerated on the second clause of the prosecutor's charge, that of making public appeals for charity based on "more or less shamelessly falsified accounts."

He also was cleared on the third clause of fraudulently converting to his own use 66,000 kroner (\$24,410) belonging to the central mission.

The jury found that part of the payments to the Bishop's son, Jørgen, a well-known writer, were not for journalistic work, as the defendant had claimed, and consequently included in the total of 162,000 kroner. The three judges, after forty-five minutes' deliberation, announced acceptance of the jury's findings. The prosecutor then informed the Court that he dropped the last six clauses of the nine charges against the Bishop.

Bishop Bast, a native of Finland, was first arrested in 1924 on charges of misappropriation of funds collected for charity. American Methodists supported him, and the visit of a commission of five officials of the Methodist Episcopal Church in the United States to Copenhagen in December, 1924, was largely responsible for his release on bail after he had been held for four months in prison.

While the investigation of the charges under direction of the Danish Government proceeded, the yearly Methodist Conference of Denmark excommunicated the Rev. Mr. Ingerstev, who, as head of the Central Methodist Mission, had brought the charges against Bishop Bast.

While the case was pending, Bishop Bast returned to his office, and Bishop Edgar Blake of Paris temporarily replaced him. The public prosecutor issued an indictment against him on May 21, 1925, the indictment containing nine heads and charging the conversion of a total of 620,000 kroner. The trial began March 18.

Bishop Bast visited the United States in 1920 and again in 1922.



### "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 to a private audience in his Majesty's private apartments in the palace. The King expressed his appreciation of having the opportunity to see the Bishop look so well in spite of his hard work and said that he wanted to thank him most heartily for the great and self-sacrificing work the Bishop has done and still is doing for the city and the kingdom by extending 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.

### Dr. Urmey Leaves Newark

Dr. Ralph Brainerd Urmey, a member of Newark Conference since 1896, and since 1914 pastor of Centenary Church, Newark, N. J., is to be transferred to Pittsburgh Conference in the fall and appointed to Beaumont Church, succeeding Dr. T. R. Thoburn. Dr. Urmey is a Californian by birth, and was educated at

### An Eye-Witness of Bishop Bast's Acquittal

Peter C. Clemensen, M.D., of Chicago, who was in Denmark at the time of Bishop Bast's recent arrest, passed through this city last week and made a full report of the affair to the secretaries of the Board of Foreign Missions. He said that when the accused Bishop was brought before the judges for a review of the proceedings the court house 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. Three hours afterward Bishop Bast was set free. Dr. Clemensen reports that public opinion as expressed in the newspapers underwent a complete revolution in the Bishop's favor. One of the newspapers which had circulated the scandalous accusations most assiduously had a complete change of heart. After enumerating the dignitaries and notable people who attended the hearing, which was the sensation of the day in Denmark, this paper asked: "But where was Judas?" having reference to the Methodist preacher who has been most active in betraying his chief.

- Rev. Anton Bast, D. D., superintendent of the great Central Methodist Mission 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 Delhi, N. Y., Sunday School raised \$100 to send three young ladies to the 1920 Summer School at Syracuse University. The benefits immediately accruing to the Sunday school led the superintendent to say, "It was the best investment this church ever made."

The 1921 school will be held at Syracuse University for ten days, June 27 to July 7. The courses offered cover all phases of Sunday-school work and an exceptional faculty has been engaged to put them across. See CHRISTIAN ADVOCATE of June 2 for faculty members. These are conducted by the Board of Sunday Schools of the Methodist Episcopal Church.

Rooms in Winchell Hall will be assigned to women students in the order of the receipt of registration. When these dormitory rooms are filled, rooms will be assigned in selected homes near the campus. Men students will be assigned to rooms in Sims Hall. Special arrangements will be made in private homes for married couples. All students living in Winchell and Sims Halls will board at the Sims

into no competitive race of naval armaments with Japan or any other nation. In the opinion of the two bodies above mentioned the action of the President and the Secretary of State with respect to these matters constitutes a most effective and far-reaching move towards the preservation of international peace, more important than any made by our government since the Conference on Limitation of Naval Armament held in Washington in 1922.

"On motion, it was, therefore,

Resolved, by the two bodies above named, in joint conference, that we express to the President and the Secretary of State the profound satisfaction which we feel in their action respecting the matters above referred to and our great confidence in their decision to the cause of international peace and justice."

### Hiff's Challenge

A challenge to "three million Methodists to follow suit each giving a dollar to wipe out the three million dollar foreign mission debt" is contained in an announcement made by Professor C. R. Koch of the Hiff School of Theology, Denver, Colo., to the Board of Foreign Missions.

Forty-one faculty members and self-supporting students issue the challenge to their

... the great decision during the two weeks' campaign closing Feb. 11, and practically all of them will unite with one of the two churches. We Methodists expect to take about twenty into our church. Out of this spirit of unity we have launched a federation movement at is gaining ground every day and promises

CHRISTIANITY is distinguished by its spirit of fraternity. A religion which is grounded in the fatherhood of God could not but result in the proclama-



## Bishop Locke's Message to the Church

Bishop and Mrs. Locke sailed for Manila on the "Empress of Russia" from Vancouver, British Columbia, on Sept. 23. They expect to stop in Japan for the World's Sunday School Convention at Tokyo, and will make a brief tour of that country, reaching the Philippines about Oct. 25.

**T**HE world is now only one vast neighborhood, and all men and women are brothers and sisters. There are no foreign lands any longer, and no foreign missionaries. We are all home workers for the Master, and John Wesley claimed the world as the Christian worker's parish. I do not want anybody's sympathy or tears. It is a perfectly wonderful adventure to have a humble part in the great, new day which has dawned. Manila and the "liquid highways" of the sea are as near to God as Los Angeles or Boston. When a good woman said to me disconsolately the other day, "Well, good-by, I will meet you in heaven," I replied, "Good-by, sister, but I will meet you here if you are here when I get back." We go confidently trusting in Him who said, "Lo, I am with you always, even unto the end of the world." We crave an interest in the prayers and pocket-books of all persons in behalf of God's work in the Philippines.

Bentley, and although they have been in Dedham for less than two years, it was clearly evidenced that the pastorate has been successful. Mr. C. H. J. Kimball, chairman, presented them with a purse of gold as a token of the affection in which they are held by their many friends. In the brief period which Mr. Bentley has spent at St. John's he has laid plans for the reorganization of the educational work of the church, and his grasp of this subject is revealed in the scope of these plans as well as in his work of teacher-training. His successor will find these preparations for the work of religious education of very great value. It is expected that Mr. Bentley will soon receive a doctorate in recognition of his work at Clark University, Worcester. Although St. John's regrets the loss of so able and strong a pastor, it is proud of the fact that it has been able to furnish a professor for Denver University.

Prof. Borden Bowne Kessler of Hill School of Theology is the nominee on the Independent ticket for state senator from Denver County, Col.

Bishop Edwin H. Hughes delivered an address before the National Life Underwriters' Association during their recent convention in Boston.

"Mr. Herbert Bashford, the dramatist, whom you quote in regard to the theater in your Sept. 8 issue," writes Dr. George C. Wilding, a frequent contributor to the columns of the Herald, "is a nephew of Bishop Bashford. When I was pastor of First Church, Tacoma, I was the pastor of Herbert's father, the bishop's own brother."

The Philadelphia Inquirer reports that of Chaplain D. H. Tribon of the East Maine Conference and Governor William C. Sproul together in their "Birthday Greeting" box on Sept. 16.

Rev. Wesley G. Mead, Ph. D., formerly pastor of Trinity Church, Montpelier, Vt., is now pastor at Freedom, Pa., where his church recently celebrated a mortgage burning.

On Sept. 22 Mr. and Mrs. Frank L. Pomeroy of Medford, Mass., were tendered a surprise in the form of a reception, at the home of their daughter, Mrs. Francis A. Rugg of Brookline, in honor of the fortieth anniversary of their marriage. There were many friends

### Some of the Contributors to This Number of the "Herald"

Rev. Charles Stelzle, D. D., who writes on "The Pilgrims and the Bible," is a Presbyterian minister. He is prominent as a sociologist, and has written numerous books on social and industrial themes. He is also a frequent contributor to leading newspapers and magazines of articles on sociological subjects.

Paul Shirley, who discusses "Music and Worship," is the Viola Camore soloist of the Boston Symphony Orchestra.

Columbia is the Herald's correspondent in Portland, Ore.

Mrs. Ethel Barlow Miller, who contributes "Neighboring with the Witch Doctor," lives in Kabongo, Belgian Congo, Africa, and is the wife of one of our leading missionaries in that field.

Rev. Azariah L. Reimer, "The Boston Missionary and Church Extension Society in the Country," is the superintendent of that society, and is the author of poems and articles that have appeared from time to time in the Herald and other periodicals.

John H. Whitaker, who writes on "Making Progress Backward," is at present connected with the purchasing department of the state of California. He was formerly a teacher in the Philippines and in the Straits Settlements.

and former parishioners present from Hyde Park, Somerville, Medford, Everett, Worcester, Webster, and Marlboro. Mrs. Pomeroy, who has been a member of the Woman's Home Missionary Society for thirty-three years, was presented with a beautiful bouquet by the secretary of that society, Mrs. H. L. Hardy. Mr. and Mrs. Pomeroy greatly appreciated the pleasant surprise as well as the more than two hundred letters and telegrams of good wishes which they received.

Miss Nellie M. Day has been chosen to succeed Mrs. Le Mar Sheridan Warrick as editor of the Epworth League Quarterly. Miss Day has been active in Chicago Epworth League affairs for a number of years and comes to her new position from the central office staff of the organization.

Of interest to New England Methodists will be the announcement of the marriage of Rev. William Gunter, pastor of Park Avenue Methodist Episcopal Church, Worcester, and Miss Ada I. Cheney of East Providence, R. I. The ceremony took place in Haven Methodist Episcopal

Church, East Providence, on the evening of Sept. 18. Dr. Charles E. Spaulding, superintendent of the Worcester district, and Rev. Royal W. Brown, pastor of Haven Church, officiating. After a honeymoon of two weeks in New Hampshire, Mr. and Mrs. Gunter will make their home at 123 Mayfield Street, Worcester.

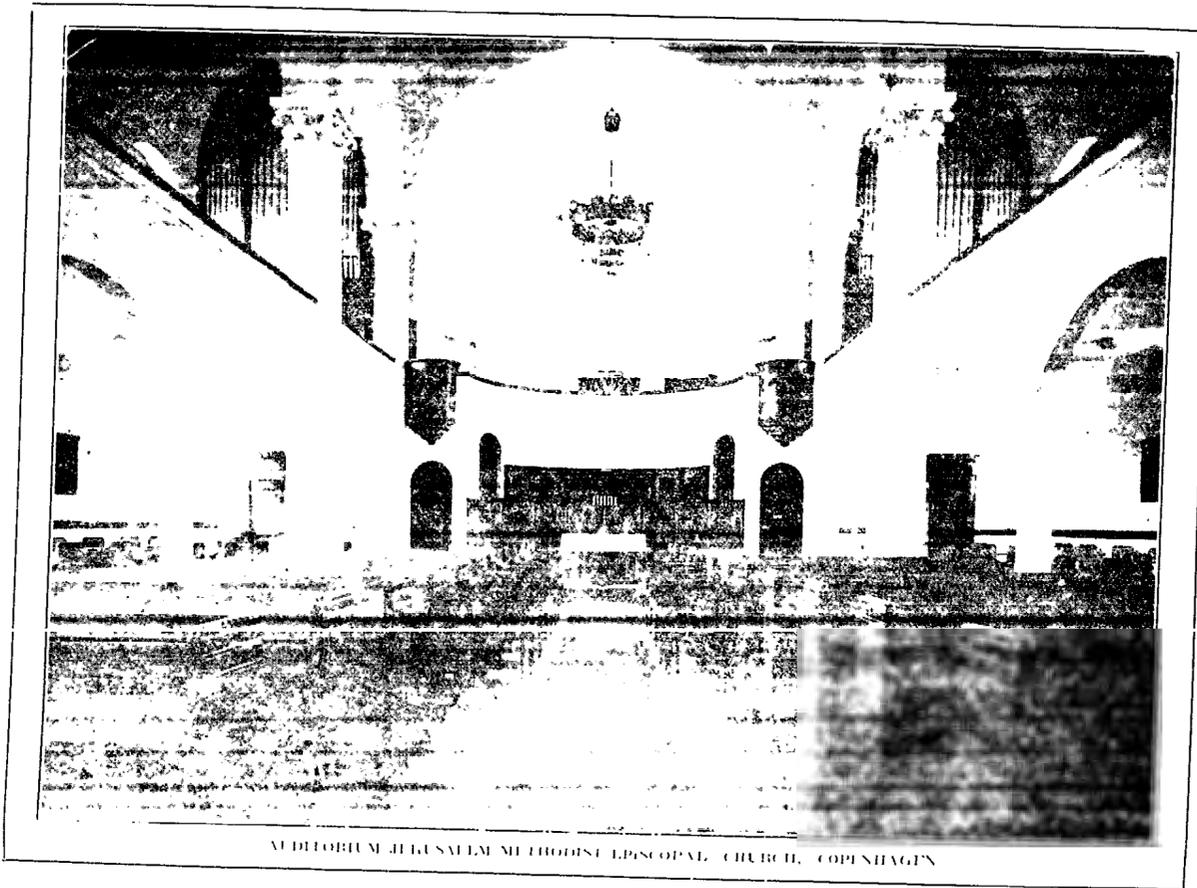
—Rev. Philip L. Frick, Ph. D., pastor of Meridian Street Church, Indianapolis, has accepted a call to the pastorate of First Methodist Episcopal Church, Schenectady, N. Y., where he will succeed Rev. E. A. Noble, L. H. D. Dr. Frick is a graduate of Denver University and Boston University School of Theology.

The Knight Memorial Methodist Episcopal Church of Calais, Me., has recently sustained a serious loss in the death of one of its oldest and most highly respected members, Mr. Thomas McCullough. As steward, trustee, Sunday school worker, and church treasurer he occupied a large and important place in the life of this church—a place that will be hard to fill. A fitting memoir of Mr. McCullough will appear later.

Rev. Otto Scott Steele, a graduate of Boston University School of Theology in the class of 1920, and for the past two years student pastor of the Methodist Episcopal Church at Greenland, N. H., has been appointed to the pastorate of the Methodist Episcopal Church at New Concord, O., the seat of Muskingum College. This is an important church since it is located in a college community of over a thousand students. Rev. C. C. Chayer of Salisbury, Mass., succeeds Mr. Steele at Greenland. On the completion of his studies in Boston, Mr. Chayer will give full-time service to his new charge.

A notable addition to the faculty of the Havana branch of the College of Business Administration of Boston University was announced by Dean E. W. Lord. Prof. E. D. Kizer, for many years prominent in Pan-American affairs, who left for Havana on the 25th. During the war, Professor Kizer was representative of the War Trade Bureau in Chile in charge of the allied blockade. He had also been special assistant to the department of state in Santiago and London, research assistant for the War Trade Board, and special assistant to the secretary general of the Second Pan American Conference.

(Continued on page 1292)



AUDITORIUM JERUSALEM METHODIST EPISCOPAL CHURCH, COPENHAGEN

## Great Pastorates and the Episcopacy

### Jerusalem Church, Copenhagen

**J**ERUSALEM METHODIST EPISCOPAL CHURCH, COPENHAGEN, DENMARK, has a membership of 1,200. It is one of the largest churches in the city. The church is a fine example of modern architecture. The interior is spacious and well-lighted. The service is held every Sunday at 10:30 A. M. and 8:00 P. M. The church is a member of the Methodist Episcopal Church, North.

#### Send us the Map

We are looking for new members. If you are interested in the Gospel, please send us the map. We will send you a copy of the Bible and a copy of the Gospel. We will also send you a copy of the Gospel. We will also send you a copy of the Gospel. We will also send you a copy of the Gospel.

#### The Growth of the Institution

The growth of the institution has been rapid. It has grown from a small group of people to a large organization. The growth has been due to the efforts of the workers. The workers have been diligent in their work. They have been diligent in their work. They have been diligent in their work.

in addition to the adoption of children, six Sunday schools, a summer camp, and other helpful agencies.

