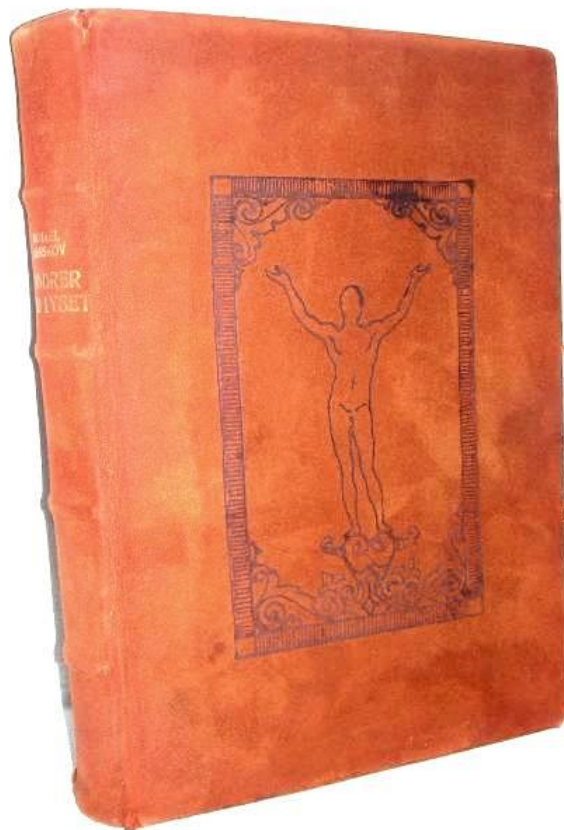


# The first Toward the Light pioneers.

A collection of biographies and reviews of the people who first got involved  
in the spread of Toward the Light!

By Sverre Avnskog.



**Kolbotn, 2024.**

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## **The first Toward the Light pioneers.**

**By Sverre Avnskog.**

**Toward the Light! was published in Copenhagen in 1920, and within a short space of time, a number of people became interested in the work and became dedicated followers of its message. Unfortunately, this did not apply to the people whose interest the book was primarily intended to arouse, i.e. the Danish bishops and priests who were sent the book as instructed by the supernatural world. Unfortunately, none of them were really captivated by the work.**

According to Johanne and Michael Agerskov's account, a large number of people who were born in Denmark with the task of becoming central figures in the Danish church had, before their death, promised to become spokespersons for Toward the Light! if the transcendental world succeeded in making messages available on earth. And the high spirits fully succeeded in making contact with the earthly co-workers who had promised to act as intermediaries between the supernatural world and the earthly one. Johanne and Michael Agerskov were the first couple to be contacted, and they fully complied with the instructions of the supernatural spirits and became the tools they had promised to become before their earthly life. Had the supernatural side not succeeded in convincing the Agerskovs to carry out the mission they had promised to undertake, there were several couples incarnated on earth as alternatives, but when the Agerskovs proved willing to carry out the supernatural world's wish without any doubt or hesitation, it was they who completed the mission, a mission that God was fully behind.

The Agerskovs carried out their intended task from God so conscientiously that the scientific, ethical and religious work, Toward the Light! became a reality several years before it was planned from the supernatural side, and the couple was instructed to wait a few years before publishing the work. But in 1920, the work was published, and within a few years, several people took a great interest in the book. The first really big supporter of TtL was architect Knud Harald Brønnum, 1878-1953. He became a very dedicated supporter of TtL and made a huge effort to make the work known among the Danish population. He wrote several books about TtL and gave many lectures, as well as organising church services based on the message of TtL.

It wasn't just Knud Brønnum in the family who became a very dedicated supporter of TtL, as did his niece, Elsa Brønnum, married to Sigurd Folmer Hansen, and later Svend Brønnum (Knud's nephew) and Børge Brønnum (nephew).

## Architect Knud Harald Brønnum, 1878-1953.

**But first, this book is about perhaps the most dedicated follower of Toward the Light! ever (apart from myself), architect Knud Harald Brønnum.**

*'From my earliest youth I have only been interested in my architectural studies and later in my work as an architect, until I got hold of the ethical-religious work 'Toward the Light'; For this work not only showed me the purpose and meaning of life, but it answered the great questions that had never yet been solved for us human beings in such a clear, logical and vivid form that I realised that this work must be of far greater importance to us human beings than any other interesting artistic, historical, religious or philosophical work, and I became one of the advocates of 'Toward the Light'; For I dared not take the responsibility of leaving this work unattended, but I have taken the responsibility of carrying it forward with heartfelt joy.*

*And now my labour is divided between my work as an architect and my task as spokesman for 'Toward the Light'.'*

This is what Knud Brønnum wrote, 12 April 1930 in the Registration form for Ph. Weilbach's Kunstnerlexikon, third edition. (Kept in the Danish Art Library).



*Finding portraits of Knud Brønnum has not been easy. The picture on the left of the young Brønnum was given to me by Danish friends, and the picture on the right is an enlarged and retouched version of a group photo belonging to the Danish Emigration Archive.*

Architect Knud Harald Brønnum was the first of the truly great pioneers of Toward the Light. He first came into contact with Johanne Agerskov in 1920, after reading Toward the Light!

and a letter from Johanne Agerskov thanking him for his kind letter is preserved in her copy books. Brønnum and his wife eventually became close friends of the Agerskov family, and Brønnum became a passionate advocate for TtL both publicly and privately. Based on correspondence between people who knew him, it seems that his activities for TtL cost him both commissions as an architect and his marriage. For many years, Brønnum worked extensively to make TtL known to the Danish public; he gave lectures, wrote books, held church services based on TtL, and was for many years a member of the board of 'Selskabet til VmLs Udbredelse'. From the letters he wrote towards the end of his life to, among others, the writer Chr. Jørgensen, who was another ardent advocate of TtL, we can establish that he maintained his commitment right to the end - TtL was and remained the main commitment in his life! It is therefore with deep respect for the man Knud Brønnum that I have begun to search for information in various sources via the internet, and most of what I present in this biography has been found via searches in open sources online. It has proved very difficult to obtain information in any other way - and it probably says a lot about Knud Brønnum that he is buried in 'The Tomb of the Unknowns' - without any gravestone or other marking of the place. Johanne Agerskov was of the opinion that it was a rather primitive custom to commemorate the dead in a cemetery, where their bones were located, and that it would be a much more dignified and beautiful custom to commemorate them at home in domestic surroundings. Perhaps Knud Brønnum shared this view. Thanks to a registration form for the third edition of Ph. Weilbach's Encyclopaedia of Artists, which is kept in the Danish Art Museum, we know a little about Brønnum's activities as an architect. However, he was very sparing in filling in personal details on the form, and for example did not write the names of any of his wives - only that he had remarried after the death of his first wife. But the form states that Knud Harald Brønnum was born in Copenhagen on 7 December 1878.



*Previous page: Confectioner Johannes Steen, 1853-1934. Knud Brønnum's father-in-law. The story of Brønnum's second wife is quite special, because Olga was first married to Knud Brønnum's brother and had six children with him before divorcing and marrying Knud. Two of her sons, Børge and Svend, also became very dedicated followers of Towards the Light! Photo: Private.*

*Knud Brønnum's father, confectioner Valdemar Emil Brønnum, 1839-1921, was an honorary member of the Danish Confectioners' Association. Brønnum established the famous Brønnum café in Copenhagen, which became very popular among Denmark's cultural personalities. It existed for more than 125 years before it was closed down and turned into a ticket office. But in 2015 it was reopened in its old*

Finding documentation about Knud Brønnum's life and work has been a really painstaking endeavour. My Danish friend, Vagn Ranfelt, has helped me search for traces of the Brønnum family, and the first thing we found online was a document from the 1925 census. Many of the registration forms from the Danish censuses have been scanned in and can be searched online. Brønnum's letters in the early years of his involvement in TtL show that from 1926 he had the address Jagtvej 87 in Copenhagen. A search of this address shows that in 1925 Olga Steen Brønnum lived at this address with her six children. The registration shows that Olga was divorced, and at the time of the registration she was hospitalised at Sct. Josef Hospital. One of her sons, Børge Brønnum, who is listed in the registration, was also one of those who has been committed to TtL throughout a long life, and he died a few years ago - at the age of over 90! Another of the sons, the slightly older Svend Steen Brønnum, I also recognise from articles in the Danish daily press. The registration form shows that he was a soldier in 1925. I already knew that Børge Brønnum was a nephew of Knud, so I quickly realised that Olga Steen Brønnum was formerly married to Knud Brønnum's brother, Andreas Martin Brønnum. But why did Knud Brønnum share an apartment with his brother's divorced wife from 1926 onwards?



*Pictures previous page: On the internet, a building at 1 Tordenskjoldsgade is referred to as the 'Brønnum House'. As far as I have found out, both the building and the street were constructed in 1866, and on the ground floor Valdemar Brønnum, Knud Brønnum's father, established a patisserie, which lasted for several generations of Brønnums. Over the years, the patisserie was converted into a restaurant. And 'Brønnum' was very strategically located right next to the Royal Theatre at Kongens Nytorv. Today (2010), 'Brønnum' has been converted into a ticket office for the Royal Theatre, according to the sources. To the left is a photo of one of Valdemar Brønnum's display windows from 1929. To the right is the sign for the 'Brønnum' confectionery on the far left in a photo from the early 1930s. Both photos: The Royal Library*



*The Brønnum name has been very well known among Danes for many decades. Knud Brønnum's father, Valdemar Brønnum, established the Brønnum café, which became a favourite haunt for many actors, writers, journalists and other cultural workers. The café eventually expanded into a restaurant. When I visited Copenhagen in 2010, the café had been closed down and turned into a ticket office for the Royal Theatre. It was a pleasant surprise to discover that the restaurant had been restored in 2015. Pictured to the left: Sverre Avnskog. Photo to the right: From the internet.*

*The picture on the next page is one of the very few pictures of Knud Brønnum that I have managed to track down so far, despite my best efforts. Knud Brønnum is seen with papers in his hands together with two other great champions of TtL, Viggo and Gertrud Prior, in what was to become the latter's new house in 1937. The picture is, of all places, in the Danish Emigration Archive! The explanation for this is that Viggo Prior's brother, Eric Prior, who owned the picture, donated his entire collection of letters and photos to the Emigration Archive before his death. Eric Prior was also Danish, but emigrated to the USA in 1924. The third brother, Kay Prior, made an English translation of TtL in 1975, which was never published. The portrait on the previous page is based on this photograph. Hopefully, more pictures of him will appear in due course! Copyright: The Danish Emigration Archive, Aalborg.*





Previous page: Knud Brønnum lived on the top floor of the white building at Heibergvejen 18, second from the right, during his first marriage. He was married for the first time on 31 January 1905 to Marie Kristine Andresen, born 20 April 1878, died 20 July 1921. Brønnum and his first wife had a daughter, Vera Louise Brønnum, born 1908. Photo: Sverre Avnskog.

Side 2.

Statistik af Lejlighedsbeboere.

**Folketællingen den 5. November 1925.**

Alle Registerer paa Side 1.

BEMERK! Paa denne Side optæres alle Lejligheds faste Beboere (ogsaa midlertidigt fraværende). Endvidere de i Kommunen midlertidigt nærværende, der ikke har fast Bopæl andetsteds.

Altidende af tidligere Optællinger medførte i Tilfælde af Løsen om Folkeregisteret Bøddel.

Skatte trykstedt og med Blæk.

Fulde Navn	År	Fødested	Statsborger- forhold	Stilling i Husstanden	Erhverv eller Livsstilling	Hvor boet den 5. November 1924?	Anmær- ninger.
1	2	3	4	5	6	7	8
Brønnum, Olga Marie Sørensen	1878	København	—	H. Hustru	Konfekt	Jagtvej 87	Se tidligere Register
Brønnum, Axel Steen	1917	København	—	H. Søn	—	—	—
Brønnum, Børge Brønnum	1917	København	—	H. Søn	—	—	—
Brønnum, Elsa Steen	1917	København	—	H. Pøtten	—	—	—
Brønnum, Elsebeth Bech	1917	København	—	H. Pøtten	—	—	—
Brønnum, Børge Steen	1917	København	—	H. Søn	—	—	—
Hansen, Mary Dorte	1911	Slagelse	—	H. Hustru	—	—	—

Midlertidigt nærværende, der har fast Bopæl andetsteds, optæres paa Skemaets Forside.

The registration form from the 1925 census, which shows that in Jagtvej 87, Knud Brønnum's address from 1926, the divorced Olga Brønnum lived with her five children, among them Børge Brønnum, born in 1917. Note also that the eldest son, Axel Steen Brønnum, was a confectioner. Not improbably, he had his work in the family business, the 'Brønnum' patisserie.



This is how it looks today (2009) where Knud Brønnum lived with Olga from around 1926. The photograph was taken on a Saturday during rush hour, so it was inevitable that a few cars would pass in front of the house. Jagtvej 87 is directly above the shop called 'home'. Photo: Steinar Kibsgaard.

**København, København (Staden), Snarens Kvarter, Compagniestr. N. 60, Stue-Etagen, 313, FT-1840, C7996**

Navn:	Alder:	Civilstand:	Stilling i husstanden:	Erhverv:	Fødested:
Christiane Mulvad	74	Enke		Lever af sin Formue	
Hans Mulvad	41	Gift		hendes Søn, Classe-Lotterie- Collecteur	
Trine Christophersen	25	Ugift		deres Tjenestepige	
Andreas Brønnum	36	Gift		Urtekræmmer	
Catharine Brønnum	30	Gift		hans Kone	
Rudolph Brønnum	9	Ugift		Deres Børn	
Andreas Brønnum	8	Ugift		Deres Børn	
Laura Maria Brønnum	6	Ugift		Deres Børn	
Wilhelmine Brønnum	4	Ugift		Deres Børn	
William Brønnum	3	Ugift		Deres Børn	
Valdemar Brønnum	1	Ugift		Deres Børn	
Lovise Amalie Møller	28	Ugift		Tjenestefolk, hans Huusjomfrue	
Peter Iver Dau	24	Ugift		Tjenestefolk, hans Svend	
Peter Jensen	18	Ugift		Tjenestefolk, hans Dreng	
Hans Christensen	25	Ugift		Tjenestefolk, hans Karl	
Ana Davidsdatter	23	Ugift		Tjenestefolk, hans Pige	

**Samtlige personer i husstanden**

**København, København (Staden), Tordenskjoldsgade (Ulige numre), Kjøbenhavn Øster Kvarter, Tordenskjoldsgade 1, Matr.300 Stuen, 1, FT-1885, C9648**

<b>Navn:</b>	<b>Alder:</b>	<b>Civilstand:</b>	<b>Stilling i husstanden:</b>	<b>Erhverv:</b>	<b>Fødested:</b>
Valdemar Emil Brønnum	45	Gift	Husfader	Conditor	Kjøbenhavn
Anna Johanne Brønnum	37	Gift	Husmoder		Kjøbenhavn
Andreas Martin Brønnum	17	Ugift	Søn	Lærling	Kjøbenhavn
Knud Harald Brønnum	6	Ugift	Barn		Kjøbenhavn
Christian Martin Jacobsen	23	Ugift	Tienestetyende	Svend	Kjøbenhavn
Claudia Mathilde Wissing	31	Ugift	Tienestetyende	Jomfru	Kjøbenhavn
Jacobine Christine Rasmussen	24	Ugift	Tienestetyende	Jomfru	Kjøbenhavn
Christian Larsen	24	Ugift	Tienestetyende	Karl	Kjøng
Gerhardt Hans August Damm	15	Ugift	Tienestetyende	Lærling	Kjøbenhavn
Victor Carl Anton Damm	17	Ugift	Tienestetyende	Lærling	Kjøbenhavn
Christian Kolvig Lauritz Jacobsen	21	Ugift	Tienestetyende	Svend	Kjøbenhavn
Ernestine Frederike Henriette Hansen	21	Ugift	Tienestetyende	Pige	Odense
Anna Margrethe Jensen	27	Ugift	Tienestetyende	Pige	Ondløse
Mathilde Sophie Nielsen	21	Ugift	Tienestetyende	Pige	Sverrig

On the previous two pages you can see registrations from the censuses in 1840 and 1885. In 1840, you can see that the Brønnum family lived in Compagnistrædet 60, and Knud Brønnum's father Valdemar Brønnum was one year old. In 1885, Valdemar moved into the so-called Brønnum house at Tordenskioldsgade 1 with his wife, and they had two sons, Andreas Martin and Knud Harald, who were 17 and 6 years old respectively.

On a genealogy website, created by Johanne Geertsen, you can follow the Brønnum family all the way back to the first registered ancestor, Christen Brønnum, born around 1672. His wife's name is unknown (n.n. born about 1675) and also where he came from, but his son, Anders Christensen Brønnum, was born about 1698 in Hørby, Hjørring - and since then the family has lived in Hjørring for several generations. There is no record of any occupation for any of the most recent Brønnums before Andreas Brønnum, born around 1804, who is said to have been a herbalist, but it does not seem unreasonable to assume that the Brønnum family has primarily made a living from the production and sale of various types of food. By herbalist, we are primarily thinking of someone who makes a living from production and sale of various types of food. An herbalist is primarily someone who makes a living by selling dried herbs for use as medicinal plants.



*The Brønnum family lived in Hjørring in Jutland for many years. Anders Christensen Brønnum was born around 1698 in Hørby Hjørring. The engraving to the left of Hjørring from 1768 shows that Hjørring was an agricultural village. Copyright: The Royal Library..*



*An old postcard showing 'Springvandspladsen' in Hjørring, where the Brønnum family lived for a number of years before Andreas Brønnum, born around 1804, moved to Copenhagen and made a living as a herbalist. Copyright: The Royal Library.*

Anders Christensen Brønnum, 1698 - 1774, was married on 25 Nov. 1757 in Romdrup, Aalborg to Johanne Magdalene Bering, born around 1722 in Hørby, Hjørring, and they had son Johannes Christian Brønnum, born around 1758 in Hørby, Hjørring, died 20 Jan. 1823 on Tidemandsholm, married on 5 Oct. 1792 in Ugilt, Hjørring to Sistine Marie Cortsen, b. 14 Jul.

1775, Linderumgaard, Hjørring. And it is Johannes Christian and Sistien Marie Cortsen's son we find again in the 1840 census. Andreas Brønnum was born around 1804, and in 1840 he established himself as a herbalist in Compagniestedet 60 in Copenhagen. He married his wife, Catharine Elisabeth Boldt, b. 23 Mar. 1810, Skt Petri, Sokkelund, Copenhagen, 28 Jan. 1831 in Sankt Petri church.



*Andreas Brønnum married his wife, Catharine Elisabeth Boldt, here in Skt Petri Kirke, Sokkelund in Copenhagen on 28 January 1831. They settled in Compagniestedet 60 in Copenhagen. By 1840, Andreas and Catharina Brønnum had six children, of whom the youngest, Valdemar Brønnum, who was 1 year old at the census that year, later became the father of Knud Harald Brønnum, who was 6 years old at the 1885 census. Copyright: The Royal Library.*

**This is a brief overview of Knud Brønnum's known ancestors:**

Christen Brønnum, born c. 1672, married to n.n., born c. 1675

Anders Christensen Brønnum, 1698 - 1774, Hørby, Hjørring, married Magdalene Bering, born ca. 1722

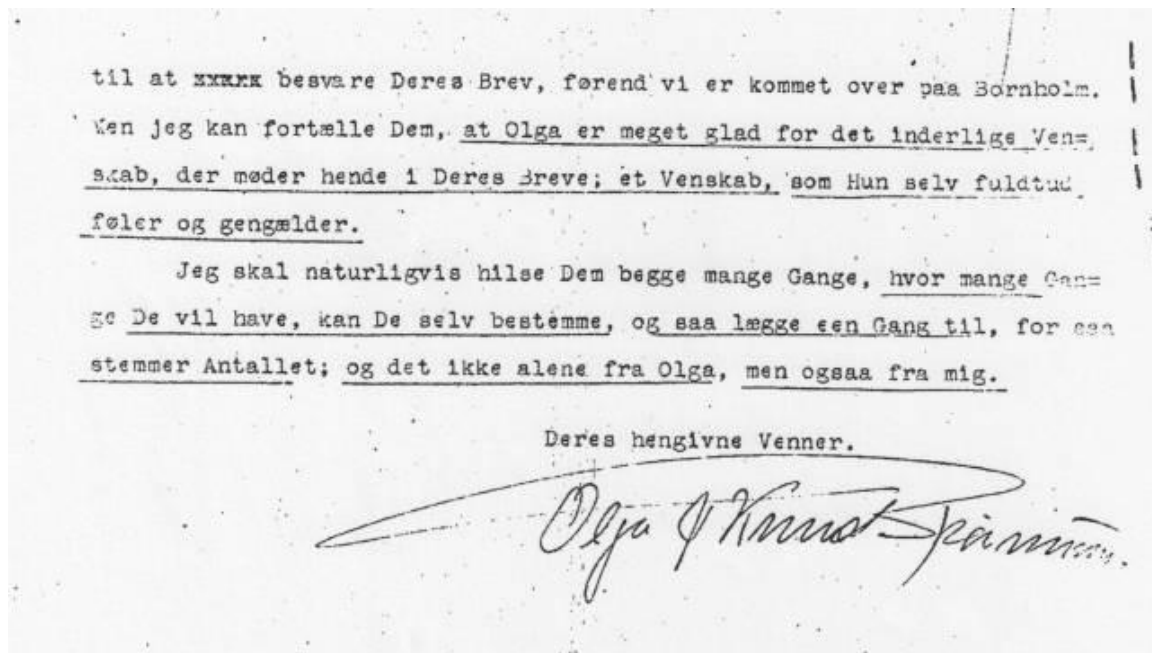
Johannes Christian Brønnum, 1758-1923, Hørby, Hjørring, married Sistine Marie Cortsen, b. 14 Jul. 1775

Andreas Brønnum, herbalist, b. 1804, Taars, Hjørring, married Catharine Elisabeth Boldt, b. 23 Mar. 1810

Valdemar Emil Brønnum, confectioner, born ca 1839, married Anna Johanne Brønnum, born ca 1847

Knud Harald Brønnum, architect, born 1878, København, married ?

Yes, who was Knud Brønnum actually married to? It was a mystery to me for a long time, but over time I have been able to establish that the reason Brønnum had the same address as his sister-in-law was that she became his second wife in 1926. Quite recently, I also received a very pleasant surprise when I was contacted by a person with in-depth knowledge of the Brønnum family tree, and then the last pieces fell into place when it comes to Knud Brønnum's personal details and personal relationships.

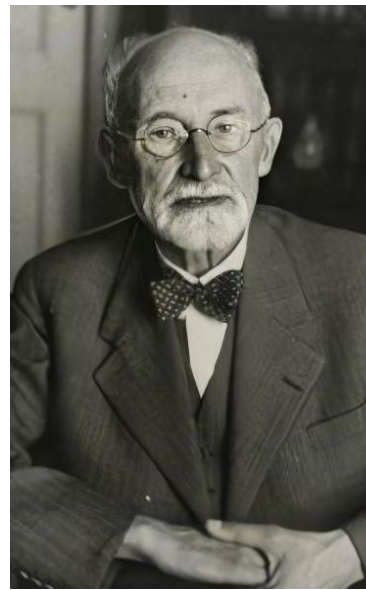


Along with the photograph of Knud Brønnum with Viggo and Gertrud Prior, there were also a number of letters he wrote to the USA. Both are kept in the Danish Emigration Archive. And why on earth are there letters and a photo of Knud Brønnum there, of all places? It's because Brønnum corresponded with another great TiL advocate who had emigrated to America, namely Eric Prior. The letter to the left was written to Eric and Bodil Prior around 1931, and clearly shows that Olga and Knud were married at the time. My friend Vagn Ranfelt met Knud Brønnum in person at his home in Hovmarksvej 66 in 1944, and on his own initiative Brønnum told him that he had been criticised for marrying his brother's divorced wife. In my view, such criticism is completely unfounded. Love finds its own way, and there is no reason to criticise Brønnum for his choice of spouse! Copyright: The Danish Emigration Archive.

Famlin. IV Sal.	Brønnum Knud Harald	M.	1878	7-20	1878	J.	Kjønner	XX	XX
"	" Marie Kristine	K.	1878	20-12	1878	J.	"	XX	XX
"	" Vera Louise	K.	1908	5-11	1908	J.	"	XX	XX
"	Hansen Hildborg Marie	K.	1885	28-12	1885	K.	Kjønner	XX	XX

The 1921 census shows that Knud Harald lived in Heibergsvejen 18, room IV, together with his wife, Marie Kristine, b. 1878, and their daughter, Vera Louise, b. 1908.

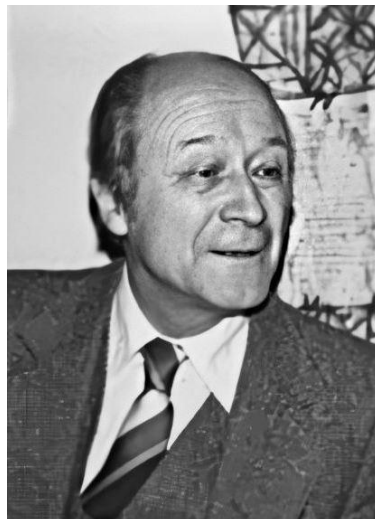
So I can now establish that Knud Brønnum died in January 1953, and that he was married for the first time on 31 January 1905 to Marie Kristine Andresen, born 20 April 1878, died 20 July 1921, and for the second time on 19 July 1926 to Olga Steen Brønnum, born 1878, died 1965. In the first marriage, Brønnum and his wife had a daughter, Vera Louise Brønnum, born 05.02.1908, died 21.03. 2002. In the second marriage no children.



*Knud Brønnum's brother, Andreas Martin Brønnum, b. 1867, who was a confectioner like his father. The picture to the left is said to be from his 70th birthday, and it appears to be his son, Svend, standing next to him. The picture above is from 1942. Both photos: The Royal Library*



*Svend Brønnum, b. 1903, photographed in 1990, so he is almost 86 years old in the photo! I have to say he's held up incredibly well! Svend wrote newspaper articles on religious issues, clearly inspired by TtL! Photo: The Royal Library.*



*The much younger brother, Børge Brønnum, b. 1917, is photographed here in 1979. Børge was a passionate advocate for TtL throughout his adult life, and lived to a ripe old age - he only died in 2008. Photo: Private.*



*The eldest of the sisters, Elsa, b. 1907, married Sigurd Folmer-Hansen, who published the 1939 edition of *Toward the Light!* Both Sigurd and Elsa were active supporters of TtL throughout the years. They settled in France in their old age. Photo: Private.*





*Knud Harald Brønnum received the very best education a young man from Copenhagen's bourgeoisie could get and graduated from Borgerdydsskolen in Christianshavn in July 1893. Copyright: The Royal Library.*

A registration card from the Museum of Fine Arts shows that Knud Brønnum received his first education at Borgerdydsskolen in Christianshavn, where he graduated in June 1893 from its 3rd Real class, and then spent three years as an apprentice bricklayer. He then worked as a draughtsman for Gustav Vermehren, a graduate of the Technical School, whose Building Department he attended. Admitted to the Academy's alm. Preparatory class 28/9 1900. 29 September 1905 Permission to leave. Departure 1 May 1907.

And in the Weilbach form, Knud Brønnum himself writes this under the heading 'Education (with years), pupils, teachers, etc. Have other artists had an impact on your art, and if so, which ones?'

*'After having been apprenticed as a bricklayer to master bricklayer C. Licht, where I was involved in the construction of the Town Hall, I attended a technical school - the Day School for Building Craftsmen - and then continued my education at the Academy under Chamberlain F. Meldahl. Meldahl, whose architectural and artistic knowledge and personal amiability were an encouraging support and help during my studies. I graduated as an architect on 1 May 1907, and both before and after my graduation I worked with several architects, whom I can thank for both my practical and my artistic education, which I received from them at that time, until I began my business as a private architect.'*



*After completing Borgerdydsskolens Realklasse in 1893, Knud Brønnum worked as a journeyman bricklayer for three years with master bricklayer Christian Vilhelm Rask Licht, 1843-1902. Photo: The Royal Library.*



*Knud Brønnum drew with Gustav Vermehren, 1863-1931 at his preparatory school for the Academy. Vermehren's paintings are widely used on artnet. Photo: The Royal Library.*



*Knud Brønnum himself emphasised chamberlain Ferdinand Meldahl (1827-1908) as someone who had had a major impact on his education as an architect. Photo from the internet.*

In the summer of 1904, Knud Brønnum went on a two-month study trip to Germany and Italy with his architect friend Sophus Weidemann. As examples of his architectural work, he mentions Wholesaler Axel Øhlenschläger's Mansion in Vedbæk, 1910, Royal Chaplain Georg Høeberg's House in Vedbæk, 1911 and the remodelling of Højstrup Main building near Elsinore, 1910-1914. Høeberg is, by the way, his mother's maiden name, so it is not unlikely that Georg Høeberg is a relative of Brønnum. Several Høebergs were musicians, and Brønnum mentions them as relatives who were artists. In 1916, Brønnum had two articles published in the Academic Association of Architects' member magazine *The Architect*, in which he describes several of his major works. So far, this is the only documentation we have of his architectural activities. I am therefore publishing both articles from *The Architect* in their entirety, as proof that Knud Brønnum really did carry out some major works, even though it may seem that his activities as a spokesman for *Toward the Light!* increasingly overshadowed his professional career as an architect.

*Picture next page: In the letterhead of many of Knud Brønnum's letters, it is stated that he was a member of AA, which means Academic Association of Architects. To become a member, you had to have the title cand. arch. which in Knud Brønnum's time could only be acquired by completing your studies at the Royal Danish Academy of Fine Arts School of Architecture, pictured above. Brønnum was granted permission to leave (as it was called at the time) in 1907. Teaching was individualised for each student. Photo from the internet.*



Næstport 26  
DK-8000 Århus C

**6**

# ARCHITEKTEN

## MEDDELELSER FRA AKADE- MISK ARCHITEKTFORENING

1915 • BIND XVIII • 1916

REDAKTION: ARCHITEKTERNE  
HOLGER RASMUSSEN OG VILH. CLAUSEN

REDAKTIONSUDVALG: ARCHITEKTERNE  
K. VARMING, THOR BEENFELDT OG CHR. BORCH





KØBENHAVN MDCCCXVI  
UDGIVET AF AKADEMISK ARCHITEKTFORENING  
S. L. MØLLERS BOKTRYKKERI

### VILLA I RUNGSTED.

**P**aa en Grund ved Bøkkeballevej har Møremester VILHELM ZELINER i Aaret 1914 ladet den ovenfor afbildede Villa opføre.

Da der fra Grunden er en meget smuk Udsigt mod Nord-Øst, er Opholdsværelset i Stueetagen lagt i denne Retning med Verandaen mod Øst. I Opholdsværelset er der Bjælkeloft og et særligt Vinduesparti mod Verandaen; desuden findes i Stueetagen et Gæsteværelse, Køkken, Pigeværelse og Toilet i Forstuen. Paa 1ste Sal ligger 3 Soveværelser samt Bad og W.C. Udfor det ene Soveværelse mod Vest er anbragt en Svalegang, hvortra man har en herlig

VILLA I  
RUNGSTED.

ARCHITENT  
KNUD BERNHJULM.

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Udsigt ind over Land. I Kælderen, der er delvis udgravet, findes Viktualierum samt Vaskekælder og et Par andre Kælderrum.

Façaderne, der ere opførte med udmuret Bindingsværk i Gavlene, er pudse og hviler paa Sokkel af kløvede Marksten. Taget er dækket med røde Falstagssten af hollandsk Model, Bindingsværket er behandlet med finsk Tjære.

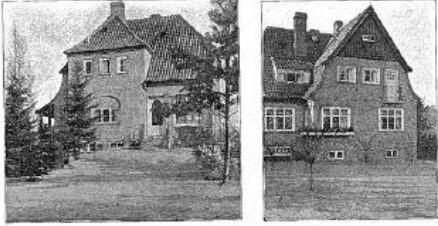

Byggherren har selv udført Murerarbejdet, Tømrerarbejdet er udført af Tømrermester ZELFNER, de øvrige Arbejder er delvis udført af stedlige Haandværkere.

De i Opholdsstuen værende faste Møbler er tegnede og udførte af Snedkermester J. P. MØBCK. KNUD BRØNNUM.

**LANDHUS I HOLTE.**

**P**aa en Grund ved Dronninggaards Allé har Ingeniør C. SCHØT i Efteraaret 1914 ladet opføre hosstaaende Landhus.

Boligen, der er indrettet til helaars Beboelse, har i Stueetagen en stor deli Opholdsstue, med Kamin af Savoniørsten, Spisestue samt Veranda, hvorfra

ARCHIT. KNUD BRØNNUM.

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der haves en smuk Udsigt over Furesøen; og endelig Køkken med en lille Anrettergang. Paa 1ste Sal findes Soveværelserne, Gæsteværelse, Pigeværelse samt Bad og W.C.

I Kælderen er indrettet et Laboratorium samt Stryge-, Vaske- og Viktualierum foruden et stort disponibelt Kælderrum, der har direkte Udgang til Haven; desuden findes Rum for Varmeværk og Brændsel.

Façaderne er opførte af røde, haandslagne Sten med skræbete Fuger, paa Sokkel af kløvede Marksten. Taget er dækket med røde Falstagssten af hollandsk Model. Bræddegavlen og Tagudhængt mod Vejen er udført af ru Brædder og strøget med finsk Tjære; ligeledes Stolpepartiet med Tag ved Hovedindgangen.

Bygningen opvarmes ved et Friskluftventilations-Varmeanlæg, der er leveret og opsat af DR. FORRENDER JENSEN, LANGE SVENDBORG.

Haandværksarbejderne ere udførte af Murermester JENSEN, Tømrer og Snedkermester MATHIASSEN, Blikkenslager EIKST PETERSEN og Malermester ARNOLD WEDS, alle af Holte. Kaminen er leveret af HANS & JØRGENSEN LARSEN, de elektriske Anlæg er udført af Firmaet KNUD & LAURITZEN. Bygningen er tegnet og Opløsten ledet af KNUD BRØNNUM.

*In 1916, Brønnum had two articles published in the Academic Association of Architects' member magazine The Architect in which he describes several of his major works.*

**ARCHITEKTEN  
MEDDELELSER FRA  
AKADEMISK ARCHIT  
TEKTFORENING \* \***

**KØBENHAVN  
DEN 10. JUNI 1916  
18. AARGANG NR. 37**

**HØJSTRUP VED HELSINGØR.**



ARCHIT. KNUD BRØNNUM.

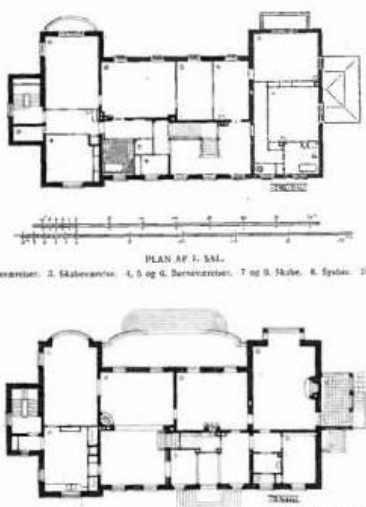
**I** Efteraaret 1911 overdrog Ejeren, Hr. Proprietær JØRGEN LETH, mig Ombygningen af Højstrup Hovedbygning.

Den gamle Hovedbygning, der var opført i 2 Etager og Kælder, med Façaderne af røde Maskinsten og Taget dækket med Træspaan, havde en meget smuk Beliggenhed, ca. 22 m over Havet, paa Landsiden af nordre Strandvej lidt nord for Marienlyst, med en henrivende Udsigt mod Helsingør og over Sundet mod den svenske Kyst.