It is a pleasure to see the work of the church. The church is a member of the Methodist Episcopal Church, North. The church is a member of the Methodist Episcopal Church, North. The church is a member of the Methodist Episcopal Church, North.

#### Central Mission in Norway

The central mission in Norway is a fine example of modern architecture. The interior is spacious and well-lighted. The service is held every Sunday at 10:30 A. M. and 8:00 P. M. The church is a member of the Methodist Episcopal Church, North.



BISHOP ANTON EAST, WHO WAS ELECTED TO THE EPISCOPACY FROM JERUSALEM CHURCH, AND BREAD FOR THE HUNGRY. Unnumbered thousands in Denmark and other parts of war-ravaged Europe have been fed by this church.

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." On one of the top floors of this great building of Central Mission 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 in atmosphere of cheerful 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 sewing, completed a scene of real contentment, indeed. This freedom from scientific procedure, so far as execution can observe, characterized all the various departments of the mission.

From the old folks' home we went through the hallways to the laborer's home 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 laborer's home where men out of work may find free lodging for their first night, and, afterwards, as they work in the wood yards, and earn their way, are promoted to snugly better grades of rooms. Down in the basement of the building there is an extensive printing plant where the *Tight Loose*, 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 East believes in sowing his country "knee deep" with good literature.

We reached the restaurant at meal time and found the rooms 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 hurried to and fro serving the hungry patrons. Said Dr. East regarding the matter of the 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 opened, 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 may have a full harvest for them."

Besides the various activities located in direct connection with Jerusalem Church a mission is operated at all Bionville in the midst of the slums where many souls are saved through exactly the mission. At Bionville there is a children's home where in the summer of 1919, 70 poor children had vacation time spent during the summer months. This is only one of four such homes in Denmark supported by Jerusalem Church.

Space does not permit me to extend a report of the other practical activities of the Danish Methodist Episcopal Church, but we saw some figures that may reveal additional facts as to its valuable ministry. Last year there were 390,000 meals served in the restaurant, 3,000 house visits were made by the workers, and 2980 poor families helped; 3368 persons consulted the representatives of the mission about personal problems; 1191 unemployed workers for their meals, cutting 830,000 pounds of wood which was sold to the city. Employment was found for 600, and 33,000 persons partook of the Christ-

mas 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.

#### A Socialist Bishop

Anton East is a socialist and says so. But he believes in a type of socialism for which every Christian ought to have the highest 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, cooperative efforts in industry and agriculture, a system of loans to farmers, and other splendid measures for the equalization of opportunity.

Anton East, 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 believes in the spirit and method of his Lord and Master, and is trying 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 Deacon by calling him to the highest 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.

# Neighboring with the Witch Doctor

MRS. ETHEL BARLOW MILLER

**I**F any one should ask me what I would like more than anything in the world, I think I would answer "a doll." Possibly my friends may think I am a little too old to be playing with dolls, but I am going to prove some one of these days that I am not. Not a day passes out here at Sunrise Villa in the Belgian Congo without my thinking of the several dozen dolls which are on the way over here to Africa with the Danas, who are coming to strengthen our missionary force. I think it will be one of the happiest days of my life when I can place a real doll in the arms of these Congo children. I can almost see their little, black eyes roll and their faces shine right now. It has brought tears to my eyes many times to see the pathetic makeshifts for dolls which they have constructed from old pieces of cloth wrapped around a bamboo stick and a piece of bana stalk. The dolls are belated Christmas gifts and will probably arrive in August, but it will be Christmas just the same the day they get here.

### New School and Church Building

A new school and church building have just been completed at the mission station here at Kabongo. There were eighty-three in attendance at Sunday school last Sunday, and the dancing and shining eyes of the children as they enjoyed the new building lifted up our hearts with gratitude. When the school was started here we had no place to meet except on the veranda, and only a stray book or two. Now we have charts and cards and a blessed baby organ, thanks to our dear friends back home.

The women of Kabongo village always seem glad to see me on my visits to them. There are no old women nor crippled children in that village of 700 inhabitants. The former are starved to death and the latter killed as soon as the deformity is discovered. Last week I was very much surprised to discover one old lady and I said to her, "How is it that you have lived so many years?" She pointed to a large dog lying near and replied, "That is the spirit of my grandfather and he came back in that form to watch over me so that my family would not starve me to death."

I think the real reason is that she is the daughter of a former ruler or powerful chief here. But all the people are of the same blood and are of the same color. The women of the world, Mrs. Miller, in the form of faces would journal. The little medals for port but us as a model of the time, and that is a very common sight to see a bunch of gold placed before them to gaze at. The hue of the purple, the rick, that does, on us, always herald by the kind.

I have had many and varied experiences since coming here. The two big temptations were the baby case, even, and the witch doctor who had led me. A short time ago a woman came to me after doctoring two weeks with the witch doctor at Kabongo. He had done her far more harm than good. She was

suffering very much, and after doctoring her one week I had the bad sores clean and healing. Then along came Mr. Witch Doctor and told her to take off my medicine. Because she feared his power she obeyed. He again doctoring until the poor woman came here secretly and begged me to treat her without his knowing it. I refused as I want to fight them out in the open. But I thought of another plan which she fearfully agreed to.

Accordingly one day when he was to visit her, I rode down to the village and slipped very quietly up to the hut. He was caught right in the act and how he cringed! He knew that he was in my power and after some moments I said, "Now you know as well as I that I could send you to prison for this, but because I am a missionary and come here to tell people about God's love and forgiveness I do not intend to do so if you behave yourself from now on. Just remember not to interfere with my doctoring or tell lies about it to the people and I shall not expose you. Now show me your medicines which you use to deceive these people." He was glad to get out of it so easily and obeyed.



"DINNER IS SERVED"  
Eating before an audience is part of the day's work for the Congo missionary. Mrs. Miller is shown in the above photograph with her family.

### Materia Medica

There was a medicine, known as "Materia Medica" with all sorts of concoctions, powdered leaves, grasses, bark and skins, hair, and every other thing. I had heard of it since that time and did not anticipate any as he has the native's reputation of a poison. It would be a very good thing to have had the other witch doctor and I would like to see him on the spot. The name of the village is "New" and it is very interesting to people to doctor their families.

M. Miller is a planning for our new, modern brick house. This one of them and more is about finished and what a pleasure it will be to have the new one finished. Perhaps it may be our first step to be taken to a mud brick house, an aristocratic luxury. But the point of view starts more than a trifle when one lands in the center of Africa. We are in a position in the center of Centenary reinforcements to our staff in the Belgian Congo.

# The Prodigal Father

From the Continent

**A** CERTAIN man had two sons. And the younger of them said to his father: "Father, give me the portion of thy time and thy attention and thy companionship and thy counsel which falleth to me." And he divided unto them his living, in that he paid the boys' bills and sent them to a select preparatory school, to dancing school, to college, and tried to believe that he was doing his full duty to his boy.

And not many days after the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks, bonds, and securities, and other things that do not interest a boy. And there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship. But when he came to himself he said: "How many of my acquaintances have boys whom they understand and who understand them, who talk about them and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger. I will arise and go to my son and will say unto him: 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Make me as one of thy acquaintances.'"

And he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment and, instead of running and falling on his neck, drew back and was ill at ease.

And the father said unto him: "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your father." But the son said: "Not so, I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I received the information and received the companionship, but I got the wrong kind, and now alas! I am a wreck in spirit and body, and there is no third way out of it. How do you do?"

We are amazed to hear that more than seventy-five per cent. of the narcotic drug addicts in the United States are boys and girls, approximately sixteen years of age. This information comes, however, from the chairman of the committee on narcotic drugs and crime, in a report to the annual meeting of the American Institute of Criminal Law and Criminology, at Indianapolis.

## Danish Bishop of Copenhagen now in this Country

**Bishop Anton Bast of Scandinavian Area of Methodist Episcopal Church, here to speak for \$2,000,000 Fund, Invited by Leaders Here.**

Bishop Anton Bast, 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 Bast has come to this country at the invitation of the Committee on Conservation and Advance of his denomination to take part in the



Bishop Bast

drive now in progress to raise an emergency fund of \$2,000,000, called in Church circles the "I Will Maintain" fund. Bishop Bast 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 \$100,000,000 Methodist Centenary expansion of mission work abroad and in the United States. Because of this excellent showing, Bishop Bast is especially anxious that in the drive for \$2,000,000 now in progress his countrymen here will maintain the same high standard.

Bishop Bast is the only bishop of the Methodist Episcopal Church of foreign birth and lineage. His election to the episcopacy at the Methodist General Conference at Des Moines, Iowa, May 1920, was hailed by members of the denomination as marking a new epoch in the development of the church as a worldwide institution.

Bishop Bast 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 time, the Methodist Episcopal Church

will be presided over there by a native-born leader in practically every case. The magnificently constructive work of Bishop Bast 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 Bast is accompanied by his daughter. His son, George Bast, the novelist, author of *Out of Darkness* and other novels, is on the editorial staff of the *Berlingske Tidende* in Copenhagen. He is also engaged in writing a new book which will appear shortly. Bishop Bast, upon returning to Copenhagen November 16, aboard the steamship *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 Landsman's Bank failure from speculation in German marks. The Scandinavian Area of the Methodist Episcopal Church leads Europe in the number of churches financially independent of the American church despite their comparatively recent organization. In his itinerary in this country Bishop Bast will speak to Norwegian, Danish or Swedish congregations of his church in New York, Brooklyn, Worcester, Mass., Roxbury, Mass., Jamestown, N. Y., Chicago, Des Moines, St. Paul, Minneapolis, and Philadelphia.

Upon leaving Denmark Bishop Bast was visited by a combined deputation 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 Bast is engaged in this undertaking and will use the materials in platform speeches through his area upon 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.

Conduct a prayer circle for the chum 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 the "Quiet Talks," says that one of the essentials for a man who would be following his Master fully is "purpose deep-seated, rock-rotted 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', I like that word. There may be some blunders, some bad steps, some untactful work, but these will not turn one aside from this purpose but simply make him more determined to become skilled 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 stumblingly.

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, Ladies 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 Woman'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 bedrooms not yet promised, of these 7 are double and 4 single. Three of the double rooms are large and will cost \$175.00 to furnish complete; 4 are smaller and will cost \$125.00. We have ordered the furniture to be delivered between November fifteenth and eighteenth as our Annual Birthday Social of the Home, is to be cele-

remain a religion for stationary races—with its sterile God and its poor literalism, the dead book pressing upon it with a weight of lead. . . . Thought and feeling are crushed out by its bloody and lustful grasp. 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 Psalmist has never failed: "The entrance 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' promise-prophecy 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 whosoever believeth on him should 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, resurrection 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. DUKERT



IN a foundation of social and spiritual ministry the most remarkable city evangelistic organization on the European continent has been established. Anton Bast has pioneered his way through Copenhagen's slums with a loaf of bread in one hand and a Bible in the other. Paupers, criminals, degenerates and unfortunates alike, rise up and call him "Friend and father to us all." Doctor Bast loves these step-children of society. In speaking of them and his success among them, he says: "The secret is quite simple. The way to their hearts 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 who, perhaps, have never heard an affectionate word? Now we want them to rise from the dead that Christ may shine forth for them."



Dr. Anton Bast

Doctor Bast occupies a unique position in the world of social service. The Central Mission in Copenhagen, with its twenty-eight branches of philanthropic activity, is under the direction of this one man. He has an efficient staff of assistants, but he is the founder of this institution of brotherly love, and he guards its destiny with his life. Twenty thousand people in Denmark, including the King and Queen, the Government, the country's best citizens, and many of the laboring class, stand back of him financially, and hold up his hands in this humanitarian work.

### An Adventurer in Other Men's Lives

The years have proven that their confidence has been well placed in this man. Born on the northeast coast of Jutland, into a family of fisherfolk, Anton Bast grew up beside the sea. He developed the best qualities of the Jute race, endurance, wisdom, understanding and shrewdness. His father, looking toward the son's future in business, thought to put him into some trade. And did, though to-day he is no mere huckster of merchandise; he traffics in the tragedies and realities of humanity. Doctor Bast possesses a rare understanding of those mystic forces, the desires of the soul. But he knows, too, that a first step toward fulfilling those desires is physical relief, and in a city of 720,000 there are hundreds of men and women whom no pauper institution and no Poor Law can help.

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

### 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 beds are built of wood in tiers of five. If a man returns the second day he receives nothing free, 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 berth 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 coöperation 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 can not 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 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 house-rent. Some years six thousand homes receive this help.

A slum mission has been established at 59 Borgergade



Room in the Children's Hospital, Methodist Central Mission, Copenhagen

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-

ing these unfortunates in touch with people whose sympathetic interest they feel and respond to, phenomenal changes have been wrought and many have been miraculously lifted to new planes of right living.

#### Including the Children

There are several divisions of the work of rescue. There is the Home for Children where they are cared for during the illness of their mothers; 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 Espergaerde, 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 slum children were sent to the Summer Vacation Colony at Espergaerde last year for two or three weeks' outing.

The Laborers' Home provides temporary occupation for

In a report from Doctor Bast concerning the Mission's work for 1919, he mentions among many other items the following: "3,368 persons consulted us in our office concerning many kinds of difficulties in their lives. Fifty-five homeless girls were received into the Home for Destitute Mothers and Their Babies. In the course of the year we helped 2,980 poor families. In our six Sunday-schools we teach about a thousand children. From the kitchens of the Central Mission 390,500 meals were served. About 5,500 house visits were made to slum homes. The total turnover in gifts, collections, produced 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 remodeling the Home for Sick Mother's Babies and will extend it.

#### The Evangelistic Crown to the Work

The crown of all this work—so like the Good Samaritan in a great variety of incarnations—is the evangelistic spirit and effort which runs through the manifold

The Centenary has authorized \$100,000 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 Mission. Bishop Anderson, after his visit to the Denmark Conference last summer, announced, "Doctor Bast is doing the work of about ten men." But he is finding an able assistant now in his son, George Bast, a graduate of the University of Copenhagen and a writer of much promise.



Poor Children Coming to the Copenhagen Central Mission for Food During the Food Shortage

those out of work. In six months last year 1,491 men worked for their meals there, cutting in the woodshop 830,000 pounds of wood which was sold for fuel in the city. All men are under the temperance pledge as long as they remain in the Home.

The Bureau for the Adoption of Children procures good homes for orphans and children without parental care.

Many poor are helped through the sale of "The Light-house," a Mission weekly paper with a wide circulation throughout Denmark. They make fifty per cent. 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. Besides this it serves Christmas dinner to about ten thousand people.

enterprises of the great mission. The gospel is preached weekly and daily with a warmth and directness which proves it, as always, "The power of God unto salvation." The most recent evangelistic success is the remarkable series of meetings during the winter of 1920, in progress during the visit of Dr. George A. Simons, when the great hall was filled night after night and about fifty conversions a night were witnessed.

Who can say how far-reaching has been this eight-year-old philanthropy? And who can estimate the benefits to future generations? Founded in 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 malice toward none, charity toward all," the Central Mission is proving not only an agency for evangelization, but a greater factor in the citizenship of Copenhagen.

## Labor and Capital—The Way Out

G. S. Eldredge

THE 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 bungled 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 made the approach on our own account in our own name and in our own way. We have simply fought it out from our 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 ask how Christ would settle the conflict between Labor and Capital. He certainly would not settle it offhand, because it can not be settled that way. One day a man came to Christ and said, "Make

*Christian Adv., April 1917*

The Methodist Church in Copenhagen is a large and imposing edifice. This is the center of this most active mission of Copenhagen. [For twenty-five views of this Jerusalem Mission, see THE CHRISTIAN ADVOCATE, April 13, 1916.] In the high-ceilinged basement a series of bunks are built for the homeless men of the city. They are filled every night. They earn their night's lodging and their breakfast the next morning by wood chopping. The helpful hand is extended in many directions here. Little orphans are cared for and sent to homes. Children of sick mothers and of mothers that daily earn the bread for the little ones have the care of devoted women. A home for the aged is here. They receive comfortable rooms and substantial food. Here, too, is a large printing establishment, that sends out thousands of pages of religious literature yearly. Connected with this, in another part of the city, is a mission among the slums, where nightly meetings are held by the pastor and his workers. In fact, one can hardly do justice to the numerous avenues of religious influence that reach out of this beehive of spiritual activity. The ten days that I spent in the hotel of this institution crowded upon me impressions that make me glad to know that God still does wonderful things with humble but large-hearted men.