Da det ved Udarbejdelsen af Planskitserne viste sig, at der ved Tilbygning kunde skabes en god Plan, blev Murene og Etagerne af den gamle Bygning, der var udmærket bygget og havde gode Etagehøjder, bibeholdt, hvori- mod Façaderne og Taget skiftede fuldstændig Karakter, samtidig med at Bygningen udvidedes betydeligt mod Syd. Denne Bevaring af en Del af det gamle gjorde Opgaven noget bunden med Hensyn til den arkitektoniske Udformning af Façaderne og blev særlig Skyld i Forskellen paa de 2 Fremspring mod Øst, da Herreværelset, der ligger nærmest Syd ikke kunde nøjes med den Bredde, der var givet Fremspringet i den gamle Del af Bygningen. Mellem disse Fremspring er bygget en Terrasse, hvortil haves Adgang fra Hallen og Salonen. Terrassen, der er belagt med Berlinermosaik, har Balustrade af kunstig Sandsten med Sokkel og Trin af Granit.

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Boligen indeholder i Stueetagen, foruden de nævnte Værelser og Hallen, Spisestue, Anretterværelse, Forstue, Garderobe med Toilet og Tjenerværelse samt syd for Herreværelset en mindre lukket Veranda. For at fremskaffe den store Hal i Stueetagen maatte Trappen flyttes, og samtidig etableredes en Tjenertrappe i det gamle Fremspring mod Nord. I Herreværelset og Salonen er opsat Bryspanel og Væggene er beklædt med Stof; ligeledes i Hallen. Kami-



PLAN AF 1. SAL.  
1 og 2. Soveværelser. 3. Skabeværelse. 4. 5 og 6. Børneværelser. 7 og 8. Skabe. 9. Spisest. 10. Pulverrum.

PLAN AF STUEEN.  
1. Spisestue. 2. Hal. 3. Salen. 4. Herreværelse. 5. Anretterb. 6. Forstue. 7. Tjenerværelse. 8. Veranda.

nerne i Herreværelset og Hallen er udførte af Savoniørsten, ligeledes er Loftet i Herreværelset og Stukfrisen i Spisestuen udførte efter mine Tegninger. I Salonen er anbragt en Marmorkamin.

I Forstuen er opsat et 2 m højt Panel af Cypresttræ.

Paa 1ste Sal findes Soveværelserne og Børneværelserne samt Badeværelser og W.C.; i Manzardetagen findes foruden nogle Gæsteværelser med Bad og W.C. Værelser for Tjenerpersonalet.

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I Kælderen ligger Køkkenet og øvrige Økonomirum med Varmeværk samt Bad og W. C. for Tjenerskabet.

Façaderne er pudsede og hviler paa en Sokkel af kløvet Granit — Sokkelten under den gamle Bygning blev bibeholdt og gennemført i Tilbygningen — Vinduesindfatninger og Gesims er trukne og Saalbænkene støbte.

Taget er dækket med sortglaserede Falstagsten af hollandsk Model og alle Kvistafdækninger samt Rønder og Nedløb er af Kobber.

Ved Hovedindgangen er Døren udført af Teaktræ med Sandstensindramning, ligeledes er de smaa Vinduer indrammet af Sandsten. Trappen foran er af Granit. Den lille Veranda mod Syd er muret og behandlet som Façaderne, Taget er dækket med Træspaan.



For alle Vinduer og Døre i Stueetagen er ophængt indvendige Jærnruller, der ligger i en Niche over Vinduerne og rulles ned som almindelige Rullegardiner.

Da Bygningen ligger meget højt, og man ikke har turdet stole paa det tilstedeværende Brøndvand, har det været nødvendigt for at kunne faa Vand fra Helsingørs Vandværk at anlægge en mindre Pumpestation nede ved Strandvejen; ved Hjælp af en automatisk virkende Pumpe løftes Vandværksvandet op i en Beholder i Hovedbygningens Tagetage, hvorfra det saa fordeler sig til hele Bygningen og den i Nærheden værende Staldbygning.

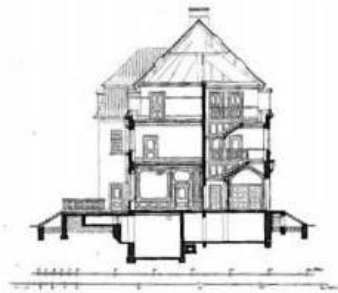
Centralvarmeanlægget samt Vandforsyningsanlægget er projekteret og udført af Firmaet MONTES & ANDERSEN. Ingeniør EMANUEL har været mig behjælpelig med Projekteringen af Kloak- og Septictankanlægget; de øvrige Arbejder er udførte af Tømrermester SPØGGAARD, Snedkermester RAMBUS AN-

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HOVEDINDGANGEN.

DRESEN, Blikkenslager OLSEN og Blikkenslager GEORG POULSEN (Hovedvandleddningen og Faldtræsarbejderne), alle af Helsingør, og af følgende københavnske Haandværkere og Firmaer: Murermester VILHEM ZELTNØJ, Blikkenslager HANNIBAL (Kobberarbejdet), Smedmester CARL SEHFRIT (Rolloerne og Smedearbejdet), Glærmester AUG. DUVIER, Malermester AXEL SEEBUSSEN, Dekorationsbilledhuggerne HANS CHR. BEGG & FLYGE, AKTS. SOPHUS BERENDSEN og BRDR. DAHL (Sanitetsartikler). Kaminerne og alt øvrigt Stenhuggerarbejde er udført af HANS & JØRGEN LARSEN. Dørgrebene er lavede af KØBEN-

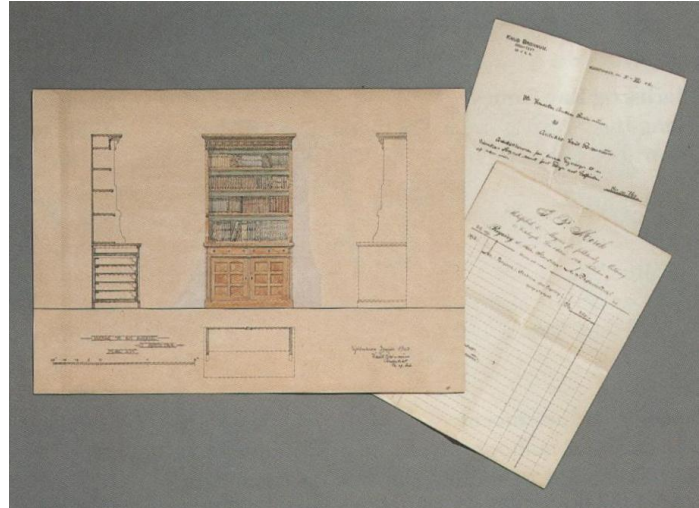


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HAVNS DØRGREBSFABRIK, og Billedskærerarbejdet paa Hovedtrappen er udført af Billedhugger TH. HANSEN. Komfuret og nogle enkelte Kakkellovne er leveret af DE FORENEDE JÆRNSTØBERIER og hele Arbejdet tegnet og ledet af KNUD BRØNNUM.

*The Architect tells us that both of the two major house projects that they presented in their 1915/16 edition were designed and managed by Knud Brønnum.*

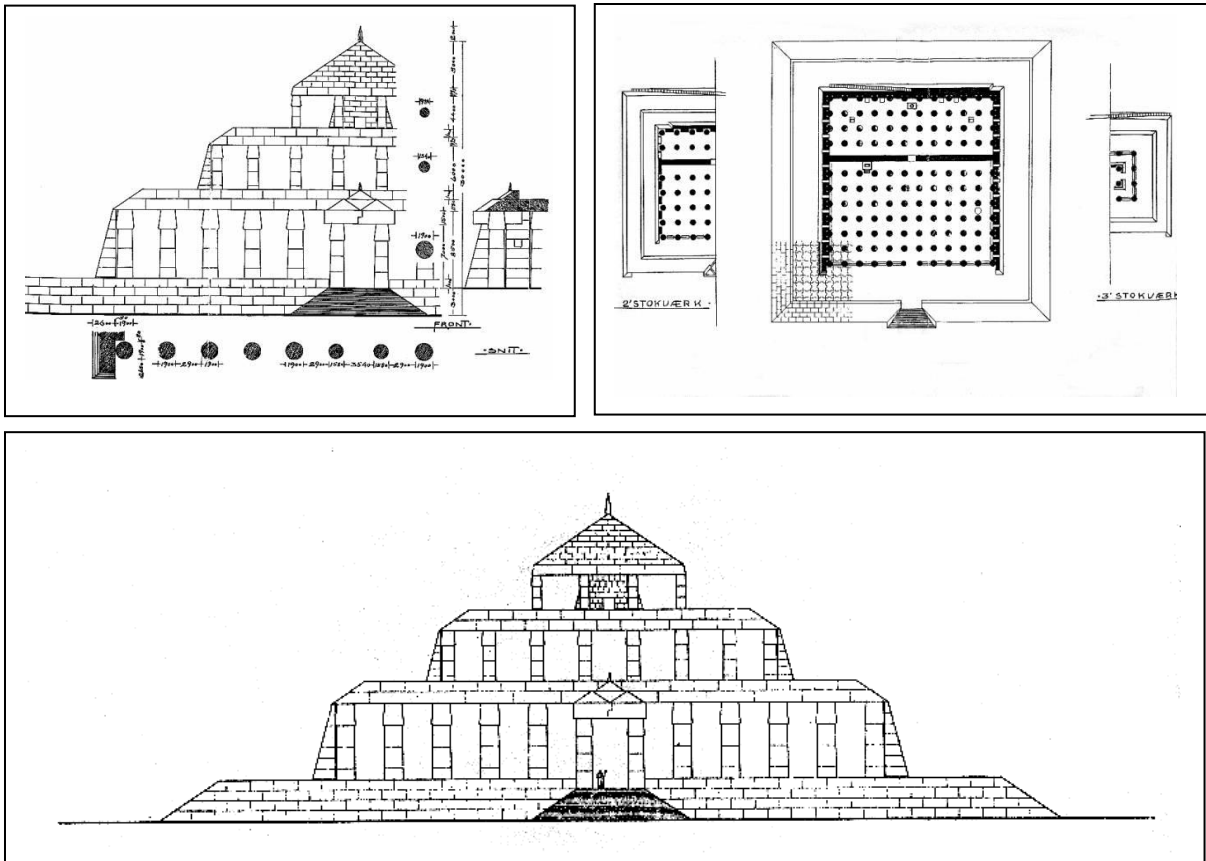
In addition to designing houses, Knud Brønnum also designed furniture, as an article in Jyllands-posten from 11 October 1997 states that a Knud Brønnum bookcase was sold at one of Bruun Rasmussen's art auctions for DKK 30 000. And in light of Brønnum's professional activities, it is perhaps not surprising that he took a special interest in the great temple in Atlantis, which was mentioned in the incarnation account of Atze, and Johanne Agerskov has described the close co-operation that arose between her and Brønnum in the early 1930s, when he made his well-known drawings of the temple based on information provided from the supernatural side through the medium Johanne Agerskov. There is also a wooden model of the temple, and as far as I understand it, it was Knud Brønnum himself who made the model.



*A Knud Brønnum bookcase pictured in one of Bruun Rasmussen's auction catalogues from 1997. The catalogue caption reads: 808 Knud Brønnum. Bookcase of walnut with profiled top and dentil moulding, including four bookshelves, two drawers and two doors with fillings. Made by master carpenter I. P. Mørck for confectioner A. Brønnum in Copenhagen 1908. Drawing and invoices included. H. 230. B. 120. D. 65. Depicted 15,000-20,000.*



*The Temple of Atlantis - model made by Knud Brønnum on the basis of accurate information he received from the supernatural side through the medium Johanne Agerskov. The model is today owned by Toward the Light Foundation and Publisher. Photo: Private.*



*Knud Brønnum was given detailed measurements for the temple in Atlantis by the supernatural and made many drawings based on these measurements. Thanks to his great interest in this building, we now have detailed information about the Temple of Atlantis, where Christ had one of his incarnations as ruler.*

Along with the information about the exact size of the temple, Knud Brønnum was also given a wealth of information about all the circumstances surrounding the construction of the temple. Another very warm supporter of TtL, one of the Prior brothers, Viggo Prior, has written this about Atze's temple:

#### **Viggo Prior's comments on Atze's Temple of Atlantis.**

‘The records below mainly stem from an oral account given to me by architect Knud Brønnum - probably at some point around 1940.

I have endeavoured to reproduce everything as correctly as I understood it and wrote it down the same evening it was told to me.

On Atlantis, where the Temple of Atze was located, there was a salvage chain, which is expressed above the entrance to the temple. The two lower triangles signified two smaller mountains. The upper one was a larger mountain, and the tip of it symbolises that it was a fire-breathing volcano.

A brief account of Atlantis, where the island was located, what happened to it and other interesting information can be found in ‘Toward the Light’, pages 180-182. In addition, Atze's Incarnation account gives many details about the function of the temple in the religious cult of the time.

Finally, reference should be made to a model of the Temple of Atze, which was made from drawings and descriptions compiled and reworked by architect Knud Brønnum in 1931.

The temple was built approx. 600 years before the destruction of the island, Atlantis.

Father and son were the architects.

The building blocks were sourced from a quarry located near the temple.

The stone slabs were cut with tools made from a special bronze alloy.

The large stones were 120 cm high and 5 metres square. They were formed with various interlocking notches so that the slabs formed a continuous surface supported by the columns.

Only one stone in the entire building was chiselled and had to be replaced. It was in the wall below.

The stones were transported using sledges or similar with rollers underneath, pulled by 'slaves'.

The stone was lifted with two cranes, where 4-500 men were hauled by chains made of bronze. The hands of the 'slaves' were protected by leather flaps.

The edges of the stone were covered with sheepskin for protection during the work. De store sten blev løftet ca. 40 cm ad gangen, indtil de befandt sig over det sted, hvor de skulle ligge. De blev anbragt på 4 pæle af træ, og disse havde en skruegang i den nederste ende. En mand stod ovenpå stenen, og på kommando af ham drejede de rytmisk skrueerne ned, indtil stenen lå på plads.

The stones were smeared with tallow to make them slide down easier. No binder was used.

The pillars, which consisted of several pieces, had 4 holes carved in them so that they could be picked up with a grabber and lifted by crane and set in place. The holes were later used in the ornaments that were later carved into the pillars when the temple was completed. Rings were attached to the pillars, into which torches could be inserted.

The women also worked on the temple. For example, they carried soil to fill the temple to make it easier to work on it. Only two men were killed during the work, and it happened from the top floor, from where they fell down.

The 'slaves' were not as we understand them. They were almost comparable to municipal officials. They had good housing, food and clothing and were not overworked. When a man got tired while working, he simply stepped back and someone else stepped in.

The temple had stood for 500 years before Atze lived and worked on Atlantis as the son of the gods, High King and High Priest. His task was to uncover or reveal the mystery cult that misled and inhibited the religious development of the population in a divine belief that culminated in a ritual: the murder of a human being.

Atze failed to fulfil his promise then. But now, 14,000 years after the fall of Atlantis, Atze managed to fulfil his promise.



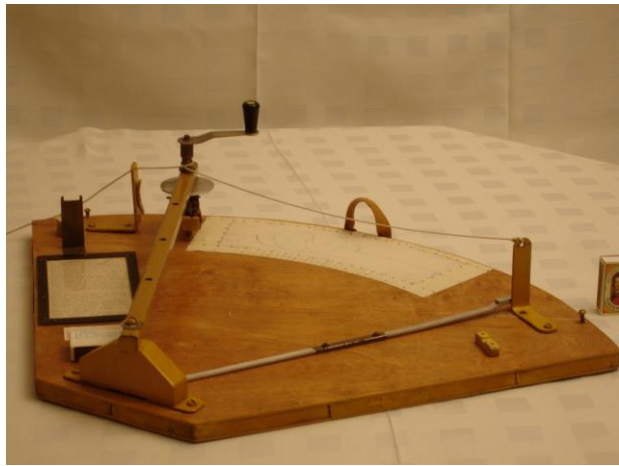
The details can be read in his incarnation account and the accompanying comments.

In Knud Brønnum's book: *Thoughts on Toward the Light*, page 141, it is stated that the Elders began their powerful incarnation on Atlantis approx. 50 years before this kingdom was swallowed by the sea in a volcanic eruption that occurred approx. 12,000 years before Christ.

Viggo Prior 1931 - 1940 – 1972.»



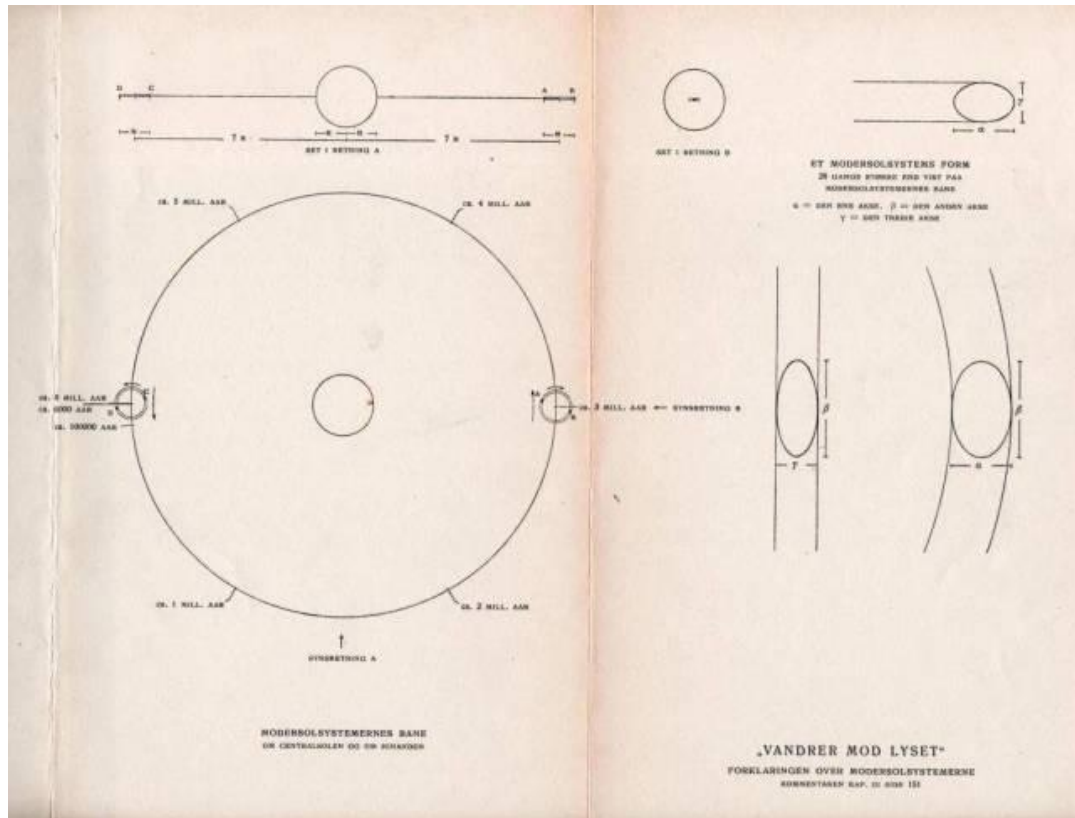
*Viggo and Gertrud Prior photographed in 1945. Both were very dedicated supporters of TtL. Photo: The Danish Emigration Archive.*



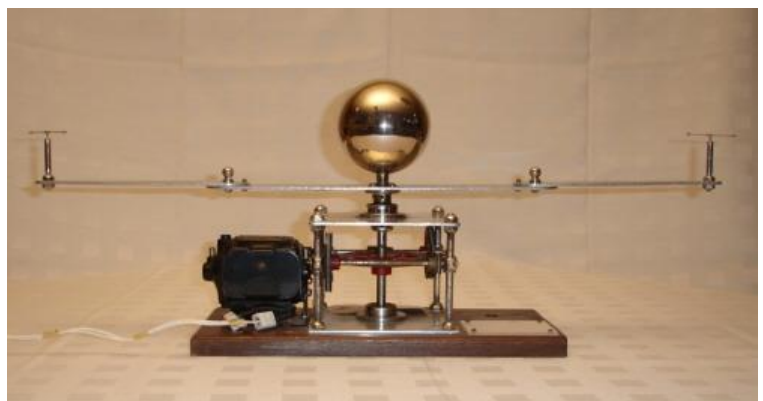
*Viggo Prior designed this device to plot the planetary tracks of the parent suns as they moved forwards. The 'machine' was based on Knud Brønnum's interpretation of the explanation in TtL, in which he believed that the parent sun pairs rotated in the same plane as the great circle. Photo: Jane Skou.*



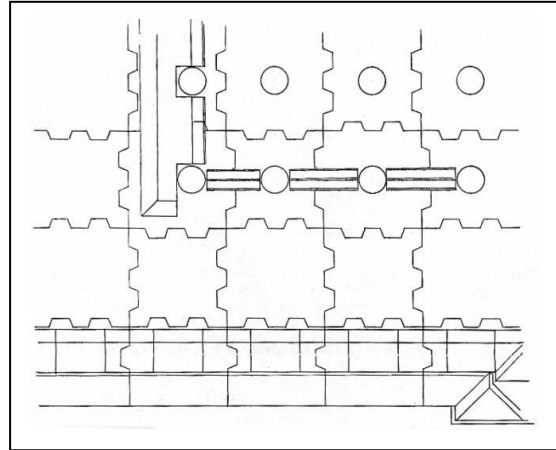
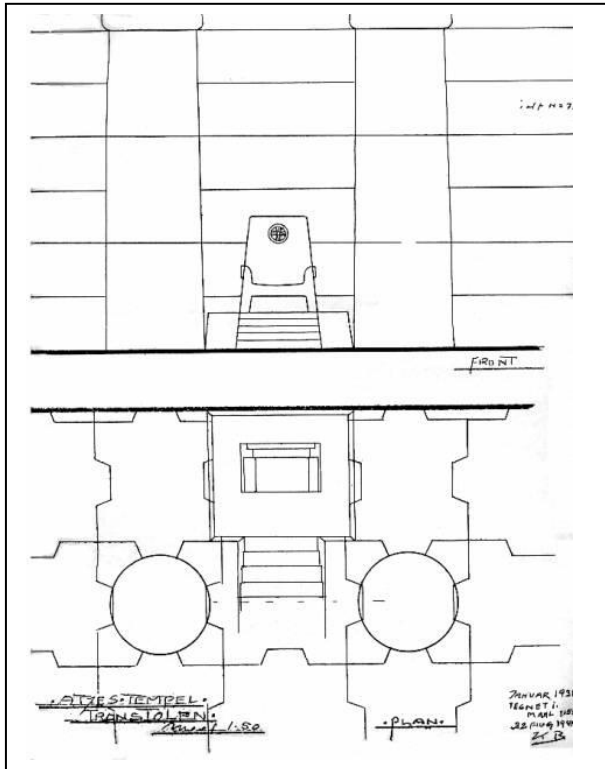
*In Denmark, a group of TtL supporters are working to raise enough money to send an expedition to try to find the sunken kingdom of Atlantis based on information from TtL. From them I have borrowed this great computer-generated image of the temple of Atlantis.*



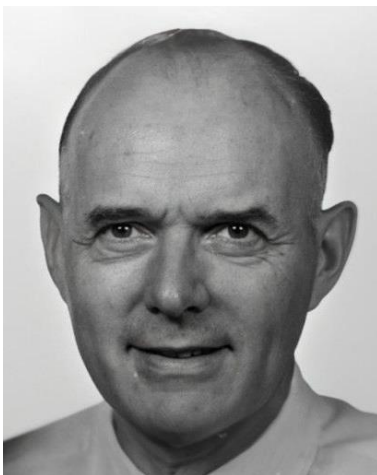
Another subject that greatly interested Knud Brønnum was the description of the universe in *TiL*. On the basis of this description, he made the above drawing, which was printed in his Handbook to aid in the study of 'V.m.L.' from 1925. Based on the drawing, the jeweller A. Andér made several models of the universe, and the Prior brothers also made models. Personally, however, I believe that Brønnum misinterpreted some of the information in *TiL*, as he allowed the mother sun pairs to rotate in the same plane as the great circle, while the correct thing, in my opinion, should be that they should rotate in a plane perpendicular to the great circle, like propellers on an aeroplane.



Based on Knud Brønnum's drawing of the universe, blacksmith A. Andér made these two models equipped with electric motors that set the parent suns in rotation around the central sun. He made the model on the left in 1921 and the one on the right in 1930. They aroused great interest and engineers from the Polyteknisk Lærestanstalt came to take a closer look - including Michael's brother, engineer Christian Agerkov. Both photos: Jane Skou.



*Some more of Knud Brønnum's drawings of details from the temple at Atlantis, where Christ had his fourth and penultimate incarnation. Brønnum was fascinated by the temple and the incarnation account of the ceremony there and received a lot of detailed information from Leo, via Johanne Agerskov.*



*The three brothers (from left) Eric, Cay and Viggo Prior all became very enthusiastic supporters of TtL, and they also became very good friends of Mr and Mrs Agerskov. Eric and Cay emigrated to the USA and made TtL known in their neighbourhood there. Eric's son, Harry, inherited his father's interest, and helped as 'profreader' of the English translation from 1979. All three portraits are from the Danish Emigration Archive.*

Although it is difficult to find documentation about Knud Brønnum's activities as an architect, he left a wealth of material about *Toward the Light*, and it is probably not too much of a stretch to say that *TtL* became his main interest in life, since he became familiar with the work as early as the year it was published in 1920, when he was about 41 years old. Knud Brønnum published several books, held lectures and church services, wrote articles and was for many years a member of the board of the Society for 'Toward the Light' prevalence, which was founded in 1924. Perhaps Knud Brønnum's deep fascination with *TtL* is most concentrated in the small booklet *What is 'Toward the Light'? And What Does 'Toward the Light' Bring to People* from 1928.

DER er saa mange Spørgsmaal, vi Mennesker stiller os selv, naar vi ser paa Verden om os, og paa hvad der sker i Verden.

Det er os umuligt at finde Vejen frem, selv om der er gjort mange ærlige Forsøg paa at trænge igennem det tætte Mørke, der omgiver os og vildleder os. Mange Forsøg peger i den rigtige Retning, mange har været paa det rigtige Spor; men Livets og Dødens Gaader har endnu ingen i Verden kunnet løse saaledes, at vi indefra, fra vort inderste Jeg, følte og forstod, at her var Svaret, følte, at her blev *det* givet, som Menneskene i Aarhundreder havde søgt efter, siden Jesus af Nazareth gav dem sin skønne og rene Kærlighedslære.

Men hvorfor har Menneskene da søgt, naar de havde Jesu Lære at rette sig efter? De søgte, fordi denne Lære i Tidernes Løb var bleven mere og mere forvansket, idet »Kristendommen« grundlagdes paa en falsk Opfattelse af Jesu Liv, og paa en mirakuløs Udlægning af hans Lidelser og Korsfæstelse.

Og Kristendommen, der fuldstændig fortrængte Jesu Lære, blev efterhaanden saa stærk, at den blev Hovedreligionen i det romerske Rige, for

derfra at trænge frem overalt i hele Europa, og efter som de andre Verdensdele blev paavirket af den europæiske Kultur og Europas Indflydelse steg, trængte Kristendommen ogsaa frem dér. Men altid fulgte i dens Fodspor indbyrdes Stridigheder, og disse gav Anledning til frygtelige Religionskrige, der førtes for at *tvinge* Kristendommen frem til Gud den almægtiges Ære. Thi Menneskene havde glemt Jesu Ord: »Elsker hverandre som Brødre og Søstre! De havde glemt det, Jesus lærte dem, at Gud er *Kærlighed*. —

Men nu er Menneskene naaet til et Punkt, et Vejskel, hvor alle de kristne Retninger kan mødes, og hvor alle Religioner kan mødes, Hinduernes, Muhamedanernes, Buddhisternes, Teosoffernes, Spiritisternes og Hedningenes; et Vejskel, hvor alle Mennesker kan mødes, hvadenten de slutter sig til en Religion eller søger ad deres egne Veje. Alle, alle uden Undtagelse kan mødes ved dette Skel og derfra samlet følge en fælles Vej fremad, uden paa nogen Maade at skulle slippe deres Individualitet eller tvinges ind i Dogmer eller ind i Forhold, der ikke passer dem. Thi alle kan mødes i Kærligheden, den sande guddommelige Kærlighed, eller rettere: *i Visheden om Guds Kærlighed*.

Og hvorfor kan alle mødes paa dette Grundlag? Fordi alle Mennesker uden Undtagelse ejer en Gnist af den guddommelige Kærlighed i deres eget Indre. Det gælder kun om at kalde den

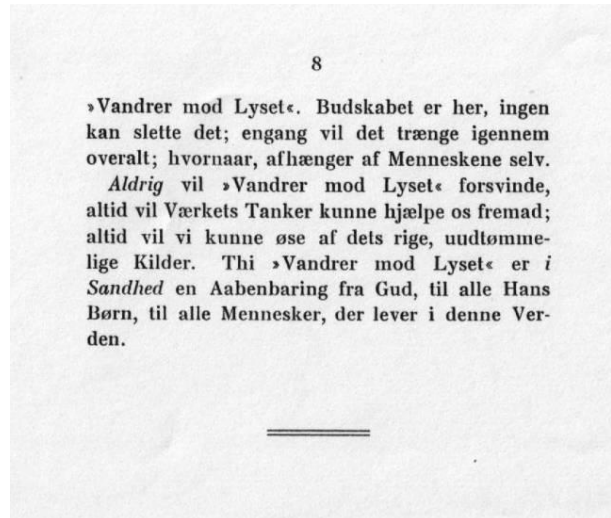
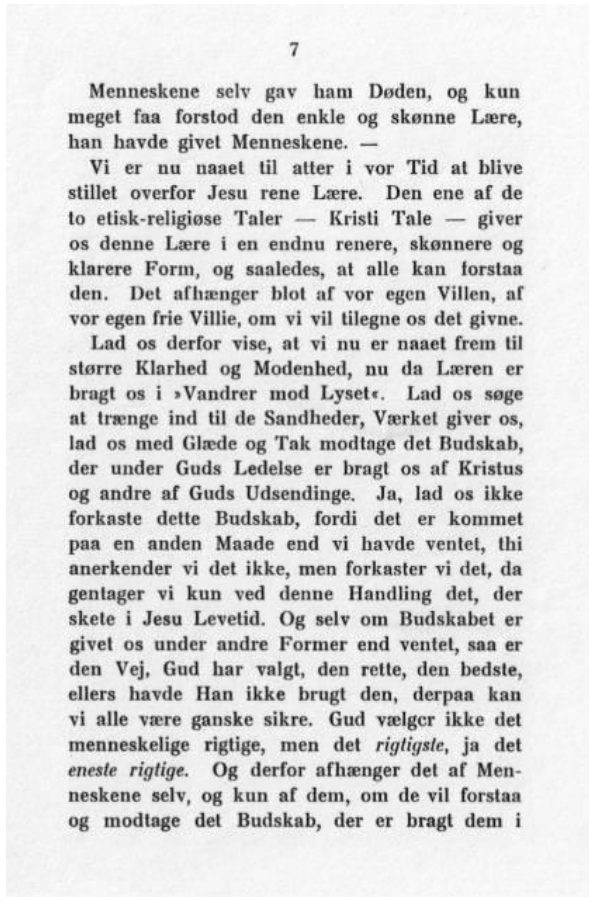
frem til Lyset, sætte den ind i Livet, ved at drage den ud af det Mørke, der omgiver den, skjuler den og bevirker, at den ligger ukendt og forkrøblet i Menneskenes Sind, uden at blive paaagtet eller regnet med som en Faktor af virkelig Betydning. Thi selv om mange kender en stor Del af dens rene og skønne Udslag, saa tør dog kun faa have fuld Tillid til den, saa at de følger dens Tilskyndelser. Ligeledes tør kun faa have fuld Tillid til, at Kærligheden, som vi, i Forhold til vor aandelige Udvikling, føler den og forstaa den, er en Gnist af den guddommelige Kærlighed, der er den sande Guds inderste Væsen; den Gud, Jesus kaldte sin Fader.

Vi Mennesker mangler endnu Tillid til Kærligheden, som den eneste uovervindelige Magt og den eneste altbesejrende Magt, den Tillid, der skal gøre, at vi fuldtud kan slutte os til den og bøje os for den og følge dens gode og sande Indskydelser; kunde vi det, var Splittelserne mellem Menneskene ikke mere. Ja, da ejede vi alle det Samlingsmærke, som intet kan overvinde, men som alle kan følge, som alle kan forstaa, og som alle kan leve under, fordi vi vil opdage, at vi først nu begynder at forstaa, hvad det er at leve, nu først forstaa Livets Værdi og Skønhed.

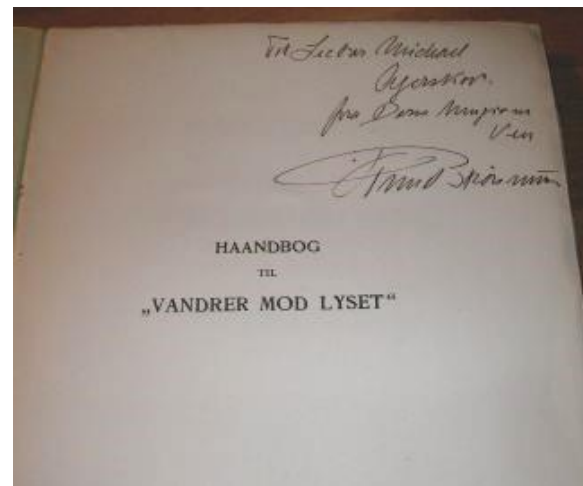
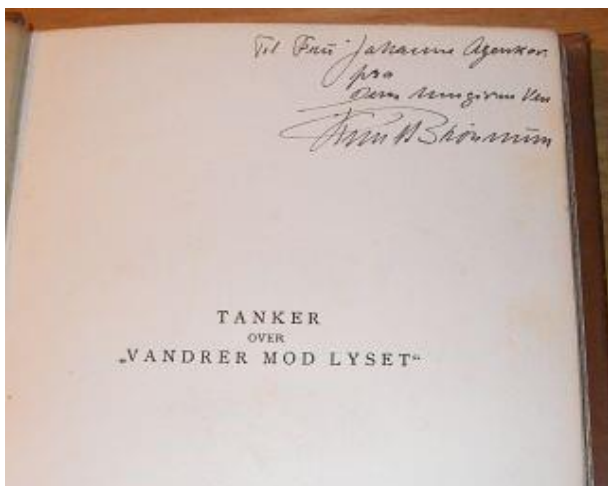
Og Kendskabet til Kærlighedens Væsen og indre Skønhed kan intet Værk bedre hjælpe os til end »Vandrer mod Lyset«. Thi dette Budskab er bragt os fra den oversanselige Verden

under vor Guds og Faders Ledelse, og gennemstrømmet af Hans guddommelige Kærlighed, der viser sig for os i al sin lysende Skønhed. Og samtidig giver »Vandrer mod Lyset«, i Ardors Beretning, os den historiske Udviklings virkelige Aarsager og virkelige Sammenhæng, fra Tidernes Morgen til vore Dage, i et skønt Sprog og med en logisk Klarhed, der ikke paa noget Punkt svigter. Til denne Beretning er knyttet en Kommentar, der nærmere uddyber og forklarer de enkelte Kapitler indenfor Beretningen, samt en Oversigt af etisk, religiøs og filosofisk Indhold. Desuden indeholder Værket to etisk-religiøse Taler med nogle tilknyttede Lignelser.

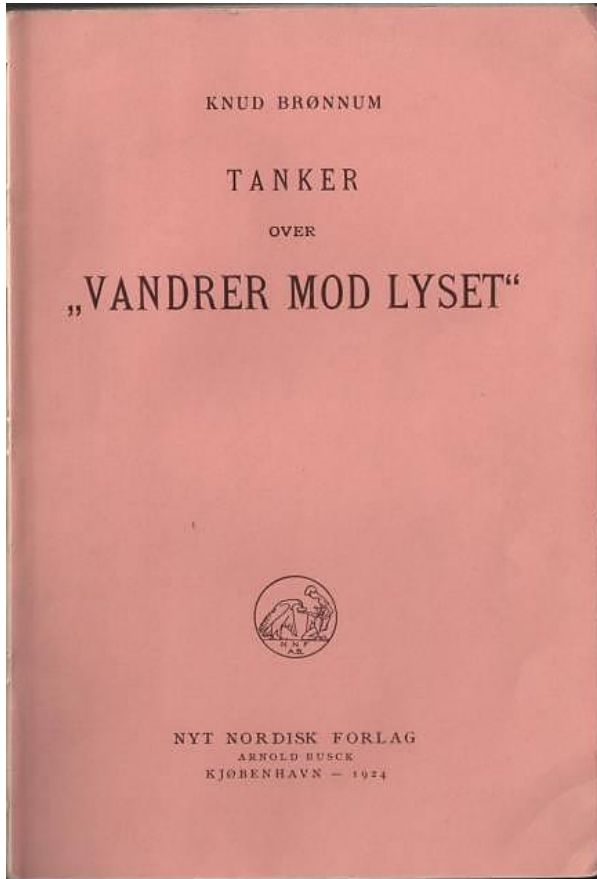
I den ene af disse Taler giver Kristus os Mennesker sit Budskab og sin Lære, der er en Fortsættelse og Afslutning af den rene Kærlighedslære, han gav Menneskene som Jesus af Nazareth, den Lære, der kun blev forstaaet af meget faa, men blev betragtet som en gudsbespottelig og samfundsødelæggende Lære af de skriftkloge og Farisæerne, samt de store Dele af Folket, der fulgte dem. I deres store Uforstand og mangelfulde Forstaaelse af Guds Kærligheds Væsen, saa de skriftkloge og Farisæerne kun een Vej frem for om muligt at standse denne Læres Udbredelse, og gøre sig fri af Jesu Gerning og hans Person: den, at give ham Døden. Og som en Forbryder, som en Gudsbespotter dømtes Jesus af Nazareth til Døden paa Korsen.



*Knud Brønnum's small writing, What is 'Toward the Light'?*



*In 1924, Knud Brønnum published his first book, which of course was about TiL: Thoughts on 'Toward the Light', and in 1925 'Handbook for 'Toward the Light'' was published. Above are two pictures of copies that belonged to Johanne Agerskov and Michael Agerskov respectively. Today, the books belong to descendants of the Agerskov family, who own many of the books Inger Agerskov left behind. Photo: Sverre Avnskog.*



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FORORD

Da jeg havde læst »Vandrer mod Lyset«, blev jeg grebet af den storslaaede Skønhed og mægtige Kærlighed, der strømmer os i Møde fra dens Blæde, og jeg følte klart, at her var Svaret paa det store »Hvorfor«, som vi Mennesker forgæves har stillet, men aldrig tidligere har faaet besvaret.

Nu er Svaret givet os!

Givet os af Menneskehedens aandelige Ledere med vor Guds og Faders Tilladelse; nu gælder det blot om, hvor længe vi vil være om at forstaa det, om at anerkende det.

Ud fra min egen Forstaelse af »Vandrer mod Lyset« uendelig store Betydning for os alle, baade for denne Slægt og for alle kommende Slægter, har jeg i denne lille Bog samlet nogle af de Tanker, der, ved en mere indgaaende og uddybende Læsning af Værket, er blevet kaldt til Live hos mig. Og det er mit inderlige Haab, at den maa kunne hjælpe nogle af mine Medmennesker til den rette Forstaelse af, hvad »Vandrer mod Lyset« er, og derigennem til Forstaelse af; at Kærligheden er vor Guds og Faders inderate Væsen, Lysets Livsnerve og althesejrende Kraft.

Anden Juledag 1923.

Tanker over 'Vandrer mod Lyset' (Thoughts on 'Towards the Light') from 1924 must be said to be the main work in Knud Brønnum's relatively small oeuvre. But even if his oeuvre is not particularly large, it certainly testifies to a very profound devotion to the ideas presented in TtL. Brønnum was obviously deeply affected by TtL, and very enthusiastically took on the role of one of TtL's great spokesmen. As can be seen from an open letter he read out at the annual meeting of the Society for the Propagation of TtL in 1936, Brønnum was for many years convinced that he was one of the youngest who had taken on the mission of spreading TtL in Denmark. But later he came to doubt that this was really the case. But in the preface to Thoughts on TtL he writes:

*'When I had read 'Toward the Light', I was seized by the magnificent beauty and mighty love that flows towards us from its leaves, and I felt clearly that here was the answer to the great 'Why' that we humans have asked in vain, but never before received an answer.*

*Now the answer Is given to us*

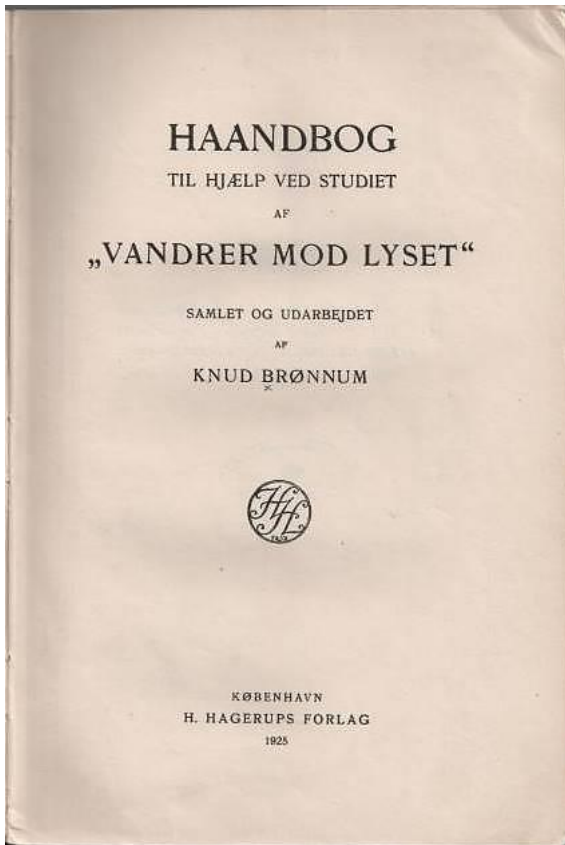
*Given to us by the spiritual leaders of mankind with the permission of our God and Father; the only question now is how long it will take us to understand it, to recognise it.*

*Based on my own understanding of the infinitely great significance of 'Toward the Light' for us all, both for this family and for all future families, I have collected in this little book some of the thoughts that, through a more in-depth and thorough reading of the work, have been called to life in me. And it is my fervent hope that it may be able to help some of my fellow human beings to the right understanding of what 'Toward the Light' is, and thereby to the understanding of*

*Love is the essence of our God and Father, the lifeblood and all-conquering power of Light.*

Christmas Day 1923.'

*Next page: Handbook to Aid in the Study of 'Toward the Light' was published by Knud Brønnum in 1925, and the book is intended as an aid to the study of TtL. It is built up of three parts: Firstly, a detailed table of contents of TtL, a keyword index with references to the work, and finally a section with glossaries. At the back of the book there is also a drawing of the universe, which inspired both the jeweller A. Andér and the brothers Cay and Viggo Prior to construct mechanical models. As I have mentioned before, I believe Knud Brønnum misinterpreted the information in TtL when he allowed the mother sun pairs to rotate in the same plane as the great circle. This is a topic that has been the subject of many discussions among TtL supporters in recent years.*



Fru Johanne Agerskovs Erklæring.  
Udgiverens Forord.

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Abnormitet	Misdannelse, Afvigelse fra det regelmæssige.
absorbere	indsuge.
abstrakt	jordisk set: uvirkelig, ikke haandgribelig.
Abstraktion	jordisk set: Uvirkelighed.
Adhæsiønevne	Vedhængningsnevne.
afparere	afværge, afslaa.
afpolariseret Mørke	Mørke, hvor Polerne — ved en Udlæsning — er sat ud af Virksomhed.
Aktivitet	Virksomhed.
Amputation	Afsetning af et Lem.
Anomali	Uregelmæssighed.
anormal Straalebrydning	Straalebrydning, der er afvigende fra det regelmæssige.
Apparition	Fremtoning, Tilsynekomst, Syn.
Argumentation	Bevisførelse.
arkitektonisk	hvad der hører til Byggekunst.
Aroma	krydret Vellugt, Velsmag.
astral Genpart	jordisk set: usynlig Genpart af alt, hvad der er synligt i vor Verden. De astrale Genparter er fuldstændig indvævede med de jordiske Former.
Astrolog	Stjernetyder.
Astrologi	Læren om Stjernernes Indflydelse paa Menneskets Skæbne.
Astronomi	Læren om Himmellegerernes Bevægelser og Beskaffenhed.
atmosferiske Lag	hvad der hører til Luftlagene.
autentisk	egte, paalidelig, troværdig.

10\*



In 1925, Knud Brønnum followed up his book publications with a series of lectures on TtL in Copenhagen. In connection with the lectures, he was interviewed in Berlingske Tidende, and the interview was published on 16 February 1925.

## **A SPIRITUALIST BIBLE**

**The Bible is the Work of Man. - 'Toward the Light' - A Message from God.**

**THE HOUSEWIFE WHO RECEIVED REVELATIONS**

**Can Mrs Associate Professor Agerskov answer the big 'Why'?**

A few years ago, there was much excitement in spiritualist circles when a book was published: *Toward the Light*, which was described as nothing less than a new Bible ... and the origin attributed to it was no less peculiar, as it was called a revelation, written down as a message, the content and form of which men had had no influence on.

Since then, a small, faithful group has gathered around the ideas expressed in this work, but no attempt has been made to bring them to a wider public.

Only now is this happening, as Architect Knud Brønnum has decided to hold a series of lectures on the book's topics at Borchs Kollegium.

### **A Message from the Extrasensory World.**

The other day we visited Architect Brønnum in his home - in an old-fashioned fourth-floor apartment on the corner of Heibergsgade and Nyhavn with a view of Charlottenberg and the old canal with all the ships at the quay.

Architect Brønnum is a half-century-old man, an academic - and on his shelves are side by side religious and religious history works.

- What is 'Toward the Light', we ask, and what do you think the task of this work is?

- 'Towards the light,' says Architect Brønnum, leafing through a large and imposing work that is placed on a reading desk on the desk in front of him - it is the book - the answer - which is a message from the transcendent world.

It is based on four divine truths: Forgive your enemies; love one another; as ye sow, so shall ye reap; and finally the fourth: Seek, and ye shall find - and through this truth we come to an understanding of the first three.

Throughout time there is a search, we are all unconsciously occupied with finding a meaning in life, we all search, but only a few find satisfactory answers.

But the thoughts that occupy people now are the ones that 'Toward the Light' answers. - Men hvordan mener De, at dette Budskab er blevet modtaget af Mennesker?

- It is a revelation from God, and when we speak of God, it is the true God whom Jesus called his Father. A Message received by intuitive, inspirational means to be delivered to humanity.

- And who is it that has received the Message?

- A quite ordinary person, though of course highly intelligent, a h o u s e w i f e. Mrs Lektor A g e r s k o v, in whose hands it has fallen to receive it. And it is reproduced and written down d u r i n g the revelation by one of those present.

**A work of man embedded with divine truths.**

- Denne Bog er blevet betegnet som ”en ny Bibel”?

- Yes - I know that, but I do not like that expression. The Bible contains divine truths, but ‘Toward the Light’ is absolute truth.

The Bible is a work of man, full of divine truths - and it is not the necessary background for ‘Toward the Light’.

- But what can it give - that the Bible d o e s n 't give?

- Let me rather say at once: We who gather round these thoughts do not indulge in criticising the Bible; nay, we are opposed to it, because it is dangerous to take the faith of the Child from those who are happy in possessing it.

For those who seek and are not satisfied by what the Bible can tell us, it is that ‘Toward the Light’ has a message.

And its purpose; well, I can say it most briefly in this way: it is to give people an understanding of the divine truth and answer the great

**Why?**

And that is, why are we alive, why do we exist?

The answer ... it is impossible to give in short, it will be difficult enough to do so through the series of lectures that I will now give.

- In what circles have these ideas found ground so far?

- The most different. To begin with there were only a few of us, lately a few more, but it has all been quite private. Most often we have gathered here in my home, but at most half a dozen people each time.

- Now, I feel, the time is mature to bring the ideas before the people. I n o w dare to take responsibility for bringing them forward - but not for leaving them behind.

When we leave, Architect Brønnum follows us to the door, puts his arm around the interviewer's shoulder and says: ‘Toward the Light’ is a gospel of love, a gospel of gentleness ... now I must also ask y o u to treat what we have talked about with gentleness.

E r i c.



Knud Brønnum's lectures in 1925 were held here in Borchs Kollegium in Copenhagen - on the left as seen from the street, on the right from the garden. Both photos: The Royal Library

**16 FEBRUAR**

**EBON STRANDIN**

Den største danske Deltager i den store Internationale Lægekonference i London er Ebong Strandin fra Norge.

Dr. Ebong Strandin er en af de mest kendte og respekterede læger i Norden. Han har været medlem af den internationale lægeforening i mange år og har været medlem af den danske lægeforening i mange år. Han har været medlem af den danske lægeforening i mange år og har været medlem af den danske lægeforening i mange år.

**EN SPIRITIST-BIBEL**

Bibelen er Menneskeværk — "Vandrer med Lyset" — Et Budskaab fra Gud.

HUSMØDNINGER DER FIK AABENBARINGER

Kan Fru Lehnor Agerskov bevare det store "Bjørnfort"?

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

**FILMSTYRENE**

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

**NYT JERKSRELV I JAPAN**

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

**LYKKE**

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

**STREKTON OVER MELLENEUROPA**

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

**enys Galeritrol**

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

**PROTEST**

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

**ER DERES HAAR NATURLIGT BØLGET?**

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

**SANITIZER**

Denne bog er en af de mest interessante og oplysende bøger, som er udkommet i Danmark. Den er skrevet af en af de mest kendte og respekterede forfattere i Norden.

To the left is the interview with Knud Brønnum in Berlingske Tidende from 16 February 1925. To the right is a page from the edition published two days later, on 18 February 1925. There, Johanne Agerskov published a protest against certain terms the interviewer had used in the interview. Copyright: The State Library of Aarhus.

Johanne Agerskov was not very happy with the way the journalist in BT referred to *Vandrer mod Lyset* (Toward the Light), and two days later she published a protest, which is also published in Johanne Agerskov's copy books.

## A PROTEST

### **‘Toward the Light’ is not a Bible.**

In ‘B.T.’ was on the 16th of Dec. ‘Toward the Light’ referred to as “Spiritist Bible”. I would like to protest against this designation, and for the good reason that spiritualists distance themselves from the book because it breaks the spell of mediumistic mischief. Although I started from a spiritualist basis from the very beginning, I soon broke with ‘Spiritualism’ itself and went my own way. And it led me across the spiritistic opinions and across orthodox Christianity.

I would also like to emphasise that those who have understood the meaning of the work, who have grasped its ideas and messages, are absolutely not spiritualists and have no intention of forming a sect. ‘Toward the Light’ is a message to all mankind; no distinction is made between religious denominations, and no account is taken of individual theories about divine truths.

Hopefully you, Mr Editor, will make your readers aware of my protest. Editor, make your readers aware of my protest, as the designation: ‘Spiritualist Bible’ does not promote - but only hinders the spread of the knowledge of ‘Toward the Light’.

Your Honourable

Johanne Agerskov

f. Malling-Hansen.

In 1926, Knud Brønnum published his next book, again based on *Toward the Light*! Like his other publications, ‘The Truth about Death’ also testified to his enormous commitment as a spokesman for TtL. He appears in every way to be deeply gripped by the message of TtL, and in my opinion writes very convincingly about the book's various topics - this time about death!

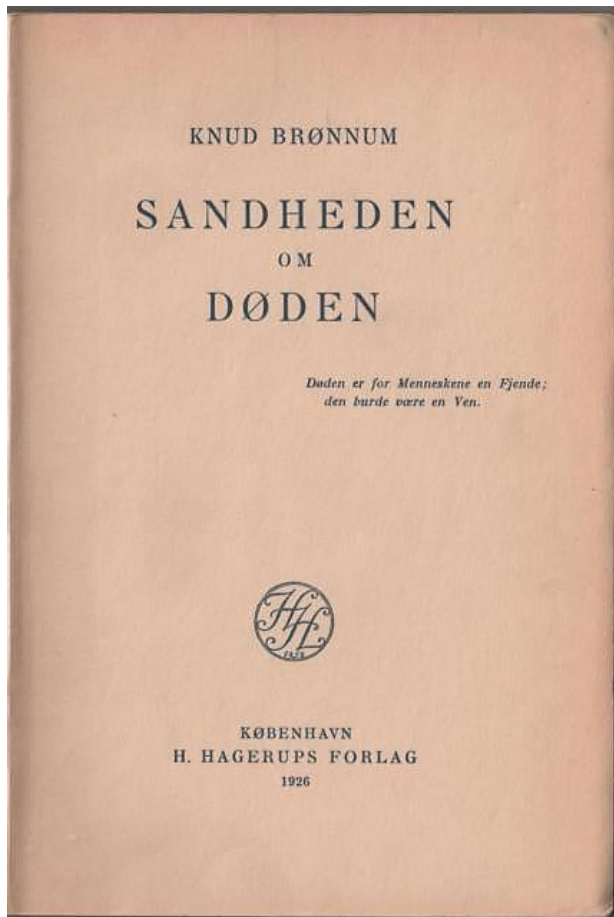
Knud Brønnum wrote this in the preface to ‘The Truth about Death’ in 1926:

*‘I have written this book because I know how important it will be for men to learn the truth about death; for through this knowledge all men can come to an even more beautiful and pure understanding of God, both as the almighty Creator and as the all-loving Father, whose love for us all is immeasurable, and whose patience is without limit.*

*Through trust in God and in His love, all men can learn to know the true meaning of death. And through the message, ‘Toward the Light,’ which our God and Father has sent to*

*his earthly children, all men can acquire a knowledge that is built on the unshakable rock of truth, and which also shows them that death for men is not annihilation but liberation.*

*From the knowledge I have gained by seriously penetrating into the richness and beauty of 'Toward the Light,' I have written this book; and it is my earnest wish that it may help to remove men's fear of death, and instead give them the security and peace which they all inwardly long for, and which they all have a right to possess.'*



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*Børge Brønnum's book from 1925, Sandheden om Døden. Scanning: Sverre Avnskog.*

As mentioned, Knud Brønnum was one of the first, if not the very first, passionate and dedicated followers of Toward the Light. He was deeply moved by the content of the work and did a great deal to publicise the book in Denmark. He gained a small crowd of followers who regularly attended his lectures and 'worship services' based on TtL, and co-founded the 'Society for the Propagation of Toward the Light'. I don't know what these 'services' actually entailed, and Johanne Agerskov was apparently somewhat sceptical about this initiative. According to TtL, it was not the common man who was appointed to spread the message of TtL, but the men of the church. But only a small minority of them were truly convinced of the truth of TtL, and only a few worked to make the message known.

Before I leave Knud Brønnum, I would like to bring excerpts from two more of his writings. The first is from the book 'A speech that was not delivered'. In 1926, Brønnum invited a handful of priests to a meeting, hoping to inspire them to familiarise themselves with and

embrace the message of Toward the Light. Unfortunately, the invitation did not resonate with the priests, and none of them agreed to the meeting. Disappointed by this discouraging result, Brønnum had the planned speech printed up in book format and sent it out to all the priests in the Danish church. The result was a 43-page book, and I have scanned and transcribed the first two and last two pages of the book.

Before I comment further, let me emphasise that I have great admiration and respect for Knud Brønnum. He was obviously deeply moved by the message of Toward the Light and made an admirable effort to spread awareness of the work. During his tenure, the Society for the Propagation of Toward the Light was established, he gave several lectures on the book, established a series of church services based on TtL, and a scouting movement for young people based on TtL was also formed. The so-called 'Leo Troop'.

However, as we all know, TtL never made a breakthrough among the men of the church, even though a loyal following of people formed who wholeheartedly supported TtL and Knud Brønnum's initiatives. I would like to express my support and admiration for Knud Brønnum's initiatives, and it is easy to understand that he reacted very humanly with both disappointment and despair that the cause he was so passionate about did not reach many of his contemporaries.

So I have no doubt whatsoever that Knud Brønnum's commitment to the message of Toward the Light was very heartfelt and genuine, and he undoubtedly made an enormous effort to make Toward the Light known and widespread in Denmark. Personally, I like his first books on Toward the Light best, because he presented TtL without blaming the Danish church for not embracing the message of TtL.

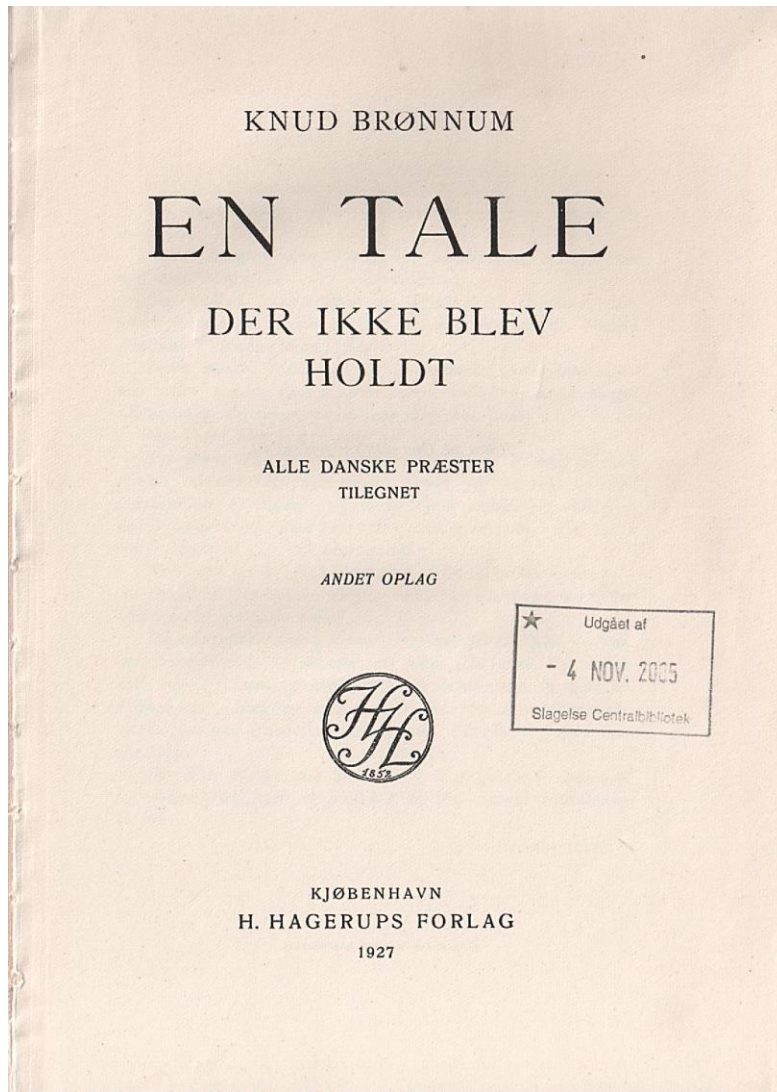
As early as 1923, Johanne Agerskov wrote that the time of the Danish priests was over, and that from then on it was up to the youngest members of the Christian congregations to spread TtL.

Nonetheless, Knud Brønnum contacted the priests of the Danish church in 1926, even though he should have known that it was far too late to try to wake them up and get them to accept TtL. We know very well from TtL that those who are called from the supernatural side only have a limited number of calls to respond to, and if they do not respond within this time limit, all future attempts to wake them up are completely useless. If they do not understand the message they have promised to embrace when they are at the height of their capacity for understanding, that door will close and darkness will gain ever greater power over them in that area.

This is particularly true of a message like Toward the Light. If the priests were to be able to do anything for TtL, they would have to be gripped by the truth of the message and absorb it in the depths of their consciousness. And not least, they had to understand the crucial importance of forgiveness and prayer for Ardor, so that his curses against them were lifted and replaced by an unbreakable bond of love. A priest who would try to spread the message of TtL out of fear of what the consequences would otherwise be could obviously not be a useful spokesman for TtL.

Knud Brønnum's enquiries to the Danish priests in 1926 were therefore futile, albeit very well-intentioned. Nor is there any hiding the fact that his enquiry contains a deep undertone of accusation and blame. What does not seem to be clear to Knud Brønnum is that if it is to

make any sense to blame someone for not following up on their responsibilities, these people must themselves have realised that they should have acted in a different way than they did.



If the Danish priests did not remember that before their deaths they had promised to join TtL and had undertaken to reform the Danish church on that basis, it was quite futile to try to awaken their consciences and blame them for not having carried out a reformation that they themselves had not perceived as correct or necessary.

My own investigations have revealed that several of the Danish priests had not even read TtL, even though they had been sent the work. They received a large number of enquiries as priests, and when a perception spread among them that TtL was 'only' spiritualism, it probably led to even fewer of the priests reading TtL. When Provost Hans Martensen-Larsen's copy of TtL was found after his death, only a small part of it had been cut open, and yet he wrote about the book, distancing himself from its content and claiming that it was only spiritualism.

Unfortunately, Knud Brønnum's reaction is very typical of those closest to Johanne Agerskov. They blamed the Danish church for not accepting TtL and believed that many of the priests had acted against their conscience. But in order to act against one's conscience, one must have

understood what one's conscience was telling one to do, but there is very little to suggest that the vast majority of priests felt that they should support TtL and reform the Danish church on behalf of the work.

Vagn Ranfelt, a very dedicated supporter of TtL, has told me that he met Thorvald Kierkegaard, who received TtL, and he told me that he had no recollection of having promised before his death to become a spokesman for TtL. Of course, this shouldn't surprise anyone. Darkness has an infinite number of ways of preventing light from reaching human consciousness.

The following is a transcript of the first two and the last two pages of Brønnum's speech that was not delivered:



*Two men of the church who, according to Johanne Agerskov, had promised to be spokesmen for TtL before they human life. To the left, Provost Hans Martensen-Larsen, 1867-1929, whose copy of TtL was found after his death, and it was for the most part unopened. Photo: DKB. To the right, Thorvald Kierkegaard, 1878-1965, who joined the Unitarian Church and had no recollection of his vow. Photo: arkiv.dk.*

## **A speech that was not delivered. By Knud Brønnum.**

A funny joke, many might think; but it is far from it.

The title denotes the literal truth and is not intended to be 'jocular' or 'interesting'.

In the autumn I invited twenty-six ministers to a meeting, to talk to them, under strictly private conditions, about our Father's message 'Toward the Light'.

No one attended; but some of the invitees apologised in more or less polite terms; a few replied very graciously, the others did not deign to answer me.

And the speech was not delivered.



As my first appeal to a few of the priests of our church did not bear fruit, I now call again by sending out the speech. And this time I do not call upon a select few, but upon all the priests of the country. For the speech will be sent to all, to every one.

Some will ask: To what purpose? What do you want to achieve? -

To this I will answer: that I dare not take upon myself the responsibility of not to do so.

Perhaps this address will also be a cry in the wilderness, but perhaps - perhaps my words will find their way to a few warm-hearted and clear-thinking people, and they will realise that 'Toward the Light' is not a work of man that can be ignored, but a work of God that must not be ignored.

For the sake of these people - if they exist - I send out this speech as a message to the pastors of the Danish National Church.

November 1926.

Gentlemen!

When I address you, it is as the spokesman of 'Toward the Light', and my enquiry applies to all of you, whatever position you may occupy within the Church.

I want you to understand that it is not my intention to start a discussion. It is my wish to show you a little of the beauty and richness of 'Toward the Light' and, if possible, to arouse your interest in these important questions, so that you can immerse yourselves in the thoughts of the work and try in earnest to get to the core: the truth that we all deep down long for.

It is therefore not a question of which of us can be right and seem to be the strongest; but it is a question of reaching, through kindness and tolerance, the understanding of the deep and serious meaning of the work that must be done here to help our fellow men to the true knowledge of God, to the true realisation of: what is the meaning of God?

Being fully aware of my responsibility, both to God and to my fellow men, I neither will nor dare take the responsibility of leaving you, the servants of the Church, ignorant of the existence and significance of 'Toward the Light'.

Therefore, you must be able to understand that when I address you, I do so to help you, servants of God and the Church, in your great, beautiful and mighty task: To lead the people forward on the path towards their true home.

For men - in vain search of safety and peace - still wander along long and difficult paths.

.....

I will now conclude my speech, and as a conclusion to my address I would like to put the following questions to you, gentlemen; questions which the pastors of the Danish National Church should all think seriously about and take a stand on:

Dare the Servants of the Church take responsibility for  
Limiting God's Love?

Dare the Servants of the Church take responsibility for  
Continually misleading their congregations by insisting on the  
Crucifixion as an atonement for the sins of men?  
Continuing to maintain the Baptism as a condition of salvation, and  
The Downworld as a Sacrament?

Dare the Servants of the Church take responsibility for  
Continuing to conceal the all-conquering and all-encompassing meaning  
of forgiveness and continually concealing the great Meaning of  
the forgiveness of Ardor - Lucifer - has for us all?

Dare the Servants of the Church take responsibility for  
Continuing to keep their congregations in ignorance of the shortcut  
which the love of our God and Father has made passable for us?

Dare the Servants of the Church take responsibility for  
Continuing to conceal Paul's confession of his responsibility as  
the true Creator and Founder of Christianity?

Dare the Servants of the Church take responsibility for  
To keep trying, by silence, by mute resistance, to endeavour  
to stop the message of our God and Father to his earthly  
children? The message, the revelation brought to us by God's  
emissaries in 'Toward the Light'?

Dare the Servants of the Church take responsibility for  
Continuing to maintain: that Christ is God; that Christ and the  
Father are one?

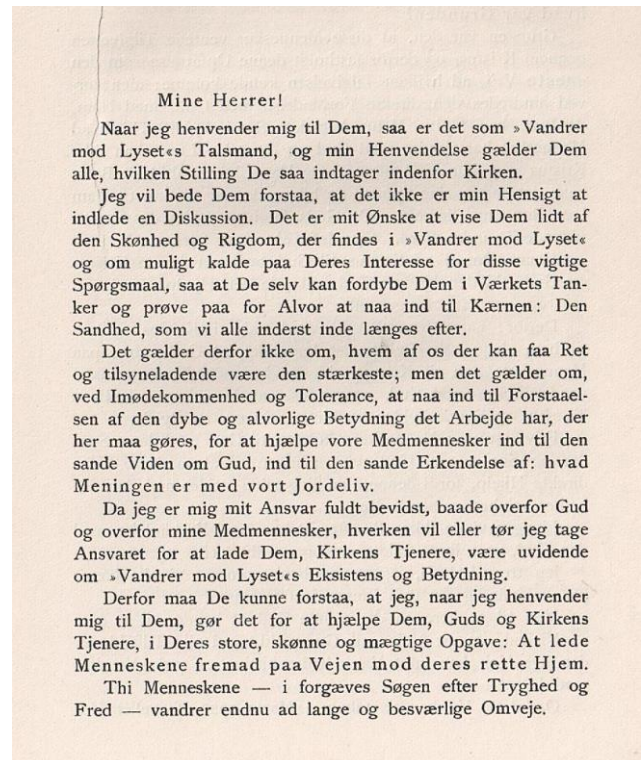
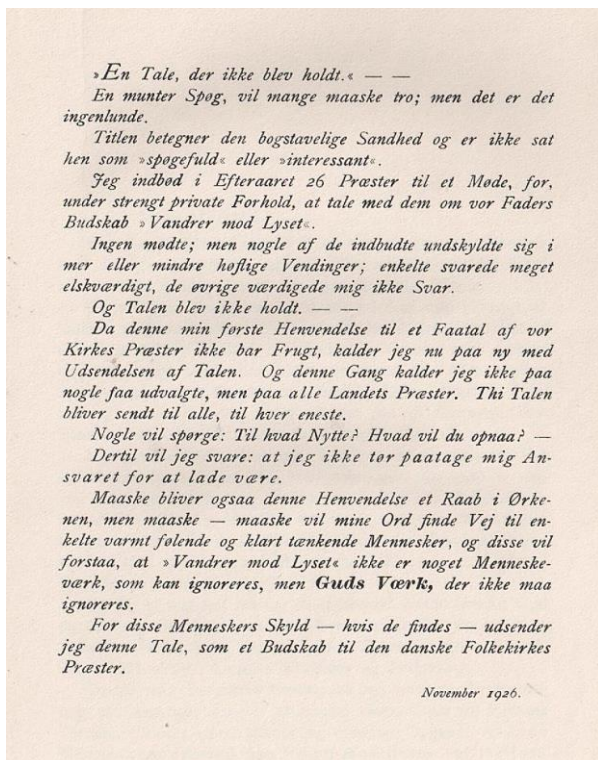
Dare the Servants of the Church take responsibility for  
Continuing to hold the false doctrine of the triune God;  
when they ought to know that God is one, and only one, the  
all-loving and all-understanding Father of all men?

Dare the Servants of the Church take responsibility for  
Continually trying to: stop the spread of Christ's message and  
Christ's message and teachings, which he has brought us in  
'Toward the Light'. The doctrine and message that is a  
continuation of the pure and beautiful teaching he brought to  
men as Jesus of Nazareth?

And finally:

How will the ministers of the Church be able to bear their share of responsibility for the difficult times we are living in, and the difficult times we are facing, when they continue to teach from erroneous conceptions of divine truths and from false man-made dogmas?

Why will the servants of the Church continue to bear their heavy responsibility, now that they can give their congregations full and true knowledge of the real facts, b a s e d o n t h e I m m o v a b l e R o c k o f T r u t h ? –



The first two pages of Knud Brønnum's book, 'A speech that was not delivered'. Next page: The last two pages of the book. And below those pages is the first page of Knud Brønnum's little pamphlet from 1929, in which he levelled some pretty sharp accusations at the men of the church in Denmark. Among the supporters of TtL, a perception gradually spread that many of the Danish priests who received TtL both read TtL and accepted its content in their hearts, but that they acted against their conscience and rejected TtL. I have done thorough work to find out whether this was actually the case. But from everything I have been able to uncover, very few of the Danish priests read TtL, and those who did, did not realise that they were facing a truth that shook the entire Christian faith. The circle around Knud Brønnum gradually became very critical, even hostile, towards the church, and Knud Brønnum became increasingly sharp in his criticism of the priests. This is clearly evident in his 1929 book 'Jeg anklager' (I accuse).

hævde, at det foreliggende Værk skyldes Antikrist, da er der kun eet Svar paa en saadan Paastand: de aandeligt blinde og de aandeligt døve kan ogsaa gennem nye Inkarnationer engang naa at komme til Sandheds Erkendelse!

Jeg vil hermed slutte min Tale, og som Afslutning paa denne min Henvendelse vil jeg stille følgende Spørgsmaal til Dem, mine Herrer; Spørgsmaal, som den danske Folkekirkens Præster alle bør tænke alvorligt over og tage Stilling til:

Tør Kirkens Tjenere tage Ansvaret for:  
At begrænse Guds Kærlighed?

Tør Kirkens Tjenere tage Ansvaret for:  
At være Kristi alvorlige, formanende og indtrængende Ord overhørig?