PASTOR BAST

NO evangelical minister in Denmark is more widely known or more greatly beloved than Pastor Bast. The son of a fisherman, Anton Bast heard the call to preach and entered Norway Conference on trial in 1890, later transferring to Denmark Conference, in which he has been pastor and editor of the local Methodist papers. His remarkable work at Jerusalem Church and Central Mission, Copenhagen, has attracted the attention of the entire kingdom and drawn from the King himself expressions of approval and financial support. The church has been transformed since 1910 from a dying down-town appointment to a great institutional church of twenty-eight departments, ministering to thousands every week. Dr. Bast has visited the United States several times and was a delegate to the General Conference of 1916.

*Christian Adv., March 15, 1917*

*Christian Adv., March 11, 1917*

Dr. Anton Bast, pastor of Jerusalem Church and leader of the Central Mission in Copenhagen and superintendent for Eastern District of Danish Conference, arrived in New York city March 23. On account of his trip to the United States he was summoned on February 24 to a private audience with His Majesty the King of Denmark, who engaged with him in a friendly conversation concerning his work in Copenhagen and wished him God-speed on his journey. He also desired him to bring the King's greetings "to the Danes in America and to the Americans among whom the Danes have found a new fatherland, so great and good." Dr. Bast will speak at a number of meetings in New York and vicinity, and in April will visit some of the large cities of the West. His address while in this country is 308 Twenty-third Street, Brooklyn, N. Y.

*Christian Adv., March 8, 1917*

### The Methodist Chaplain on the Frederick VIII

To Methodists the most interesting passenger on the steamer Frederick VIII was perhaps not the German Count von BERNSTORFER, but God's nobleman, ANTON BAST, the head of the great Jerusalem Central Mission in Copenhagen, and probably the leading evangelical preacher in Denmark. He is a Jutland fisherman who left his nets to become one of the most successful fishers of men in all the Methodist world. His work at the Danish capital, which has won high honors from the King, and is treated with respect by the State Church was pictorially described in THE CHRISTIAN ADVOCATE last spring when Dr. Bast was attending the General Conference.

Dr. Bast was invited by the Scandinavian-American Line to serve as ship's chaplain, and in that capacity he conducted services for all classes on Sunday, February 25, and preached to the first cabin passengers, his congregation including the ex-Ambassador and his staff. He says: "I had a blessed feeling of God's presence among us, and it was a sweet experience in these days of hatred, wickedness and sorrow to hear that great intelligent congregation, led by the ship's orchestra, sing in the English, German, Swedish, Norwegian and Danish tongues at the same time the Reformation Hymn:

"A mighty fortress is our God,  
Ew' Jestsu! Burch ist unser Gott!"

"I never heard a hymn sung with more feeling and universal understanding." He goes on to say: "I have had several blessed services in both classes. Almost all the passengers attend, and we have felt the presence of our God in a wonderful way. Perhaps my traveling on the Frederick VIII is one of the greatest opportunities of my life as an evangelist. I constantly pray God to use me according to His own will."

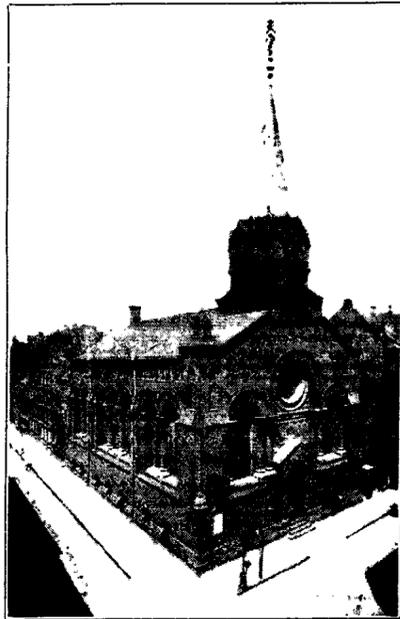
Chaplain Bast's sermon will be printed in THE CHRISTIAN ADVOCATE next week. The circumstances of its delivery, the character and work of the preacher, and the discourse itself will command more than ordinary attention.

*Christian Adv., April 13, 1911*  
**Pastor Bast and Central Mission, Copenhagen**  
 (See illustrations on opposite page)

Old Saint Mark's Church, in Copenhagen, had a new pastor ten years ago. A young man, who had been a North Sea fisherman until his Master called him from his trawls to be a fisher of men, was placed in charge. He found but few worshipers in the fine old building and collections and work dwindling toward a minimum. After trying in vain for several years to continue the project as a "family church," he rebelled. "Don't send me back," he said to the Bishop, "unless I can take this church to the poor and distressed people of this great city." Bishop Burt consented and Anton Bast was appointed in 1910 to Jerusalem Church and Central Mission. The great work, of which some phases are shown on the opposite page in the similitude of a motion picture, has all grown since that eventful day. The well-to-do people were not urged to come back and fill

the empty pews; they were invited in Christ's name to come down into the mission and teach the children, comfort the distressed, and lodgings for the homeless and work for the unemployed. When they began to express their religion in service they began to go to church and the old building was filled again with worshipers who know that God is love. The church and mission property is now valued at 1,000,000 crowns. The debt has been reduced to \$20,000, which Pastor Bast hopes to find among friends in America during his present visit to this country. He bears letters from the King of Denmark and the Premier, testifying to the value of his work, which has the convincing indorsement of receiving contributions of thousands of well-disposed Danes of all faiths, who see in it a perfect expression of the spirit of Christian and brotherly helpfulness.

*Christian Adv. Jan. 29, 1914*



**SAINT MARK'S COPENHAGEN DESTROYED**  
 This building, one of the largest Methodist Episcopal churches in northern Europe, was burned on the night of January 21. In this church the pastor, the Rev. Anton Bast, has conducted a remarkable rescue work, ministering to the souls and bodies of hopeless men. The building was erected in 1866 and was valued at \$100,000.

*Chr. Adv., Nov. 5, 1908*



**THE REV. ANTON BAST**  
 Pastor St. Mark's Church, Copenhagen

This year we had a jubilee in Denmark; it was the fiftieth anniversary of the first Methodist sermon preached in Copenhagen. Fraternal delegates were present from Norway, Sweden, Finland, Germany and the United States. Our great church, Saint Mark's, Copenhagen, was filled every evening and all day Sunday with enthusiastic audiences. Mrs. Willerup, the widow of the one who preached the first sermon was present; the first convert was also there, and the first one who was baptized.

Our success in Denmark must be estimated not simply by the members enrolled in our churches, but also by the influence we have exerted over the State Church, in the Sunday schools of the land and in the cause of total abstinence. Here we have recorded some of our greatest victories. Then, too, we must not forget the many Methodist Danes who have come to America, and who have entered into our church life here. King Frederick accorded us a private audience, expressed his congratulations and sympathy, and promised us larger privileges. We have abundant reason to praise God for what has already been accomplished, and to look toward the future with most hopeful expectations.

*Article by Bishop Burt*

*Christian Adv., Feb. 22, 1919*  
**Dr. Anton Bast on Steamship Frederick VIII**

Dr. Anton Bast, the leader of our great Central Mission at Copenhagen, Denmark, came to this country recently, at the request of Bishop Henderson and the Scandinavian pastors of Chicago, to conduct a thirty days' evangelistic campaign in that city. Dr. Bast arrived in New York on February 4, four days after the submarine blockade had been established. The officials of the Scandinavian steamship lines advised him to return at once on the Frederick VIII, as it was uncertain when another boat would sail to northern Europe. While in the country he spoke at a number of Scandinavian churches and lectured before a gathering of pastors, addressed the Sunday school convention and the laymen's convention of the Danish-Norwegian churches

in the East. Dr. Bast returned on the steamer carrying Count von Bernstorff and sails as chaplain of the ship.

This great Dane not only conducts our Central Mission, with its twenty-eight institutions, including old people's homes, orphanages, gospel missions, but does considerable evangelistic work. Since the General Conference he has addressed over 70,000 people in special meetings held in the largest cities of Scandinavia. He is held in high esteem by the government of Denmark and enjoys free transportation over its railroads.

The borders of Central Mission have grown seaward during the war, as the prices of fuel and food stuffs have advanced.

**THE GIFT OF CHRIST  
— OUR GLORY**

SERMON DELIVERED AT  
THE MORNING SERVICE  
ONBOARD S. S. FREDE-  
RIK VII IN HALIFAX HAR-  
BOUR FEBRUARY 25<sup>th</sup> 1917

BY

***ANTON BAST***

LEADER OF  
THE CENTRAL MISSION, COPENHAGEN,  
DENMARK

— Price 25 Cents —

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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 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

despised 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 Galilee and Judea 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 Leo Tolstoy, but not in any way over 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 atone for 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 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 noiselessly!" 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 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 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 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 to 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 remodel 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

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We can get along with the theories so long as there is no danger. Doctrines, forms and theories can stand for something in the bright days of life, but when the cold draught which comes before death draws with its freezing breath through our door when we are taken and shaken by the agony of death and the high billows of the death river threaten to swallow our little boats, ah, 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 feel 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 them 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: His 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

nor 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 charily, except when they measure evil out 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 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 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 whosoever believeth 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 men because God loves them. When I look upon a man, perhaps a depraved and criminal human being—a poor wrecked and miserable man, who has done others much harm, a being that put himself outside society and who is to everybody a burden—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 coarsened in their egoism, sensuality and injustice by wanting to trample on others, so as to be able to rule alone. When we see the human being as it is, fallen, unhappy and miserable, the sight might easily frighten us away. But if there then comes a Figure who can go between us with His bleeding love— if I 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 for 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 them the glory which you gave me. What was the glory the Father gave Jesus?

The first glory which we hear is shining over His cradle, over His baptism and over all His life is 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 stood ten thousand people and saw the miracle happen, yet I would to 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 Servant 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 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, 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 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 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 merciful with His mercy, to stretch out a hand as He would do it and to soothe 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 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 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 trees turn green and the young lambs 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 mist 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 Wesleyan minister, Morley Puncheon, who was so eloquent that no hall 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 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 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 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 - you have preached for others these many years, and they were happy to hear your 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 shone 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.

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**- OUR GLORY**

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of the world.·



energy, is manifestly absurd and has been so proven by exact experiment on men and animals. The consumption of coffee and tea does not, therefore, save one from eating as much food as if he abstained from their use.

The caffeine of coffee and the similar substance, theine, of tea both stimulate the higher centers (those concerned in consciousness) of the brain, and at the same time quicken the action of the heart. The two effects heighten conscious activity for a time, as is apparent from the sleeplessness which follows in those unaccustomed to their use in the evening. This stimulation is accompanied by the feeling (but only the feeling) of relief from fatigue. Coffee has a slightly laxative effect, while tea, from its larger content of tannic acid, usually acts in the opposite way. The exhilarating effect of coffee and tea passes, of course, and is followed, as in the use of any stimulant, by a fall below the level of conscious and cardiac activity which would go on more steadily without their use. They do not create, but only liberate energy.

The great majority of adults certainly have no ill results from a moderate use of coffee and tea, but rather seem to benefit therefrom. Though the majority is not always right, their universal use is almost sufficient to prove this. On the other hand, a great many people suffer digestive or nervous disturbances from the over-use and abuse of these beverages. Just where the abuse begins we cannot say, but the drinking of one cup of either coffee or tea a

day is a safe amount for most of us. To tide one over a few days of stress and strain they might be taken freely, for there is no crime in their abundant use at such seasons, but the consumer must be sure to cease their use at once following such an emergency, and be sure to get the sleep and food necessary to make good the use of such stimulants. If one feels that coffee or tea is doing him harm it is but little trouble to find out by stopping their use for a few months. The headache and other disturbances which follow such a change in one who uses much of these beverages pass off in a day or so and he is usually surprised to find how easily the abstinence is carried out.

Coffee substitutes come far from filling the place of the original, even in taste or rather odor. They are of two sorts: "hygienic coffee" or coffee from which caffeine and caffeic acid are (or are said to be) extracted, and coffee substitutes proper. The "harmless" coffees are usually a snare and a delusion, for, according to the analysis of Dr. Street, some of those which were claimed to contain but a trace of caffeine, were found to have actually four times the amount in commercial Java coffee. Of the coffee substitutes proper, none were found by this chemist to contain caffeine. These latter are doubtless never harmful and, if they suit the palate of the consumer, can be taken in any amount, though there is little likelihood of intemperance in their consumption. Most of us will prefer a reasonable amount of genuine coffee.

tion by writing religious and moral editorials. He was DeWitt McMurray and he was fortunate to be supported in his effort by two journals which had an ideal of uplifting society. The experiment was not unlike that of Dr. Frank Crane and it met with much the same kind of success. A generous selection from these writings, published as *The Religion of a Newspaper Man*, is given to an admiring public because of many requests to have these editorials in permanent form. As the moral writings of a secular author in a daily newspaper and as showing a popular demand for just such reading matter this book is very interesting.

**Joseph Pennell's Pictures of the Wonder of Work.** J. B. Lippincott Company, Philadelphia. Illustrated. Price, net, \$2.00.

From the delineation of the form and spirit of the temples and cathedrals in which the genius of the middle ages expressed itself Mr. Pennell has turned his practiced pen to a series of drawings representing the marvels of modern industry and engineering. The skyscraper, the bascule bridge, the steel works at Bethlehem, the coal breakers at Shenandoah, the mountain top of Butte, the ore wharves of Duluth, the inclines of Cincinnati, the quarries of Carrara, the black country of England, the armor-plate works of Creusot, the iron gate of Charleroi, the great bridge of Cologne, the shipyards of Hamburg and the Krupp plant at Essen—all these and many more are exhibited in a series of drawings, etchings and lithographs made by him in his artistic pilgrimages about the world in the past thirty-five years. The introductory essay by Mr. Pennell and his brief notes upon the drawings add greatly to the interest of this extraordinary and beautiful epitome of twentieth-century industrial enterprise.

**New Ideals in Business.** By Ida M. Tarbell. The Macmillan Co., New York. Price, net, \$1.75.

A splendid exposition of modern business methods and of the ideals toward which business men are beginning to look, is given in Ida Tarbell's book *New Ideals in Business*. Miss Tarbell is well fitted for the work she undertook in writing such a book, which reveals the characteristic thoroughness with which she gathered her material. She has interviewed men and women of every position in the business world, from the scrub woman to the director of a big concern. Superintendents, men of the furnace, safety experts, girls behind the counter and in the factory, both at their work and in their homes have contributed their thoughts and ideas to Miss Tarbell's work. She has omitted no source from which to glean some information. The book shows these new ideals as they are put to practice and the effects they leave on men and on profits. Among other things the writer discusses "Our New Work Shops," "A Man's Hours," "Experiments in Justice," "The Factory as a School," "Our New Industrial Leader."

**The Man with the Iron Shoes.** By the Rev. Howard J. Chidley, D.D. George H. Doran Co., New York. Price, \$1.

The Rev. Howard J. Chidley has a gift for preaching story sermons for children. Many ministers will find the second volume of Dr. Chidley's model sermons of as much assistance as his first one, *Fifty-two Story Talks for Boys and Girls*. The present volume, *The Man with the Iron Shoes*, is happy in the titles of its stories. Any one would be attracted to read further in a book which lays out such a menu as "The Fox Who Froze His Tail," "Two Girls in One Dress," "The Rattlesnake's Spectacles." And then the author had the grace to preface his book with Francis Thompson's verses, "Little Jesus, Wast Thou Shy?" This was enough in itself to endear his book to any one.

**The Emperor of Portugallia.** By SELMA LAGERLOF. Doubleday, Page & Co., New York. Price, \$1.50.

Those who love the subtle beauty of Selma Lagerlof's world will find *The Emperor of Portugallia* one of the loveliest of all her works. To care for her writings one must be more than a little of a mystic—he must love humanity and sympathize with all God's

## OUR BOOK TABLE

**Russia in 1916.** By STEPHEN GRAHAM. The Macmillan Co., New York. Price, \$1.25.

The reading public has come in late years to look to this Englishman for first-hand and warmly sympathetic interpretations of the life of the Russian people. He sees knowingly and writes with much color and charm of style. This book records observations recorded on his latest trip last summer and fall, which took him from Katerina, on the Arctic Ocean to the Caucasus and back. It is a short book, chapters on the cost of living (food is scarce), literature (paper is scarce), prohibition (vodka is most scarce!). Sentences like these are characteristic: "Practically every man of military age is either fighting or training." "Russia is altogether in the war and for the war." "Russia has no gold, silver or copper coins in circulation." "Vodka and beer have gone and male complexions are generally becoming less red." "As a result of two years' temperance violent crime has practically disappeared from the whole country side. Money has increased in the pockets of the poor." "Russia is without spirits, beer or wine and, if I may add it, she does not feel in any way persecuted or tyrannized over because of it."

**Circuit Rider Days in Indiana.** By WILLIAM WARREN SWEET. W. K. Stewart & Co., Indianapolis, Ind. Price, \$1.50.

A book whose value will not be so apparent to the casual reader as to the historian and the sociologist is *Circuit Rider Days in Indiana*. It is one of those invaluable documents of a passing phase of society, preserving to the world what might soon have been completely lost. The frontier preacher, the church under the sky in an unbroken forest or in winter in the cabins of settlers, the log cabin chapel, made by willing volunteers during a revival season, the picturesque features of a study and rough party, which shaped the currents of opinion in a new land. Such records are rare and are becoming rarer. A novelist could write a wonderful story from the materials furnished in this delightful book by Professor William Warren Sweet, of De Pauw University.

**The Christian Ethic of War.** By P. T. FORSYTH, M.A., D.D. Longmans, Green & Co., New York. Price, net, \$2.

One reads Forsyth's *The Christian Ethic of War* with mingled emotions. It is a kind of apology for the right to kill that

is, for England's and the other allies' right. The author is faced with a difficult, generous, human and high-minded task. He does not really believe that Christ's law of love includes killing, even on the battle field. But he sees that for England there might have been a moral death in not going to war and he attempts to reduce to an ethical harmony these two conflicting views. The general scheme of thought is that Christ's mission was to bring regeneration, not an exact pattern of life. In the working out of that regeneration here I follow of Christ's words may not be possible because of the present relationship of man and things to each other. The momentary highest good may not be the abstract highest good. It is easy to see how the door here opens for casuistry and how difficult it might become to maintain the author's point. Still this is a good setting forth of something that must be puzzling the minds of many and it is written by one in authority.

**Leadership of the New America.** By ARCHIBALD McCURIE. George H. Doran Co., New York. Price, net, \$1.25.

The author of *Leadership of the New America* is Archibald McCurie, son of the president of McCormick Theological Seminary. He has written a new book about the immigrants from a novel standpoint. This book seeks to point out who are the leaders, racial and religious, of the herds of aliens in this land and who are influencing their lives. The net results are rather appalling. The traditions, lines of thought and religious tendencies of the original American stock are likely to be swept away in the deluge of new ideas which is rising breast high in the United States. Mr. McCurie thinks that there is little appreciation of this fact and that the present careless attitude of Americans is to blame for the fast waning Anglo-Saxon leadership. He carefully distinguishes the diverse groups of Slav, which the American indiscriminately lumps as "Hunkies" into their proper ethnic divisions of Russians, Poles, Ruthenians, Lithuanians, Slovaks and Slovaks.

**Religion of a Newspaper Man.** By DEWITT McMURRAY. Fleming H. Revell Co., New York. Price, \$1.50.

There was once a unique sort of editorial writer on two Texas newspapers, the Dallas Morning News and the Galveston Daily News, who made his reputation a very wide reputa-

creatures. There is much unconscious symbolism in this story, as in the Saga of Gosta Berling. It is the quality of recognizing parallel between the seen and the unseen or rather of walking upon the earth with one's head among the stars. The atmosphere of this story penetrates and enfolds the reader's consciousness. No other living writer can so completely fit her powers into her own environment as this Swedish woman, the winner of the Nobel prize for "optimism in literature." The translation, by Velma Swanston Howard, is more than usually satisfactory.

**The Long Journey.** By EISH SINGMASTER. Houghton Mifflin Co., Boston. Price, net, \$1.

To these German Americans of the colonial immigration this story of a family of south Germans who came by way of England and out of great tribulation to the Mohawk Valley two centuries ago will be as interesting as the story of the Plymouth pilgrims is to the New Englander. To the larger American of today, who is beginning to appreciate the value of the various racial elements which have been fused into the prevailing type, the simple story of these God-fearing, home-loving, hard-advancing, much-enduring peasants, who helped to lay the foundations of New York and Pennsylvania, will be a broadening revelation.

**All About the Junior.** By ELIZABETH WILLIAMS LODGE. Union Press, Philadelphia, Pa. Price, 50 cents.

Elizabeth Williams Lodge's *All About the Junior* scarcely claims too much for itself. The book is intended for the teacher of junior classes exclusively, whether in city or rural

communities. It is full of suggestiveness, both as to the junior himself and the best methods of teaching him. The writer has drawn upon her own experience. She has also observed and compared notes in many conventions, Sunday schools and societies all over the country. Among her many activities for the junior are: Remembering birthdays; missions in the junior department; training in temperance; teaching the use of handbooks.

**Worshipping Children: Stories and Addresses.** By the Rev. J. G. STEVENSON. George H. Doran Co., New York. Price, \$1.00.

*Worshipping Children* is the misleading title of a good book. It is a book which needs three parts to make it a success: some one to read it, some one to whom to read it and the book itself. It is a collection of stories for children, meant for the pulpit or the fireside. It is just as good—or better—for the fireside, as the stories are intimate and tender. They are composed or compiled by the late Rev. J. G. Stevenson, who must have had a rare faculty for understanding children.

**Utterance.** By ANGELA MORGAN. Baker, Taylor Co., New York. Price, \$1.10.

Miss Angela Morgan is the poet of the pacifists. She was one of the members of Mr. Ford's peace ship and her poem, "The Battle Cry of the Mothers," was widely disseminated as peace propaganda at that time by Mrs. Andrew Carnegie and others, to whom Miss Morgan's collected poems, *Utterance*, are now dedicated. These poems are rather somber and passionate. They are all in the grand manner and in lofty strain.

### Pastor Bast's Beehive in Copenhagen

By Dr. E. E. COUNT, Superintendent Bulgaria Mission

"My sentence upon you, young man, is that you report to Pastor Anton Bast and be in his care until you conduct and daily life warrant him in giving you the individual liberty you had before your stoop before this court and were found guilty of the crime with which you have been charged."

The young man stood at the bar of the criminal court of Copenhagen, Denmark. He had been convicted of theft. His training had been in a home of a drunken father. The mother, in despair, had appealed to the only man in Denmark on whom she could depend for help—Anton Bast, the Methodist pastor. I was in his study when the door behind me and this young man reported according to the sentence of the court. Pastor Bast had asked the court to give the lad another chance, that he would be responsible for his conduct. The

boy broke down, weeping, and pledged loyalty as the large-hearted pastor besought him to turn over a new leaf.

On my return from Bulgaria I spent ten days during the Christmas season at the institution established by Pastor Bast. Every day of my stay caused me to marvel at the greatness of this man of God in his own native land. I know of no similar work in America and here it would have been less remarkable. The State Church in Denmark is Lutheran and Methodism is more or less an interloper, yet here is a Methodist preacher who, against religious prejudice, has won for himself a place in the hearts and affections of the people. The Prime Minister once arose in Parliament and asked that, by special vote, Pastor Anton Bast be granted the free use of all the railroads of the kingdom. It was voted. It was a unique recognition of his nation-wide influ-

ence for good. No similar case is known in Denmark.

It needs but a glimpse at one or two features of his work to gain an idea of the way God is using this man.

At Christmas some eighty workers were busy preparing to distribute meals to the hungry of Copenhagen. I innocently asked the number they expected to feed. Pastor Bast replied 30,000. I staggered at the number. I feared that his knowledge of the word for the English numeral had caused him to mistake. I asked him to repeat the number. Again the same number. "Do you not mean three thousand?" I asked, for that would have been a large number. He insisted that the number was 30,000! Lately in New York I met this tender-hearted pastor from Copenhagen. I asked him again as to the real number of dinners served at Christmas time to the poor. I was informed that the number was 35,000!

What other pastor in the world could issue an appeal for the poor of his city and have the confidence of the public to that degree that 110,000 frames would come rolling in to him in three weeks' time? Still, this is done almost yearly for the humble pastor of Copenhagen.

An immense distribution could not have been handled without system. All those who were helped had been systematically investigated. Tickets had been issued to each, on which were designated the days and the hour when he should appear. Long queues of people were constantly receiving bread, rice, coffee, sugar, butter and other staple groceries. The last ones of the long line of helpers that were to receive these appreciative poor were the genial, motherly and sympathetic Mrs. Bast and myself. She placed a "Danish krone" in their hands to purchase meat, while I was to shake them by the hand and wish them in scant Danish a "merry Christmas!"

The work of the Christmas season is only one of the various features of the Central Mission of Copenhagen. "No one is ever turned away from this mission," said one of the workers to me as I inquired about some poor unfortunate women. There was no other place for them and their babes. The kind-hearted Methodist pastor had no money to support them. The valuable asset with him is his faith in the lowly Nazarene who pitied the fallen woman while Pharisees blacker in heart than she stood and accused. He took them in. He then inserted a notice in a newspaper, explaining certain unsavory conditions, and asked the benevolently inclined to help the unfortunate ones. A check for 1,000 kroner quickly came through the mail. Who would dare say that this feature of the work of the mission does not receive divine favor?

The Methodist Church in Copenhagen is a large and imposing edifice. This is the center of this most active mission of Copenhagen. [For twenty-five views of this Jerusalem Mission, see THE CHRISTIAN ADVOCATE, April 13, 1916.] In the high-ceilinged basement a series of bunk beds are built for the homeless men of the city. They are filled every night. They earn their night's lodging and their breakfast the next morning by wood chopping. The helpful hand is extended in many directions here. Little orphans are cared for and sent to homes. Children of sick mothers and of mothers that daily earn the bread for the little ones have the care of devoted women. A home for the aged is here. They receive comfortable rooms and substantial food. Here, too, is a large printing establishment, that sends out thousand pages of religious literature yearly. Connected with this, in another part of the city, is a mission among the slums, where nightly meetings are held by the pastor and his workers. In fact, one can hardly attribute to the numerous revivals of religious influence that reach out of this beehive of spiritual activity. The ten days that I spent in the hotel of this institution crowded upon me impressions that make me glad to know that God still does wonderful things with humble but large-hearted men.

The Intercollegiate Statesman, of Chicago, the monthly magazine of the Intercollegiate Prohibition Association, is a worth while periodical for young men who wish to be conversant with the progress of the antialcoholic movement. It costs 50 cents a year.

CHRISTMAS PREPARATIONS AT PASTOR BAST'S MISSION IN COPENHAGEN. DECEMBER 1916. WHEN 7,000 INDIVIDUALS RECEIVED FOOD. A PART OF THE BIG BATCH OF BREAD IS SHOWN ON THE RIGHT AND ON THE



LEFT ARE THE PACKAGES OF BUTTER, CARAMEL AND SUGAR, BOTH VERY PRECIOUS IN DENMARK IN THIS WINTER WHEN THE NEIGHBORING WAR HAS PUT EVERYBODY EXCEPT THE WEALTHY IN SHORT RATIONS.

ANTON BAST

Today 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  $\times$  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 never allows 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 solution 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

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## 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 is 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 1926.

Anton Bast.

## INTRODUCTION

One day in November 1924 on my way to Oscar 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 west-ward, 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, I 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 Bast, 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 cleansed of such accusation and get an occasion for disproving the charge through the necessary statement and substantiation. I allow myself respectfully to ask if a copy of the charge possibly may be sent 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 unwarranted 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 remain therefore I, 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. Wenzzel, Jenbanegade 5.

Copenhagen, December 4th, 1924.

Respectfully

Anton Bast.

The answer to this letter was -- my arrest December 8th.

But were not you called to see the state-attorney or 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 correspondance, my accounts and all my documents regarding the Centralmission, the Lighthouse, the printing plant, the area and my private correspondance. 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 rendering account for and answer everything regarding this charge. And I must confess, that I was naive enough to think, that after having gone over the whole matter I would be allowed to go home. Sure enough I had an experience during lunch-hour — a small intermezzo — the serving of coffee in the boxes of bad repute — 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-prosecutor said: »And 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 deaf ears. It was all arranged beforehand. The police-prosecutor stated this in his speech, when my arrest was brought before the Superior Court December 18th, when he said, that he had laid a plan in which my arrest was a link. 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 co-work with my lawyer, Mr. Wenzel or my private secretary, Miss Schou, from the day, I was released December 18th 1924 and until the day, when I was sentenced, March 19th 1926. This of course put an awful strain upon my mind, as they both of them were intimately related to all branches of the work committed 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 exciting novel and when 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 so 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 frauds I by and by have been charged with, but as the original charge is a writ on 25 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 document, 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 accusers themselves may get out of it without any harm done them.

I will here bring the indictment brought against me, and which was delt 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 afternamed circumstances, though concerning the first item only for the time after February 1st 1916, 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 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.

9

128.970,31 in all at a profit of Kr. 182.980.59 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 public 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 og 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 deprived the Centralmission and the rest was contributions 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 December 18th 1919 after on June 2nd 1919 having given Rev. Duckert a private loan of Kr. 900 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 having inserted »loan to Jens Nyberg by Pastor Bast« and appropriated himself Kr. 2000 and not later repaid the loan, through Nyberg Jan. 5th 1920 paid the amount to him.

6.

for fraud under the penal law § 253 because — having during the years 1918—1924 from the amounts collected on the Springflowerday and which were destined the Centralmissions childrens 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 extensionfund«, 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 § 257 because — in the year 1921 from an amount doll. 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 childrens welfare and from this amount having himself cashed Kr. 7.863,70 as estimated re-imbusement 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. Strømberg, Jønkøping had sent him for distribution among needy children in Germany and Austria.

9.

for fraud under the penal law § 253 because — in Juli 1923 having received anonymously Kr. 5000 for distribution among diseased persons, widows and children without any appointment as to account, 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 as 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 law §§ 251 and 253, while the verdict was on quite another paragraph. — the »mingled section« which according to my counsel of defence and other wellinformed 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 on anything — 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 Bast does not deprive him of any honor at all.* To be an expert of 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 sentenced, the readers will surely agree with me, when I say, that I can not 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 stateauthorized 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 treatment assisted by the Revision- and Administrating Institute with its most painstaking and critical auditing (this 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. Stamm'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

Jury answered Yes and on which the sentence was passed.

**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 hon-teux).**

### 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 papers relation to the Centralmission.

I have myself started the paper as a monthly in 1897 and also myself paid alle printing and editorial expenses. At the beginning of the Centralmissions 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 »Stormly«, Evangelical Temperance Society and other enterprises af that kind, which clearly is seen from 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 had 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 stateauthorized auditor, mr. Jespersens, statement, for their own part in the course of 10 years have earned Kr. 154.030,00. 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 4000 Kr. 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 should be 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 for sacrificing my time and abilities fully to the Central mission, 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. 128.970,31, in all a profit of ca. Kr. 182.980,59, of which the main part fell to his own lot.

To the question as is 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, »Fyrtaarnet«s printing plant« with the paper »Fyrtaarnet« (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 had 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 businesslike 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 first 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 charityable 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 misinterpreted by some, although that seems strange to me. I quote sporadically:

»Fyrtaarnet« (*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. 18, 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 clearly 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! Thereby you aid the Centralmission for the wider the Central-

mission 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 traveling almost constantly, and frequently I got communications from my offices, that now they were short of money and now they were facing a high-price 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 I 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 bying 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 years 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 now I am glad, that I did not do it. *For how unpleasant — yes — humiliating would it not have been for all these persons, who in their deep need and distress came to me, because they knew, that here they would be helped confidentially as they knew they could depend on me for reticence — if their names now, when the police seized my papers, the public and the private, and trawled them, had come to the knowledge of the police. For as we all know, the police has not been discreet, as we saw last summer, when expressions in private letters from my son in law, Olaf Fønss, had come to the knowledge of the press, before the investigation at the City Court had commenced.*

Of late I have often been asked:

But why do not all these people, who have been helped confidentially, come and tell about it now?

Yes! Why not? — When one has grown as old as I have and especially when one has gone through, what I have had to suffer in later years ones faith in the uprightness of man has been shaken some.