Tør Kirkens Tjenere tage Ansvaret for:  
Vedblivende at vildføre deres Menigheder, ved at fastholde Jesu Korsfæstelse som en Soning for Menneskens Synder?  
Vedblivende at fastholde Daaben som en Salighedsbetingelse, og Nadveren som et Sakrament?

Tør Kirkens Tjenere tage Ansvaret for:  
Vedblivende at fortie Tilgivelsens altbesejrende og altomfattende Betydning, og vedblivende fortie den store Betydning som Tilgivelsen af Arden — Lucifer — har for os alle?

Tør Kirkens Tjenere tage Ansvaret for:  
Vedblivende at holde deres Menigheder i Uvidenhed om den Genvej, som vor Guds og Faders Kærlighed har gjort farbar for os?

Tør Kirkens Tjenere tage Ansvaret for:  
Vedblivende at fortie Paulus' Bekendelse om sit Ansvar, som Kristendommens virkelige Skaber og Grundlægger?

Tør Kirkens Tjenere tage Ansvaret for:  
Vedblivende at prøve paa, ved Tavshed, ved stum Modstand at ville forsøge paa at standse vor Guds og Faders Budskab til Hans jordiske Børn. Det Budskab, den Aabenbaring, der af Guds Udsendinge er bragt os i »Vandrer mod Lyset«?

Tør Kirkens Tjenere tage Ansvaret for:  
Vedblivende at fastholde: at Kristus er Gud; at Kristus og Faderen er een?

Tør Kirkens Tjenere tage Ansvaret for:  
Vedblivende at fastholde den falske Lære om den treenige Gud; naar de burde vide: at Gud er een, og kun een, alle Menneskers alkærlige og altforstaaende Fader?

Tør Kirkens Tjenere tage Ansvaret for:  
Vedblivende at prøve paa: at standse Udbredelsen af Kristi Budskab og Lære, som han har bragt os i »Vandrer mod Lyset«. Den Lære og det Budskab, der er en Fortsættelse af den rene og skønne Lære, han bragte Menneskene som Jesus af Nazareth?

Og endelig:  
Hvorledes vil Kirkens Tjenere kunne bære deres Del af Ansvaret for de vanskelige Tider, vi lever i, og de vanskelige Tider, vi gaar i Møde, naar de vedbliver med at lære ud fra fejle Opfattelser af de guddommelige Sandheder og ud fra falske menneskegjorte Dogmer?

Hvorfor vil Kirkens Tjenere vedblive med at bære deres tunge Ansvar, nu, da de kan give deres Menigheder fuld og sand Viden om de virkelige Forhold, bygget paa Sandhedens urokkelige Klippe? —

## JEG ANKLAGER!

JEG ANKLAGER vor kristne Kirkes Ledere, Myndigheder og Præster for, ved deres Forkyndelse af Kristendommen og ved deres Fuldbyrkelse af Kirkens Ceremonier og Sakramenter, samt ved Fastholdelsen af Kirkens Salighedsbetingelser, at vildføre deres Menigheder. Derved udbreder og fastholder de en Lære, der, saasomt som det etisk rigtige og sande i Forkyndelsen forlades, kun præges af det falske Grundlag, hvorpaa Paulus byggede Kristendommen; et Grundlag, der ofte er blevet end mere befæstet og forøget gennem de Løgne, der overfor Menighederne skulde dække over den bitre Kendsgerning: at Kirkens Tjenere intet vidste.

Thi hvad kender Kirkens Ledere, Myndigheder og Præster til de virkelige, store og bærende Faktorer i Menneskets Liv? *Intet!*

Men Kirkens Ledere, Myndigheder og Præster gør Fordring paa at have denne Viden i Kraft af de saakaldte hellige Skrifter Profetier og Beretninger, og i Kraft af deres egen Uddyben samt Fortolkning af de enkelte Deles »guddommelige« Ophøjethed og mystiske Uklarhed.

Har denne Uddyben og Granskning givet Kirkens Mænd en saadan Viden, at de kan besvare de følgende Spørgsmaal med: Ja?

Nej! det kan de ikke. Alle Spørgsmaalene maa af den officielle Kirkes Mænd, naar de vil være fuldtud ærlige, besvares med: Nej!

Thi Kirkens Tjenere hverken kender, anerkender eller véd saa meget om de nedenfor stillede Spørgsmaal, at de kan besvare dem med det

fuldtonende Ja, der kan give deres Menigheder den indre Tryghed og Fred, som alle søger og længes efter.

Kender Kirkens Mænd den <i>sande</i> Gud?	Nej!
Kender de Kristus og hans <i>sande</i> Mission?	Nej!
Kender de Lucifer, som han var og er?	Nej!
Kender de Livets Mening og Livets Maal?	Nej!
Véd de, hvorfor vi Mennesker dør?	Nej!
Véd de noget om Dødssovnen?	Nej!
Véd de noget om Dommens Dag?	Nej!
Kender de Sandheden om den evige Udsettelse?	Nej!
Kender de Sandheden om det evige Liv?	Nej!
Anerkender de Reinkarnationslæren?	Nej!
Kender de Gengældelsesloven?	Nej!
Kender de den <i>sande</i> guddommelige Retfærdighed?	Nej!
Kender de »Genvejen«?	Nej!
Kender de Guds Udsendinge?	Nej!
Kender de Mørkets Tjenere?	Nej!

Jeg kan derfor roligt sige: Hvad havde Kristendommen været, og hvad havde den betydet for Menneskene i de 1900 Aar, den har eksisteret, hvis ikke vor alkærlige Gud og Fader, trods dens paa mange Punkter falske og villedende Lære, havde hjulpet og stadig hjælper de Mennesker, der, i Tillid til Lærens Sandhed, har sluttet og slutter sig til den? *Intet!*

Ja, Kristendommen er, saaledes som den har udviklet sig, fuldstændig værdiløs, naar undtages dens etiske Lære. Den er tilmeldt en meget uhyggelig Religion; thi dens øverste Guddom er et Uhyre af Grusomhed, der har krævet, at hans »enbaarne« Son Jesus Kristus skulde pines, mishandles og korsfæstes, for at Guddommen kunde tilgive sine jordiske Børn — Menneskene.

Denne unaturlige Handling, der af Kirkens Mænd føres frem som Bevis paa Guddommens *Kærlighed* til Menneskene, er Grundpællens i Kristendommens Mystik og den eneste Vej til Salighed; en Salighed, som Kristendommens Forkyndere kun foregøgl deres Tilhængere.

Og denne Guddom kaldes *Jesu* Fader, kaldes vor himmelske Fader!

Kan Kirkens Mænd da ikke se, at denne Guddoms Handling gør Jesu Ord om Faderens Mildhed, Barmhjertighed og Kærlighed til Usandhed; ja, til Løgn?

Men Kirkens Ledere, Myndigheder og Præster kan vel ikke se det, siden de endnu baade i Skrift, i Tale og ved deres Gudstjenester fastholder, at denne unaturlige, tyranniske Guddom er den Fader, hvormed Jesus lærte os.

Hvor tør de gøre det?

Men ikke alene lærer Kirkens Tjenere deres Menigheder om denne unaturlige Guddom, de lærer dem ogsaa, at han sammen med Kristus og den saakaldte »hellige Aand« udgør een Gud — den »treenige Gud« — hvis Eksistens af den kristne Kirkes daværende Myndigheder blev vedtaget, først paa Kirkemødet i Nikæa 325, hvor Sønnen blev ligestillet med Faderen, og senere ved Kirkeforsamlingen i Konstantinopel 381, hvor den »hellige Aand« blev sideordnet Faderen og Sønnen. Denne »treenige Gud« stillede saa Kirken i Spidsen for Kristendommen og skabte derved endnu mere Forvirring i de Kristnes Gudsbegreb; en Forvirring, der blev saa stor, at Kirkens Tjenere, i deres Iver efter at værne og fremhæve deres »treenige Gud«, fuldstændig glemte *den Fader*, om hvem Jesus lærte Menneskene.

*Denne Fader, som Kirkens Tjenere har glemt, Han er den sande Gud, vor alkærlige Gud og Fader. Og i min ubetingede Tillid til Ham anklager jeg her vor kristne Kirkes Ledere, Myndigheder og Præster for falsk Forkyndelse og for at være Oprøholdere af en usand Lære om Gud, Kristus og de evige Sandheder!* — —

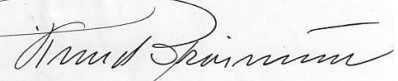
Men mon der ikke indenfor den danske Kirkes Ledere, Myndigheder og Præster skulde findes Mænd, som i deres Sind føler Tomheden og Løgnen i Kristendommens Lære med dens »treenige Guddom«, Daab, Nadver og Forsoning ved Troen paa Jesu Korsfæstelse?

Findes disse Mænd? Jeg tror sikkert, de findes!

Men hvorfor tier de da? hvorfor træder de ikke frem og viser aabent og klart deres Stilling til Kristendommens falske Lære, saa at den kan blive sat paa sin rette Plads? Thi sker det, saa kan Jesu rene og skønne Lære blive forstaaet baade af de Kristne og af alle andre Mennesker, saa at alle kan lære den *sande* Gud at kende:

*Kristi og vor alkærlige Gud og Fader.*

Kjøbenhavn, d. 18. Marts 1929.



As I said earlier, I have the deepest respect for Knud Brønnum and his strong commitment to the message in *Toward the Light*. He was truly deeply moved by the work, and hardly knew what good he could do to win followers for the new message. But from his writings it seems that he became more and more disappointed and frustrated because the men of the church did not understand what he himself had understood: That it was the true relationship between man and God and the true teachings of Christ that were presented in TtL. And disappointment is of course a very human reaction. And it was as if Knud Brønnum almost wanted too much at once and forgot that one of the most important human virtues is patience. TtL itself says that there was only a small chance that TtL would catch on among Danish priests when it was published, and Johanne Agerskov was clear that in 1923, the church's deadline had expired. Therefore, it was actually quite useless for Brønnum to approach the priests any further. If they hadn't realised what TtL was by the time a few years had passed, there was no chance of them realising it later. The laws of light work in such a way that when an earthly person is called to remind him/her of a mission he/she has promised to undertake, the light does so when their ward is at the height of their ability to receive and accept the message. If they don't realise that they are being called then, the chance is lost. After that, they tend to stagnate in the area where they had promised to carry out a mission for the forces of light. Johanne Agerskov herself did not react until the third time she was called, and if she had not accepted the call then, she would not have been able to be the instrument for the forces of light that she became. We can perhaps regard the three books published by Michael Agerskov as the three attempts to call the priests. 'Greetings to Denmark' in 1915, "Toward the Light" in 1920 and "The Doctrine of Atonement and the Shortcut" in 1920. Not all the priests could reach their culmination point at exactly the same time, so it must be considered natural that the calls were spread over a few years.

If it is to be meaningful to accuse someone of not becoming a spokesperson for a message, it obviously presupposes that the person you are accusing has really understood the message and has taken it to heart. Accusing a priest who does not want to become a spokesperson for TtL's message therefore presupposes that he has both read the work and agrees with it. Otherwise, it would be like accusing a school pupil of not understanding a maths problem.

The priests who didn't realise what they were facing but felt in their hearts that Christianity as they understood it was the true message, were of course right to follow their own conscience. In terms of substance, I completely agree with Knud Brønnum, in what he claims in his little book, 'I accuse', and have written something similar myself in many articles about Christianity. But in terms of form, I have to say that if the publication was intended to awaken the Christian priests to action, then it was quite unsuccessful. If you want to present a message to win followers, strong accusations and 'condemnation' are obviously of little use.

But, as I said: Knud Brønnum wanted a little too much at once, and probably wanted to wake up the priests with his rather sharp writing. This is understandable and human, but not a good tactic, if the intention was to win followers among the priests.

## **“I accuse! By Knud Brønnum, 1929.**

I ACCUSE the leaders, authorities, and ministers of our Christian Church of misleading their congregations by their preaching of Christianity and by their fulfilment of the ceremonies and sacraments of the Church, and by maintaining the conditions of salvation in the Church. Thereby they propagate and maintain a doctrine which, as soon as the ethically right and true in the preaching is abandoned, is only characterised by the false foundation on which Paul built Christianity; a foundation which has often been even more fortified and increased by the lies that were intended to cover the bitter fact that the servants of the Church knew nothing.

For what do the leaders, authorities and priests of the Church know about the really great and fundamental factors in people's lives? N o t h i n g!

But the leaders, authorities and priests of the Church claim to have this knowledge by virtue of the prophecies and accounts of the so-called Holy Scriptures, and by virtue of their own elaborations and interpretations of the 'divine' loftiness and mystical obscurity of the individual parts.

Has this elaboration and scrutiny given the men of the Church such a knowledge that they can answer the following questions with: Yes?

No! They cannot. All the questions must be answered by the men of the official Church, if they want to be completely honest, with: No!

For the servants of the Church neither know, recognise, nor know so much about the questions posed below that they can answer them with the full-toned yes that can give their congregations the inner security and peace that everyone seeks and longs for.

Do men of the Church know the t r u e G od?	No!
Do they know Christ and his t r u e Mission?	No!

Do they know Lucifer as he was and is?	No!
Do they know the Meaning of Life and the Purpose of Life?	No!
Do they know why we humans die?	No!
Do they know anything about the sleep of death?	No!
Do they know anything about the Day of Judgement?	No!
Do they know the truth about eternal annihilation?	No!
Do they know the truth about eternal life?	No!
Do they recognise the Doctrine of Reincarnation?	No!
Do they know the Law of Retribution?	No!
Do they know the t r u e Divine Justice?	No!
Do they know the 'Shortcut'?	No!
Do they know the Emissaries of God?	No!
Do they know the Servants of Darkness?	No!

I can therefore safely say: What would Christianity have been, and what would it have meant to men in the 1900 years of its existence, if our loving God and Father, despite the in many respects misleading and false doctrine, had not helped and still helps the people who, trusting in the truth of the doctrine, have joined and join it? N o t h i n g !

Yes, Christianity, as it has developed, is utterly worthless, except for its ethical doctrine. It is even a very sinister religion; for its supreme deity is a monster of cruelty, who has demanded that his 'only' son should be tormented, maltreated and crucified, so that the deity could forgive his earthly children - men.

This unnatural act, which is held up by the men of the Church as proof of the Divinity's l o v e for mankind, is the mainstay of the mysticism of Christianity, and the only way to salvation; a salvation which the preachers of Christianity only pretend to their followers.

And this Deity is called J e s u s' Father, called our heavenly Father!

Can the men of the Church not see that the action of this Deity makes Jesus' words about the Father's gentleness, mercy, and love an untruth; nay, a lie?

But the leaders, authorities and priests of the Church cannot see it, since they still maintain in Scripture, in speech and in their services that this unnatural, tyrannical deity is the Father of whom Jesus taught us.

How dare they do that?

But not only do the ministers of the Church teach their congregations about this unnatural Deity, they also teach them that he, together with Christ and the so-called 'Holy Ghost,' constitutes one God - the 'Triune God' - whose existence was adopted by the then authorities of the Christian Church, first at the Council of Nicaea in 325, where the Son was equalled with the Father, and later at the Council of Constantinople in 381, where the 'Holy Ghost' was placed alongside the Father and the Son. This 'triune God' then placed the Church at the head of Christianity and thereby created even more confusion in the Christians' concept of God; a confusion that became so great that the servants of the Church, in their zeal to protect and emphasise their "triune God", completely forgot "t h e F a t h e r" about whom Jesus taught men.

The 'o n e F a t h e r' whom the servants of the church have forgotten, He is our t r u e G o d and Father, and in my unconditional trust in Him I here accuse the leaders, authorities and priests of our Christian Church of false preaching and of holding an untrue doctrine about God, Christ and the eternal truths. - - -

But I wonder if there are not men within the leaders, authorities and priests of the Danish Church who feel in their minds the emptiness and falsehood of the doctrine of Christianity with its 'triune Godhead', baptism, supper and atonement by faith in the crucifixion of Jesus?

Do these men exist? I'm sure they exist!

But why then are they silent? Why do they not come forward and show openly and clearly their position on the false doctrine of Christianity, so that it may be put in its proper place? For if this happens, then the pure and beautiful doctrine of Jesus can be understood both by Christians and by all other people, so that all can come to know the t r u e God.

Christ's and our all-loving God and Father.

København, d. 18. Marts 1929. *Knud Brønnum.*"

Knud Brønnum also wrote a short letter to explain and defend the fact that he held church services based on 'Toward the Light'. TtL clearly states that it is not desirable for TtL adherents to form their own congregations, but that they should remain members of the public church, in order to influence it, if possible, according to the teachings of TtL. Unfortunately, we know nothing about the content of Brønnum's church services, but his 'defence' clearly states that he in no way wanted or encouraged the 'members' to leave the public church. He therefore felt that he was not going against TtL in this area. The letter is from 1927.

**„Vandrer mod Lyset“s Forhold  
til Menighedslivet indenfor Folkekirken  
og andre religiøse Samfund.**

Har »Vandrer mod Lyset«s Tilhængere  
dannet en Menighed?

Nej! —

Og »Vandrer mod Lyset«s Tilhængere skal  
heller ikke danne nogen særskilt Menighed; thi,  
hvad enten de er kristne og hører til Folke-  
kirken, eller de hører til et andet Troessamfund,  
saa er de ved deres Tilslutning til »Vandrer  
mod Lyset«, alle Kristi sande Tilhængere, og  
derfor bør ingen af »Vandrer mod Lyset«s Til-  
hængere, der er i Folkekirken, melde sig ud  
af den. Thi i Folkekirken hører »Vandrer mod  
Lyset« til, fordi den udrenser alt det dogmatiske,  
alt det fejle og alt det vildledende og falske, der  
er blevet paaklistret Kristendommen i de Aar-  
hundreder, der er gaaet, siden Paulus grundlagde

1927. 3312



Kristendommen paa sin fejle Udlægning af Jesu rene Lære.

»Vandrer mod Lyset« skal ikke være noget særskilt udenfor Folkekirken, men bør være Kernen i Folkekirken og i Kristendommen, og bør blive Kernen der, hvor man søger Kendskab til og sand Viden om Gud, hvad enten man søger ad religiøse Veje, videnskabelige Veje eller ad andre Veje, og derfor kan »Vandrer mod Lyset« aldrig danne en særskilt Menighed. —

Men »Vandrer mod Lyset« bør trænge ind i alle eksisterende Menigheder, hvilket kirkeligt Samfund de saa end tilhører, og udrense alt det fejle og falske, alt det misforstaaede og vildledende, der findes i dem alle; saa at alle Troesamfund, alle Menigheder, alle religiøse Retninger og alle Sekter, ja, alle Mennesker engang kan samles og blive til én Menighed, én Kirke, der er grundlagt paa:

»Vandrer mod Lyset«.

Husk: »Vandrer mod Lyset« er en Aabenbaring fra Gud; et Budskab fra vor Gud og Fader til alle Hans jordiske Børn, og dette Budskab kan aldrig blive Grundlaget for en særskilt Menighed, eller for en Sekt; da Værkets Tilhængere absolut ikke skiller sig ud fra Kristendommen; men tværtimod, indenfor den, søger ind til dens sande Kerne. Jal »Vandrer mod



Lyset's Tilhængere kan med overbevisende Sikkerhed besvare Spørgsmaalet:

»Er »Vandrer mod Lyset« en Sekt?« med et absolut Nej!

Ligesom Spørgsmaalet: »er »Vandrer mod Lyset« Spiritisme?« i fuld Overensstemmelse med Sandheden kan besvares med et bestemt og afgjort Nej! Thi »Vandrer mod Lyset« gaar paa tværs af Spiritismen, og tager Afstand fra den gængse Spiritisme, og derfor kan man ikke kalde »Vandrer mod Lyset's Tilhængere for Spiritister. —

En forhen spiritistisk Kreds i Aarhus, der har sluttet sig sammen om »Vandrer mod Lyset«, og derfor kalder sig: »Kirkesamfundet, grundlagt paa »Vandrer mod Lyset«, er ikke nogen særskilt Menighed, men en Kreds af Mennesker, der indenfor Folkekirken venter paa dennes Forstaaelse af »Vandrer mod Lyset«, saa at dette Værks Sandheder kan blive Grundlaget for Folkekirkens Forkyndelse.

Men der findes et Selskab: »Selskabet til »Vandrer mod Lyset's Udbredelse«, hvis Hovedopgave er: at arbejde for Udbredelsen af Værket blandt Menneskene.

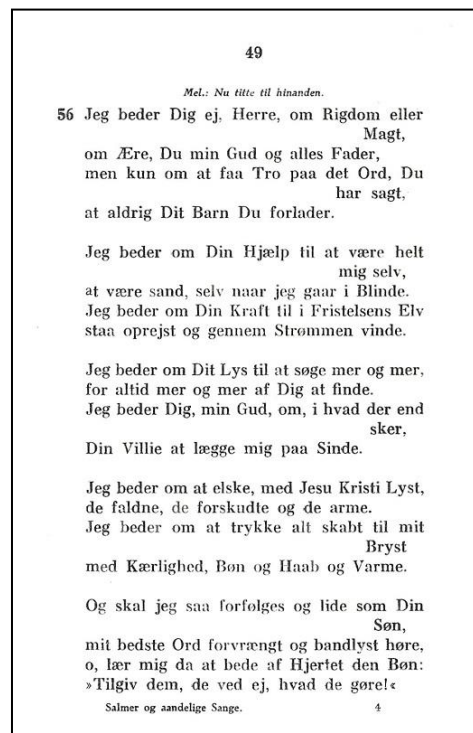
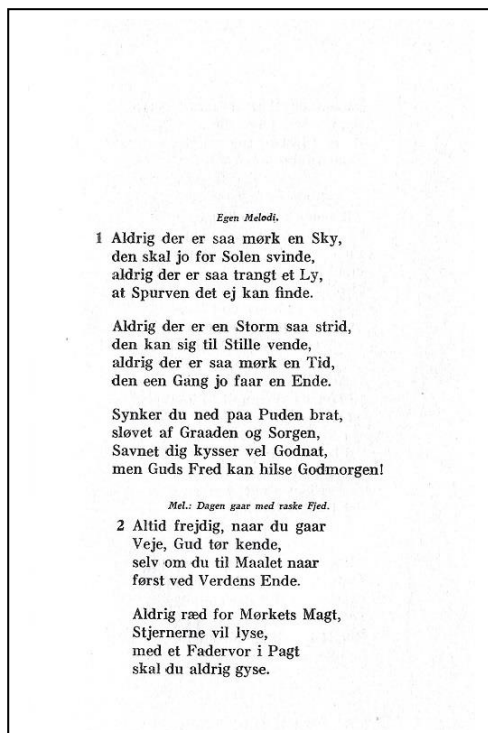
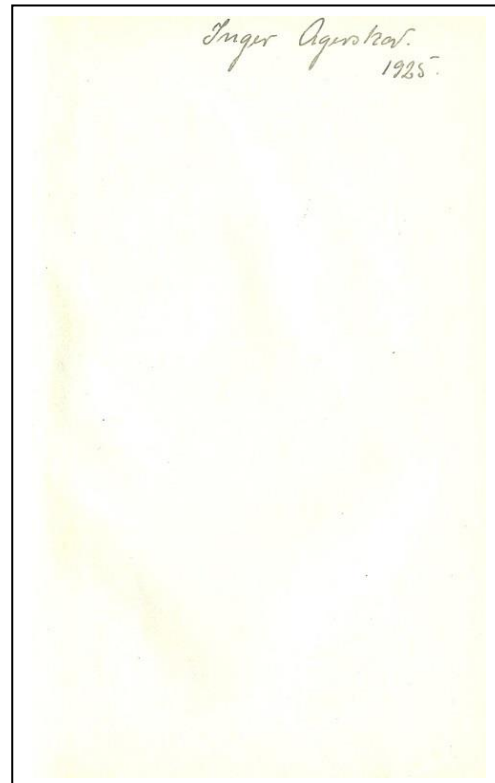
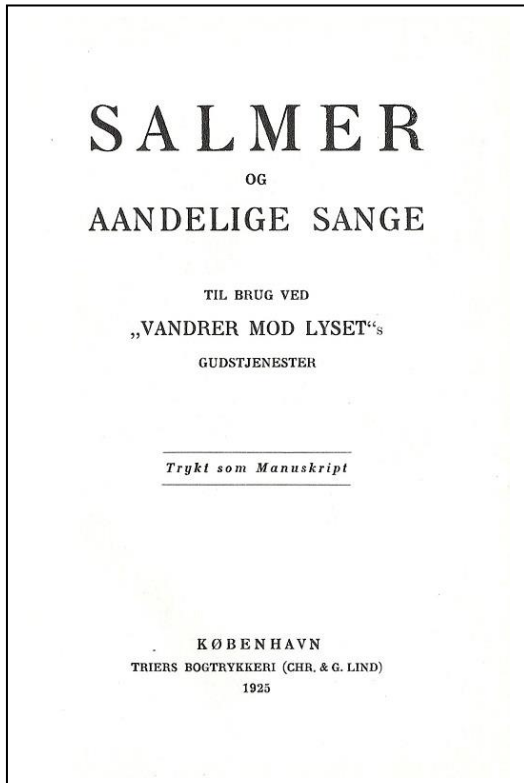
Selskabet er nærmest sideordnet »Bibelselskabet«, og derfor ikke nogen Menighed, tilmed, da dets Medlemmer ikke bør skille sig ud fra andre, men kan tilhøre hvilket Kirkesamfund eller hvilken religiøs Retning de vil, da de er

ganske frit stillede i alle Forhold til Selskabet; thi de staar i deres Virken for »Vandrer mod Lyset« kun til Ansvar overfor Gud og deres Samvittighed.

Ligeledes afholdes der hveranden Søndag Gudstjenester over »Vandrer mod Lyset«, og til disse Gudstjenester er alle, der ønsker at høre om »Vandrer mod Lyset«, hjertelig velkomne.

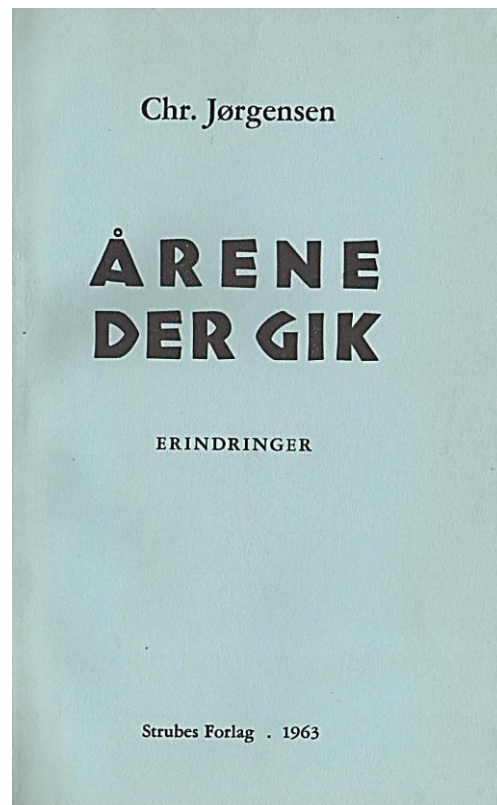
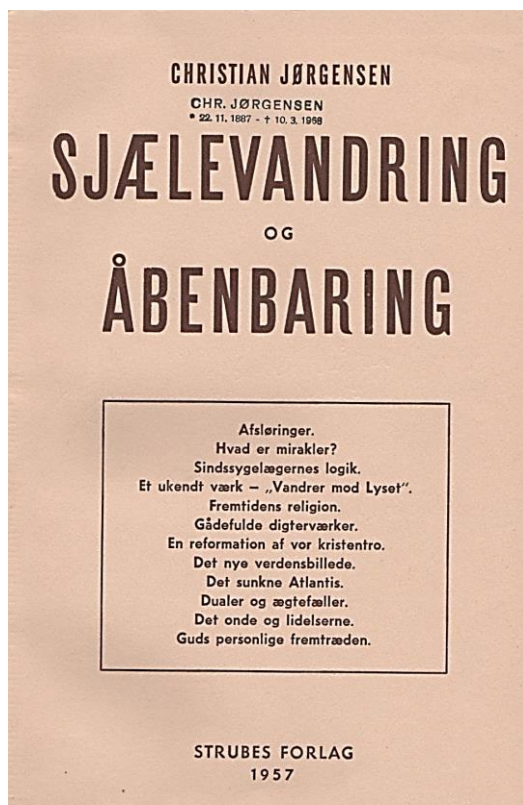
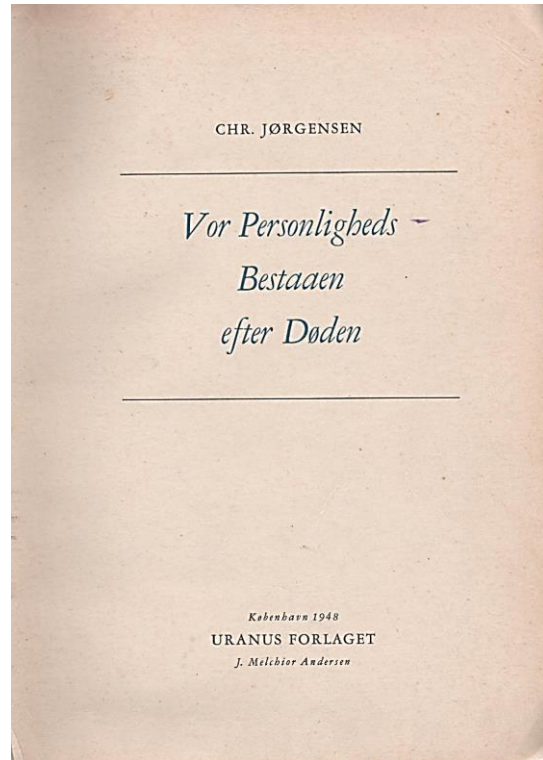
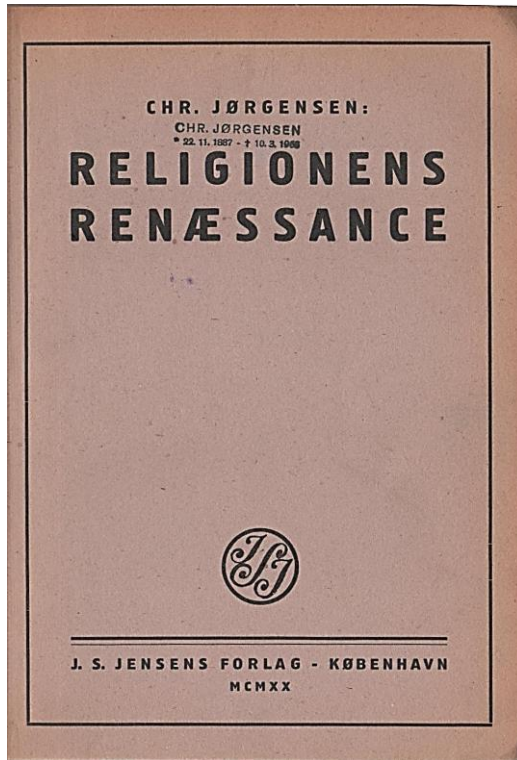
Marts 1927.

*Knud Brønnum.*



*We know little about the content of the services based on TtL that Knud Brønnum organised. However, Inger Agerskov owned a book called Salmer og Aandelige Sange (Hymns and Spiritual Songs) for use at the services organised by Toward the Light. I'm not familiar enough with the Danish hymn book to determine whether the songs were selected from the church's hymns, but it seems to me that a good number of the texts were originally written, and the melodies were largely self-composed. Unfortunately, we know neither who wrote the lyrics nor the melodies.*

**Teacher, librarian and writer Christian Jørgensen, 1887-1968, another of the very first great supporters of TtL!**



**Another of Agerskov's most wholehearted supporters was the author Chr. Jørgensen. He discussed and defended TtL in many articles and in several of his books, and was also a member of 'The Society for TtL's expansion' until 1940. He also contacted many cultural personalities in Denmark who might be interested in TtL, which he describes in his autobiography, 'The years that passed'.**



*Author, teacher and librarian, Christian Jørgensen, 1887-1968 photographed in 1905, 1920 and 1936 respectively. The photographs are on loan from Jørgensen's descendants. The images on the previous page show some of Christian Jørgensen's books. He mentions 'Towards the Light!' in several of them. Scans by Sverre Avnskog.*

Unfortunately, the disagreement over the Bishops' Letter ended a long and close friendship between Jørgensen and Inger and Johanne Agerskov. His doubts as to whether it could really be true that God could conceivably interrupt his connection with mankind for millions of years became too difficult for mother and daughter to accept, and they broke off contact with him. Not long afterwards, the TtL Society followed up by informing him in very cold terms that the money he had contributed would be repaid to him.

As I have mentioned in several articles, the manuscript collection of the Royal Library contains a very large collection of letters relating to TtL, including librarian, teacher and author Chr Jørgensen's correspondence with Michael, Johanne and Inger Agerskov, Knud Brønnum, Emma Malling-Hansen, married Mathiesen and others. My review of these letters has led to a growing interest and fascination for Chr Jørgensen (1887-1968), who over the years made a very significant effort to make TtL known to the public in Denmark - through articles in magazines, newspapers and also in his own books. On that occasion, I got hold of several of his books, and the first one I read was his memoirs, 'The years that passed', published by Strubes in 1963. The book contains some very interesting reflections on TtL, and Chr Jørgensen is the very first of Johanne and Michael Agerskov's friends who, as far as I know, has written down memories of his meeting with the two Agerskovs.

Chr Jørgensen's description of Johanne Agerskov tells of a woman who made a particularly strong impression on those who met her. On page 145 he writes: *'She had a beautiful, fine and noble face and a sharp intelligence; but although she had received a good education and had*

*been a private tutor for some time, she was far from possessing the same extensive knowledge as her husband. On the other hand, she possessed a rare loftiness and dignity of speech and demeanour; ...'*

Jørgensen also quotes from a letter he once received from Dr F. L. Østrup, in which Østrup writes, among other things: *'I readily confess that like you I am full of wonder that a work like "Toward the Light" has been able to appear, and full of admiration for Mrs Johanne Agerskov. I have had the honour of meeting her personally, and I will never forget her figure, her nature, her eyes.'*

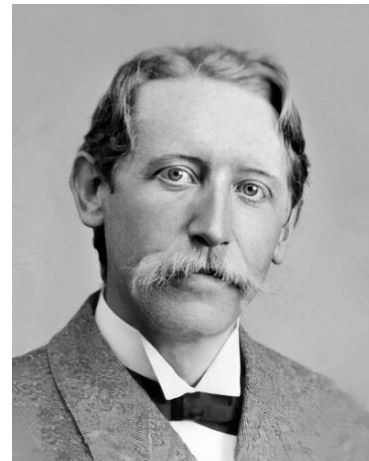
This corresponds well with the impression Johanne Agerskov gives in the few photographs that exist of her. Johanne Agerskov was incredibly beautiful as a young woman, her eyes radiate a deep calmness and dignity, and her facial expressions are at times like Mona Lisa's, unfathomable, as if she possesses a deep insight.



*Johanne Agerskov's father, Rasmus Malling-Hansen, 1835-1890, priest, headmaster, inventor and scientific researcher. Malling-Hansen's transcendental spirit was Johanne's spiritual leader and dictated TtL to her. Malling-Hansen came from humble beginnings, but became an admired and highly respected educator, scientific researcher and inventor. Photo: Private.*



*'She had a beautiful, fine and noble countenance, and a keen intelligence; but though she had received a good education, and had for some time been a private tutor, she was far from possessing the same extensive knowledge as her husband. On the other hand, she possessed a rare loftiness and dignity in her speech and demeanour; ...' (Christian Jørgensen). Photo: Private.*



*'He is altogether a personality whose education is deeply rooted, just as his knowledge seems both grounded and comprehensive. There is no hysteria here, but everything is characterised by seriousness and an almost heavy truthfulness. Mr Agerskov is so completely devoid of all external mysticism. He is as far from heavenly, blue-eyed bliss as he is from dark spiritual weightiness. He speaks stylishly about what for him has become the obvious.'* (Journalist Chr. Houmark). Photo: Private.