## 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 the expenses have 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 Centralmission, 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 departements in these funds, was found in cash on special bank-credits.«

After having closed the American funds the auditor writes pag 71:

»In consequence hereof I am of the opinion that Bishop Bast has no obligations to the War-Relief-Fund«. 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 prosecutors auditors — has been made up to Kr. 84.422,29. The contra-auditing — stateauthorized auditor Jespersens — 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 Fønss and Jürgen Bast — 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 indictment: 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 Bast on the exclusive basis of an investigation, of which I think it can be said without offending anyone that it was characterised by anything but good will, and

which in any case was of such a kind that the same public 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 objective 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 oath 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 fulfilment of this their grave undertaking, come to decide another man's whole welfare, they will be conscious of this responsibility, and it is not on account of any doubt of this, that I have desired to advance these observations. Nor is it to direct any blame against that public opinion, I mentioned, or to turn controversially upon those men who conducted the preliminary investigation and by the form under which this took place unconsciously have influenced public opinion decisively; this is a matter for those concerned to decide with their own conscience.

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 endeavour to impart 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 experience 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 civilisation 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 persecutors 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 fanaticism. 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 Søren 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. But in February 1922 the Bishop writes to him, that »must 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 unreliability, and continued:

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 precious 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 murder or arson and, after a considerable period of investigation, 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 chanced to be picked was guilty, the poor man's life was trawled 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. Ingerslew, 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 advanced 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 detailed analysis of the separate charges. As regards the charge of having wilfully 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. Talsmand«, 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 undertakings, but he has expressly emphasised that he alone was the owner and publisher of the paper and that Centralmission 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 preceeding 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 accountants with regard to the paper's profits were wrong, 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 a total 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 fulfil 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 Øre 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 Centralmissionen was one in which neither the public prosecutor nor the court could be in any way concerned.

After counsel had then 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 chose 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 meditations 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 a couple of years — and as beside that several outstanding jurists, who are acquainted with circumstances, decidedly have advised me not to go to the Supreme Court — among those my counsel of defence, I decided to stop

*Bast*

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 I 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 deepen my opinion regarding the method of procedure of the prosecuting authority before the Jury, but I will set down as my determined standpoint, that I as a Danish citizen do not feel myself befallen by the decision, which is the result of *such* a form of procedure.

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.

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## TESTIMONIES

UNITED STATES OF AMERICA  
STATE OF NEW YORK  
COUNTY OF NEW YORK

FRANK MASON NORTH, being duly sworn, upon his oath deposes and states as follows:

I am a citizen of the United States and reside at Madison, New Jersey. From the year 1912 until the year 1924 I was one of the Corresponding Secretaries of the BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH, with offices at 150 Fifth Avenue, New York City, and was during all of that time closely in touch with the correspondence and financial matters relating to the handling of the affairs of the said Board of Foreign Missions of the Methodist Episcopal Church on the continent of Europe and among other places in connection with its work at Copenhagen, Denmark.

During all of that time Anton Bast, first as pastor, then as Superintendent, and later as Bishop, was intimately related to the work of the Board of Foreign Missions of the Methodist Episcopal Church in the Kingdom of Denmark and especially in the City of Copenhagen and in such relationship had much to do with the handling of the funds appropriated and sent by the Board of Foreign Missions of the Methodist Episcopal Church to the work in the Kingdom of Denmark. During the period from 1912 until 1924 in the three quadrenniums there was appropriated and spent in the Kingdom of Denmark directly related to the work with which Anton Bast was connected, a large sum of money in regular subsidies for the work and in special grants and the most of this money was transmitted directly with my knowledge and consent.

I have read a translation of the charges made against Anton Bast in connection with his administra-

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 quite in detail 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 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 in so far as the Board of Foreign Missions of the Methodist Episcopal Church is concerned 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. Plade.*

Notary.

(Notary Seal).

Copy. County Clerk Danish Consul.

**Statement from Bishops Nuelsen and Blake**  
*for the Daily Press in Copenhagen.*

It is a great satisfaction to us and all the friends of the Bishop that the Bishop after a thorough investigation of all his financial affairs for the period of 10 years has been acquitted on all charges with fraud. Bearing in mind all the charges raised against him this verdict must be looked upon as a judicial and moral victory for Bishop Bast.

Concerning the sentence regarding what was published in the Lighthouse before he was elected for the Episcopal Office we have no comments to add beside to express, that it seems to us and to many to be only a technical victory for the prosecuting authority.

The state has decided the position of Bishop Bast as a citizen. The Methodist Episcopal Church will decide regarding his position as a Bishop.

In view of what we know about the confidence and admiration with which America embraces Bishop Bast, we have no doubt of the outcome of the action of the church in the case.

**WRESCHNER ABOUT THE CASE**

*There is nothing about using any of the poor peoples money.*

*The decision is a defeat for those, who have raised the case.*

In an interview, mr. Wreschner, the counsel of defence, expresses himself as follows:

»May I use the opportunity to keep aloof from some declarations, which in different interviews are ascribed to the state-attorney, with the content, that when he gave up the remaining counts in the indictment it was, because Bast already by the jury had been deemed guilty in a

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 is 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.

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«, 22. 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 »Berlingske 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, viz. that there is no connection between a jury and ordinary sommon 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. Whenever we lawyers are asked if we shall advise an accused person to take his recourse to a jury we — at any rate myself — answer: No. For our juries consist of people, who are all of them good Danish citizens with that tendness 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 quarrelsome.

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 assuring that under that § the jury at any rate had to give an affirmative verdict. All lawyers are very well aware, that § 257 is a »mingled section«, which may be brought to fit on anything — a sheer refuge for any prosecuting authority and we 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 horrible 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 enormous 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  
H. 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 promote 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 with others 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 judicial nonsense, which the whole procedure has been.« The case against Bast consisted of 24 counts of indictment, which all concerned use of trusted means and he could not be sentenced on a single one of them. But he could be touched on one item and be sentenced for deceit, but only on the basis that the Jury used technical formalities and looked away from Bast's 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.

He was charged for having before the public stated that the Lighthouse belonged to Centralmission and that the whole profit on its publication was given to the poor. — During the procedure it was proved, that Bast never had made a secret of the fact that the paper was his own property.

For what then was he sentenced?

For some agitating articles in the Lighthouse, in which he not precisely defined the papers relation to him and the Centralmission but only in common expressions asked the public to aid the paper and thereby help the poor.

Now his co-workers say — and every man and woman of sound reason will agree to that — that the Lighthouse was the life-nerve in the whole charity-work. It was through his paper that Bast caught the ear of the public and first and last it was through the paper that the whole work was growing and growing. The paper therefore was of the very greatest importance to the Centralmission and has indirectly collected large sums of money for the charity-work.

But beside that the Centralmission through the sale of the paper had an occasion of no small value of helping the poor men. It was easy to sell the paper in view of the fact that it was very popular, and thereby the poor people have received a direct help.

That Bast personally earned some on his paper and thereby earned means, which allowed him to follow the intention of his heart as well in relation to his nearest family as to others, is only well deserved and proper. He accomplished an immense work and used only a little for himself.

Now he lies slain on the battle-field and sentenced for false agitation although everybody knows, that in rea-

lity his agitation was as true as any thing. And that is called justice. That is Danish jurisprudence in the year of our Lord 1926.

— — There are two forces in the world, one of darkness and one of light, which fight about the dominion. The force of evil most frequently has conquered, because the rulers and those, who lead the fashion, usually are obedient to it. It has in our days a mightier influence than anytime before through an antireligious press, which spits its content of lies and perfidy in hundred thousands of copies out over 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 also 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 "Kobenhavn" Saturday morning, March 20, 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 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 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 54,010 Kroner, 28 öre and as to the publishing 128,970 Kroner, 31 öre; all in all, a

surplus of about 182, 980 Kroner, 59 öre, of which the greatest amount accrued to himself."

On that point and that only was he convicted by the jury. It is repeated over and over again in the papers of that date, "Only on one point, the false (reklame) statements on behalf of the paper, 'The Lighthouse,' was he found guilty. All the other points were answered in the negative."

Again "There were set up eight questions for the jury concerning 'The Lighthouse,' the Central Mission and 'Hidden Need.' Only to 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 to the Public and the Central Mission that 'The Lighthouse' gave no surplus while the truth was that he himself had a large income."

Bast, then, was found not 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 water 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 assiduously spread that falsehood. We do not refer to the Danish press in America; with notable exception that has, of course, been poisonous. 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 them, headlines 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 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 correspondent from Copenhagen.

Let us repeat then: 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 scrap-pile paragraph," by another jurist called "a blotch on Danish jurisprudence," a paragraph about the interpretation of which the presiding judge in the Bast-case in his charge to the jury said, "There has always been disagreement and lack of clearness."

#### 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 1916—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!"

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 sustain 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 Rosenkrantz. And who is he? Mr. Rosenkrantz, as his title would indicate, belongs to Danish nobility. He comes from illustrious ancestry. One of his progenitors plays an important part in Shakespeare's Hamlet as courtier to the king. Palle Rosenkrantz is a man of the highest social standing, an exceedingly prolific author, a man of large mental caliber; and counselor to the court of appeals (overretsagfører). 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 its own Dreyfus. To be sure, the case is of smaller compass. It will not set a world in commotion, even though its billows will reach across the great ocean that has swallowed the foolhardy flyers.

The Danish Dreyfus is not an officer, nor a soldier in the army. He belongs to quite another species of warrior. He is a bishop and his name is Anton Bast.

But his destiny is quite like that of the French captain. The assault against him was led by a comrade; it was led by rancorous 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 hitherto unknown extent, it ended tamely in a conviction for transgression of the notorious scap pile paragraph 201 of the Penal Law which all jurists despise and which they are striving to have wiped off the books.

But the man's honor was besmirched; he was put in prison and came out later to fight for his honor. 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 so!

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 deception. The court found him guilty of "having made the statement that his paper 'The Lighthouse' gave a deficit at a time when it gave him a good income and appealed to a beneficence, which thought it was serving the poor, but only accrued 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 had a chance to make themselves familiar with. It convinced the judges. The notorious Borderau of the Dreyfus case is involuntarily brought to mind.

It contained a string of figures correct enough in themselves, but they were wrongly set up and it looked as if Bast at the time he asked for help had a surplus and a profit.

By carefully going through the Borderau, it

will be seen that the truth was that Bast in 1916, at the time he made the first appeal, had a deficit of 32,000 kro. In 1919, the time for the second appeal, the deficit was hardly covered.

The Borderau juggles the figures with the result that Bast has used 180,000 kro. wrongfully, while the truth is that he has given 165,000 kro. of his own private means to the poor, to whom he had dedicated his life. This is proven by the same figures, the same extract when the figures are set up right.

That the conviction is 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 and out of that read: 1. that he has never untruthfully 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 165,000 kro. away, and everybody must admit that this way of reading 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 doings of man who neither can nor ought to bid defiance to eternal justice. The law knows of no door that shut out truth and justice.

And now Bishop Bast's case is reduced from a boundless, unmanageable, enormously complicated case to a little piece of paper with the right figures set up wrong.

Paragraph 977 of the laws of justice plainly opens 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 cleared 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 RECEIVED THE PUBLIC?

Next we will let Mr. Johan Jacobsen speak. He also is a counselor to the Court of Appeals (Overretssagfører); 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" (Magtens Dumhed—Dumhedens Magt). 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. That 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 on is not the ingathered millions for the Central Mission; these are where they belong. What the case is concerned about is, 'The Light-house' and the printing plant; and this, as far as the publishing is concerned, has to do with the 120,000 Kroner spread over a period of 12 years".

"Take it all in all, what is presented in the Bast-case is beyond anything that can be imagined." - - -

"There is claimed an income a little beyond 2,000 Kroner, while the real situation was that there was a deficit" (at the time) "of something over 32,000 Kroner."

"The prosecution handed a condensed extract of Bishop Bast's income and expenditures to the judges and the jurors 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 as income the 35,000 Kroner according to which all in all 70,000 Kroner have been forgotten, which Bishop Bast lent the printing plant" - - -

"- - the accountants make 45% of 102,000 Kroner amount to 54,000—that is 8,000 in disfavor of the accused" - - -

"The most aggravating item in the Bast-case, nevertheless, is the fact that this condensed extract contained outright false accounting which neither the accused nor his defender had a chance to familiarize them-selves 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 perfidy, for it was in absolute accordance with the truth what Bast wrote."

"Bast is requested to hand over not only the millions which he has secured 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 activities 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 anyone else who happened to be at the head of a certain solicitation for funds, 'Now throw your own children on the street and give us everything that you own.' For it can not be repeated often enough that what Bast is blamed for, is not that there is something wrong with the ingathered millions. No, the insanity 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 does not make a present of all of his part of it. Nevertheless, it is this kind of insanity the bishop has been up against" - - -

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 eminent jurists know what they are talking about, the conviction was the rankest injustice.

#### WHAT DO OTHERS SAY?

There is something peculiar about the Bast-case. Bishop Bast was accused of fraud and falsification, etc., to the amounts of hundreds of thousands of kroner. On top of this he was accused of moral crimes of the vilest sort. But there never has appeared one single individual who claimed that Bishop Bast had defrauded him or sinned against him in any way. On the contrary, those he is accused having sinned against are his 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 signed charges against the bishop do not believe in the truth of these charges. One man who visited us recently and who himself had opposed the bishop vigorously on certain points made this statement: "Nobody in Denmark believes that Bishop Bast has intentionally defrauded anybody," and when he was shown certain published statements he boiled with indignation.

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 Missions, and writes under date Oct. 13, 1927. His name is Johannes Feveile.

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 letter, but we shall withhold them for the present. We quote as follows:

"I was naive enough to believe that the people who were responsible for the Bishop being dragged through the dirt were accessible to the clear and unadulterated word of God; but I was sadly disappointed. That the men who accused the Bish-

op before the secular authorities are guilty of a terrible crime has become evident to worldly people. In the street cars and trains I have heard people call them traitors.

"The suffering and the per-ecution which Bishop Bast has suffered as a man and as a representative of the Church is on my mind every day. It seems vividly plain to me that this concerns not only the Bishop Anton Bast or the man Anton Bast when the great General Conference of the Methodist Church meet in May and takes a stand in the matter. No, it means far more. It is the honor of the Church of God which is at stake. The Methodist Church has the name of being alive. It is destined now to stand a test before the face of Almighty God. Now it will appear, if it is really alive, or if it is a dead organization which lacks 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 Danish State Church, and of that portion of it were I have my field of labor, there is unrest and division. I believe the Lord is busily engaged separating the goats from the sheep.

"But I believe this is a matter of life and death for your church, a complete vindication of Bishop Anton Bast will mean a victory for the Kingdom of God over Satan and his evil host, and over those pitiable ones who labor under the reign of darkness, though in the guise of Christianity.

"When the General Conference meets 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—for God. This is a question of the perseverance of the saints."

From these and other statements in our possession it is quite clear that in public opinion it is the Methodist Church more than Bishop Bast who is on trial. A Lutheran minister in Norway writes in the same vein. One thing these statements all have in common: they pay not the slightest attention to the verdict of the Civil Court. One of them says, "That we can just pass by."

#### 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:

TO

#### THE EASTERN PROVINCIAL COURT

As Bishop Bast has received through his defensor, Mr. Wresnner, the documents from the hon. 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 to 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 litigation, normally ought to be the finality of the case. We are also aware that the punishment meted out to Bishop Bast cannot be said to be particularly severe. But we beg leave to point out that this in itself not severe punishment in its effects has meant ruination for Bishop Bast's very existence. From his prominent position as bishop he is left in a situation where he has lost his civic rights and is thereby prevented from working in his life-calling in which he, through his talents and energy, had reached the highest pinnacle it is possible for a church-man to reach. The conviction has also brought with it contempt for his long and self-sacrificing life-work.

If it, then, is admitted that Bishop Bast after his conviction has succeeded in gathering 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 to whether this case should have a right to be reopened—regardless of formal considerations—ought to be decided exclusively on basis of whether the evidence produced gives the honorable court the impression that Bishop Bast has done nothing that makes him guilty of anything punishable, so that the honorable court could disregard if part of what is now produced possibly could have been placed before the court during the court proceedings, yes, possibly, as far as certain points are concerned, even was touched upon by his defensor.

We base this, our respectful request, on the consideration that what Bishop Bast has brought forth as evidence has **absolutely convinced** us that Bishop Bast has done nothing punishable and that he would not have been convicted if the case had been formed as it is now.

The States 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 correct and in several instances are directly self-contradictory. They must in every single instance be rejected by us, and the Institute's claim of documentation is, according to our best judgment, unacceptable.

It appears to us as **absolutely proved** and as our honest conviction:

1. That Bishop Bast never has exhorted the Central Mission or the public to buy the "Lighthouse" 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 cause; minister and publisher he has been since 1897.

2. That the "Lighthouse" has always constituted part of his life-work, that he was unable to consider it as a separate part of his economy, and that all the way up till 1919 he labored as minister and publisher according to his best understanding with continually mounting expenses. It was impossible for him to anticipate that the income from the sale of the paper—which came in small amounts and was immediately given out for his life-work—many years after in bookkeeper fashion could be set up as a presumed surplus. It can then neither be said that he was conducting a lucrative business, as publisher, which was based on consciously leading astray 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 definite understanding with the Central Mission.

3. That he never did write or state that the surplus from the paper, when that came after 1919, was used for benevolences, but that he **nevertheless**, did use this surplus for benevolences. The accusation that he has appropriated for his personal use the approximately 200,000 Kr. which passed through his treasury as income and which

again was paid out by him, can only be maintained against his own denial and numerous testimonies to the same effect.

4. That he has brought into the Central Mission about four million Kr. through his paper (as well as through direct appeal) and used all the means committed to his hands for the benevolent and religious aims for which they were intended.

5. That he of his own means has given to benevolences on a large scale out of a treasury that was his private property.

His conviction is therefore for him and for us, who are familiar with his unselfish work, a so heavy and amazing stroke that it must be owing to unforeseen circumstances which through the evidence now produced will, it is hoped, appear in their true light.

We understand that Bishop Bast must fight for the desired reopening of his case as for his life, and we understand that he renounces any other restitution than what the honorable court, in reopening the case, may allow him according to its own sense of justice.

These our respectful remarks we have thought that we must set forth after due consideration of what has come up in the case.

Respectfully signed

H. VEDEL,

Secretary of State

President of the Council.

PALLE ROSENKRANTZ,  
Baron, Councillor to the Court of Appeals.  
Copenhagen, Dec. 5, 1927.

It ought to be clear by now to all fair-minded people that Bishop Bast was not convicted of the misuse of charity 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 eminent lawyers and other men of high standing quoted in this and former articles goes to prove that what Bishop Bast wrote was the exact truth. If 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 ends its published report as follows:

"While the committee finds that the evidence produced does not prove the charges of falsehood, deceit and fraudulent conduct in the form in which they are specified, they do find that specification 1 of Charge I and specification 1 of Charge IV prove that Bishop Anton Bast was guilty of imprudent and unministerial conduct."—  
Now, what is specification 1 of Charge I?

Here it is:

"The said Anton Bast always declared to ministers as well as to laymen, that the enterprise owned and conducted by him, namely—"Fyrtaarnet" and the printing press, did not return any profits worth mentioning—on the contrary risks were involved—which declaration is false."

That "always" is ambiguous and indefinite. In the light of what has been said in these articles—and which we invite anyone to disprove—Bast could certainly "always" say all he did up to 1920.

What is specification 1 of Charge IV?

Here it is:

In the period 1913-1923 the said Anton Bast induced the public and the Central Mission to buy the paper, printed and published by him,—"Fyrtaarnet"—he having at times let it be understood, that the paper yielded no profit of importance and other times that the profit was devoted to charitable objects, whereas the actual circumstances were that the paper had yielded a profit of about 182,980 kro. 59 öre of which the greatest part went to himself."

As this is the identical charge on which Bishop Bast was convicted in the civil court it ought to be self-evident to anyone, that if the charge was false in the civil court, as maintained by the eminent lawyers quoted in the foregoing, then the same 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 necessarily exceedingly circumscribed as to social and other opportunities. To be a Methodist in Denmark implies social starvation in a degree

hardly to be realized by an American. Our English brethren generally complain at this point, but what would they say of Denmark? Methodists and dissenters generally have come largely from the lower or common social strata of society even as the first Methodists in England and the first Christians in Corinth 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 handicaps, civic and social, thrown in their way because of their being Methodists. An atheist can be a school teacher in Denmark, but a Methodist can not. A young Methodist cannot be a member of the Y. M. C. A. except on the sly.

Bast is a many-sided personality with strivings and aspirations that are but imperfectly shared and often not understood by the average Danish Methodist. He is a poet of no mean caliber. He is an ardent advocate and promoter of the temperance cause and social betterments of every kind. He is no more of a theologian than Bishops McCabe or Quayle; he sticks to plain gospel preaching, but is singularly free from vagaries. 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 to a large area of human feelings that find no release under the average preaching?

Bast, then, was necessarily lonely in his many-sidedness. He was always hungering for understanding and for social and spiritual contacts that would provide an outlet for what was moving within him. Wherever he found a kindred spirit it was a God-send to him. It is said of "Father Taylor" that he was the first Methodist who broke through the social crust of Boston. He hobnobbed with Emerson and the other intellectuals of his day and his fellow Methodists were proud of him. Bishop Bast is emphatically the Father Taylor of Denmark. He is the first and only Methodist who ever broke through socially in that country, and running true to form, certain of his fellow Methodists became jealous of him. Bast was on a footing of equality with the social, intellectual and spiritual aristocracy of Denmark long before he was bishop. He was repeatedly received by the king. He was probably the only private man in Denmark who was granted an 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 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 scoured this country, where they have powerful allies, for evidence against him. They have stopped at no vilification against his personal character. They succeeded in setting the legal machinery of the nation in motion against him. They have taken his accounts—they have confiscated every scrap of paper, and with what tremendous result? The Bishop stands at last accused of "imprudent" conduct but is 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.

Has Bishop Bast then made no mistakes? No doubt he has. Judging by what we read in the Advocates at present you would almost be led to believe that other bishops had made mistakes. Has he no shortcomings? Yes, verily, 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.

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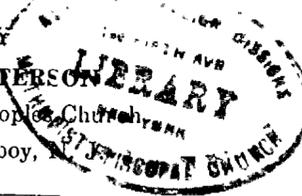
## THE BAST CASE

BY

P. M. PETERSON

Pastor The People's 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 "Kobenhavn" Saturday morning, March 20, 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 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 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 54,010 Kroner, 28 öre and as to the publishing 128,970 Kroner, 31 öre; all in all, a

surplus of about 182,980 Kroner, 59 öre, of which the greatest amount accrued to himself."

On that point and that only was he convicted by the jury. It is repeated over and over again in the papers of that date, "Only on one point, the false (reklame) statements on behalf of the paper, 'The Lighthouse,' was he found guilty. All the other points were answered in the negative."

Again "There were set up eight questions for the jury concerning 'The Lighthouse,' the Central Mission and 'Hidden Need.' Only to 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 to the Public and the Central Mission that 'The Lighthouse' gave no surplus while the truth was that he himself had a large income."

Bast, then, was found not 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 water 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 assiduously spread that falsehood. We do not refer to the Danish press in America; with notable exception that has, of course, been poisonous. 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 them. headlines 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 Dailys. 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 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 correspondent from Copenhagen.

Let us repeat then: 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 scrap-pile paragraph," by another jurist called "a blotch on Danish jurisprudence," a paragraph about the interpretation of which the presiding judge in the Bast-case in his charge to the jury said, "There has always been disagreement and lack of clearness."

#### 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 1916—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!"

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 sustain 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 Rosenkrantz. And who is he? Mr. Rosenkrantz, as his title would indicate, belongs to Danish nobility. He comes from illustrious ancestry. One of his progenitors plays an important part in Shakespeare's Hamlet as courtier to the king. Palle Rosenkrantz is a man of the highest social standing, an exceedingly prolific author, a man of large mental caliber; and councilor to the court of appeals (overretssagfører). 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 its own Dreyfus. To be sure, the case is of smaller compass. It will not set a world in commotion, even though its billows will reach across the great ocean that has swallowed the foolhardy flyers.

The Danish Dreyfus is not an officer, nor a soldier in the army. He belongs to quite another species of warrior. He is a bishop and his name is Anton Bast.

But his destiny is quite like that of the French captain. The assault against him was led by a comrade; it was led by rancorous 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 hitherto unknown extent, it ended tamely in a conviction for transgression of the notorious scrap pile paragraph 257 of the Penal Law which all jurists despise and which they are striving to have wiped off the books.

But the man's honor was besmirched; he was put in prison and came out later to fight for his honor. 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 so!

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 deception. The court found him guilty of "having made the statement that his paper 'The Lighthouse' gave a deficit at a time when it gave him a good income and appealed to a beneficence, which thought it was serving the poor, but only accrued 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 had a chance to make themselves familiar with. It convinced the judges. The notorious Borderau of the Dreyfus case is involuntarily brought to mind.

It contained a string of figures correct enough in themselves, but they were wrongly set up and it looked as if Bast at the time he asked for help had a surplus and a profit.

By carefully going through the Borderau, it

will be seen that the truth was that Bast in 1916, at the time he made the first appeal, had a deficit of 32,000 kro. In 1919, the time for the second appeal, the deficit was hardly covered.

The Borderau juggles the figures with the result that Bast has used 180,000 kro. wrongfully, while the truth is that he has given 165,000 kro. of his own private means to the poor, to whom he had dedicated his life. This is proven by the same figures, the same extract when the figures are set up right.

That the conviction is 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 and out of that read: 1. that he has never untruthfully 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 165,000 kro. away, and everybody must admit that this way of reading 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 doings of man who neither can nor ought to bid defiance to eternal justice. The law knows of no door that shut out truth and justice.

And now Bishop Bast's case is reduced from a boundless, unmanageable, enormously complicated case to a little piece of paper with the right figures set up wrong.

Paragraph 377 of the laws of justice plainly opens 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 cleared 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 (Overretssagfører); 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" (Magtens Dumhed—Dumhedens Magt). 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. That 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 on is not the ingathered millions for the Central Mission; these are where they belong. What the case is concerned about is, 'The Lighthouse' and the printing plant; and this, as far as the publishing is concerned, has to do with the 129,000 Kroner spread over a period of 12 years."

"Take it all in all, what is presented in the Bast-case is beyond anything that can be imagined." - - -

"There is claimed an income a little beyond 2,000 Kroner, while the real situation was that there was a deficit" (at the time) "of something over 32,000 Kroner."

"The prosecution handed a condensed extract of Bishop Bast's income and expenditures to the judges and the jurors 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 as income the 35,000 Kroner according to which all in all 70,000 Kroner have been forgotten, which Bishop Bast lent the printing plant" - - -

"- - the accountants make 45% of 102,000 Kroner amount to 54,000—that is 8,000 in disfavor of the accused" - - -

"The most aggravating item in the Bast-case, nevertheless, is the fact that this condensed extract contained outright false 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 perfidy, for it was in absolute accordance with the truth what Bast wrote."

"Bast is requested to hand over not only the millions which he has secured 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 activities 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 anyone else who happened to be at the head of a certain solicitation for funds, 'Now throw your own children on the street and give us everything that you own.' For it can not be repeated often enough that what Bast is blamed for, is not that there is something wrong with the ingathered millions. No, the insanity 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 does not make a present of all of his part of it. Nevertheless, it is this kind of insanity the bishop has been up against" - - -

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 eminent jurists know what they are talking about, the conviction was the rankest injustice.

#### WHAT DO OTHERS SAY?

There is something peculiar about the Bast-case. Bishop Bast was accused of fraud and falsification, etc., to the amounts of hundreds of thousands of kroner. On top of this he was accused of moral crimes of the vilest sort. But there never has appeared one single individual who claimed that Bishop Bast had defrauded him or sinned against him in any way. On the contrary, those he is accused having sinned against are his 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 signed charges against the bishop do not believe in the truth of these charges. One man who visited us recently and who himself had opposed the bishop vigorously on certain points made this statement: "Nobody in Denmark believes that Bishop Bast has intentionally defrauded anybody," and when he was shown certain published statements he boiled with indignation.

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 Missions, and writes under date Oct. 13, 1927. His name is Johannes Fèveile.

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 letter, but we shall withhold them for the present. We quote as follows:

"I was naive enough to believe that the people who were responsible for the Bishop being dragged through the dirt were accessible to the clear and unadulterated word of God; but I was sadly disappointed. That the men who accused the Bish-

op before the secular authorities are guilty of a terrible crime has become evident to worldly people. In the street cars and trains I have heard people call them traitors.

"The suffering and the persecution which Bishop Bast has suffered as a man and as a representative of the Church is on my mind every day. It seems vividly plain to me that this concerns not only the Bishop Anton Bast or the man Anton Bast when the great General Conference of the Methodist Church meets in May and takes a stand in the matter. No, it means far more. It is the honor of the Church of God which is at stake. The Methodist Church has the name of being alive. It is destined now to stand a test before the face of Almighty God. Now it will appear, if it is really alive, or if it is a dead organization which lacks 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 Danish State Church, and of that portion of it were I have my field of labor, there is unrest and division. I believe the Lord is busily engaged separating the goats from the sheep.

"But I believe this is a matter of life and death for your church, a complete vindication of Bishop Anton Bast will mean a victory for the Kingdom of God over Satan and his evil host, and over those pitiable ones who labor under the reign of darkness, though in the guise of Christianity.

"When the General Conference meets 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—for God. This is a question of the perseverance of the saints."

From these and other statements in our possession it is quite clear that in public opinion it is the Methodist Church more than Bishop Bast who is on trial. A Lutheran minister in Norway writes in the same vein: One thing these statements all have in common: they pay not the slightest attention to the verdict of the Civil Court. One of them says, "That we can just pass by."

#### 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:

TO

#### THE EASTERN PROVINCIAL COURT

As Bishop Bast has received through his defensor, Mr. Wreshner, the documents from the hon. 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 to 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 litigation, normally ought to be the finality of the case. We are also aware that the punishment meted out to Bishop Bast cannot be said to be particularly severe. But we beg leave to point out that this in itself not severe punishment in its effects has meant ruination for Bishop Bast's very existence. From his prominent position as bishop he is left in a situation where he has lost his civic rights and is thereby prevented from working in his life-calling in which he, through his talents and energy, had reached the highest pinnacle it is possible for a church-man to reach. The conviction has also brought with it contempt for his long and self-sacrificing life-work.

If it, then, is admitted that Bishop Bast after his conviction has succeeded in gathering 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 to whether this case should have a right to be reopened—regardless of formal considerations—ought to be decided exclusively on basis of whether the evidence produced gives the honorable court the impression that Bishop Bast has done nothing that makes him guilty of anything punishable, so that the honorable court could disregard if part of what is now produced possibly could have been placed before the court during the court proceedings, yes, possibly, as far as certain points are concerned, even was touched upon by his defensor.

We base this, our respectful request, on the consideration that what Bishop Bast has brought forth as evidence has absolutely convinced us that Bishop Bast has done nothing punishable and that he would not have been convicted if the case had been formed as it is now.

The States 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 correct and in several instances are directly self-contradictory. They must in every single instance be rejected by us, and the Institute's claim of documentation is, according to our best judgment, unacceptable.

It appears to us as absolutely proved and as our honest conviction:

1. That Bishop Bast never has exhorted the Central Mission or the public to buy the "Lighthouse" 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 cause; minister and publisher he has been since 1897.

2. That the "Lighthouse" has always constituted part of his life-work, that he was unable to consider it as a separate part of his economy, and that all the way up till 1919 he labored as minister and publisher according to his best understanding with continually mounting expenses. It was impossible for him to anticipate that the income from the sale of the paper—which came in small amounts and was immediately given out for his life-work—many years after in bookkeeper fashion could be set up as a presumed surplus. It can then neither be said that he was conducting a lucrative business, as publisher, which was based on consciously leading astray 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 definite understanding with the Central Mission.

3. That he never did write or state that the surplus from the paper, when that came after 1919, was used for benevolences, but that he nevertheless, did use this surplus for benevolences. The accusation that he has appropriated for his personal use the approximately 200,000 Kr. which passed through his treasury as income and which

again was paid out by him, can only be maintained against his own denial and numerous testimonies to the same effect.