I have been thinking a lot lately about what some people believe, that Johanne and Michael Agerskov were only the tools that the light used to get TtL through to earth, they were only 'secretary' and 'publisher' - and nothing more. But for me they were something far more than that - it is easy to forget the outstanding work they did when they prayed in love for many of

the helpless earthbound spirits, and not least their heartfelt prayer for the devil, which in reality was the event that broke the power of darkness in the extrasensory world. Jesus asked all his followers to remember him when he had passed away, on the last evening he spent with his friends. I see no less reason to remember Johanne and Michael Agerskov for their labour of love. In their very deep trust in Christ and in God, they prayed the prayer that so many of the youngest, including Christ himself, had not been able to remember as human beings, the prayer for him who had fallen most deeply, he who was responsible for all suffering on earth - Satan. Would Johanne and Michael Agerskov rather be forgotten? Are they, as human beings, only a disturbing factor in relation to the spread of TtL? Should we destroy all photos of them, and let all our knowledge about them sink into the veil of oblivion? Some would like to see that happen, but I for one would never be a party to such a thing; on the contrary, I think we should all remember them with the gratitude and love they deserve, as two unique people who devoted their entire lives to working for the Light! And then we should also rejoice in the message they helped to bring through to humanity; 'Toward the light!'

The Agerskovs' very good friend, Chr Jørgensen, has made some highly memorable contributions in this respect - I hope everyone reads his account of TtL and the people involved with great interest. Enjoy your reading!



*Christian Jørgensen, 1887-1968, was a librarian, secondary school teacher and author. He was also chairman of the parish council for a number of years. The picture above shows pupils and teachers at Svinninge secondary school, and was taken in 1928. Chr. Jørgensen is seen standing on the far right. The information accompanying the photo states that the staff remained unchanged for the next 15 years. Photo: Arkiv.dk.*

### **Christian Jørgensen's review of TtL in his autobiography, 'The years that passed'.**

...Another book published in the spring of 1920, which I read immediately, made a strong impression on me. It was the book published by Associate Professor M. Agerskov, 'Toward the Light'. It is written in a beautiful, painterly language of a unique clarity, authority and consistency. The book is said to have been dictated by inspiration through Mrs Agerskov by some of God's chosen high spirits in the extrasensory world. It depicts the origin and development of the universe and humans through the ages and is characterised by the highest and purest ideals for human striving and action.

Prior to this work, Agerskov had published a book entitled 'Greetings to Denmark' a few years earlier. On 80 pages it contains 15 poems that are said to have been written by 15 different poets from the Golden Age, including Grundtvig, Blicher and Paludan-Müller, but written by the poets in question after their physical death to prove that their spiritual poetic individuality has survived death.

'Toward the Light' is a large work in itself, but it was supplemented the same year with a smaller publication "The Doctrine of Atonement and the Shortcut", and later two supplements to the main work were published, 115 and 127 large and densely printed pages.

This large and strange work apparently attracted little attention and won few readers. The press gave it virtually no publicity; however, 'Toward the Light' was published a few years later in a second edition and was widely circulated in public libraries both in Copenhagen and in the provinces.

I soon came into contact with the Agerskov family and spent a lot of time in their home where we discussed the new ideas and the strange genesis of the work together with others who were interested in its content.

Parish priest P. M. Wemmelund in Buerup had asked a number of questions to understand the content of the work or to clarify problems that were not touched upon in 'Toward the Light'. So did Agerskov himself, architect Brønnum and several others in the circle. Most of these questions were answered by Mrs Agerskov and later printed in 'Questions and Answers' (1929), and another supplement with 'Questions and Answers' was published the following year. Pastor Wemmelund had always supported the publication of the work together with the Agerskovs and their family and friends.

Later, when I was a teacher in Svinninge, I also asked a lot of questions that were answered in 'Second Supplement' 1930. Agerskov's preface to the second volume of 'Questions and Answers' states: 'When the first supplement was sent out, only a few answers were available as a basis for a new supplement. But the above note (regarding the possibility of a new supplement) caused a connoisseur of 'Toward the Light' to submit at once no less than 28 questions, which were soon followed by new questions from him and many others.'

When I came with these questions, I only met Associate Professor Agerskov in the living room, as Mrs Agerskov was ill and in bed. He read through the questions and said that some of them would not be answered, and he went into the bedroom and showed them to his wife. She couldn't say anything definite either. However, with a few exceptions they were answered, and Mrs Agerskov sent them to me as they appeared, written in her very beautiful, round and clear handwriting. The answer to a single question could often fill densely printed pages. However, there were a few answers that they were not allowed to include in the printed edition of 'Questions and Answers', as everything had to be done according to instructions from Mrs Agerskov's spiritual leader (her late father, priest and director of the Royal Institute for Deaf Mutes, R. Malling-Hansen).

For the guidance of interested readers, I give the numbers of the questions in the second supplement (Hagerup 1930) that I have asked: 3, 4, 5, 10, 11, 12, 13, 17, 18, 19, 20, 22, 23, 24, 26, 27, 28, 29, 30, 31, 34, 35, 37, 39, 40, 41, 42, 43, 44, 45, 47, 49, 50, 53, 54, 55, 56, 57, 59, 60, 61, 67, 68. The book contains a total of 73 questions.

To give readers an impression of the content of the work, I will provide some short quotes from articles in the newspapers by another priest, the well-known author and theologian Dr Phil. F. L Østrup:

‘It is an impressively large work on the philosophy of religion, like a new bible, and as you read it you are left in greater and greater amazement. One would begin by assuming that Mrs Agerskov, of course without realising it, has spun it all out of her own mind, retrieved it from the hidden storerooms of the subconscious. But all this knowledge, all this profundity, all this expertise in both physics and mathematics, where is it possible that any human being could possess it or invent it? We believe that there is a great and extremely interesting problem here, and that it was not too much for psychology or whatever other science felt called upon to mobilise its best efforts to solve it. To dismiss it all as pretended imaginings and dreams is not easy to do because of the coherence and consistency that prevails in it. A knowledgeable man, a doctor, has even searched for contradictions, but had to declare that he could find none.’

‘Incidentally, the main lesson of ‘Toward the Light’ is that God is the loving Father who, because of his share in mankind, considers them as his children. His forgiveness is always ready for them, even though they must bear the responsibility for what they do and atone for the evil they do. ‘To all He shows the same patience, the same mercy; not for one man does He close His heart or shut the gates of the father’s house. And He will lead all without exception, whether the way be long or short, to the heavenly glories. But a human life is not sufficient for the struggle that is necessary for this. Here follows for us all one incarnation after another.’

‘Toward the Light’ has been followed by another book, produced in a similar way but of a much smaller format: “The Doctrine of Atonement and the Shortcut”. It consists of three parts, with Paul, Jesus and Ignatius Loyola, the founder of the Jesuit Order, as the actual authors. Paul is tasked with revoking the doctrine of the atonement that he advocated in his lifetime. Jesus warns the leaders of the Church not to despise the message given in ‘Toward the Light’. Some of them are even said to have promised their heavenly father before their earthly life to work for the spread of this message, so that if they fail to do so, the responsibility will be doubly serious.’

The first quote after Dr Østrup is a dozen years old and is taken from ‘Aarhus Amtstidende’; the author was a parish priest in Aarhus at the time. The last two are taken from an article in ‘Aalborg Stiftstidende’ just over a year ago.

37. Michael Agerskov was a highly educated man whose speciality was Danish literature, but he was also well versed in the literature of other countries as well as in history and philosophy. In ‘Politikens Konversationsleksikon’ it says about him: ‘Agerskov, Michael, b. 1870, Danish author and language historian. Co-publisher of handbooks in Danish and Swedish literature. Also poems (From the old Skipper Village, 1909) and stories (‘The Source of Life, 1897’).’

He was also an examiner in Danish at the school teacher exam, but I did not know him from my own exam, as we had his employee Mr Rørdam and Miss Falbe-Hansen as examiners at that time.

His wife was the daughter of the well-known priest and director of the deaf-mute institute R. Mallings-Hansen. She had a beautiful, fine and noble face and a sharp intelligence; but



although she had received a good education and had been a private teacher for some time, she was far from possessing the same extensive knowledge as her husband. On the other hand, she possessed a rare loftiness and dignity in her speech and appearance, which made a strong impression on Dr F. L. Østrup, for example, as he himself told me in a letter many years ago:

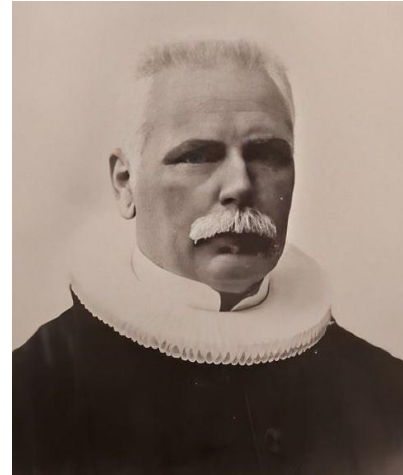
*'I readily confess that, like you, I am full of wonder that a work like 'Toward the Light' has been produced, and full of admiration for Mrs Johanne Agerskov. I have had the honour of meeting her personally, and I will never forget her figure, her nature, her eyes.' væsen, hendes øjne."*



*Frederik Louis Jensen Østrup, 1862-1959, was a teacher, priest and philosopher. He was vicar of the Church of Our Lady in Aarhus and was regarded as a liberal theologian. He was fascinated by TtL and wrote several articles in support of the work. Photo from the internet.*



*Johanne Agerskov's sister, Emma married Mathiesen, 1870-1954, was very fascinated by TtL and expressed a strong desire to do something for the organisation. She corresponded with Chr Jørgensen and exchanged letters with him right up until her death. Photo: Private.*



*Peter Madsen Wemmelund, 1870-1955, became acquainted with TtL before its publication and was very fascinated by the book. He supported the publications financially and contributed with questions, which ended up in the supplements. Wemmelund drew a lot of inspiration from TtL for his sermons, and although he did not explicitly mention TtL, it was TtL's message that he preached. Photo from the internet.*

One might imagine that a work like Mrs Agerskov's would make the other members of the family uncomfortable. We know the old saying about a prophet who is not honoured in his homeland, and we understand from the Gospels Jesus' difficult position towards his family and hometown. But that was not the case here. Although M. Agerskov had nothing to do with the appearance of the works other than being the publisher and having asked some of the questions that were answered, he felt full solidarity with her and, like their daughter and other family members I met in the house, was fully convinced that Mrs Johanne Agerskov was a chosen instrument for the revelation of new and epoch-making truths. In order to help shed light on this fact for posterity, I will quote some lines from a private letter of 21 November 1924 from Mrs Agerskov's sister, Mrs senior lawyer Mathiesen, in Næstved:

2. 5<sup>te</sup> November  
1919.

Kære Hr. Jørgensen!

Det glæder mig meget at De var tilfjeds med de første Bo-  
svartelser, jeg haaber disse maa vare lige saa tilfredsstillende.  
Vi synes her at Besvarelserne paa Deres Spørgsmaal giver Genind-  
lag til et nyt og værdifuldt Supplement. For mit Vedkom-  
mende er jeg kun glad ved at arbejde med disse Spørgsmaal,  
det moter mig altid at se, hvad der vi kan komme ind paa  
de skillede Spørgsmaal, det er jo en ejendommelig Følelse saa-  
dan at "slaa indenfor", og ikke vide, hvad Resultatet kan  
blive.

For Tiden har jeg det ganske godt og haaber det mon  
vare ved.

De venligste Hilsener fra os alle her.

Deres  
Johanne Agerstov  
Halling-Hansen.

Den unge Saxe skal vare  
velkommen, endvi har vi  
ikke set noget til ham.

In her letters to  
Christian Jørgensen,  
Johanne Agerstov  
expressed several times  
how much she valued  
her friendship with  
him. She was also very  
pleased with all the  
good and relevant  
questions Jørgensen  
asked about the  
content of TtL, which  
were largely answered  
by Leo. In this letter,  
which originates from  
the Royal Library's  
collection of letters  
concerning TtL, she  
says that Jørgensen's  
questions form the  
basis for Agerstov's to  
publish another  
supplement to TtL. This  
collection of letters  
was donated to DKB  
by Iver Hagel-  
Sørensen.

'Dear Mr Jørgensen! You must not be surprised when I now turn to you for advice and counselling. - I have within me an unquenchable longing to accomplish something for 'Toward the Light', but I do not have the abilities and strength to fulfil my burning desire. - It is a constant sorrow to me that so little is done, as far as I know, to familiarise people with the book; for there are plenty of people in this country alone who have no idea of its existence. - All of us who are close to Agerstov's are now fully aware that the book is genuine; as a book cannot write itself - and neither my sister nor brother-in-law has written it, other intelligences must be the master of it, and why then should it not have come into being as the book itself indicates?

We hear with the greatest serenity about the downright marvellous etheric waves that bring sounds from the furthest reaches: why shouldn't my sister be a receiving station for messages from spiritual beings? Can't humans be made to realise this? - I remember how my sister wrote to me when the first chapters of Ardor's story were written, how marvellous all this was; 'I have no idea where this is going,' she wrote, 'but I have a feeling that it must be the beginning of a great work.' She had no idea where it was going! That is no way to write to a sister in confidence when you have already planned and studied - and so on, as some people are foolish enough to believe. What living person would be able to write a book like 'T. t. L.',

*even if it was preceded by many long studies? And the truth is that it was written without speculation of any kind.'*

In Agerskov's home I also met architect Knud Brønnum. He had previously been almost agnostic, but now became an ardent supporter of 'Toward the Light' and used almost all his time in the future to work for the spread of this work in writing and speech. - Theatre publisher Folmer Hansen and his wife also visited Agerskovs in their early years. Folmer Hansen wrote smaller writings about important life issues and published *Toward the Light* in English and German.

A warm supporter of the new teacher was Andèa [\*], with whom I later had a long and interesting conversation. He had made a mechanical reproduction of the main globes in the universe described in great detail in 'Toward the Light' and gave lecturer Agerskov the entire system with a central sun and four brass mother globes as well as steel shafts and bands by which they could be set in motion by means of an electrical device, all in exact accordance with the measurements and time indications found in 'T. t. L.'. Agerskov said that several professors at the Polytechnic Institute had visited him and examined Andèa's solar system and that they were very impressed by the work, especially by some of the movements of the globes, which did not seem to be in accordance with the known mechanical laws of motion.

Andèa told me how he had become a follower of 'T. t. L.'. His late wife had been a medium for a small private circle. Once a spirit had given a long, meaningful speech through her. The speaker did not give his name, but said that one day they would recognise the speech



*Previous page: In addition to being a librarian, secondary school teacher and author, Christian Jørgensen was for many years chairman of Hjembæk-Svinninge parish council. This picture shows the parish council for the period 1950-1954. Jørgensen is standing in the centre in the front row. Photo: Svinninge local history archive.*

in a printed work and then they would understand who had spoken. Later, in a bookshop, he was leafing through a new work. 'Toward the Light', which had just been published, he found in "Christ's speech", word for word, the speech he had heard through his wife.

I now translated the aforementioned astronomical section of 'T. t. L.' into German and sent it to the famous Professor Einstein for his opinion. Naturally, my expectations of Albert Einstein's approval were not high, especially since 'T. t. L.' operates with a four-dimensional land for human's immaterial central sun as the centre of the entire universe. I only reproducing the answer for the sake of curiosity:

*"Wenn die Geister nichts Vernünftigeres zu sagen haben, so schlag ich vor, den diplomatischen Verkehr mit ihnen abzubrechen.*

*Mit ausgezeichnete Hochachtung. A.Einstein"*

*("If the spirits have nothing more sensible to say, I suggest cancelling diplomatic contact with them.*

*With the greatest respect A Einstein.") (Translation: SA.)*

In 1920 I wrote the book 'Religionens Renæssance' (The Renaissance of Religion) about the above-mentioned questions about Høffding's philosophy of religion and several other problems. I only saw the reviews that Agerskov sent me or that I came across by chance. But a number of magazines in both the capital and the provinces mentioned it, and Freilif Olsen devoted his entire daily article to it. - Associate Professor Agerskov praised the book to me in several respects but asked me to remember the old word fortiter in re, svaviter in modo. (Powerful in action, pleasant in demeanour. Translation: SA). It didn't sell much immediately but has probably been sold out of bookshops over the years. A year ago, a Copenhagen bookseller asked me to get a copy for a customer, but I had to apologise for not knowing where to find one. I only own one myself, which I would hate to lose. It will probably never be printed again. I have not changed my views but would hardly now give them quite the same form.

Over the years, I have corresponded extensively about these problems, especially with Mrs J. Agerskov, Miss I. Agerskov, architect K. Brønnum, municipal doctor Aage Marner and several others.

The principal of the folk high school, Th. Bredsdorff in Roskilde marvelled at the similarity between the aforementioned Golden Age poets and the earlier work of the poets in question but thought that they were generally rather inferior. - Professor Vilhelm Andersen wrote to me in 1938: 'I best remember the poems that reminded me of a state I know well, for example from Easter Eve, [1] where someone else speaks between me. But in her own words in Mrs Agerskov's poems, which are colored by the recipient's way of thinking and expression.'

Parish priest Dr Theol. Martensen-Larsen writes to me in 1927: *'Dear Mr Jørgensen. Your letter is so kind, and your book contains so much that is beautiful and good, that I can only thank you for your book and letter. But to attribute a revelatory character to 'Toward the Light' - no, I cannot. There is too much in it that I find unacceptable.'*

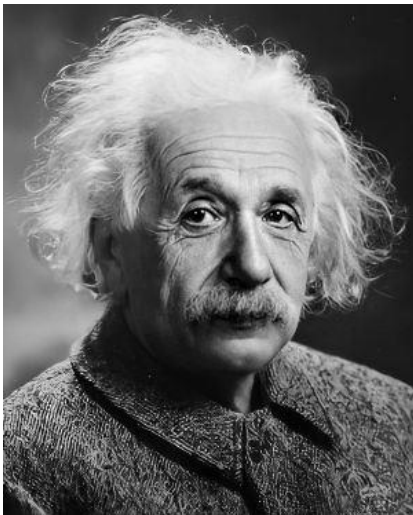
I later discussed the matter verbally with Dean Martensen-Larsen. He dared not say anything about the origin of the work and did not doubt Mrs Agerskov's honesty.

Agerskov believed that Martensen Larsen had never read much of 'Toward the Light', although he mentions the book quite extensively in 'The Dazzle of Spiritism' and in 'About Death and the Dead'. After Martensen-Larsen's death, Agerskov found the copy of 'Toward the Light', which he had sent him when the book was published, at an antiquarian bookseller. The dean's name was in the book, but only a few sheets had been cut open.

I have also exchanged a few letters with town bailiff Ludv. Dahl in Fredrikstad. This led to Mrs Agerskov writing a couple of letters to him to warn him against his connections in the spirit world, as she had learnt that he had only had a brief genuine connection with his sons.

The historian Dr Phil. Anna Hude wrote to me in 1928 that she would say nothing about the matter. She spoke mostly of her 'World Soul', which she thought was not very different from a 'personal God'. She did not seem to hold quite the same view as she did in her great English work, 'The Evidence for Communication with the Dead.'

The authors Jacob Paludan, Mrs Tith Jensen and editor Chr. Reventlow all knew 'Toward the Light' but did not want to comment further on the book. Some of them also owned it.



*The world-famous professor Albert Einstein, 1879-1955, had nothing positive to say about TiL after Chr. Jørgensen contacted him. Photo from the internet.*



*Thomas Vilhelm Birkedal Bredsdorff, 1868-1922, principal of a folk high school. He marvelled at the similarity between the poems in 'Greetings to Denmark' and the poets' other works. Photo: TRL.*



*Vilhelm Rasmus Andreas Andersen, 1864-1953, literary historian. He recognised his own state of mind in some of the poems in 'Greetings to Denmark'. Photo: TRL.*

I had known the name of parish priest P. M. Wemmelund for several years when I received a letter from him in the summer of 1927 inviting me to visit the vicarage in Buerup. This led to an unbroken friendship with Pastor Wemmelund and his wife. The pastor has quietly done a lot to spread the ideas in 'Toward the Light', and I think we are pretty much in agreement on this matter. He also wrote in this letter that there was a manufacturer in Svinninge who was interested in 'T. t. L.' and asked me to take him there. It was my good friend, F. Christiansen, he was thinking of, and they managed to visit each other before the manufacturer's untimely death.

In 1938 I wrote the small booklet 'A Reformation of our Christian Faith', which summarises the main ideas in 'Toward the Light'. Agerskov was long dead by then, and I had had an exchange of views with Mrs Agerskov and Mrs Brønnum. The occasion was a new pamphlet from Mrs Agerskov: 'An open joint letter to all the country's bishops'. On page 21 of this letter is a statement about God's position towards humanity, which I find incompatible with both 'Toward the Light' and my own understanding. But I cannot go into further explanation here. I have expressed my misgivings in many letters to Mrs and Miss Agerskov; but I have neither received from them nor found the valid explanation myself. However, I must add that the divergence changes nothing in my view of the other writings.



*Chr. Jørgensen got to know Knud Brønnum in the Agerskovs' home, and the two kept in touch for several years, even after both Michael and Johanne Agerskov had passed away. Photo: Private.*



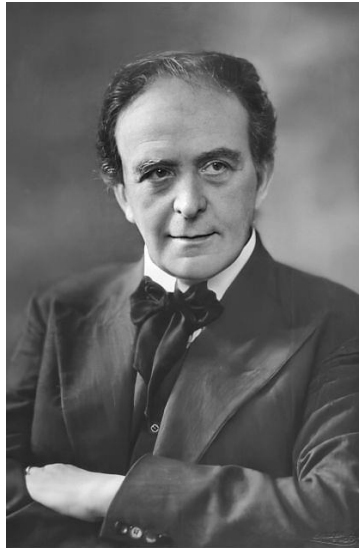
*The married couple Elsa and Sigurd Folmer-Hansen also became acquaintances of Chr. Jørgensen. Elsa was Knud Brønnum's sister, and both she and Folmer-Hansen were active in the small Danish TiL community. Their daughter, who lived in France, was also a strong supporter of TiL. For many years, Folmer Hansen owned the rights to the publication of TiL. Photo: Private.*

[1] Perhaps Vilh. Andersen is thinking of his reading of Grundtvig's poem 'The Daffodil'.

[\*] In a dedication to Michael Agerskov, the blacksmith wrote his name as André. (Avnskog)



*Provost Dr Theol. Martensen-Larsen in 1927: '...to attribute a revelatory character to "Toward the Light" - no, I cannot.' Letter to Chr. Jørgensen. Photo from the Danish Portrait Gallery.*



*Chr. Jørgensen also corresponded with Ludvig Dahl, the town bailiff in Fredrikstad, who claimed to have mediumistic contact with his deceased sons through his daughter Ingeborg Køber. Photo from the internet.*



*The historian Dr Phil. Anna Hude wrote to Christian Jørgensen in 1928 that she would say nothing about 'Toward the Light'. She spoke mostly about her 'World Soul'. Photo: The Royal Library.*



*Christian Jørgensen also got to know Knud Brønnum's nephew, Børge Brønnum (b. 1917), who was also a long-standing, ardent supporter of 'Toward the Light'. Here is Børge Brønnum (left) photographed in 1979 in connection with the celebration of the publication of the English edition of TtL together with Eilif Christensen and Knud Nielsen (right). Photo: Harry Prior.*

Af Deres Breve kan jeg se, at De ikke er kommet et Skridt videre i Forstaaelsen af alt det, der er blevet udrædet for Dem i min Moders og mine Breve. Jeg vil medig tro, at De ikke kan forstaa Forklaringerne, jeg er mere tilbøjelig til at mene, at De ikke vil, derfor er jeg ogsaa klar over, at al videre Udredning, Forklaring og Henvisning til Verkerne fra vor Side vil være ganske onsonst - kun være Spild af Tid og Kræfter. Af denne Grund vil jeg sige: det nytter ikke, at De skriver mere til min Moder eller mig - Deres fremtidige Breve vil alle blive returneret uabuede. Vi har gjort vort bedste for at hjælpe Dem, men naar man ikke finder Sangbund i en ærlig Villie til at ville forstaa, saa er det nytteløst at fortsætte - thi: "Des Menschen Wille ist sein Himmelreich".

Venligst

*Inger Agerskov*

*Excerpt from the last letter from Inger Agerskov regarding the disagreement with Christian Jørgensen about some formulations in the 'Bishops Letter' in 1938.*

udkom eller tidligere var udkommet om emnet: Julius Magnussens „Guds Smil“, Wereides „Psykiske Fænomener“, Oliver Lodges „Raymond“, Anna Hudes „The Evidence for Communication with the Dead“ og flere andre.

En anden bog, der udkom i foråret 1920, og som jeg straks læste, gjorde et stærkt indtryk på mig. Det var den af lektor M. Agerskov udgivne bog „Vandrer mod Lyset“. Den er skrevet i et smukt, malende sprog af en særegen klarhed, myndighed og konsekvens. Bogen angives at være dikteret ad åndelig vej gennem fru Agerskov af nogle af Gud udvalgte høje ånder i den oversanselige verden. Den skildrer universets og menneskenes oprindelse og udvikling gennem tiderne og bæres helt igennem af de højeste og reneste idealer for menneskelig stræben og virken.

Forud for dette værk var der nogle år tidligere af Agerskov udgivet en bog med titlen „Hilsen til Danmark“. Den indeholder på 80 sider 15 digte, som angives at være forfattet af 15 forskellige digtere fra guldalderetiden, f. eks. Grundtvig, Blicher og Paludan-Müller, men vel at mærke: forfattet af de pågældende digtere efter deres legemlige død for at bevise, at deres åndelige digterindividualitet har overlevet døden.

„Vandrer mod Lyset“ er i sig selv et stort værk; men det suppleredes samme år med et mindre skrift „Forsoningslæren og Genvejen“, og senere udkom der to tillæg til hovedværket, på 115 og 127 store og tættrykte sider.

Dette store og mærkelige forfatterskab vakte tilsyneladende ringe opmærksomhed og vandt kun få læ-

Agerskov i stuen, da fru Agerskov var syg og lå til sengs. Han gennemlæste spørgsmålene og sagde, at en del af dem sikkert ikke ville blive besvaret, og han gik ind i soveværelset og viste sin hustru dem. Hun kunne heller intet bestemt sige. Dog blev de med nogle få undtagelser besvaret, og fru Agerskov sendte mig dem, efterhånden som de fremkom, skrevet med hendes meget smukke, runde og tydelige håndskrift. Besvarelsen af et enkelt spørgsmål kunne ofte fylde flere tæt trykte sider. Der var dog enkelte besvarelser, som de ikke fik lov til at medtage i den trykte udgave af „Spørgsmål og Svar“, da alt måtte foregå efter anvisning fra fru Agerskovs åndelige leder (hendes afdøde fader, præst og forstander ved det kgl. døvstummeinstitut R. Malling-Hansen).

Til vejledning for interesserede læsere oplyser jeg her numrene på de spørgsmål i 2. supplement (Hagerup, 1930), som jeg har stillet: 3, 4, 5, 10, 11, 12, 13, 17, 18, 19, 20, 22, 23, 24, 26, 27, 28, 29, 30, 31, 34, 35, 37, 39, 40, 41, 42, 43, 44, 45, 47, 49, 50, 53, 54, 55, 56, 57, 59, 60, 61, 67, 68. Bogen indeholder i alt 73 spørgsmål.

For at give læserne et indtryk af værkets indhold vil jeg anføre nogle korte citater fra artikler i dagbladene af en anden præst, den kendte forfatter og teolog dr. phil. F. L. Østrup:

„Det er et imponerende stort religionsfilosofisk værk, som en ny bibel, og man hensættes under læsningen deraf i større og større forundring. Man vil jo begynde med at formode, at fru Agerskov, naturligvis uden selv at vide det, har spundet det alt ud af sig

sere. Pressen skænkede det så godt som ingen omtale; men „Vandrer mod Lyset“ udkom dog nogle år senere i andet oplag og blev både i København og provinsen udlånt temmelig meget i de offentlige biblioteker.

Jeg kom snart i forbindelse med familien Agerskov og kom en del i deres hjem, hvor vi sammen med andre, der var interesseret i værkets indhold, drøftede de nye tanker og værkets mærkelige tilblivelse.

Sognepræst P. M. Wemmelund i Buerup havde stillet en mængde spørgsmål til nærmere forståelse af værkets indhold eller for at få klarhed over problemer, som ikke var berørt i „Vandrer mod Lyset“. Det samme gjorde Agerskov selv, arkitekt Brønnum og flere andre af kredsen. De fleste af disse spørgsmål blev besvaret gennem fru Agerskov og senere trykt i „Spørgsmål og Svar“ (1929), og et andet tillæg med „Spørgsmål og Svar“ udkom året efter. Pastor Wemmelund havde hele tiden økonomisk støttet værkets udgivelse sammen med Agerskovs, deres familie og venner.

Også jeg stillede senere, da jeg var lærer i Svinninge, en hel del spørgsmål, der blev besvaret i „Andet Supplement“ 1930. Herom hedder det i Agerskovs forord til andet bind af „Spørgsmål og Svar“: „Da første supplement var sendt ud, forelå kun nogle få besvarelser som grundlag for et nyt supplement. Men ovenstående note (angående muligheden af et nyt supplement) foranledigede en kender af „Vandrer mod Lyset“ til at indlevere på én gang ikke mindre end 28 spørgsmål, der snart fulgtes af nye spørgsmål fra ham og mange andre.“

Da jeg kom med disse spørgsmål, traf jeg kun lektor

selv, hentet det frem fra underbevidsthedens skjulte oplagsrum. Men al denne viden, al denne dybsindighed, al denne fagkundskab både på fysisk og matematisk område, hvor er det muligt, at noget menneske skulle øje den eller kunne finde på den? Vi finder, at der her foreligger et stort og særdeles interessant problem, og at det ikke var for meget, psykologien eller hvilken anden videnskab der følte sig kaldet, mobiliserede sin bedste kraft på at løse det. At affærdige det hele som foregøglede indbildninger og drømme lader sig ikke vel gøre på grund af den sammenhæng og overensstemmelse, som råder deri. En kyndig mand, en læge, har ligefrem søgt efter modsigelser, men måttet erklære, at han ingen kunne finde.“

„For øvrigt er hovedlærdommen i „Vandrer mod Lyset“, at Gud er den kærlige Fader, der på grund af sin andel i menneskene betragter dem som sine børn. Hans tilgivelse er dem altid rede, om end de selv må bære ansvaret for, hvad de gør, og selv udsone det onde, de gør. „Mod alle viser Han den samme tålmod, den samme barmhjertighed; ikke for et eneste menneske lukker han sit hjerte eller stænger han faderhjemets porte.“ Og han vil føre alle uden undtagelse, enten vejen bliver lang eller kort, til de himmelske boligens herlige mål. Men til den lutring, som dertil er fornøden, slår et menneskeliv ikke til. Her følger for os alle den ene inkarnation efter den anden.“

„Vandrer mod Lyset“ er blevet efterfulgt af endnu et skrift, fremkommet på lignende måde, men af langt mindre format: „Forsoningslæren og Genvejen“. Det består af tre dele, og som de egentlige ophavsmænd

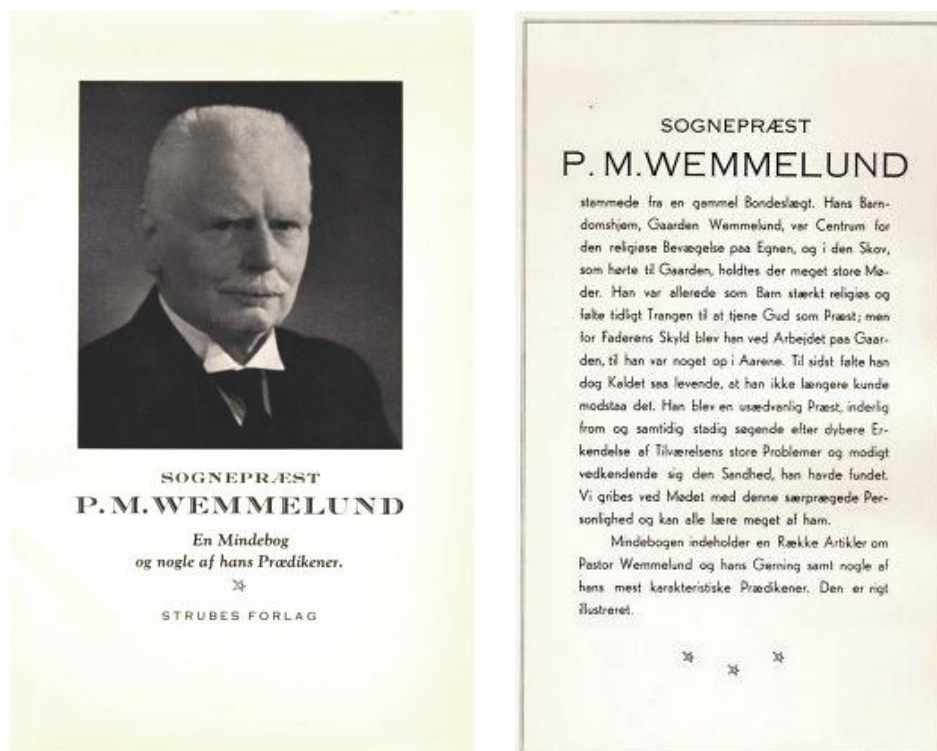
*Some of the pages from Christian Jørgensen's autobiography, 'The days that passed', where he mentions Johanne and Michael Agerskov and 'Toward the Light!', as well as many of the people he has contacted about TtL throughout his life.*



## A short biography of P. M. Wemmelund.

(From the book 'Parish priest P. M. Wemmelund. A memorial book and some of his sermons'. Strubes forlag).

Vicar P. M. Wemmelund came from an old farming family. His childhood home, the Wemmelund farm, was the center of the religious movement in the area, and very large meetings were held in the forest that belonged to the farm. He was already strongly religious as a child, and early felt the urge to serve God as a priest; but for his father's sake, he continued to work on the farm until he was a little older. Eventually, however, he felt the call so vividly that he could no longer resist it. He became an unusual priest, fervently pious and at the same time constantly searching for a deeper realisation of the great problems of existence and courageously acknowledging the truth he had found. We are gripped by the encounter with this distinctive personality and can all learn much from him.



Above: Book of remembrance of parish priest and Toward the Light follower; P. M. Wemmelund. Published by Strubes Forlag in 1956. Below: Note about Wemmelund from Vejle Højere Skole's list of students at the school. Wemmelund was a student in 1900.

WEMMELUND, PETER MADSEN, f. i Vemmelund, Ringgive Sogn,  $18/1$  70; opt.  $15/8$  97. Cand. theol. 08. Dec. 09 Kaldskapellan for Sæby og Hallenslev i Sjællands St. Febr. 12 Residerende Kapellan s. St.

## A parish priest's testimony - Peter M. Wemmelund.

With an introduction by author Christian Jørgensen.

*The book I am presenting here was originally published in Copenhagen in 1965, and the main part actually consists of a letter written by dean Peter M. Wemmelund to an old friend, a senior physician. In the letter, he describes his views on TtL, of which he had in-depth knowledge. Wemmelund contributed financially to the publication of both TtL and the Supplements, and was also behind several of the questions answered in Supplement I. Many of the answers to his many letters are also included in Johanne Agerskov's copy books. Throughout his life, Wemmelund was a staunch supporter of TtL, as was his good friend, the author Chr. Jørgensen, who wrote an introduction to Wemmelund's letter. Jørgensen was a very close friend of the Agerskovs, and visited them on many occasions in their home, and he posed more than 20 questions to Mrs Agerskov, which are included in Supplement II. A third person is also mentioned in the small booklet, and that is the parish priest, Dr phil. F. L. Østrup. He was one of the very few churchmen who mentioned TtL in several articles, even though he did not endorse the work 100%. Good reading!*



*Both author and secondary school teacher Chr. Jørgensen and parish priest P. M. Wemmelund were ardent supporters of 'Toward the Light'. Although Wemmelund did not explicitly mention TtL in his sermons, the content of his speeches was often taken straight from TtL's message. Both author and secondary school teacher Chr. Jørgensen and parish priest P. M. Wemmelund were ardent supporters of 'Toward the Light'. Although Wemmelund did not explicitly mention TtL in his sermons, the content of his speeches was often taken directly from TtL's message. The relationship between the two eventually developed into a warm friendship, and they visited each other in their respective homes. Chr. Jørgensen contacted a large number of scientific and cultural personalities to familiarise them with TtL, including the famous scientist, Albert Einstein. The above picture is obviously from an occasion where Jørgensen, in the centre front, was celebrated in some context. Perhaps it is his retirement as chairman of the parish council, a position he held for many years. The interesting thing about the photo is that his good friend, P. M. Wemmelund, is in the picture. He is standing on the far right. Photo: Arkiv.dk.*

**Christan Jørgensen:** It's now 45 years since the publication of this epoch-making and unique work in world history. How has it been received and what has happened since then? It has been met with a silence that resembles a conspiracy on the part of those most capable of understanding and appreciating its content, namely the priests and scientists. They do not know the book, have not read it, but many of them have heard of it. 'It's nothing new, it's a kind of 'gnosis', I've heard a few priests say after I mentioned the book. However, this explains nothing, nor is there any connection with the Gnosticism known in the early Church and in Greek and Oriental philosophy. Another thing is that there is a partial similarity in the doctrine of light and darkness, just as there is a similarity with Buddhism in the doctrine of reincarnation and a similarity with Judaism and with Arios and Muhammad in the doctrine of one God. But that's because in all these teachings there are glimpses of a common truth. And in *Toward the Light!* these common traits have a completely different basis and a completely different form.

But the decisive factor is not at all whether the same or similar things about existence and our position in it are said in other religions or revelation writings, including the main spiritualist writings of Allan Kardec, Stainton Moses and Andrew J. Davies, or in Martinius' "The Book of Life". No, what matters is the power and beauty of the language, the high, pure tone, the maturity, logic and consistency that permeates the book from the first to the last page. The fact that the book has been published in four editions and translated into English and German also shows that some have realised its value.

In 'The Ethical Demand', Professor Løgstrup rightly points out that it is not only the content of Jesus' words that is decisive, but the authority with which he spoke, different from the scribes (Matthew 7:28-29; Mark 1:22). Something similar applies to 'Toward the Light', but the content here, with its hundreds of uniquely detailed details, is also astounding to the highest degree.

It's no use referring to the provost, Dr Theol. H. Martensen-Larsen. He has understood virtually nothing and, in all probability, only read part of 'Toward the Light' (his copy of 'Toward the Light' sold by his estate was only partially cut up). But otherwise, with one exception, the men of the church, press and radio have been silent about this great work. When the common man never hears a matter mentioned on the radio, in the press or by the writing and speaking circles of the people, he must assume that the matter is of no importance. He hears and sees how more or less important writers and their products are endlessly talked about and rewarded, although only the afterworld can decide whether it is real art or whether, like Midas, they should be given donkey's ears because they contribute to wasting people's time. I've heard many people say when I've mentioned the work, 'Well, it can't be of any importance, you would have heard about it on the radio or read about it in the newspapers.' But the matter is of the utmost importance, as the following facts may suggest.

I mentioned a possible exception among the men of the church. It was parish priest, Dr Phil. F. L. Østrup, full name Frederik Louis Jensen Østrup (1862-1959), I meant. He wrote an article in Aarhus Amtstidende that showed great understanding of 'Toward the Light', and he later wrote a couple of chronicles in Aalborg Stiftstidende, on the same subject. I once asked him for permission to quote his first article, which he himself sent me. Dr Østrup writes: 'It is an impressively large work on the philosophy of religion, like a new Bible'. - 'But all this knowledge, all this profundity, all this specialised knowledge, both in the physical and mathematical fields, where is it possible that any human being could possess it or invent it?'

The work emerged by inner dictation through Johanne Agerskov as a medium for high spirits in the invisible world. It is probably this fact that frightens the learned world. But it shouldn't be like that. It has long since been proven time and time again that the human spirit survives death and has been able to connect with people and prove its identity in numerous cases. Even Dr Theol. Martensen-Larsen admitted that he had been convinced of this, even though he first called spiritualism a delusion. So, it has happened again and again to the real researchers in this field, although some of them expressed themselves with caution because of the prevailing opinion.

The two French Nobel laureates, the philosopher Henri Bergson, who chaired the Society for Psychical Research, and the physician and chemist Charles Richet in his great work 'Traité de Metapsychique', were fully in favour of the connection with the deceased.

Since our domestic university world is still silent in this area too, and you never hear this question, which is by far the most important of our time, mentioned in lectures and discussions in student associations, we have to ask: is there such incredible ignorance in our universities, or is there a complete lack of interest in life's big problems?

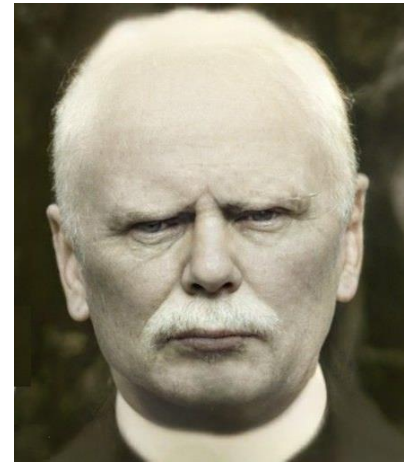
Danish publishers, on the other hand, are not unfamiliar with parapsychological science, but the press, radio, church and science are silencing or distorting the results. One of the last books by Louise A. Rhine: 'The Maples of the Mind', gives numerous examples of the dead and living making themselves known to relatives and friends from afar. Her husband, the world-famous Professor J. B. Rhine's book 'The Faculties of the Soul' showed how telepathy and clairvoyance can be experimentally proven with mathematical certainty. Pastor Johannes Dragdahl's 'On the trail of the great reality' gives a good insight into psychic phenomena. He believes that many of the biblical miraculous events can be explained in this way. The Norwegian professor of psychology Harald Schjelderup has made an extremely important contribution to our understanding of the unconscious and parapsychology in general in 'The Hidden Man'. It is estimated that Schjelderup's most convincing contribution to the involvement of the dead is Patience Worth. An American woman, Mrs Curran, with no higher education and no interest in spiritualism, is taken to a 'table dance' by some acquaintances, and she turns out to have abilities as a medium. A person calling herself Patience Worth appears at the table to deliver messages. She says she lived hundreds of years ago, and now writes, first by means of table and planchette, but later more directly by dictation through Mrs Curran, a whole body of literature, novels, plays, poems and aphorisms, said by connoisseurs to be of excellent quality. The strangest thing, however, is that in addition to modern English, correct Old English, Middle English and dialects of which Mrs Curran had not the slightest knowledge are used. We see that the case is quite parallel to Mrs Agerskov's, only they have different but very intelligent informants from the other world.

Among recent books, we must not forget John Björkhem's 'The Occult Problem' with a foreword by Jacob Paludan. Björkhem was first a priest and Dr Theol. But as he was an avid researcher of parapsychology, he thought he also needed a medical degree. He took it and became a practising doctor, but at the same time a world-renowned psychical researcher in the rank of Professor Rhine. - A book translated from German by Ohlhaber, 'The Living Dead', is highly convincing and is said to have sold over three million copies in Germany.

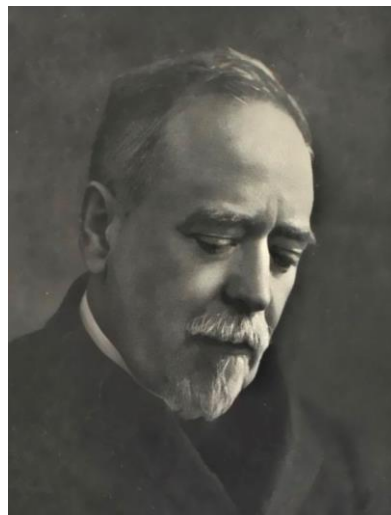
In England, a special theological society for psychical research has been formed, with several bishops on the board. Professor Schjelderup explains that the founder of French

spiritualism, Allan Kardec, had his image on a postage stamp that was issued in 5 million copies by the Brazilian government in 1957.

Biserup Postgd. pr. Jyderup, d. 10/2 1920.  
 Kære Løve Chr. Jørgensen! Tak for de velsendte  
 Niemre af Fyens Venstreblad. Det glædede  
 mig at høre de enkelte Artikler. Laaprent  
 der skulde fremkomme mere, vil det vistnok  
 mig meget, om de vil skaffe mig de paagel-  
 dede Artikler og sende mig dem. Jeg vil meget  
 gerne vore à jour med, hvad der fremkommer  
 besad for og imod. Det glæder mig ogsaa  
 at se at Pastor Carstensen saa afgjort har  
 taget Standpunkt imod Forsoningsalben.  
 Hvor naar har Dr. Østrup udtalt sig offentlig  
 angaaende Vandret m. L.? Ja, jeg har set en  
 enkelt Artikel af ham i Aarhvis Aendevi-  
 dede 6/11 1925. Udover det aner jeg ikke noget  
 om, at han har udtalt sig offentlig om L. m. L.  
 Laaprent der er flere Udtalelser af ham sesan-  
 gaaende, vil jeg gerne vide hvor og naar?  
 Tak for deres Hilsen ogsaa i Aendeving af  
 min Fødselsdag. De kendt jo haav set dem  
 paa deres Maskine og kommet en lille Løve  
 Bøtten. De er altid velkomne  
 Med venlige Hilsener. Deres hengivne  
 M. Wemmelund



On the left: One of the many letters Wemmelund wrote to Jørgensen. The two portraits above are cropped from the image at the beginning of the article.



In his letter, Wemmelund mentions parish priest and Dr F. L. Østrup (left). Østrup mentioned TtL several times in Danish newspapers, but never fully endorsed TtL's message. TtL was also mentioned by provost, Dr H. Martensen-Larsen, but his copy of TtL was found after his death, and only a small part of it was cut up. The picture of Østrup is a Danish newspaper photograph. Martensen-Larsen: TRL.



*Christian Jørgensen worked at Svinninge Realskole for many years and was also an author and chairman of the parish council. The portrait of him on the right is a detail from a photograph of the board of the parish council. Both images are taken from arkiv.dk.*



*Christian Jørgensen photographed in the classroom when he was a teacher at Svinninge Realskole. Photo: Arkiv.dk.*

Why don't our radical theologians and the Church Minister reform church doctrine and the priestly vow? Haven't Morten Pontoppidan, Anton M. Jensen, Ryberg Hansen, Ditlef Nielsen, Arboe Rasmussen, Nicolai Blædal, Otto Larsen, Oluf Rothe, Th, Kerkegaard and many more long ago taught us that church doctrine is erroneous? They have told us this from an objective

theological and philosophical basis. Can it be any consolation that the great connections from the spiritual world beyond the grave, Allan Kardec, Stainton Moses and 'Toward the Light', say quite the same.

But 'Toward the Light' teaches so much more. Among other things, it teaches that we must be born again and again to grow spiritually and to purify the darkness within us. Between incarnations - the attachment of the spirit to the foetus is said to take place in the fourth or fifth month of gestation - we rest and learn in the spheres, spherical shells around the earth, but formed of such fine etheric vibrations that they are invisible to us. But there is a far higher class of spirits, of God's first created children, for whom Jesus is leader or king. These high spirits incarnate themselves from time to time among humans to help them move forward. Eventually all spirits unite (in spirit bodies) on the mighty globes of light.

It was actually my old friend, parish priest P. M. Wommelund, I was going to talk about. He was the parish priest in Buerup from 1990 to 1940, after which he and his wife moved to a villa in Jyderup. He died in 1955, and a beautiful memorial book with contributions by Dr Phil. F. L. Østrup, Colonel E. H. D. Havsteen and Mrs M. Wommelund was published by his wife.

One day I visited Pastor Wommelunds in Jyderup and he showed me a letter he had written to an old friend, a senior physician, about 'Toward the Light'. He had an in-depth knowledge of this book and the accompanying writings, and he himself had asked several questions, which were answered especially in the 1st Appendix. He later gave me a copy of the letter, and I think he agreed to my publishing it at the appropriate time.

The doctrine of reincarnation was close to Pastor Wommelund's heart. It should also be considered a proven fact, as several people have been able to recall a previous existence and have given detailed information about them, which was later confirmed. One of the most recent examples concerns a young Norwegian girl who was injured in a car accident and when she regained consciousness, she spoke a completely different language that was incomprehensible to those around her. It turned out to be Russian and she gave up being born and died in Leningrad. A journalist travelled to Leningrad and all her statements, name, date of birth and death, were confirmed.



*P. M. Wommelund was the parish priest of Buerup church and was a very warm supporter of the message in Toward the Light. He became acquainted at an early stage with the Agerskov couple's contact with the transcendental world and asked many questions, which were answered by Leo, Johanne Agerskov's late father. Wommelund was not an open supporter of TiL in his sermons, but his preaching was imbued with the message of TiL. In the picture above, Wommelund can be seen as number four from the left in the top row. Photo: Arkiv.dk.*

## Parish priest P. M. Wemmelund's letter.



*Peter Madsen Wemmelund, 1870-1955, was chaplain and later parish priest in Buerup church, which is beautifully situated on Zealand. The vicarage was close to the church and can also be seen in this Google image. The vicarage was later sold and is now a private residence. Jørgensen visited Wemmelund several times in the vicarage. Photo from Google map.*

The authority of the Bible rests more on its age than on its contents. There are many valuable and godly words in it; but there is also much about which Luther's words on John's Revelation may be applied. Revelation: 'My spirit cannot reconcile itself to this book'. When God, e.g. For instance, when God is portrayed as one who commands the people of Israel to kill the inhabitants of a land and their cattle without shame (1 Sam. 15), I must protest. It is a distorted image of God. Cfr. 2. Chron. 15:13: 'Everyone who does not seek the Lord God of Israel shall be put to death, whether he be great or small, man or woman.' The same position must be taken towards the doctrine of atonement founded by Paul and later upheld by the Church: According to God's plan and will, Jesus, the innocent and sinless, was sacrificed to appease God's wrath and atone for man's offence and sin. Only in this way could God's justice be fulfilled. If an earthly father were to act in this way with his child, the guardianship council would see to it that the child was removed from this unnatural father, and the authorities would accuse and punish such a father for child abuse. Against such assumptions and doctrines I place the words of Jesus about God: 'I have a desire for mercy and not for sacrifice' (Matthew 9:13; 12:7).

These dogmas are human inventions, and it must be an affliction for the disciples of Jesus to hear such claims made, because by such a doctrine God is dragged into the dust and made lower than an ordinary, right-thinking man. God, as Jesus portrays him, is imbued with an infinite love for everything and everyone, and a consequent pity for his poor misguided and



erring children. He does not harbour anger and does not demand atonement to appease him. He only demands that people repentantly turn to him in their helplessness. - In 'Toward the Light' I found a corresponding overall picture of God, the image of the understanding and compassionate Father, just as Jesus has presented him to us. He does not harbour anger and does not demand atonement to appease him. He only demands that people repentantly turn to him in their helplessness. - In 'Toward the Light' I found a corresponding overall picture of God, the image of the understanding and compassionate Father, just as Jesus has presented him to us.



*Peter Madsen Wemmelund, 1870-1955, chaplain and later parish priest. He fully embraced the message of TtL, and his sermons were strongly characterised by his belief that TtL has brought truth to humanity. Photo: The Royal Library.*



*The altar in Buerup church with a portrait of Jesus. Wemmelund worked here for a lifetime. In the arch in front of and above the altar is the inscription: 'Blessed are the pure of heart'. Photo from the Internet.*

The Bible is to a great extent characterised by the perceptions of different times and different authors, and therefore does not give a complete overall picture, but many different perceptions of God and his government (cf. 'T.t.L.' p. 33). Therefore, it is easier for me to believe the account given by 'T.t.L.' than in the very different and contradictory representations given by the Bible, e.g. The prohibition against killing and the commandment to kill, Jesus' representation of God gives me security and rest. But several of the ideas which the Bible advocates, and to which many different denominations subscribe, are contradictory. Here we do not meet the Father whom Jesus has drawn for us and to whom I need to pour my weary head, but a God who emphasises spinning and adherence to liturgical customs and practices. Jesus emphasises the heart relationship, and so does 'T.t.L.'. This is the main thing.

Would it not be reassuring to the many who are preoccupied with the thought of their imminent demise, to be able to find rest and security in the representation that 'T.t.L.' gives of

life here, rather than having to content themselves with the prevailing, customary and vague notions of a future in a heaven or a hell, the nature of which no one can form any really clear idea, and to which one is referred by a dictatorial commandment on account of the acceptance or rejection of certain doctrines and theological subtleties.

We ask for facts and would like proof of the accuracy of the assertions and descriptions made. Many of the ideas in 'T.t.L.' Many of the ideas put forward in 'T.t.L.' elude our sensory perception and ability to recognise, and in these areas we must then be content to conclude logically from what we find probable and which gives us calm, peace and rest. Cf. 'T.t.L.' p. 323-326 and Supplement to 'T.t.L.' I p. 23-24. This must surely apply especially to the areas that touch and concern the religious issues. In all aspects of life we cannot always obtain proof, but must build on faith and on results and experience that others have arrived at.

In certain areas, however, information is given in 'T.t.L.' Information which, by research and investigation over time, will perhaps make it possible to draw conclusions and find more or less clear evidence for the accuracy of the information given in the book, and thereby confirm or refute the book's validity. Let me mention:

1. The points given for the location of the sunken Atlantis (p. 180). Investigations in this direction are said to have been made from England, among others, in measuring the depths of the sea.

2. The account of the ancient African civilisation, which is said to have been destroyed by a volcanic eruption and buried under masses of lava and mighty boulders c. 10,000 years B.C. (p. 182).

3. The mention of ghosts and omens, which will cease as darkness is eliminated. As it is something abnormal and against God's order, these phenomena will eventually all cease and disappear (cf. 'V.m.L.' p. 187 f.; 218 f.; 238). I often heard of omens and hauntings in my childhood. I myself have experienced a little in that direction and heard many credible and honestly sober people tell of such experiences. Cf. Evald Tang Kristensen's collected material on these subjects - Many people try to write these accounts of omens and ghosts on the account of superstition. 'T.t.L.' claim them as facts, but they must, as the darkness is eliminated, disappear, as it is something abnormal and against God's order. - Already now these phenomena seem to have ceased. 4. Sollyset vil langsomt fra Aarhundred til Aarhundred tiltage i Styrke og Klarhed. ('T.t.L.' p. 281).

5. The climatic and meteorological conditions will gradually become more constant and normal as darkness is depolarised and eliminated (p. 254). (13 other points of a similar nature are listed, including the mention of the Lourdes spring; but they are better understood by reading the book).

'T.t.L.' strongly distances itself from vulgar spiritualism and warns against inducing (Aander) and participating in séances. The preliminary steps to such must come from the supersensibleside, and not at the discretion of incarnated men ('T.t.L.' p. 233). The spirits of light only use those who are fully conscious and never people in a trance state (p. 227).

2. 10<sup>te</sup> Februar  
1930.

Kære Hr. Jørgensen!

Her er saa de sidste Beovarsler; de to blev, som jeg nok mente, ikke besvarede. Haaber de øvrige maa være tilfredsstillende.

I Lørdags fik jeg 21 Spørgsmaal fra Pastor Wemmelund, og har i Dag faaet en del af dem besvaret. Men de fleste bliver afvisende af Leo, det sagde han i Dag. De bliver afvisende, dels fordi de ikke har nogen virkelig Interesse for Henneskehed, dels fordi de er behandlet og besvaret enten lidligere eller i Supplement II. Det er altid det kvædelige med Pastor W's Spørgsmaal at de som oftest er stillet ind fra fejle Opfattede af det, der er givet i "T. t. L.", eller er stillet ind fra hans egne Mening om det givne. Men det er der jo ikke noget at gøre ved.

Ja, saa hører vi vel ved Lejlighed fra Dem, om De kan tænke Dem at komme her en Søndag eller ej. De ved De er altid velkommen.

De bedste Hilsener fra os alle

Deres  
Johanne Agerskov  
Kalling-Thansen.

Letter from Johanne Agerskov to Chr. Jørgensen from 1930, in which she also mentions P. M. Wemmelund. As you can see, Mrs Agerskov (nor Leo) was not always satisfied with Wemmelund's questions, so a good number of them were not answered from the supernatural side. There is clearly a very cordial and warm relationship between the Agerskovs and Jørgensen at this time. From DKB's letter collection.

It must interest a physician to realise that God disclaims responsibility for the creation of the imperfect and fragile human body. By the fall of the elders, self-reproach and desire to experiment with the powers of darkness, the result was that man was given an imperfect, fragile and perishable body in a world of darkness instead of being built up of the material of light according to God's idea and residing in a world of light without corruption and death (p. 11; p. 162).

Is there anything strange in the fact that no theologian has publicly spoken in favour of 'T.t.L.'? On reflection, it can hardly be surprising. It has always proved that theologians are never in the vanguard when it comes to supporting those who fight for progress and a deeper realisation of

truth. This was the case in the time of Jesus and also in subsequent times until now. Think e.g. think of what a Gailei was exposed to on the part of the theologians. I have read about Grundtvig that he still maintained the medieval view that the sun moved around the earth; this is what the Scriptures said. Think of the theologians' fight against freedom to think, believe and speak according to one's convictions, their struggle in Denmark against the dissolution of parish councils, the Elective Church Act, freedom of teaching, women priests, etc. And from this follows intolerability with subsequent disputes with those who think differently, and this is especially true when the conversation turns to religious issues.



*Buerup church in a photo from the church's own website. Wemmelund was chaplain and later parish priest*



*Close to the church was Wemmelund's residence in the vicarage, which was later sold to private individuals. Photo: Arkiv.dk.*

The majority of theologians seem to demand that the people of the present day should remain in the same low position in their religious beliefs as the ancients and the Middle Ages stood in. Much of theological study is not an unprejudiced search for a deeper realisation of truth, but an exercise and training in attempts to prove the credibility and accuracy of the traditions. Among these there seem to be only a few sincere seekers of truth, who make it their sole aim to arrive at a deeper realisation of truth without regard to whether it will be in accordance with or contrary to the familiar and hitherto accepted and recognised. Real seekers of truth are among these only lonely swallows, e.g. Morten Pontoppidan, Arboe Rasmussen, Oluf Rothe and a few others. But such people have most often experienced love. A man like e.g. Pastor Oluf Rothe is hardly allowed to preach on the radio. I once heard a bishop complain that a priest like Oluf Rothe could not be 'busted'. I don't expect any support from that side in the fight for a deeper realisation of truth. Not because they deliberately want to be dishonest, but because they have been brought up to cling to the existing as the only infallible revelation and real truth. Many theologians are therefore also without understanding for the thirst for research and the search for truth that exists in many unchurched people, who are serious and truth-seeking people, but who for that very reason have had to give up too much in the building of church dogma. Let me then further refer to 'T.t.L.' regarding this question p. 305 and Supplement I p. 24-34 and especially to p. 24-29 and Supplement II p. 120-122, where there are also hints as to why greater support cannot be expected from that side.

That I have understood 'T.t.L.' in one and all, I will not say. In several places I could have wanted to put question marks or wish for more and more detailed information. But apart from

this, it has been an enrichment to me to deal with the thoughts expressed here. Several problems I have thereby gained more clarity and help to understand. I was already familiar with many of the ideas presented therein before the appearance of this book, e.g. the Reincarnation Thought and the Gospel. The idea of reincarnation and the doctrine of retribution, both of which also find confirmation in the Bible. Reincarnation is mentioned or presupposed in the following places in the Bible: Jer. 1:5; Wisdom 8:20; Matth. 11, 13 f; 16, 14; 17, 10-13; John 1, 21; 8, 58; 9, 2; 16, 28; 17, 5; Rom. 9, 11-13. On the other hand, we also know that the Jewish people of Jesus' time were familiar and comfortable with this idea. The law of retribution is often alluded to in the Bible. It is often said that judgement is executed according to our deeds, for example: Ps. 62, 13; Matth. 25, 31-46; Rom. 2:6; 1. Cor. 3:8; 2. Cor. 5, 10. The idea of retribution is mentioned directly: Matth. 18, 21-35; Luke. 6, 37-38; Gal. 6, 7.

‘You don't fall asleep over a book in which you read your own dreams,’ it was once said. This is what happened to me when I read this book. I found in it a confirmation of several of the thoughts that had occupied me, and answers to several of the more or less conscious suspicions about the secrets of existence.

If the messages in this book are in accordance with reality, there will finally be logic and meaning in life, both in world-building as a whole and in the growth, development and behaviour of the individual human being. A definite and decisive goal is aimed at: perfect harmony, and one day this will be achieved. One recognises and understands the gigantic struggle that has been waged and is still being waged in both the material and the spiritual world between Light and Darkness, between harmonious and disharmonious forces, between constructive and destructive forces, between good and evil.

‘Bring forth the Clockwork of Eternity! How old can I be? For an hour and a half, very few can do it.’ After the clockwork of eternity, a hundred years shrinks into something purely vanishing. The further we progress in evolution, the longer the distance between our incarnations becomes. We are gradually transferred to an ever longer and longer stay in a higher world. We grow more and more to belong there, until finally we can say goodbye to earthly infirmity for good. Man must successively develop from a very low to a very high stage.

We must not only ethically reach the point of not wanting to sin, of practising something self-love and evil, but we must reach the point where it becomes our nature to act exclusively according to the demands of the commandment of love. We will not be able to practice evil without doing violence to ourselves and our own nature. It becomes our innermost and deepest light and joy to love God above all things and our neighbour as ourselves, to be loving, true, just and good in every respect. Cf. 1 John 3:9: ‘Whosoever is born of God doth not sin, and cannot sin, because he is born of God.’ There is a long distance between such a character and such a man who is filled to overflowing with selfishness, envy, hatred, sadism, etc., and there must of course be a very long, successive and often almost imperceptible spiritual growth and development before such a radical change and an entire diametrical contradiction and development is completed. One must come to be completely diametrically opposed to what one originally was.

## **A sense of truth and the desire for freedom by Peter Madsen Wemmelund. A collection of sermons.**

P. T. Wemmelund was the only priest, as far as I know, who fully endorsed the message of 'Toward the Light' when it was first published. He also contributed financially to the publication of the various books and thus helped to ensure that they could be published. He also asked many questions to the supernatural side, and some of these were answered and included in the publications.

Wemmelund's strategy was not to promote TtL itself in public, but to allow the message to become part of his preaching and thus train his congregation in the new doctrine. Here is an excerpt from a sermon Wemmelund gave on John 8:28-36.



*Peter Madsen Wemmelund embraced the message of 'Toward the Light' at an early stage, and his sermons were strongly inspired by the ideas in the work. He was parish priest at Buerup church for many years and must have been a very inspiring preacher with his deeply felt thoughts that were clearly expressed in his sermons. Photographs from the internet.*

.....

Truth will always justify itself by its own clarity; it usually turns out to be simple and straightforward. When one is forced to resort to more or less elaborate and subtle explanations to explain and defend a supposed truth, one thereby reveals that it is of a relatively dubious nature. For we cannot give up Jesus' assertion of Truth as a liberating power.

We therefore also see that the image Jesus gives us of God and his demands on us is simple, plain and straightforward: God is the Father of all men. A father thirsts for the love and trust of his children and rejoices that there is understanding and love between them. This is why Jesus emphasises: Love God above all things and love your neighbour as much as you love yourself. Do unto your neighbour as you would have him do unto you. The right

relationship with God does not depend on adherence to certain opinions, observance of certain ceremonies, certain formulated forms of address or prayer, or certain places of worship, but on the unfeigned devotion of the heart in love, trust, and obedience. God does not care for men to praise and obey Him in a merely external way, but thirsts for a worship in spirit and truth from the deepest ground of the heart.

People bow to these simple and even truths; for their conscience and innermost soul life testify to them, and give support. The artificial 'truths', on the other hand, arouse doubt, contradiction, dispute and disagreement; for one is not faced with the unconditionally self-evident, to which everyone must bow. On the contrary, one seeks - each in his own way - to set up explanations and justifications, usually characterised more by subtle ingenuity than by simplicity.

We find that the God whom Jesus has revealed to us and will lead us to is a reasonable God. There is sense in his demands on men, sense in his laws, his punishments and rewards. We realise that if we become disciples of Jesus and follow his guidance, we will begin to understand and know our Father as he really is, and feel like his trusting, free and bold children. Jesus Christ will set us free from all restraining and constricting bonds by leading us into the liberating Truth, the Reality of God. This realisation makes us free in our thought life. And if we follow Jesus' guidance with regard to God's demands on us, and organise our lives accordingly, we will also find that our will life becomes free. We experience the reality concerning ourselves that God has set a goal for us, and wants this goal to be reached, and know that it can be reached with his help. It is a great experience to realise that a great goal has been set for us, and that God as our Father will help us to realise it.

Wanting the Truth and living in the Truth leads to a deeper realisation of Truth. Avoiding this immersion in and experience of the truth - whether it be out of timidity or lack of the courage of faith to venture away from the usual paths or for other reasons - leads to one becoming bound and unfree, dependent on what has once been accepted and recognised, on the opinions and judgements of others, etc. The ways sought become just as many detours and snares.

Through his Spirit and our conscience, God will lead us into an ever deeper understanding and experience of Truth. For although the truth is self-evident and self-evident, it is nevertheless the case that we are not at one time able to comprehend the whole truth. Therefore, through obedience to the truth, we are educated to a deeper and deeper, further and further understanding and acquisition of it. New sides of it are constantly appearing before us. We progress from clarity to clarity. As in the physical world an eye adapted to weak light must little by little get used to the strong light of the sun, so it is in the spiritual world with regard to truth.

God has not left the education of his children to the words written in books or to the doctrines adopted by some denomination. God also educates through the spirit and conscience. Many feel it somewhat unsafe to confide in the Spirit of Truth. They talk a lot about the Spirit's guidance, but in reality they have very little trust in it. 'No, must I then ask for a word of Scripture or a Pope's word or a literally formulated creed,' many think. They forget that scripture and creeds have been interpreted in many different ways, where one explanation often stands in stark contradiction to the other. We leave out of consideration the possibility that a pope - whether Roman or Protestant - may himself be wrongly orientated,

and in that case we must ask with Jesus Christ: Can a blind man lead a blind man? Does one not then run the risk that they will both fall into the grave?

Can a man not make mistakes with regard to the guidance of conscience and spirit? Asks one or two worried and anxious people. The answer is: as the many different, often very divergent, opinions and interpretations of scripture and creeds show, there are many incorrect explanations and many incorrect understandings of these, and as a man can hear wrongly with his bodily ear, so he can also hear wrongly with his spiritual ear when the spirit and conscience speak to us. But this possibility of mistake hardly harbours as many dangers as those mentioned above. 'God lets the sincere succeed' (Proverbs 2:7 after Luther's translation). A compass may perhaps, in a strong seaway, for a moment get out of its proper position; but as soon as this happens, an invisible force will immediately pull the compass needle into the right direction. In the same way, the invisible but real spiritual power from God will always assert itself and give sincere people the right direction.

If you want your sense of truth developed and your desire for freedom satisfied, you must have something of the daring of faith. As an enthusiastic follower of truth, you must venture out onto the great sea of reality, where - freed from all authority, from Pope, Scripture and formulated confessions - you have only God and the guidance of his Spirit to rely on. Alone with God on this sea, you will feel like a free bird, held up and carried by God's own power and guided safely and securely forward towards our Father's great and glorious Kingdom of Truth.

'All that we walk,  
we are taught by God  
to understand,  
we are lifted up and we are carried  
in guidance  
by the Spirit of Life  
And by the angels of our father.'

(Psalms: 243. 517-105. 474.)

*Next page: Copies from Wemmelund's book 'A sense of truth and the desire for freedom', which is a collection of his sermons.*







*In one of Inger Agerskov's photo albums, I found these photographs from a visit to Wemmelund in Buerup, 23 July 1919. According to Mrs Agerskov's note in the album, these are the people in the photo: From left, Frk de Harré, Gerda Schrader, Inger Agerskov, Frk. Krogh, Pastor Wemmelund, Frk. Wemmelund and in the foreground, Aunt Henny and Mrs Hasslund. Below, Mr Wemmelund with his hens and chickens. Photo: Private.*



## Biography of parish priest and author Frederik Louis Jensen Østrup, 1862-1959.

*The biography is taken from the website of Sædder Church, where Østrup was vicar 1900-1907.*



**ØSTRUP, Frederik Louis Jensen**  
*(Frederiksborg lærde Skole),*  
**Præst,**

Søn af Peter Jensen og Hustru Anna Sophie Peterline f. Nielsen, født i Fredensborg 2. Oktober 1862, cand. theol. 1887, Kateket ved Helligaandskirken i København 1887—89, Præst paa Læsø 1892—95, Dr. phil. 1897 (Disputats: Et psykologisk Bidrag til en Lære om Selvopdragelse), Sognepræst i Sædder 1900. Har udgivet flere opbyggelige Skrifter.



*This is how F. L. Østrup was presented in the book about the students at Frederiksberg College. He became a student in 1881.*

Born in 1862 in Fredensborg. His parents were forestry officer P. L. Jensen and Ane Sophie Peterline Nielsen. As a curiosity, Countess Danner was among the godparents at Østrup's baptism. He took the name Østrup in 1884 and became a Master of Theology in 1887. Østrup was then catechist at the Church of the Holy Spirit in Copenhagen from 1887-89, but resigned when he felt he was too young for the priesthood.

In 1891 he was awarded the university's gold medal for a philosophical treatise on general laws of education, which can be derived from recent psychology and ethics. In the years 1892-95, Østrup was acting parish priest on Læsø, where he was sole priest for 3½ years. Here he met strong Inner Missionary circles, which he could not join. A dissertation entitled: 'A Psychological Contribution to a Doctrine of Self-Education' earned him a PhD in 1897. He then continued his studies in Jena, London, Paris and Italy in 1898-99 and later travelled abroad several times.

At Morten Pontoppidan's urging, he returned to the priesthood and became parish priest in Sædder on 7 August 1900. He was a significant and distinctive preacher, but probably never

quite settled in this rural parish, where he only gathered a modest congregation in the church and found it difficult to get on speaking terms with the population. His choice of hymns was somewhat foreign to the congregation, and the church singer struggled to memorise the long and heavy hymns every Saturday. This was necessary because he also played the organ. On the recommendation of some of the congregation, Østrup gave permission for other priests to conduct the service on a few occasions. Østrup was also not interested in running the vicarage's farm, so the land was leased out and the livestock and equipment sold by auction.

Østrup moved to Aarhus in 1907, where he became parish priest at the Church of Our Lady. He is described here as the learned and seemingly somewhat dry priest, who also failed to gather a particularly large congregation in the church, although he was a significant preacher. He was the thinker and philosopher in the pulpit.