4. That he has brought into the Central Mission about four million Kr. through his paper (as well as through direct appeal) and used all the means committed to his hands for the benevolent and religious aims for which they were intended.

5. That he of his own means has given to benevolences on a large scale out of a treasury that was his private property.

His conviction is therefore for him and for us, who are familiar with his unselfish work, a so heavy and amazing stroke that it must be owing to unforeseen circumstances which through the evidence now produced will, it is hoped, appear in their true light.

We understand that Bishop Bast must fight for the desired reopening of his case as for his life, and we understand that he renounces any other restitution than what the honorable court, in reopening the case, may allow him according to its own sense of justice.

These our respectful remarks we have thought that we must set forth after due consideration of what has come up in the case.

Respectfully signed

H. VEDEL,

Secretary of State

President of the Council.

PALLE ROSENKRANTZ,  
Baron, Councillor to the Court of Appeals.  
Copenhagen, Dec. 5, 1927.

It ought to be clear by now to all fair-minded people that Bishop Bast was not convicted of the misuse of charity 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 eminent lawyers and other men of high standing quoted in this and former articles goes to prove that what Bishop Bast wrote was the exact truth. If 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 ends its published report as follows:

"While the committee finds that the evidence produced does not prove the charges of falsehood, deceit and fraudulent conduct in the form in which they are specified, they do find that specification 1 of Charge I and specification 1 of Charge IV prove that Bishop Anton Bast was guilty of imprudent and unministerial conduct"—

Now, what is specification 1 of Charge I?

Here it is:

"The said Anton Bast always declared to ministers as well as to laymen, that the enterprise owned and conducted by him, namely—"Fyrtaarnet" and the printing press, did not return any profits worth mentioning—on the contrary risks were involved—which declaration is false."

That "always" is ambiguous and indefinite. In the light of what has been said in these articles—and which we invite anyone to disprove—Bast could certainly "always" say all he did up to 1920.

What is specification 1 of Charge IV?

Here it is:

In the period 1913-1923 the said Anton Bast induced the public and the Central Mission to buy the paper, printed and published by him,—"Fyrtaarnet"—he having at times let it be understood, that the paper yielded no profit of importance and other times that the profit was devoted to charitable objects, whereas the actual circumstances were that the paper had yielded a profit of about 182,980 kro. 59 ore of which the greatest part went to himself."

As this is the identical charge on which Bishop Bast was convicted in the civil court it ought to be self-evident to anyone, that if the charge was false in the civil court, as maintained by the eminent lawyers quoted in the foregoing, then the same 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 necessarily exceedingly circumscribed as to social and other opportunities. To be a Methodist in Denmark implies social stultification in a degree

hardly to be realized by an American. Our English brethren generally complain at this point, but what would they say of Denmark? Methodists and dissenters generally have come largely from the lower or common social strata of society even as the first Methodists in England and the first Christians in Corinth 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 handicaps, civic and social, thrown in their way because of their being Methodists. An atheist can be a school teacher in Denmark, but a Methodist can not. A young Methodist cannot be a member of the Y. M. C. A. except on the sly.

Bast is a many-sided personality with strivings and aspirations that are but imperfectly shared and often not understood by the average Danish Methodist. He is a poet of no mean caliber. He is an ardent advocate and promoter of the temperance cause and social betterments of every kind. He is no more of a theologian than Bishops McCabe or Quayle; he sticks to plain gospel preaching, but is singularly free from vagaries. 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 to a large area of human feelings that find no release under the average preaching?

Bast, then, was necessarily lonely in his many-sidedness. He was always hungering for understanding and for social and spiritual contacts that would provide an outlet for what was moving within him. Wherever he found a kindred spirit it was a God-send to him. It is said of "Father Taylor" that he was the first Methodist who broke through the social crust of Boston. He hobnobbed with Emerson and the other intellectuals of his day and his fellow Methodists were proud of him. Bishop Bast is emphatically the Father Taylor of Denmark. He is the first and only Methodist who ever broke through socially in that country, and running true to form, certain of his fellow Methodists became jealous of him. Bast was on a footing of equality with the social, intellectual and spiritual aristocracy of Denmark long before he was bishop. He was repeatedly received by the king. He was probably the only private man in Denmark who was granted an 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 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 scoured this country, where they have powerful allies, for evidence against him. They have stopped at no vilification against his personal character. They succeeded in setting the legal machinery of the nation in motion against him. They have taken his accounts—they have confiscated every scrap of paper, and with what tremendous result? The Bishop stands at last accused of “imprudent” conduct but is 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.

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 had made mistakes. Has he no shortcomings? Yes, verily, 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.

JAN 28 1981

# The Case of Bishop Bast

## The Charges Preferred and the Findings of the Committee of Investigation

THE CHRISTIAN ADVOCATE of March 17 printed the following radiogram dated The Hague, Netherlands, March 12:

"The Committee of Investigation in the case of Bishop Anton Bast found him guilty of imprudent conduct and ordered that he be suspended until the General Conference of 1928 and that his case be finally dealt with by the Synod."

From official documents it is now possible to present a summary of this investigation, with the results of which our readers are already familiar.

In November last the Board of Bishops appointed Bishop Thomas Nicholson of Detroit, Mich., to convene a committee of investigation under Par. 211 of the Discipline to consider charges that had been preferred against Bishop Anton Bast of Copenhagen, Denmark. The committee was composed of five "Triers of Appeals" from four European Annual Conferences, namely, Switzerland, Norway, Northwest Germany and Italy, 20 in all. The Hague was selected as the seat of the inquiry on account of its detached location, judicial atmosphere and convenient location. The instructions of the Bishops were that this investigation should be searching, thorough and impartial. Dr. J. L. Bartholomew of New England Southern Conference, an experienced "church lawyer," accompanied Bishop Nicholson as secretary-counsel.

The personnel of the committee was equal to any body of ministers that could have been gathered from four Conferences in America: men of judicial temper and high character. Dr. Kved Nielsen, a layman of Copenhagen, was the counsel for the Church, and Dr. Dorr F. Dieckhoff of Newark conference appeared for the defense. Bishop Bast was his own chief witness. At his own request, when the defense opened, he was given unlimited time to make his own statement. Later he was called as witness under the various specifications.

The committee selected as its foreman Dr. F. H. Otto Melle, president of the Martin Mission Institute, Frankfurt, Germany.

The charges, as preferred by the preliminary investigating committee of Denmark Conference, were substantially as follows:

### BILL OF CHARGES AGAINST BISHOP ANTON BAST

The undersigned, having been appointed by the Methodist Episcopal Church in Europe a committee of investigation to consider charges preferred against Bishop Anton Bast, do hereby recommend that he be suspended until the General Conference of 1928, and that his case be finally dealt with by the Synod, and that his case be finally dealt with by the Synod, and that his case be finally dealt with by the Synod.

We formulate the following resolutions and charges as follows:

#### I. IMPROPER CONDUCT

Specification 1. The said Anton Bast has always been a man of high character and of high standing in the Church, and his conduct has been exemplary.

Specification 2. The said Anton Bast gave the Board of Bishops a false statement in regard to the amount of his salary from the Central Mission.

Specification 3. The said Anton Bast has been guilty of imprudent conduct in the management of the funds of the Church.

Specification 4. The said Anton Bast has been guilty of fraudulent conduct in the management of the funds of the Church.

Specification 5. The said Anton Bast has been guilty of imprudent conduct in the management of the funds of the Church.

Specification 6. The said Anton Bast has been guilty of imprudent conduct in the management of the funds of the Church.

Specification 7. The said Anton Bast has been guilty of imprudent conduct in the management of the funds of the Church.

Specification 8. The said Anton Bast has been guilty of imprudent conduct in the management of the funds of the Church.

Mission together with the four ministers who either wholly or in part give their time for the benefit of the Central Mission, receive their salaries from other sources which have nothing to do with the Central Mission, which statement is false.

Specification 1. In the report from the Minister of Justice concerning the "Royal Commission" dated September 16, 1924, it is stated that the Bishop, according to the report of the Institute of Auditing, partly has covered the said over-consumption by taking loans in London which he is Bishop in the Methodist Episcopal Church was administering, so that he, at the time of January 18, 1925, had received loans to the amount of about 17,000 crowns.

According to the audit report the Bishop has partly covered the above-mentioned expenses by borrowing from funds which he administers as Bishop in the Methodist Episcopal Church, he thus having, up to January 1, 1925, received loans for a total sum of about crowns 17,000.

This section has informed the auditing and administrative institute that Bishop Bast has not applied for permission to obtain these loans, and has not advised the institutions in America which have made these funds available that Bishop Bast considers himself warranted in acting as he did, and that this will be mentioned in the report which Bishop Bast sent to his superiors in America in November, 1924, and to his superiors in America in his observations to the report of the Auditing and Administrative Institute. Bishop Bast states, regarding this point, that he will not endeavor upon a reply, but merely remark that he is Bishop in the Methodist Episcopal Church, and that the Church has placed at his disposal.

Bishop Bast has thus taken up the attitude that the whole of this matter is not one in which the commissions and the Audit are concerned.

This report shows that the said Anton Bast has given the Commission a misleading and false statement regarding his competence as a Bishop within the Methodist Episcopal Church.

#### II. DECEPTION

Charge II. The said Anton Bast is charged with deception.

Specification 1. The accounts which Anton Bast has presented to the Central Mission and to the authorities of the Church concerning "Fyrtaarnet" have been misleading, partly because Bishop Bast's profits through the Central Mission have been omitted, and partly because other expenses have been added. These corrections of the accounts were made by the secretary and applied by Anton Bast. In this manner the Central Mission, the Church and the tax authorities were deceived.

Specification 2. During the visit to the United States in October, November, 1924, the said Anton Bast received from the Board of Bishops a sum of \$5,000 which, according to previous correspondence with the Board of Bishops, was a designated appropriation to cover a loan by Dan Danske Landmands Bank of Copenhagen taken in 1924 and approved of by the Board of Foreign Missions for the purpose of paying the remaining bills for the reconstruction of the buildings after the fire of the Jerusalem Church in 1924.

Anton Bast did not pay the said money to the bank nor to the trustees, but it was used for entirely other purposes. In this manner the Church, the trustees and the bank were led astray.

#### III. IMPROPER CONDUCT

Charge III. The said Anton Bast is guilty of improper association with a woman.

Specification 1. His conduct with Mrs. \_\_\_\_\_ gave rise to much unfavorable comment to the injury of the Church in the Copenhagen Area, and to the injury of the Bishops' influence, and though he was admonished in the manner described by the Discipline in such cases, he persisted in his impudence and his conduct therefore comes under Par. 211 of the Discipline.

#### IV. FRAUDULENT CONDUCT

Charge IV. Anton Bast is guilty of fraudulent conduct.

Specification 1. In the period 1917-1922 the said Anton Bast induced the public and the Central Mission to buy the paper printed and published by him "Fyrtaarnet, Lighthouse," he having at times let it be understood that the paper yielded no profit of importance and at other times that the profits were devoted to charitable objects, which was not the actual circumstances were that the paper had yielded profit of about 182,000 kroner 50 ore of which the greatest part went to himself.

Specification 2. The said Anton Bast received in the period from February to May 1924 a total of dollars 50,707.32 from the Board of Sunday Schools at Chicago. The accounts which Anton Bast has presented to the Board concerning the said money were misleading, partly because a sum of 10,222 kroner 50 ore has been omitted, partly because a part of the money has not been used to the extent of the resolution of the Board and also because a sum of the expenses mentioned in his settlement to the Board in May, 1922, are misleading in fact.

Specification 3. The said Anton Bast received in December 1, 1920, through the Central Mission, \$10,000. He did not use this money in accordance with the purpose and the fact that it was used to his own benefit as printed in the book "Lighthouse," and also in the account on October 2, 1921, which account was partly misleading and false.

The committee met February 22, and devoted the time from February 23 to March 11 to the taking of testimony. After a full day of deliberation, on Saturday noon the vote on the several charges and specifications was taken. In two cases the decision was not unanimous, but in the final adoption of the full report all the members concurred. Bishop Nicholson explains this as follows: "The minority members stated that in certain par-

ticulars they had reasonable doubt, but being convinced that the evidence certainly indicated some degree of delinquency and some necessary action that, having recorded their expression of reasonable doubt under the specifications, they voted for the report, as it stood, because they believed that the least we should do was to remand the case to the General Conference for formal trial."

The finding of the committee is as follows:

The Hague, March 12, 1927.

The Committee of Investigation, having carefully considered the charges and specifications in the case of the Church vs. Bishop Anton Bast, reports as follows:

#### CHARGE I. FALSHOOD

Specification 1 is not sustained. Vote: Yes 0, No 20.

Specification 2 is not sustained. Vote: Yes 0, No 20.

Specification 3 is not sustained. Vote: Yes 0, No 20.

Specification 4 is not sustained. Vote: Yes 0, No 20.

Specification 5 is not sustained. Vote: Yes 0, No 20.

Specification 6 is not sustained. Vote: Yes 0, No 20.

Specification 7 [not considered, being outside the powers of this committee]

Charge I, Falshood, is not sustained. Vote: Yes 0, No 20.

#### CHARGE II. DECEIT

Specification 1 is not sustained. Vote: Yes 0, No 20.

Specification 2 is not sustained. Vote: Yes 0, No 20.

Charge II, Deceit, is not sustained. Vote: Yes 0, No 20.

#### CHARGE III. IMPRUDENT CONDUCT

Specification 1 is sustained. Vote: Yes 15, No 5.

Charge III, Imprudent Conduct, is sustained. Vote: Yes 15, No 5.

#### CHARGE IV. FRAUDULENT CONDUCT

Specification 1 is not sustained. Vote: Yes 0, No 20.

Specification 2 is not sustained. Vote: Yes 0, No 20.

Specification 3 is not sustained. Vote: Yes 0, No 20.

Charge IV, Fraudulent Conduct, is not sustained. Vote: Yes 0, No 20.

While the Committee finds that the evidence produced does not prove the charges of falshood, deceit and fraudulent conduct in the form in which they are specified, they do find that Specification 1 of Charge I and Specification 1 of Charge IV prove that Bishop Anton Bast was guilty of imprudent and ministerial conduct as indicated in Par. 266 of the Discipline of 1924.

Vote: Yes 17, No 3.

We, therefore, order that, in accordance with Pars. 241 and 266 of the Discipline 1924, the said Bishop Anton Bast be suspended as indicated in Par. 241, and that the charges, specifications, documents and evidence be forwarded to the General Conference of 1928 for appropriate action.

Vote: Yes 17, No 3.

(Signed by all the members of the committee.)

As has been reported in the press, Bishop Bast's salary and house rent have been continued by the Book Committee, pending the decision of the case by the General Conference next May. The expenses of the Hague investigation, amounting to upwards of \$20,000, have been met by advances from the Episcopal Fund and the General Conference treasurer, pending decision by the General Conference as to the proper account to which they should be charged. The Bishop, according to an authorized interview, printed in a recent number of Fyrtaarnet, interprets the finding of the Investigation Committee as a complete vindication on the financial matters on which he was convicted by the Danish court last year, and a clearance of any moral fault, other than what was termed "imprudent conduct." For the present he is without official or ministerial occupation, and is in Copenhagen trying to reestablish his physical health, which was much depleted by the strain of the past two years.

Conference members in Sundry District, \$2,191 were distributed, for fourteen Williamsport District pastors, five Conference members, \$1,529 were appropriated. The constitution of this society was changed to secure protection from and register protest against "that disposition which thoughtlessly, or, in rare cases, selfishly, depends upon us to do what ought to be willingly assumed by the charge," by limiting its distribution to one pastor to \$250; if greater "regular claim," it "must be considered a special claim." After reviewing the very excellent administration of this society, and the subjects of its distribution, it seems to the writer that every special claim ought to require a three-fourths vote of the board. Six pastors received from \$260 to \$350, a total of \$1,713.

**MORRISVILLE HAD A VERY GLADSONE** Easter, rounding out a glorious week of services. Pastor H. O. Goltshall received nineteen members. His reappointment was endorsed by a reception that taxed the capacity of the auditorium and side rooms.

**MILLVILLE BEGAN EASTER WITH SEVEN** praise meetings at two appointments, largely attended. At Lime Ridge additions numbered 32; on Sunday following Easter, at Millville, Pastor J. B. McJoy received 33 persons into full membership. Church-school attendance gains steadily at every appointment. Finances advance accordingly.