Doctor Aggerbo, Aarhus writes in D.P.o.S.: *'It was hardly understood in Aarhus this distinctive pastor who called for the appropriation of the gospel without any dogma compulsion and constantly emphasising that salvation and faith are not synonymous with salvation through specific beliefs, but the congregation must understand that dogma is an expression of what the church knows about God's love, "a condensed form of worship"'*. Østrup gathered a small part of the congregation for Bible reading.

In 1919, he married the 27 years younger Ebba Siersted, born 1889 in Kellerup. Her parents were Chr. Siersted, sheriff of Hammerum herred and town bailiff in Herning, and Dorteia Henriette Louise Lillienkjold. After 16 years as a pastor in Aarhus, Østrup wanted to move to a smaller pastorate to have more time for her studies and became parish priest in Horne on South Funen 1923-32. During these years, Grundtvig's thoughts and Karl Bart's theology became increasingly important to him. Furthermore, Østrup became known for his many Christian writings and radio talks.

In addition to his work as a priest, he acted as an examiner for school teacher exams in 1892-97 and 1924-36, was a private lecturer at the pastoral seminary 1898-99 and a teacher at Aarhus Women's Seminary 1915-17. In 1932 he became a Knight of the Dannebrog.



*F. L. Østrup was first appointed parish priest at Sædder Church in Køge, which belonged to the diocese of Roskilde. To the right is the altarpiece, which was restored in 2007. Both photos from the internet.*



## **F. L. Østrup's review of Knud Brønnum's book 'The truth about death' in Aarhus Amtstidende on 6 November 1926.**

*(Unfortunately, some words are missing here and there because the newspaper article I found has some folds, and the bottom line has not been included in all the columns. Where some of the words are in brackets, I have made suggestions to try to make the text meaningful).*

Architect Brønnum has written the motto for his book: 'Death is an enemy to mankind; it should be a friend. It makes you want to read the book, because both sentences are true. Death should be a friend to Christians, just as it was to Stafanus, when his face was explained by looking through the gate of death to see what awaited him on the other side. And yet it is quite rare to meet Christians for whom death really is a friend. It can happen, and where are you in such (surroundings that make) you overcome the worthwhile fear that may be in your heart. And only when it is overcome does the gift of life have its full value.

How will the author now turn death from enemy to friend? We will (assume that those who confidently) rested in faith in love proved their faith by the very fact that it worked. Perhaps too much will reflect on the reality of faith, instead of believing in it. One cannot test and judge faith apart from this (challenge). It is only the test of faith that it grasps this.

What else were the author's words of consolation about? He does say in this place that there is no hell, no perdition. Yet elsewhere he speaks of the absolute death to which the soul falls back who resolutely wishes to be free from the gift of life. Nor does the Church speak of any perdition except that which is the consequence of the conscious choice of the individual's free will. So it does not appear that the difference between his and the Church's speech here is so very great.

But then there is something about which nothing is said or known in our Church. The author speaks of a new life on earth, across which the road leads to the Father's home. This idea of reincarnation plays a very large role throughout the book. Where did he get it from?

Let's hear a little about both where he got it and the whole book. He got it all from the strange work 'Towards the Light', published six years ago by Mrs Johanne Agerskov, who says in the preface that she has received it all from the extrasensory world, and that she herself has not added or subtracted a single thing. It is an impressively large work on the history of religion, like a new Bible, and as you read it you are left in greater and greater amazement. One would begin by assuming that Mrs Agerskov, of course without knowing it herself, has spun it all out of her own mind, retrieved it from the hidden repositories of the subconscious. But all this knowledge, all this profundity, all this expertise, both in the mathematical and physical fields, where is it possible that any human being could possess it or could invent it? We find that here is a great and interesting problem, and that it was not too much for psychology or whatever other science felt called upon to mobilise its best efforts to solve it. To dismiss it all as degenerate imaginings and which can promote the feeling that those who have gone before are not far away and strengthen loyalty to them.

The Church will probably compete with Brønnum to make /the faith convincing, and it has not) neglected anything, it would let be said.

Moreover, his book contains an imaginative account of the history of the creation of the earth and mankind. Mankind has emerged from a creation due to God's 'eldest fallen children', and through this creation all mankind was subjected to sin and death because 'the eldest' acted against the will of God. Whether there is greater religious value in this than in the Bible's more succinct statement that God created the heaven and the earth and mankind, after which they abused their freedom and sinned, we shall not attempt to decide here.

We are also told that the devil has repented, and we must forgive him for the evil he has caused us. Which we can do all the more easily, as it is really, he who, to atone for his sin, under the angelic name of Ardor, has now given us most of these new revelations. What religious value there may possibly be in this, we shall also leave unsaid here.

F. L. Østrup.

Why have I included a presentation of parish priest and author F. L. Østrup in a book where I present the first Toward the Light pioneers, some might ask. The answer to that is quite simple. Although Østrup never endorsed TtL's message one hundred per cent and never declared himself a TtL supporter, in many ways he contributed to making TtL known through several mentions in the Danish newspapers, where he was fairly neutral about the work, even though he did not endorse it 100%.

And as Doctor Aggerbo, Aarhus wrote in D.P.o.S.: *'One hardly understood in Aarhus this distinctive pastor who called for the appropriation of the gospel without any dogma compulsion and constantly emphasising that salvation and faith are not synonymous with salvation through certain beliefs, but the congregation must understand that dogma is an expression of what the church knows about God's love, "a condensed form of worship'.*

This was exactly the same message that parish priest P. M. Wemmelund preached to his congregation, and if we are to judge by his reputation, he reached his congregation with this message. And from what I have read of the correspondence between Østrup and Chr. Jørgensen, Østrup became more and more sympathetic to TtL and was a great admirer of Johanne and Michael Agerskov. He was convinced that the Agerskovs had not written the works themselves, but that they were completely honest in stating that they had received them through intuitive thought transfer from a supernatural source.

Østrup was probably as much a philosopher, psychologist and educator as he was a priest, and this characterised all his activities. As the biography from Sædder Church tells us, he withdrew from the priesthood for a time because he was in doubt as to whether this was what he wanted to do with his life, and after being parish priest of Vor Frue Kirke (Church of Our Lady) for a number of years, he moved to a smaller parish in Horne to have more time for his studies. During this period, he was also co-editor of the Christian magazine 'Våbenhuset' (The armoury), and they included an article in 1949 by psychiatrist Ib Ostenfeld, who believed he could provide evidence that Johanne Agerskov suffered from paraphrenia, a form of schizophrenia. At the same time, however, the journal included a reply from Christian Jørgensen, in which he very convincingly refuted all the claims of possible mental illness. Over the years, Østrup and Jørgensen developed a very close friendship.

Overpostinspektør i Haderslev, hvor han ogsaa var Medlem af Byraadet, men blev forflyttet til Aarhus ved Embedsledighed 1. Juni 1924, samtidig med, at Embedet i Haderslev blev nedlagt.

Skildringen af den besværlige Overgangstid viser os, hvilke Vanskeligheder de danske Postmænd havde at kæmpe med, og hvorledes de overvandt dem paa den smukkeste Maade, hvilket forøvrigt er sagt og anerkendt fra mange Sider. Men vi skal ikke her give os af med Referater. Nogle kan maaske mene, at Forfatteren hist og her ser ensidigt paa Tingene, men hvilken Skribent gør vel ikke det, naar det kommer til politiske Forhold, og det skal i hvert Fald siges, at Jacob Andersen ikke er bange for at sige ogsaa sit eget Parti nogle drøje Sandheder.

Fornøjelig Fortæller, som Overpostinspektør Jacob Andersen er personlig, saaledes er han det ogsaa i sit Forfatterskab. »Fra Hovedstaden til den ny Grænse« er saare læseværdig for Folk baade i og udenfor Postetaten. Naar først man faar begyndt paa den, lægger man den ikke fra sig, før den er læst til Ende. Og vi er sikker paa, at den nok skal blive læst i vide Kredse baade syd og nord for den gamle Grænse.

— v.

**Knud Brønnum:  
Sandheden om Døden.**

77 Sider. Hagerups Forlag. 1920.

Arkitekt Brønnum har skrevet som Motto for sin Bog: Døden er for Menneskene en Fjende; den burde være en Ven. Det giver Lyst til at læse Bogen, thi begge Sætninger er jo sande. Døden burde jo for kristne være en Ven, ligesom den var det for Stefanus, da hans Ansigt forklaredes ved, at han saa ind igennem Dødens Port, hvad der ventede ham paa den anden Side. Og dog er det helt sjældent at træffe kristne, for hvem Døden virkelig er en Ven. Det kan ske, og hvor befinder man sig saa ikke vel i saadanne

en til at overvinde den lønlige Frygt, der maaske er i ens Hjerte. Og først naar den er overvunden, faar Livets Gave sin fulde Værdi.

Hvordan vil nu Forfatteren gøre Døden fra Fjende til Ven? Vi vil

hvilede i Troen paa Kærligheden, beviste deres Tro netop derved, at den duede. Maaske vi alt for meget reflekterer over Troens Rigtighed, i Stedet for at tro til. Man kan slet ikke prøve og bedømme Troen, bortset fra dens Prøve, at den griber fast om denne.

Hvad mere gik saa Forfatterens Trøsteord ud paa? Han siger vel paa dette Sted, at der findes intet Helvede, ingen Fortabelse. Dog, andet Steds taler han om den absolute Død, som den Sjæl hjemfalder til, som bestemt ønsker sig fri for Livets Gave. Og Kirken taler jo heller ikke om nogen Fortabelse uden den, der er Følgen af Menneskets egen frie Viljes bevidste Valg. Saa det ses ikke, at Forskellen mellem hans og Kirkens Tale her er saa meget stor.

Men saa kommer der ganske vist noget, hvorom der i vor Kirke slet intet siges eller vides. Forfatteren taler om et nyt Jordliv, hvorover Vejen gaar frem mod Faderhjemmet. Denne Tanke om Reinkarnation spiller en særdeles stor Rolle i hele Bogen. Hvorfor har han den vel?

Lad os her høre lidt om, hvorfor han baade har den og forøvrigt hele Bogen. Han har det alt sammen fra det mærkelige, for 6 Aar siden udkomne Værk »Vandrer mod Lyset« af Fru Johanne Agerskov, der dog i Forordet siger, at hun har modtaget det alt fra en oversanselig Verden, og at hun ikke selv har lagt det mindste til eller trukket det mindste fra. Det er et imponerende stort religionsfilosofisk Værk, som en ny Bibel, og man hensættes under Læsningen deraf i større og større Forundring. Man vil jo begynde med at formode, at Fru Agerskov, naturligvis uden selv at vide det, har spundet det alt ud af sig selv, hentet det frem fra Underbevidsthedens skjulte Op-lagsrum. Men al denne Viden, al denne Dybsindighed, at denne Fagkundskab baade paa fysisk og matematisk Omraade, hvor er det muligt, at noget Menneske skulde eje den eller kunne finde paa den?

Vi finder det dog kun naturligt, at det er et stort og særdeles interessant Problem, og at det ikke var for meget, Psykologien eller, hvilken anden Videnskab der følte sig kaldet, mobiliserede sin bedste Kraft paa at løse det. At affærdige det hele som fantasifulde Indbildninger, og

som kan fremme Følelsen af, at de, som er gaaet forud, ikke er langt borte, og styrke Trofastheden mod dem.

Kirken vil altsaa dog nok kappes med Brønnum om at gøre den forsømt noget, vil den gerne lade sig sige.

Forøvrigt findes der i hans Bog en fantasirig Fremstilling af Jordens og Menneskehedens Tilblivelseshistorie. Menneskeheden er fremgaaet af en Skabelse, der skyldes Guds »ældste faldne Born«, og igennem denne Skabelse blev den hele Menneskehed undergivet Synden og Døden, fordi »de ældste« handlede imod Guds Vilje. Om der er større religiøs Værdi i dette end i Bibelens mere kortfattede, at Gud har skabt Himlen og Jorden med samt Menneskene, hvorefter disse misbrugte deres Frihed og syndede, skal vi ikke her søge at afgøre.

Ogsaa faar vi at vide, at Djævelen har omvendt sig, og vi skal tilgive ham det onde, han har forvoldt os. Hvad vi saa meget lettere kan, som det egentlig ham; der nu for at sone sin Synd under Englenavnet Ardor har givet os Hovedparten af disse ny Aabenbareiser. Hvilken religiøs Værdi der muligens kan være i dette, skal vi ogsaa her lade være usagt.

F. L. Østrup.

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### Højskolen og de Arbejdsløse.

Vinteren stunder nu til. Arbejdet hører op for mange. Der melder sig saa det Spørgsmaal for en Del unge Mænd: Hvorledes skal jeg nu faa noget godt ud af en ond Tid? Til saadanne vil vi sige: Tag en Tur paa Højskolen! Saa kommer der noget godt ud af noget ondt. Paa Højskolen kan læres mange Ting, som siden kan komme til Nytte. Er du Landmand, kan du faa Undervisning i Husdyrbrug, Planteavl, Landbrugsregnskab m. m. Du kan lære at blive Kontrolassistent. Du kan ogsaa lære Sløjd, hvis du hellere vil det. Desuden faar du Del i den almindelige Højskoleundervisning, hvortil hører Dansk, Regning, Historie, Samfundslære osv. Er du Medlem af en Arbejdsløshedskasse, kan du bruge din Understøttelse

*F. L. Østrup's review of Knud Brønnum's book 'Sandheden om Døden' (The truth about death) in Aarhus Amtstidene 6 November 1926. Unfortunately, the article is cut at the bottom and has some creases that make the entire text not readable.*



*Three photographs by F. L. Østrup, 1862-1959, author, philosopher and parish priest. All three images have been processed with modern image technology to improve the quality. The first two portraits are from the student book from Frederiksborg College, the last one is from the Royal Library in Copenhagen.*



*In 1907, Østrup moved to Aarhus, where he became parish priest at Church of Our Lady. He remained here for 16 years until he moved to a much smaller vicarage in Horne in South Funen from 1923 to 1932. Above are two photos from Church of Our Lady, the exterior and the altarpiece. Both photos from the internet.*



*Horne vicarage, which was Østrup's and his wife's home during the years he was vicar of Horne Church, 1923-1932. In 1919, Østrup married Ebba Siersted, b. 1889 in Kellerup, 27 years his junior. Photo from the internet.*



## Feature article on ‘Toward the Light’ by parish priest Dr F. L. Østrup in Aalborg Stiftstidende on 2 April 1944.

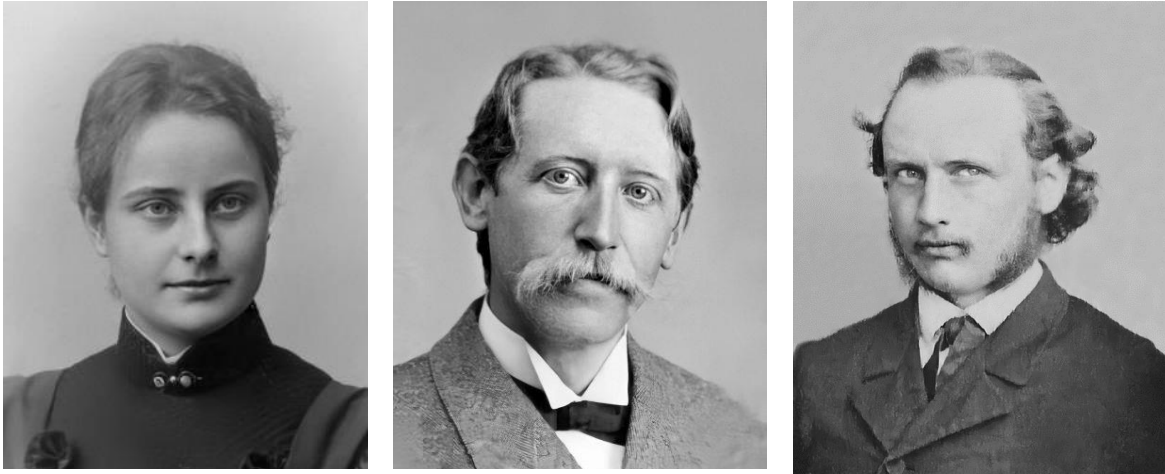
In certain circles, some writings that pretend to be revealed have gained quite a bit of popularity. In this Chronicle former parish priest in Aarhus and Horne, Dr F. L. Østrup, discusses the strange content of the scriptures, which has gripped minds so strongly that people who are influenced by it meet for regular church services.

In 1915, a collection of poems called ‘Hilsen til Danmark’ (Greetings to Denmark) was published by Hagerups Forlag, edited by cand. mag. Michael Agerskov. In the preface, the 15 poems were declared to have been produced by mediumistic means with Mrs Johanne Agerskov, born Malling-Hansen, as an intermediary. The actual authors are 15 long-dead poets from the Golden Age: Grundtvig, Paludan-Møller, Chr. Winther, Kaalund, Hans Christian Andersen and more.

This indication of authorship was perceived by the public as a joke. For if it were to be taken seriously, it was the greatest event since the birth of Christ, and it seemed too improbable to everyone. People were content to judge how well the poets mentioned were imitated, and the book was quickly forgotten. But in reality, it was anything but a joke on the part of those who had sent out the book. A few years ago, ‘An open letter to literary men’ was sent out, which shows the extent to which it was in all seriousness. The letter contains a speech by ‘one of the spiritual leaders of mankind’ delivered by Mrs Agerskov. In what follows, he reproaches those who had got hold of the book for their lack of understanding and their indifference. It was according to God's own will that the poems had been created. Yes, God himself had even given each of the authors the subject that would form the basis of his poem. The gift had been bestowed upon men with great expectation, but they had despised it and silenced it. And thus a new, far greater gift had struck the Danish people unprepared.



*F. L. Østrup eventually retired to a smaller pastorate and ended his career as vicar of Horne church in Faaberg. He served here from 1923 to 1932. Thereafter, he devoted his time to his studies and writing, and was co-editor of the Christian magazine, Våbenhuset (The armoury). Photo from arkiv.dk.*



*From left: Johanne Agerskov, 1873-1946, a divine medium with extraordinary abilities to receive messages from the supernatural world. In the centre: Mrs Agerskov's husband, Michael Agerskov, 1870-1933. He also had mediumistic abilities and was the publisher of all the couple's books. Agerskov worked as a lecturer and examiner at the teacher training programme in Denmark and also had his own writing career. On the right: Johannes' father, Rasmus Malling-Hansen, 1835-1890. Malling-Hansen was known as the director and priest at the Institute for the Deaf Mutes in Copenhagen, and as an inventor and scientific researcher. It was he who guided his daughter's work in the transcendental world. All of the images are from the family's private collection and have been enhanced using modern electronic photo technology.*

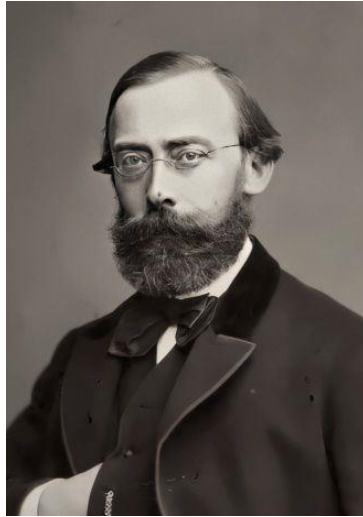
This greater gift was 'Toward the Light', which in 1920 came to be published as a voluminous book, also produced by the supernatural world's messages to Mrs Agerskov, who declares on the front page that she has neither added nor subtracted anything but only reproduced what was communicated to her. The main purpose of the work is that it will clarify for people their origin and God's relationship with them and communicate the true teachings of Jesus freed from centuries of additions and distortions. It is a new religion that is preached here; what is left of Christianity is very little.

It does not begin with the creation of the world in time but with eternity. 'From eternity, darkness was everywhere. In darkness was light; in light was thought and will. Unknown eternities passed away, thought and will united, and then out of the light by the power of the will to think emerged a flaming figure, a spiritual being: God.' And God did create the world, but not human beings. These were created by some of God's helpers, the so-called elders, against his will, under the leadership of the oldest among them, and that was the devil himself. And the work failed utterly. It was only some horrible human beasts they created. But God took pity on these creatures and attached a spark of his own being to them. And only then did they become human beings. And these would fight their way out of the darkness towards God and his kingdom. In addition to the rebellious helpers, the elders, God also had obedient helpers, the youngest, and these became the guides of men on the long path that lay before them. The oldest of these youngest was Jesus.

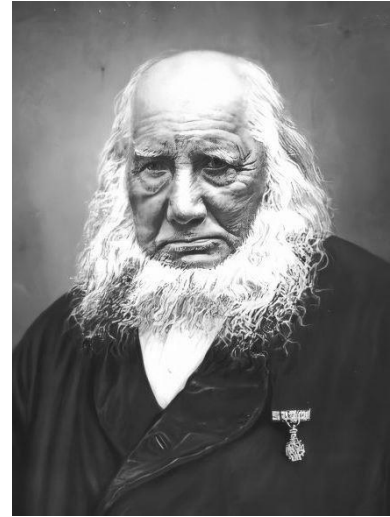
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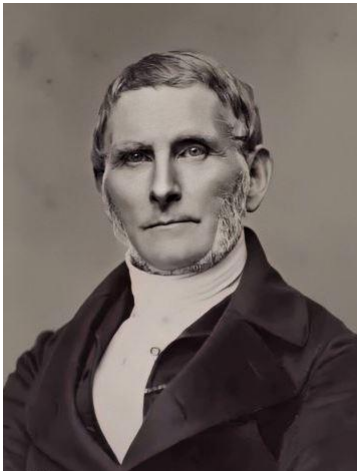
*Chr. Winther, 1796-1876, full name Rasmus Villads Christian Ferdinand Winther, poet, writer, prose writer and translator. Photo: TRL.*



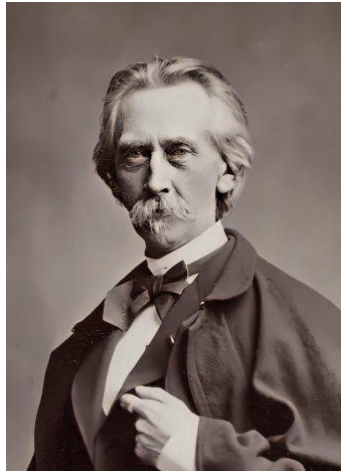
*Christian Knud Frederik Molbech, 1821-1888), Danish author. His main work is the fine translation of Dante's Divine Comedy (1862). Photo: TRL.*



*Nikolai Frederik Severin Grundtvig, 1783-1872, Danish priest, author, philosopher, historian, hymn writer, populariser and politician. Photo: TRL.*



*Frederik Paludan-Müller, 1809-1876, Danish poet. Always called Frits by his loved ones. Photo: TRL.*



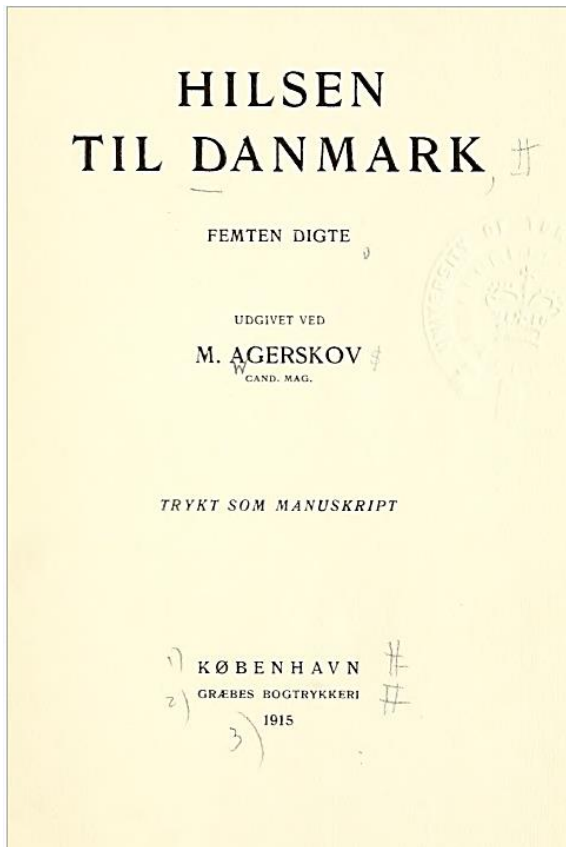
*Hans Vilhelm Kaalund, 1818-1885, Danish poet. Apprenticed as a sculptor and painter, but had better skills as a poet. Photo: TRL.*



*Hans Christian Andersen, 1805-18 Danish author and poet, best known for his art tales. Photo: TRL.*

This doctrine is reminiscent of ancient Gnosticism, which placed a demiurge or world builder between God and creation, who could be blamed for all that was defective and evil. The Gnostics also spoke of the eternal struggle between light and darkness, which continues in the souls of men.

Incidentally, the main lesson in 'Toward the Light' is that God is the loving Father who, because of his share in human beings, regards them as his children. His forgiveness is always ready for them, even though they themselves must bear the responsibility for what they do and atone for the evil they do. 'To all he will show the same forbearance, the same mercy; he will not shut his heart against any man, nor shut the doors of his father's house. And he will lead all without exception, whether the way be long or short, to the glorious goal of the heavenly mansions. But one man's life will not suffice for the elevation which is necessary for this. There follows for us all one incarnation after another.



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*In 1916 Michael Agerskov published the first of the 'three fruits' that the extrasensory world had announced that Johanne Agerskov would receive through her mediumship. The first 'fruit' consisted of 16 poems written by 16 discarnate Danish poets from what is known as the Golden Age. The wish from the extrasensory side was that Denmark's public should be prepared for the fact that life after death is a reality, and that more messages would come later.*

The role played by the Devil in the book is striking. Not only is he, who is called by the name Ardor, the creator of the human body, since God is not responsible for 'such an incomplete creation, such a poor imitation of God's own creations', but it is also he who has provided the impetus for this whole new revelation. What comes as a surprise is that he has repented. Jesus has succeeded in winning back his oldest brother. Even the time can be pinpointed. It was in 1912. 'Bent in deep sorrow and regret, Ardor followed Jesus to the common Father. And in his infinite love for the fallen son, his father forgave him fully and completely.' But as penance, he was charged with making known to men all that he had sinned against them. Accordingly, 'Toward the Light' begins with these words: 'I, Ardor, have been sent to you by the Almighty to answer your questions; and then follows a speech by him,

filling 94 pages; it is about God, Jesus, the angels and the errors of Christianity. Particular emphasis is placed on whether men will forgive Ardor. He even ends his speech by asking for it. And again and again throughout the work, the exhortation is repeated. If men will forgive him for all that he has sinned against them, ‘then the ties that bind them to the curses he has hurled at them will break, and they will be better able to overcome the darkness that surrounds them, and the light will shine purer and brighter over the earth.’

There is a wealth of both historical and scientific information in the book.

The historical ones deviate in crucial points from the biblical history. We are thus told that the four Gospels were not written by apostles, that Jesus was not born in Bethlehem but in Nazareth, and that the accounts of the Wise Men from the East and the Flight into Egypt are legends. Furthermore, that the words with which Jesus instituted baptism were never spoken by him, any more than the words with which he instituted the night world. Jesus' resurrection and the Pentecost miracle are denied. This is just to name a few examples. So it is easily seen that Christianity is renounced in the most definite way. Elsewhere in the book, vehement reproaches are levelled at the Church for its main doctrines of the Trinity, the divinity of Jesus and the atonement.

The scientific information in ‘Toward the Light’ is biological, physical and astronomical. Often they are of a very surprising nature. For example, there are many stories about the fabled kingdom of Atlantis. There are exact indications of where in the Atlantic Ocean this island country was located, and accounts of the political constitution, trade and religion of the inhabitants, just as a traveller had returned from this country and now told of what he had seen. Likewise, one is surprised by information like this: ‘The casing or insulating layer cast off at death, which exists between spirit and body, has often been mistaken by clairvoyants for deceased spirits. In places where there are large accumulations of darkness, the holsters often remain for long periods, as they are only dissolved and absorbed by the light; many clairvoyants have in the course of time seen these holsters, which can best be described by the term ghosts.’



‘Toward the Light’ has been followed by another scripture, produced in a similar way, but of much smaller format: “The Doctrine of Atonement and the Shortcut”. It consists of three parts: Paul, Jesus and the founder of the Jesuit Order, Ignatius Loyola, are mentioned as the actual authors. Paul has the task of revoking the doctrine of the Atonement, which he, in the days of his life, advocated. Jesus warns the leaders of the Church not to despise the message given in ‘Toward the Light’. Some of them are even said to have promised the heavenly Father before their life on earth to work for the spread of this message, so that the responsibility becomes doubly serious if they fail to do so. Ignatius Loyola tells us that when the servant of God in his time brought a message to the person who was to be the earthly mediator of the messages, he said to her, among other things: ‘Three golden fruits will fall into your lap; share these fruits with your fellow men, but keep the kernels for yourself.’ And the fruits are explained to be: ‘Greetings to Denmark’, “Toward the Light” and “The Doctrine



*Horne vicarage, which was Østrup's and his wife's home during the years he was parish priest of Horne Church, 1923-1932. Photo from the internet.*

of Atonement and the Shortcut”, while the kernels were the spiritual enrichment gained millions of years of struggle for it.

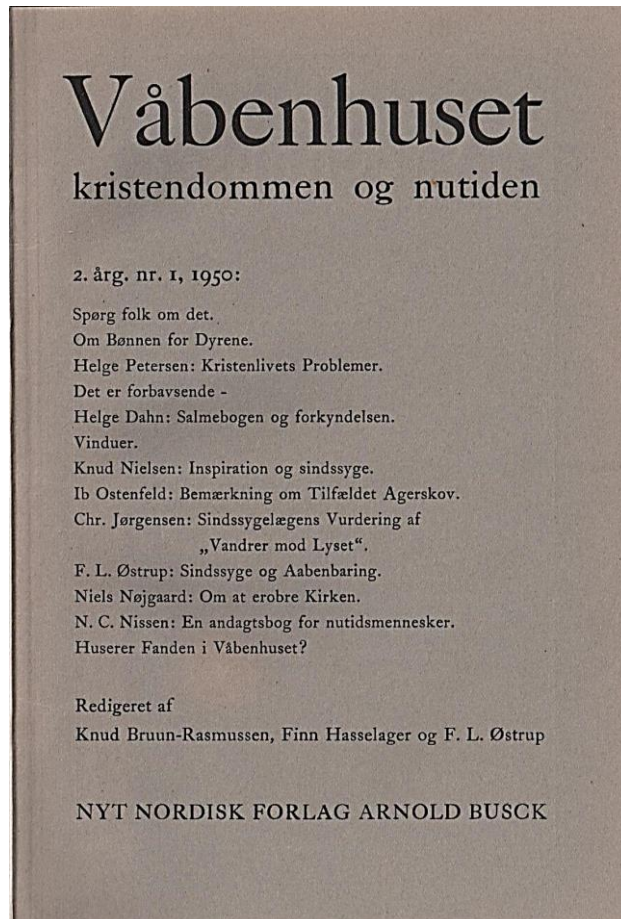


There is no doubt that those who have presented these three books to the public are themselves fully assured that there is revealed truth contained in them, and that their meaning must be immeasurably world-changing. No wonder they therefore speak with unrivalled authority. Michael Agerskov writes in a small book, ‘Some Psychic Experiences’: ‘With regard to knowledge of the extrasensory world, my wife and I are experts in this field; none of the 18 hundred million people on earth have greater knowledge than we have; and let me add that the information given in “Towards the Light” is only part of the knowledge that has come to us; we have knowledge of many things that cannot be told nor communicated to mankind through us.’ And we realise that it must have been a great sorrow and disappointment to them that the books attracted so little attention and were barely mentioned, let alone discussed in the leading part of the press. As a ‘Awake, ye who sleep!’ ‘An open joint letter to all the country's bishops’ was also published a couple of years ago, like the three other writings submitted to Mrs Agerskov by a spiritual leader in the hereafter. It contains a strong exhortation not to ignore the new doctrine, ‘otherwise God will not call the Danish people more often’.

We will admit that there is something gratifying about the way in which the books we have mentioned here have come into being, indeed something inexplicable to us with our present knowledge of the life of the soul. We believe Mrs Agerskov when she declares that a large

part of what has been created by her was absolutely new to her. But even if we were to resort to the explanation that foreign intelligences, be they earthly or heavenly, have been active, it in no way follows that what they have imparted to her is the truth. The fact that the devil himself has been the driving force, even if in reverse, should not exactly strengthen our confidence. He who is rooted in the Christian faith and loves it, and in it has all he needs to live and die rightly, to him this will seem like a marvellous dream.

**F. L. Østrup**



*After he ended his career in the church, F. L. Østrup became co-editor of the Christian magazine 'Våbenhuset' (The armoury). In 1950, the magazine published a highly controversial article by the psychiatrist Ib Ostenfeld. In my opinion it was highly speculative and concluded that Johanne Agerskov suffered from a serious mental disorder. Fortunately, at the same time, the journal published a rebuttal from Christian Jørgensen which, in my opinion, was very convincing and revealed that Ostenfeld had misunderstood a great deal. Among other things, Ostenfeld claimed that the name Ardor was a typical sign of morbidity, while the reality was that Ardor was a name that had a very meaningful significance, it means fiery.*

SA: In my opinion it is very clear that F. L. Østrup has read all of Johanne and Michael Agerskov's publications very carefully, and he shows great understanding for their conviction that everything they convey really is the truth as presented by the transcendental spirits. Although he partially adheres to Christianity, we know from reviews of his preaching that he himself realised that belief in the church's dogmas could in no way be decisive as to whether an individual's faith was true, heartfelt and genuine. In this respect, he shared the view of vicar P. M. Wemmelund, who also claimed that it was an individual's conviction and the depth of their faith that should determine the value of their faith, and not whether the person in



*The psychiatrist Ib Ostenfeld claimed in an article in 'Våbenhuset' that Johanne Agerskov must have suffered from a form of schizophrenia. He was strongly contradicted by author Christian Jørgensen. Photo from the internet.*

question adhered to certain accepted dogmas and doctrines. Østrup admired Johanne Agerskov and spoke very favourably of her. In his autobiography, Christian Jørgensen reproduces the following statement from F. L. Østrup:

*'I readily confess that, like you, I am full of wonder that a work like 'Toward the Light' has been possible, and full of admiration for Mrs Johanne Agerskov. I have had the honour of meeting her personally, and I will never forget her figure, her nature, her eyes.'*

I think his reviews and letters to Chr. Jørgensen, for example, indicate that he steadily approached a greater and greater understanding of the message of TtL, and there can be no doubt that through his reviews of TtL in Danish newspapers he gained publicity for TtL among the Danish population.

However, I must admit that Østrup, at least in his review of Knud Brønnum's book in 1926, reveals that he was not fully able to recognise certain fundamental differences between traditional Christianity and TtL's message. He writes the following in 1926:

*'What else did the author's words of consolation consist of? He does say in this place that there is no hell, no perdition. Yet elsewhere he speaks of the absolute death, to which the soul falls back, who resolutely wishes to be free from the gift of life. And the Church does not speak of any perdition except that which is the consequence of the individual's free will's conscious choice. So it does not appear that the difference between his and the Church's speech here is so very great.'*

This statement could perhaps be perceived as an attempt by Østrup to show a similarity between traditional Christianity and the message of TtL, but he obviously overlooks the very large fundamental difference. TtL tells us that if a person deep down wants to end his or her existence, God accepts this and allows the person to dissolve and sink back into the sea of light. But there is an enormous difference between a person consciously wanting to give up on life, and a person perishing because their conscience cannot accept certain beliefs and as a consequence of their opinions, they are destroyed, while they actually want to continue living but cannot accept something they disagree with internally. The difference is gigantic. And it should be worth noting that, according to TtL, no one has so far wanted to end their life in a discarnate state. Before such an eventual ending of life, the person will receive all the help that can be given from the extrasensory side to gain full insight into what life has to offer in the longer term, to ensure that he or she does not want to be annihilated by a spontaneous depressive episode, without fully realising the consequences of the choice.