**SUPERINTENDENT L. KARRS** of "THE METHODIST HOME FOR THE AGED, Central Pennsylvania Annual Conference," writes sharply, and with reason abundant, on the blunder in the several names applied in the Minutes of the Laymen's Association, pages 3 and 4, and in two district reports to this Home, whose corporate title is given above in quotations. Our Homes are in print as "the Old Folks Home," "Children's Home" and "the Home for the Aged." Unless we speak and write of these Homes in their proper names and corporate titles, gifts to them by testamentary papers will be tied up for a long time. The incomplete title, "The Methodist Home for the Aged," page 510, 1927 Minutes, has been confirmed after several corrections: Acting Secretary H. W. Hartsock assuring your correspondent that he sent to the printer this correction in 1926, thereby placing the continuance of this incomplete title on the printer. The utmost care in the preparation of legal papers and wills to insert the exact corporate title dictates full caution in printing the names of our Homes. There is no "Old Folks Home" and no "Children's Home" in this Conference.

**WASHINGTON LETTER**

**THE LIBERTY GROVE CHURCH** at Burtonsville, Md., has recently built an addition to its church school. This, together with a memorial church bell, was dedicated May 8 by J. Phelps Hand, district superintendent. A good fellowship dinner was enjoyed at noon, and the Silver Springs band gave a sacred concert in the afternoon. In the evening Chancellor Lucius C. Clark of the American University preached on "Capitalizing Our Talents for Christ." The cost of the addition is \$3,600. The unpaid \$2,600 is covered by subscription during the day. Edward Wilcox, former pastor, was present during the day to assist Ralph W. Woff, the present pastor, with the services of the day.

**AT THE WASHINGTON PIONEERS MEETING** on Monday, May 9, the order of the day was a paper by Henry C. Owens, pastor of Boundary Avenue Church, Baltimore. The paper was a review of the book written by Professor Douglas Clyde Mackintosh, *The Resemblance of Christianity*. The paper called forth many expressions of appreciation and a hearty vote of thanks.

**ON SUNDAY EVENING, MAY 8, THE YOUNG** people of Rosedale Church gave the pageant, "The Age-Old Dream." The service was enjoyed by a crowded house. The work of the new pastor, Karl Newell, is being greeted with enthusiasm.

**J. PHELPS HAND, SUPERINTENDENT** of Washington District, preached at Brightwood

Church, Washington, on Sunday, May 1, in the absence of the pastor, W. M. Michaels, who was called away by the death of his mother, Mrs. Alice W. Michaels, of Doubs, Md. The seventy-six years of this beautiful life had been spent in the service of the church whose ministry her son honors.

**THE ADVANCEMENT OF THE WASHINGTON** District in an effort to own a home for the superintendent is being crowned with success. Two years ago an excellent house was bought at a cost of \$23,000. The second annual report of the treasurer shows that already nearly \$10,000 has been paid in. Eighteen churches have paid apportionments in full to date. The ladies of the district have organized a guild for the care of the house and furniture.

**THE ANNUAL MEETING OF THE METHODIST** Union was held in Calvary Church on Monday evening, April 25. A business session followed the supper, served by the ladies of the church. The following were elected as officers and on committees for the coming year: president, General Charles McK. Saltzman; vice-presidents, Harry O. Hine, Paul M. Cromline, David J. Price; recording secretary, John S. Barker; corresponding secretary, F. L. L. Miller; treasurer, I. H. Entwistle; executive committee, ministers, J. Phelps Hand, J. C. Reynolds, A. H. McKinley, L. C. Clark, W. M. Hoffman; laymen, Charles H. Gray, Harry Hoskinson, Dr. A. C. Christie, A. Coulter Wells, L. T. Jones; chairman of the meetings, committees, Frank Steelman; chairman of the social committee, C. H. Lambdin; chairman membership committee, Charles H. Gray; chairman publicity committee, H. E. Woolver.

**THROUGH THE WISE AND SELF-DENYING** spirit of the members of North Capitol Church that property has been sold, and the proceeds are to be applied to the promotion of work in other sections of the city of Washington, where the returns on the investment are more hopeful. The step was made necessary by the shifting of population. The society that purchased the church occupied the building on May 8.

**A PROMISING ORGANIZATION HAS BEEN** started in Wesley Heights, a new and beautiful suburb of Washington adjacent to the American University. Sunday school and other services will be held for the time being in the community hall. The use of this building is being donated by Messrs. W. C. and A. N. Miller, the promoters of the suburb. A substantial church to serve both the community and the university will be the prompt outcome.

**ON MONDAY, MAY 2, THE WASHINGTON** Preachers' Meeting elected officers as follows: president, U. S. A. Heavener; vice-president, C. Howard Lambdin; secretary-treasurer, J. Turnbull Spickard; committee on program, Mark Depp, C. H. Corkran, A. H. McKinley. The address of the day was delivered by Dr. Arvid D. Ball, superintendent of the Newark District, Newark, N. J.

**A MEETING OF THE RISING GRADUATES** of Dickinson College, held April 25, in the Central Y. M. C. A., a local Dickinson Alumni Club was organized. Bro. Gen. Frank O. Keeter, '83, was elected president, and William R. Schmacker, secretary-treasurer. Headquarters were established at room 217, Y. M. C. A. Building, 1736 G Street, N. W.

**World Service**

**DR. J. PHELPS HAND, SUPERINTENDENT** of Washington District, in his annual report to Baltimore Conference, noting certain decreases in World Service, even after a year of unusual cultivation, spoke so pertinently that his words are worthy to be read by the entire Church. He said:

"Over against the decrease in giving to the regular World Service apportionment is to be placed a noticeable increase in special designated World Service gifts.

"The increasing difficulty which confronts us in raising the regular World Service apportionment is not without apparent reasons. The fact that while 72 per cent of our mem-

bership give to the current expense budgets, but 60 per cent contribute to the benevolent causes, is distressingly significant. Again, the Washington District has been for the past twelve months a fruitful field, assiduously cultivated and harvested by at least five institutions, all worthy and all in immediate need. To the financial campaigns conducted by these institutions Washington District Methodists have made commendable and generous response. Thus, during this Conference year we have actually paid in cash to:

"Sibley Memorial Hospital, for the new Maternity Building, \$62,602; to the Washington Home for the Aged, \$25,000; to the American University, \$17,801; to the Swartzell Home for Children, \$12,991; to the Board of Temperance, Prohibition and Public Morals, \$11,000; a grand total of \$162,397.

"I have no word other than one of grateful appreciation for the fine response of our people to all of these causes. Their needs have been too long neglected, and could not longer wait. But when I face again the serious impairment to the efficiency of our Church in performing that part of its world task represented by our World Service causes, which another cut in our giving entails, and when I remember that the financial ability of our Methodist people was never greater than at this hour, I am forced to say, 'This ought you to have done, and not to have left the other undone.'

"One cannot correctly diagnose the present state of World Service giving without recognizing the essentiality of an enthusiastic, aggressive, broad-visioned and unselfish leadership. In a recent letter dispatched upon the eve of his departure upon one of the most perilous journeys ever undertaken by a Methodist Bishop, Bishop George R. Grose, once an honored member of this body, wrote: 'What can the churches of America do? They can do what they will. Will the churches continue this disastrous retreat? I cannot believe the missionary passion is dying out in the Methodist Episcopal Church. It is burning dim. It must flame again for the love of Christ. By all the tender mercies of Jesus Christ, the Saviour and Lord of our lives, I appeal to the Churches of America to do something and to do it now.'

"My brothers, if this retreat is to be stopped, our leaders must stop it. The leadership of the man in the pulpit, informed, impassioned, intrepid, optimistic, is essential. For this there is no substitute. But this alone is not sufficient. I have heard it repeatedly suggested that if our pastors would they could stop this tragic slump. That is a superficial and oftentimes erroneous judgment. No pastor, I care not how vital his interest, how compelling his desire, how burning his zeal, can bring his church to meet its full responsibility in benevolent giving unless he have the whole-hearted, enthusiastic support of his official counselors. During the last twelve months I have looked into the discouraged faces of more than one pastor whose plans and endeavors in the interest of our world program have been vitiated by the indifference or antagonism of a small but influential group of official members. In other instances I have heard the note of retreat sounded by laymen upon whom as members of the Quarterly Conference there has been laid the awful responsibility of leaders of the Church. Instead of blessing the people whose leaders they are by challenging them with a program which involves sacrificial toil and giving, they have impoverished them by setting before them tasks and goals which can be easily achieved. The surest way to doom a church to turn its path from victory to defeat; to lead to an utter forfeiture of arresting authority until it shall come to be a withered institution, lifeless and without power to begot life in others, is for those in places of leadership to choose objectives which can be achieved without struggle, sacrifice, and self-abandonment. Our need is not smaller apportionments, lesser tasks, lighter burdens, but leadership of enlarged vision, impassioned zeal, and such personal devotion to Christ and His program of World Redemption as that we shall attempt the impossible for Christ's sake. Give that kind of leadership, and disastrous retreat will stop."

THE REVEREND BISHOP ANTON BAST

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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 by him 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. Bast 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 Bast wields a tremendous influence.

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.

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W. W. Reid  
Board of Foreign Missions  
Methodist Episcopal Church  
160 Fifth Avenue, New York City.....

The Board of Foreign Missions of the Methodist Episcopal Church, 160 Fifth Avenue, New York City, received the following cablegram this morning signed by Bishop John E. Huelsen of Zurich, Switzerland, and Bishop Aage Linde of Aalborg, Denmark, who were in Copenhagen, Denmark, during the trial of Bishop West for alleged misappropriation of funds:

"Bishop West was convicted on all charges involving financial irregularity. He was summarily sentenced to three months for technically violating the law in 1916 in appealing to the public to 'buy the Lighthouse' (a magazine) and help the Central Mission. The Lighthouse was the Bishop's private property 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 decidedly 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 West."

"This cablegram confirms the belief we have had constantly of the innocence of Bishop West of any financial irregularity," said Dr. John C. McGarvey, 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, we believe, will not doer not in any way reflect upon his character and will not affect his personal popularity or his standing as a religious leader in Denmark."

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ANTON EAST

No evangelical minister in Denmark is more widely known or more greatly loved than Anton East. Born at Larken, 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 Methodist local papers.

In 1910 Anton East was appointed to Old Saint Mark's Church, Copenhagen, and has done a most remarkable work. As "Old Saint Mark's" the church had few worshippers, but today as "Jerusalem Church and Central Mission" the church is filled, and Mr. East'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 nursery, kindergarten, hospital, and mission rooms. Thousands - the poor, the sick, and other unfortunate, young and old - are cared for every week. In 1918 on Thanksgiving Day alone, 55,000 persons were fed and financially assisted.

Mr. East has visited the United States several times, and in 1917 was a delegate to General Conference.

## GREAT PASTORATES 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 that 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 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, Odense, Malmo, Goteburg, Stockholm, and Albourg 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 department. 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 day that Methodism had really taken root in this land and had been woven into the very life of the people. Bethany and Calvary 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."

On one of the top floors of this great building of Central Mission 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 cheery, 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 sewing, 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 childrens' 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 Bast believes in sewing his country "knee deep" with good literature.

We reached the restaurant at meal time and found the rooms 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

hurried to and fro serving the hungry patrons. Said Dr. East regarding 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 opened, 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 may shine forth for them."

Besides the various activities located in direct connection with Jerusalem Church a mission is operated at 60 Borgergade in the midst of the slums where many souls are saved through evangelistic meetings. At Espergaerde there is a children's home where in the summer of 1919, 510 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 390,500 meals served in the restaurant; 5,500 house visits were made by the workers, and 2,980 poor families helped; 3,368 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 33,000 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.

A Socialist Bishop

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 Dane by calling him to the highest 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 29, 1920.

Editorial of L. C. Hartman

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7-1-1911

A piece of bread in itself is a small thing,  
but put it into the hands of a starving and rabid unfortunate,  
and it will convert him to good citizenship. On a foundation  
of bread and Bible the most remarkable city evangelistic  
organization on the European continent has been established.  
Anton Best has pioneered his way through Copenhagen's slums  
with a loaf of bread in one hand and a Bible in the other. Paupers,  
criminals, degenerates, and unfortunates alike, rise up and call  
him "~~our~~ friend, a father to us all". And Dr. Best loves these  
step-children of society. In speaking of them and his success  
among them, he says, "The secret is quite simple. The way to  
their hearts 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 who perhaps  
have never heard an affectionate word? How we want them to rise  
from the dead that Christ may shine forth for them".

Dr. Best occupies a unique position in the  
world of social service. The Central Mission in Copenhagen, with  
its twenty-eight branches of philanthropic activity, is under the  
primal direction of this one man. He has an efficient staff of  
assistants, but he is the founder of this institution of brotherly  
love, and he guards its destiny with his life. Twenty thousand  
people in Denmark, including the King and Queen, the Government,  
the country's best citizens, and many of the laboring class, stand  
back of him financially, and hold up his hands in this humanitarian  
work.

and the years have proven that their confidence has been well placed in this man. Born on the northern coast of Jutland, into a family of fisher-folk, Anton East grew up beside the sea. He developed the best qualities of the fisherman, endurance, wisdom, understanding, and shrewdness. His father, looking toward the son's future in business, sought to put him into some trade, and did: Though today he is no mere huckster of merchandise: he traffics in the travels and realities of humanity. Mr. East ~~was~~ possessed a rare understanding of those mystic forces, the desires of the soul. He knows too that the first step toward fulfilling these desires is physical relief, and in the city of Copenhagen he has helped hundreds of men and women who no pauper institution and no Poor Law can help.

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, newspapers and pamphlet work, temperance work, lectures, <sup>and</sup> musical entertainments, ~~and readings.~~ ~~unpublished~~ There are many volunteers from the congregations for work in this department.

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 beds are built of wood in tiers of five. If a man returns the second day, he receives nothing free, but is given work in the wood cellar where he can earn enough from day to day to defray his expenses in the refuge until he can obtain steady employment elsewhere. When he begins working for his support ~~there~~ there, he is promoted to a ~~single~~ single retail ~~be~~

In the beginning of his work, Dr. 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 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 Samaritan is an institution where they receive hot food daily. In extremely cold weather as many as eight hundred people are fed in a day. There assistance is rendered many poor families in ~~xxxxxxx~~ distress over food and house rent. Some years six thousand homes receive this help.

A slum mission has been established at 59 Borgergade 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 unfortunates 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.

There are <sup>2-</sup> ~~twelve~~ divisions of the Work of Rescue. ~~A home~~ where ~~children~~ are cared for during the illness of their mothers; a hundred and ninety-two were kept here last year. The Kindergarten takes care of the children during the <sup>are</sup> ~~days~~ when the mothers ~~are~~ at work. The average daily attendance is forty.

At Espergaerde, 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 slum children were sent to the Summer Vacation Colony at Espergaerde last year for two or three weeks' outing.

Old people find comfort and support in the Home for the Aged. In 1919 it averaged eighteen a day.

The Laborers' Home provides temporary occupation for those out of work. In six months last year 4491 men worked for their meals there, cutting <sup>in the woodshop</sup> 830,000 pounds of ~~fuel~~ <sup>wood</sup> 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 ~~mission~~ <sup>mission</sup> weekly paper with a wide circulation through out 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. <sup>Besides this</sup> ~~in addition~~ it serves Christmas dinner to about ten thousand people.

In a report from Dr. Vest concerning the Mission's work

for 1919, he mentions among many other items the following:

"3368 persons consulted us in our office concerning many kinds of difficulties in their lives. 55 homeless girls were received into the Home for Destitute Mothers and Their Babies. In the course of the year we helped 2980 poor families. In our six Sunday Schools we teach about a thousand children. From the kitchens of the Central Mission 390,500 meals were served. About 5500 house visits were made to slum homes. The total turn-over in gifts, collections, produced 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 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 Mission. Bishop Anderson, after his visit to the Denmark Conference last summer announced, "Dr. East is doing the work of about ten men". But he is finding an able assistant now in his son, George East, a graduate of the University of Copenhagen, and a writer of much promise.

Who can say how far-reaching may be this eight-year-old philanthropy? And 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 malice toward none, <sup>mercy</sup> ~~mercy~~ toward all", the Central Mission is proving not only an agent for evangelisation but a great 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](mailto:research@gcah.org)