This is precisely the tragedy of earthly suicide. A moment's despair and fear that one will forever suffer in the power of darkness overwhelms man and leads him to give up on life, while the truth is that all suffering is only temporary, and that there is always a way out of the disaster. When the human spirit realises this, hope and the desire to live are reawakened.



## Open letter to Provost Martensen-Larsen, by Emma Mathiesen, born Malling-Hansen.



*Emma Mathiesen, 1869-1954, daughter of Rasmus Malling-Hansen and sister of Johanne Agerskov. Emma was a staunch supporter of Toward the Light and supported her sister wholeheartedly. When Provost Hans Martensen-Larsen published a book that was critical of TiL, she published an open letter responding to the criticism. Photo: Private.*



*Emma with her husband, Marcus Mathiesen, 1860-1933, with whom she had three children: Gertrude, Elsebet and Jørgen. Among his descendants, Marcus was referred to as a Robin Hood of the banking industry. This branch of the family has many descendants today. Photo: Private.*

Mr. Provost!

These days I have been reading the Provost's book: 'The Dazzle of Spiritualism and the Riddles of the Depth of Soul', and as a sister of Mrs Agerskov and closely acquainted with her development as a medium, I have felt very badly affected by the Provost's statements about her mediumship and the work "Toward the Light".

I must assume that the Provost is a right-thinking man who wants to do justice to all sides, and I can see that a great deal of work has been put into your book; I am all the more surprised that on extremely important points you have been able to make major mistakes. - One of the main mistakes is when you make Mrs Agerskov an Automatist. You mention her in the same breath as you mention Automatists and Trancetalers and do not draw attention to the fact that here we are faced with something special: inspiration and intuition. - Everything that has emerged through her has passed through her daytime consciousness and has had nothing to do with her subconscious. - 'Toward the Light' therefore stands out from all trance and Automatist literature. God has not here 'in the last days spoken to us in many ways through bank sounds and trance media and automatic writing and tables' (The Dazzle of Spiritualism

etc., p. 94); but he has revealed himself through a human being. - This is not megalomania, but a fact for those of us who have followed the development of her mediumship step by step.

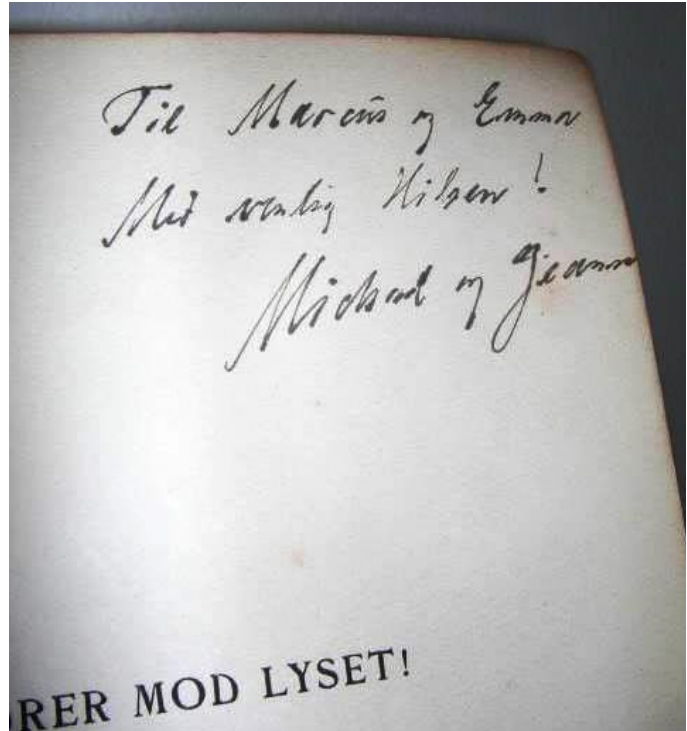
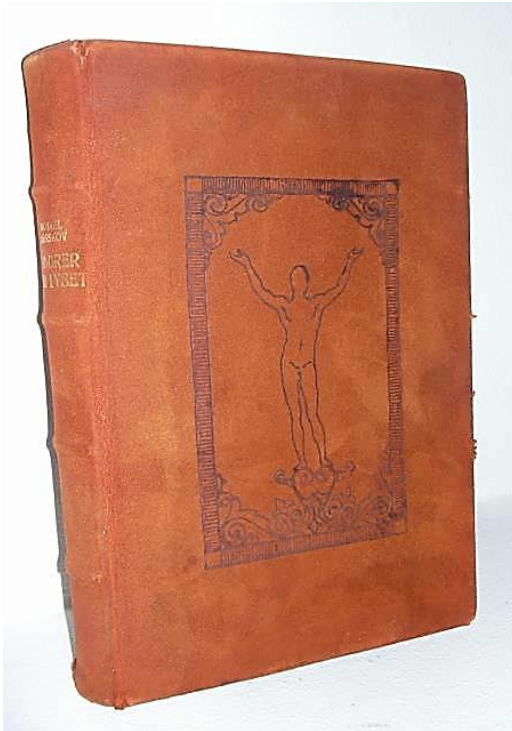
She often mentioned, while 'Toward the Light' was being created, how marvellous it was not to know where it was going, or what the meaning of this work was; so little did she occupy her thoughts with it. She knew it was a matter of freeing herself from thoughts, pushing all her own aside in order to receive. She has never been in a trance, but has tried automatic writing, but gave it up again when it did not give a satisfactory result; she has always been fully conscious when she received her messages, so she knows with unerring certainty that it is not her subconscious that has played tricks on her.

May I ask the dean an obvious question? - When you preach a sermon, can you not say with absolute certainty: I *know* that my own personal labour lies at the bottom of it; I know that my thoughts, my full consciousness has been occupied with it? There can be no doubt on this point, provided one is a normal human being and of sound mind. - If the Provost had come to church, unprepared, and had preached a sermon, by inspiration, you too would have been fully aware of this. - With equal certainty my sister can say: I *know* this is not mine. - To this the dean will perhaps say: then it must be telepathy from her husband. - Well, we only have his word that he has not inspired her. Besides, he has been fully occupied with his teaching duties in the mornings; - editing and publishing various school books has taken up his other time. - A book cannot write itself, there is no doubt about that, is there? - Some intelligence or several must be the master of it. *We know* it is the Spirit of Light, and many of us are already convinced of it; but just as surely we know that it will take years before it is fully recognised, as many will take the Provosts position: I *cannot* believe it and I *will not* believe it!

Page 109 there is also a mistake I would like to point out. - It is by no means the spiritualists who have the honour of Ardor's conversion and return; only Christ's infinite love and patience and God's mercy brought home the victory. This too has passed the provost by.

Why is it such an inconceivable idea that the most deeply fallen is forgiven by God, and must be forgiven by us men, against whom he has sinned so deeply, - so inconceivable that it should even be mocked? (Does not Jesus say: Love your enemies, bless them that curse you, etc. - Who has cursed us more than Ardor? Who is more in need of forgiveness than he? - Why have not men prayed for the devil before? The priests should have taught them. - The Provost himself says (page 259): 'In prayer you are counselling over a power which it is not idle to set in motion! And in 'Toward the Light' (Christ's Speech, page 108) it says: The power of prayer is great when it is carried by loving thoughts.

I wonder what the Provost was thinking with the remark: 'And now we come to the even more marvellous. It happened just before the World War.' (i.e. Ardor's conversion). The even more marvellous thing must surely be the fact that the world is still to be made, even more than ordinary despite Ardor's conversion! - Can we really expect the evil seed that a criminal father has sown in the hearts of his children to stop growing at the same time as the father repents? No, it has taken root too deeply; it will grow, flourish and bear fruit, the fruit of sin, for a long time to come.



*Emma and Marcus Mathisen's magnificent hardback edition of Toward the Light. The book was apparently given to them as a gift from Johanne and Michael Agerskov. Johanne was often called Jeanne among her closest friends. Emma remained an important supporter of Johanne throughout her life. Photo: Sverre Avnskog.*

On page 128, the Provost points out the secret of Spiritualism's triumph! It would be a convenient religion without the strict seriousness of Christianity. Well, perhaps, when it comes to vulgar Spiritualism - I do not know it. But the new religion in 'Toward the Light' is by no means a convenient religion; on the contrary: we must ourselves atone for all we have offended, and establish it in new incarnations.

In 'T. t. L.' it also speaks urgently and very seriously about the great responsibility the media incur by calling down the dead spirits (pp. 230-35). It is clear enough and unmistakable. This is a unique point of view in spiritualist literature, and it has earned 'T. t. L.' a very unfavourable reception in spiritualist journals. - The Bible is not alone in forbidding the calling of spirits. The Provost should have mentioned this in his book.

Everything the Provost says about vulgar spiritualism and its forms of expression we can subscribe to: it is a low, pagan form of revelation that must be rejected so that the higher revelation can come forth! 'These people, etc. ... (p. 135). The Lord your God will (always) raise up a prophet from your midst, from your brethren, of the same kind as myself; him you shall listen to!' In other words: 'Against the pagan revelation, which is bound to things, signs and omens, ghosts and the dead, is set the higher prophetic revelation where God speaks through a man's spirit and conscience and where it sounds deep from the depths of the soul and yet in the clear consciousness: thus saith the Lord!'

Although the media are a poor, deplorable class of people for the Provost, in this case a medium has been the means of revelation, and this medium has by no means 'gone up in smoke,' her moral and ethical sense has been infinitely strengthened through it.

Why are the messages within Spiritualism so contradictory? asks the Provost. It cannot surprise anyone who has thoroughly studied 'Toward the Light.' Only the very few are able - in certain areas - to give messages in accordance with the truth, and many are confused by the emanations of darkness to the extent that they develop into the sinister and demonic beings that are told about in 'Days in Hell' and in Photographer Carolsfeld-Krausé's Roskilde experiences.

When the Provost (p. 145) passes judgement *precisely according* to the Lord's words: 'By their fruits ye shall know them,' you must mean the fruits of bad spiritualism. The fruits of 'Toward the Light' are not discord and strife; everything here is peace and harmony, and love first and last. These are fruits that are good and beneficial; I wonder if the world, nourished by them, would not prosper?

This new revelation cannot be rejected, neither on the basis of content nor on the basis of form. *This* is not a message through table legs or water glasses (in the Holy Scriptures, the people of Israel received messages from the Lord through dead things, such as: Silver cups, woollen skins, sun songs, mulberry trees, etc.) nor of revelation through automatic writing or transmedia. *This* is not the speech of a man who is *from himself*, but precisely of a man who is *with himself*, in full daylight consciousness. So we are not descending *here* to a lower stage of revelation. –

It is a very one-sided point of view when the Provost (p. 146) writes: 'We neither need nor require a new revelation.' - A man who is so happy to have enough in the old, cannot judge impartially. - Defiance is not a matter of will; one can want so much and still fall short. - For those who have felt what it means to stand alone without a profound certainty that *God exists* and that he is all love, this book is an infinite help. I am not speaking of spiritualistic religion in general, with which we have nothing to do, but of the revelation in 'T. t. L.' We are not spiritualists in the sense that we believe that by means of certain special powers of the soul we can and must enter into communication with the souls of deceased men - that belief rests on illusion; but we *know*, what the Provost dare not dispute, 'that the dead can reveal themselves when God wills it or allows it and sends them. The belief in this is not Spiritism.

In the preface and postscript of 'T. t. L.' there is a detailed account of the origin of the work, and if the Provost had read the book carefully, you would have seen that it is according to God's wish and according to his call that 'T. t. L.' is given to us humans. Revelation can therefore take place from the realm of the dead; what vulgar spiritualism has not been able to produce by mediumship, (and it)\* has been bestowed upon us. This perception is necessary to us when we consider the phenomenon of 'Toward the Light,' - and others need not doubt it either; for the Provost himself says (p. 268): 'If men in our days can be clairvoyant, why not in the past? - With the same right we can say: If men in ancient days could receive revelations from God, why not in ours?

Yes, we are travelling towards the light when we read that book; in it it is also said that the highest in man is the clear, conscious life of conscience, the life of the spirit. - The human body, on the other hand, there is no reason to praise God for or to fall into rapture over as in 'the dazzle of spiritualism, etc.' (p. 255), it would certainly have been of a different kind if God had created it.

Then I will only say, before I conclude: the Provost himself evidently has no idea what kind of fire your book is playing with, when you can send it to young and unfortified souls. We have just recently learnt that a very young man, about 16 years old, was so attacked by the reading that he knew neither in nor out, he had to give up his exam - he is otherwise very good - and lay in bed for some time to get to the herds in peace and quiet. His mother, who knows 'T. t. L', said to me that she would advise her boy to read this book as a beneficial counterweight to the Dean's. One can have such different views on the matter.

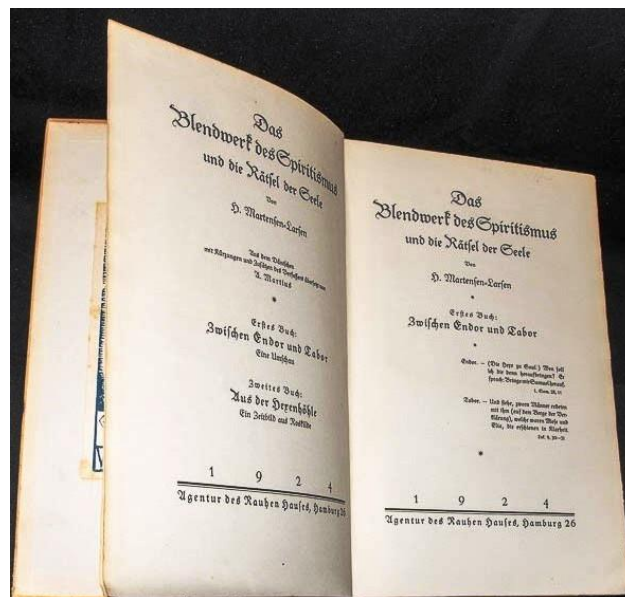
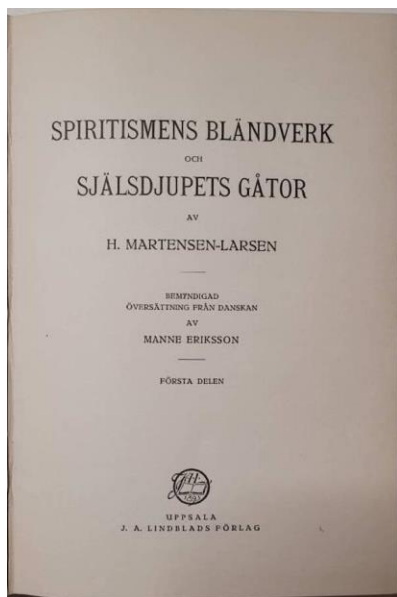
Last of all I will add: This letter is my own work! The idea for it was not submitted to me by my sister, - nor was it telepathised to me. - My husband has had absolutely nothing whatever to do with it. - I shall at all times be ready to answer to the Provost for what I have written here. -

*Næstved on 3 August 1922.*

*Emma Mathiesen,*

*b. Malling-Hansen.*

\*Added by me to make the sentence make more sense. SA.



*Hans Martensen-Larsen's book where he reviewed "Toward the Light", "The Dazzle of Spiritualism and the Riddles of the Soul" has been translated into both German and Swedish.*



*Finding portraits of Hans Martensen-Larsen has not been easy. This picture, which I'm pretty sure is him, is a section of a group photo from Martensen-Larsen's father-in-law's 80th birthday, and it has been processed using modern image technology.*



*The young theologian Hans Martensen-Larsen was considered to be very gifted and had an active 'intellectual richness', as it was called. He wrote a large number of books. Photo: The Royal Library.*

About Provost Martensen-Larsen: (Dr theol.) In 1895 Martensen-Larsen became parish priest in Vejlbj near Aarhus, 1904 parish priest in Skt. In 1904 he became parish priest of St Paul's parish until 1915, and Dean and Provost of Roskilde Cathedral and Roskilde Diocese 1915-1929. Hans Martensen-Larsen was the grandson of the powerful Danish bishop of Zealand, Hans Lassen Martensen, 1808-1884. Martensen-Larsen's writings reveal that, as a young man, he felt a very strong calling to devote his life to promoting true Christianity. He was considered to be very gifted, and 'spiritually alive' was an expression that was used to describe him. But he evidently did not find clarity in his thoughts and had several periods where he was greatly troubled by doubts, and as a young man he underwent a serious religious crisis, which made him stay away from his ministry for six months. It is said that it was the Christian dogmas that plagued him, and at times he felt a spiritual barrenness in his religious life. But he rediscovered his faith and returned to his work as a priest. But it was clear that his mind was still preoccupied with various transcendental phenomena, and in 1922 he published his book 'The Dazzle of Spiritualism and the Riddles of the Soul', in which he talked about "Toward the Light".

Martensen-Larsen was one of the priests who received "Toward the Light" from the Agerskovs, and from this we can conclude that he was one of those who had promised before his life to be a spokesman for TtL. But after his death, Michael Agerskov found Martensen-Larsen's edition of TtL in an antiquarian bookshop, and it was only partially opened, as one had to do with books at that time. In other words, Martensen-Larsen based his discussion of TtL on only the first part of the book and had not read the entire work.

It is clear from his book that Martensen-Larsen had experienced a strong need to find a way to relate to extrasensory phenomena, but it seems that Martensen-Larsen had sought refuge in

dogmatic Christianity, emphasising faith itself as the goal, and in his opinion the sincerity of faith should be what gave people the comfort they need, and if faith is firm enough, any need to ‘talk to the dead’ will fall away of its own accord. He was thus strongly prejudiced, and in his book he rejected all spiritualism based on the premise that nothing other than faith can give people comfort and strength.



*Hans Martens-Larsen worked in three different churches. He was first employed as parish priest in Vejlbj near Aarhus. In 1904 he became parish priest in Skt. Paul congregation, where he worked until 1915. He then became Provost of Roskilde Cathedral and Roskilde Diocese from 1915 to 1929. The picture shows the cathedral in Roskilde, where many of the Danish royals lie in their coffins. Photo from the internet.*

But in his rejection of all spiritual phenomena, Martensen-Larsen unfortunately also came to reject what he had in all likelihood been sent to earth to defend, namely the message in *Toward the Light!* His strongest point of criticism was the way in which the work was produced, but he had obviously not familiarised himself with the entire book he was rejecting. He only discussed TtL in relation to a limited part of the book, and his review seems more like a brief summary of the first part of the work than a condemnation. The tone is referential, albeit somewhat ironic.

He was also in contact with Johanne and Michael regarding some details about which terms that best covered the emergence of TtLs - automatic writing or clairaudience but came to no understanding with the Agerskovs. For the Agerskovs it was very important that it was known that Johanne Agerskov was fully conscious when she received the message and TtL, and that it had to be regarded as a revelation, and not a spiritualist message received without her being fully conscious.

Although Martensen-Larsen did not accept TtL as a divine revelation, in everything he writes he comes across as an educated and friendly man, and he does not totally reject the existence of connections with the extrasensory world, which he cannot explain, and in conversations with the author Chr Jørgensen he later claimed that he believed that Michael and Johanne Agerskov were honest people who had communicated their experiences as best they could. (As a curiosity, I can mention that in 1888 Rasmus Malling-Hansen was in contact with the Danish sculptor Th. Stein to commission a bust of the old bishop Martensen, so the contact had clearly also been present in the previous generation).

It's easy to sympathise with a man like Martensen-Larsen, I think. He has obviously had the very best of intentions to be a living witness for true Christianity, but was struck down by one of man's worst enemies - doubt. And when you read his writings, it's writings, it is almost as if one senses that he is unable to let new thoughts into his mind, for fear of losing his footing, as he once did in his youth. I think that must have been the reason he didn't even cut open more than the first part of his copy of TtL - the fear of losing his faith. That's why he did what so many of the youngest have done both before and after him. He defended with all his might what he had come to fight. And I can vividly imagine his grief when he returned to the spheres, and he realised what had happened, and that he had failed. I'm sure God immediately gave him his forgiveness, and helped to 'build' him up again, so that after a short period of rest he could resume his work as one of humanity's pioneers in the religious field.

**About Emma Mathiesen, 1869-1954, daughter of Rasmus Malling-Hansen and sister of Johanne Agerskov:** Emma was Rasmus Malling-Hansen's third daughter, and already at a young age she showed herself to be very skilled in languages. She was a private English teacher at home in Denmark and later a private teacher for the children of a family in England to improve her English skills. She then trained as a teacher and eventually found work as a teacher at the Branner sisters' girls' school in Slagelse, where she settled, married and had three children. Several of the other sisters also worked for a few years at the Sisters of Branner's girls' school before getting married, including Johanne Agerskov and Marie Forman.

Emma was highly praised when she ended her teaching career to become a housewife for her husband and children, as was common at the time:

Dernæst have Frkn. E. Malling-Hansen og E. Franck forladt Skolen, begge paa Grund af Giftermaal, samt Frk. A. Jøpersen, som af Helbredshensyn opgav sine Timer.

Frk Emma Malling-Hansen var ansat her ved Skolen fra April 1891 til Sommerferien 1899 og har saaledes virket her i noget over 8 Aar. Sjælden har vi haft saa dygtig og begavet en Lærerinde som Frk E. Malling-Hansen; hun forenede alle de Egenskaber, som fordrer for at vække og vedligeholde Elevernes Interesse, og med beundringsværdig Udholdenhed fandt hun stadig nye Veje og Maader, hvorpaa Stoffet kunde lægges til Rette for Børnene og blive lettere tilgængeligt. Hun forstod lige godt at omgaas de smaa og de store, og naar vi nu bringe hende vor Tak for de Aar, som svandt, vide vi, at mange med os ville takke hende for hendes Arbejde i Skolens Tjeneste



‘Miss Emma Malling-Hansen was employed here at the school from April 1891 to the summer holidays of 1899 and has thus worked here for just over 8 years. Rarely have we had such a skilful and gifted teacher as Miss E. Malling-Hansen; she combined all the qualities required to awaken and maintain the pupils' interest, and with admirable perseverance she constantly found new ways and means of making the material accessible to the children. She understood equally well how to deal with the young and the old, and when we now thank her for the years that have passed, we know that many with us would thank her for her work in the service of the school.’



*Emma photographed together with the missises Branner, who founded The Missises Branner's School for Girls. Branner's school for girls. Louise Branner, 1863-1945, is seated directly behind her, and Marie Branner, 1861-1900, is on the far right, behind her. I don't know the names of the other women. Emma worked at the school for eight years, and her sisters Johanne and Marie were also employed there for shorter periods. Photo: Private.*

Emma was very close to her sister, Johanne, and followed her with great interest throughout the years when she received messages from the supernatural world. Emma fully supported her sister, and she eventually became a close friend of teacher and author Christian Jørgensen. They corresponded frequently in the years following her sister's death in 1946. The correspondence is now in the Royal Library's letter collection.

Når det gjelder det kontroversielle «Bispebrevet» inntok Emma Mathiesen samme holdning som Jørgensen, og syntes det var trist at Johann ikke var villig til å lytte til Jørgensens innvendinger, men var så steil og avvisende.

Emma beklaget i mange av sine brev til Jørgensen at hun ikke syntes hun kunne bidra nok til utbredelsen av VmL, da hun følte så inderlig sterkt for å kunne gjøre noe, men hun fortjener absolutt honnør for sitt åpne brev til domprovst Hans Martensen-Larsen, og vi vet at hun også bidro med spørsmål til de to supplementene, spørsmål som var med og muliggjorde at Spørsgmaal og Svar I og II ble utgitt.



*Emma was a teacher at The Branner Sister's girls' school in Slagelse for eight years. Here she is photographed with some of her pupils or fellow teachers. The image is digitally coloured.  
Photo: Arkiv.dk.*

We know of two letters from the Agerskovs to Martensen- Provost Martensen-Larsen:

*'Mr Provost Dr Theol. Martensen-Larsen.*

*As I, as far as possible, would like to help you with the requested information, but from your letter I cannot clearly see in which direction your wishes go - whether it concerns my purely personal, private experiences, or the management to which I have been subjected in the production of the three writings - I hereby allow myself to propose an oral conversation in my home. You must then decide the time yourself. My husband is busy until 2.30 am, after which time you can meet us both, if you will only let us know when you can be expected. If you prefer a written reply, I must ask you to ask me the questions you want answered in numerical order, as this will facilitate my work. I must add, however, that those of my experiences which concern others cannot be published, as they can only be communicated without mentioning names and therefore become worthless for publication.*

Sincerely  
 Johanne Agerskov  
 b.  
 Malling-Hansen.  
 C: 14/2-1922.'

'Mr Provost Dr Theol. Martensen-Larsen!

Thank you for your letter of 15 September.

Your suggestion to change automatic writing to Clairaudience cannot satisfy me, as the truth is that the works in question have emerged intuitively-inspiratorially, i.e. quite in the same way as - according to tradition - the ancient writings (the Prophets, etc.), which is why I must firmly assert that they - as I also emphasise in the postscript to my book - 'Some Psychic Experiences' - can only be placed among the revelations and must therefore be completely removed from 'The Magic Forest'.

Your letter has saddened me greatly, as I see clearly from it how far you think your point of view is from mine; and it is all the sadder to me that we cannot meet and work together, as we are in reality fighting for the same thing - the cause of God and Christ - and against the same thing - the blasphemous vulgar spiritualism; like apparently insurmountable walls between us stand the man-made dogmas of the ages, but by no means the eternal truths of Christianity.

As I have written in the preface to 'The Doctrine of Atonement and the Shortcut,' many of Jesus' opponents from the land of the Jews have reincarnated to face him again. Who are among these, I do not know; but I feel sadly certain that many of these chosen ones will again follow the traditional path and again fight him they were sent down to support.

I expect no reply to this letter. For what is there to answer as long as you consider the divine revelations given to mankind through my wife to be 'the ghostly speech of the subconscious.' Therefore, goodbye! Farewell, until we both have to give an account to our father for our actions here on earth.

Your Honourable  
 Michael Agerskov.  
 C: 21/9-1922.'

Slagelse. d. 26/8 - 47.

Mr. Chr. Jørgensen.

Manuskr. der er gaaet, siden de er  
 kendt som "den nordiske Poesi. Religion  
 onus Renaissance" og har haft meget  
 glæde af dem; - men nu har jeg pludselig  
 ingen Exemplarer af ty til - (nu man  
 vil have Bøger, og man ikke altid er færdig  
 fra dem igen! J. Hvis de kan, er glad  
 mig med at fortælle mig, hvor jeg kan

Hvis de er vilde  
 med at se dem  
 indstillet på  
 med mig vilde.  
 eller kunne  
 hjælpe mig  
 med det.

Min søster Mrs Agerskov døde ifølge  
 efter mange års Soghed, men lever lige  
 til det sidste. der er jo nu dannet en ung  
 forening af Fremme af 'Lys og Sandhed' til  
 Værd og Lykke - ligesom Folmer-Hansen  
 har overtaget Forhandlingerne af Bøgerne der  
 angik sig her til. - Vi er nu kun 3 levende  
 søstre, Mrs Wiberg, Miss Karen Malling-Hansen  
 og jeg selv, vi er gamle, men forholdvis orkede  
 og kan vi desværre ikke mere overvære Mi-  
 det, der tilrettelægges af Foreningen, - og  
 de referens er ikke; - længe er vi ikke kommet.

One of many cards/letters that Emma Mathiesen wrote to Chr  
 Jørgensen over the years. Her correspondence with him  
 obviously meant a great deal to her. Transcription below.

Slagelse d 26/8-47.  
 Mr Chr. Jørgensen.

Many years have passed since you published their excellent play 'The Renaissance of  
 Religion'. I have had much pleasure from it; - but now I suddenly have no copies to resort to.  
 (When one lends out books, one is not always sure of getting them back!) If you can, please be  
 pleased to tell me where I can go to get hold of some copies. - My sister Mrs Agerskov died  
 last year after many years of weakness but is brave to the last. Aoren Youth Association has  
 now been formed to promote the knowledge of 'Towards the Light' - just as Folmer-Hansen  
 has taken over the sale of the books associated with it. - We are now only three living sisters,  
 Mrs Wiberg, Miss Karen Malling-Hansen and myself, we are old, but relatively weak; and  
 unfortunately we can no longer attend the meetings, which are organised by the Association,  
 and they are not reported. This is as far as we have got. Mrs Agerskov has been seriously ill  
 but is now somewhat recovered. If you are able to do so, I ask you to answer this enquiry in  
 full.

With kind regards.

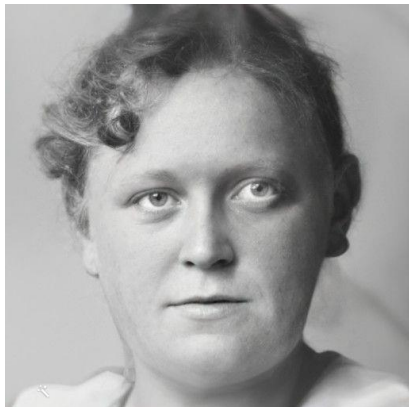
Yours, Emma Mathiesen.



Left: Emma Mathiesen  
 outlived her husband, senior  
 prosecutor Marcus Mathiesen,  
 by more than 20 years. Here  
 she is photographed in her old  
 age at her home in Slagelse  
 with her daughter, Elsebet,  
 who married Erlangsen.  
 Photo: Private



*As previously stated, I struggled for a long time to find portraits by Hans Martensen-Larsen, 1867-1929, who mentioned *Toward the Light* in his book *The Dazzle of Spiritualism and the Riddles of the Soul*. He had correspondence with both Michael and Johanne Agerskov, but he would not comply with their wishes to describe Johanne Agerskov's contact with the transcendental world as a religious revelation. I got the two portraits after a long search from Roskilde Local Archives. Martensen-Larsen was Dean and Provost of Roskilde Cathedral and Roskilde Diocese in 1915-1929. I visited Roskilde Cathedral myself on one of my many visits to Denmark and had a very soul-stirring experience there. I was standing by the coffin of the Danish/Norwegian king Christian IV, 1577-1648. As I stood there in front of the coffin, an incredibly strong flow of energy went through my body and out of my palms, at the same time as a clear inner thought voice said to me: - This is you. And this isn't the only experience I've had of this kind. For those of us who believe in reincarnation, this makes perfect sense, while others will probably say it's pure fantasy. Photo: Roskilde Local Archive. Below: Three family members who played an important role as supporters for Michael and Johanne Agerskov. From left: Michael's sister, Anna g. Lindahl, b. 1873, in the centre: Johannes' sister, Emma m. Mathiesen, 1869-1954 and to the right: Johannes' sister Juliane, 1866-1920, married Danckert.*



## Theatre publisher Sigurd Folmer-Hansen, b. 1902, bought the rights to TtL and made new publications possible.

We don't know very much about Sigurd Folmer-Hansen, and it's not easy to find information about him on the internet. It's also a little unclear when he was born, some sources claim 1900, but most believe he was born in 1902. I have not been able to find the year of his death.

Sigurd Folmer-Hansen was for many years a member of the board of 'Society for the Dissemination of Toward the Light', and he was married to one of Børge Brønnum's sisters, Elsa Steen Brønnum, born 20 October 1907. Elsa wrote several articles in defence of TtL in the Danish newspapers, and also wrote an article in which she defended the correctness of the so-called 'Bishops' Letter'.

Sigurd Folmer-Hansen was the son of the Danish theatre impresario, Emil Folmer-Hansen. [In a small biography of Emil Folmer-Hansen on the internet](#) we can read the following:

*'Ferdinand Emil Folmer Hansen was born in Copenhagen on 21 May 1860. His wife was Anna Marie Martine Hansen and she was born on 27 August 1860, also in Copenhagen (born Sødergreen). They had two children, Gudrun who was born in 1890 (must be 1896. SA.) and then Sigurd who was born in 1902.*

*Emil Folmer Hansen began his career as a young operetta singer in Copenhagen and Berlin."*



*Ferdinand Emil Folmer-Hansen, 1860-1918, a vignette image from Folmer-Hansen's letterhead, digitally enhanced.*

*'Folmer Hansen became only 58 years old. He died quite suddenly on 29 August 1918 in the sleeping compartment of the night train at Hudeholm station in Sweden. He was on a train journey to Stockholm to visit his daughter, Miss Gudrun, who had just been hired at the Oscars Theatre.*

*The funeral took place from Holmen's Church in Copenhagen on 6 September.*

*Despite the fact that the Folmer Hansen family had their large villa in North Zealand, Folmer Hansen and his wife were still registered as living at a few addresses in Copenhagen. The one he was registered at when he died was Kalvebod Brygge 2, on the 2nd floor.*

*In 'Kraks Danmarks ældste forretninger' from 1950, the company 'Folmer Hansens Teaterforlag' is mentioned:*

*Founded in 1895 (should be 1897. SA.) by Emil Folmer Hansen (b. 1860, d. 1918).*

*In 1927 taken over by his son, Sigurd Folmer Hansen (born 1902). Must be 1902. SA.*

*Address: Gyldenløvesgade 1, Kbhvn. V.'*



*The Folmer-Hansen family photographed in front of the massive Folmer house. The young Sigurd is standing by the railing, and his sister Gudrun is sitting to the right. The other two are his mother and father, theatre impresario Emil Folmer Hansen (1860-1918) and his wife Anna Marie Martine Hansen. Photo from the internet.*

Sigurd Folmer-Hansen's sister, Gudrun, 1896-1976 was an actress and operetta singer. Wikipedia has this little biography about her:

*'Gudrun Folmer-Hansen made her debut at the Oscar Theatre in Stockholm in 1916, and was a well-known operetta actress in Sweden during the theatre's heyday. From 1920 she was married to actor, composer and director Ragnar Widestedt, and became the mother of actress Gerd Widestedt Ericsson.*

*In 1925, she started a sandwich shop in central Stockholm, which lives on in the form of a charcuterie.'*

And in Gyldendals Teaterleksikon it says the following:

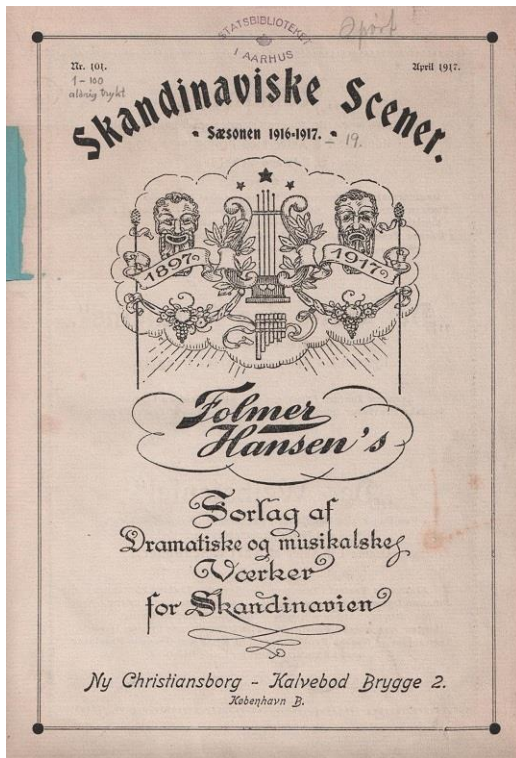
*'Folmer-Hansen publishing house moved to Stockholm in 1965 and is now called Folmer Hansen Teaterförlag. The publishing house was first taken over by Gerd Widestedt-Ericssons from her uncle Sigurd and is now owned by her son, Jens Ragnar Widestedt. Folmer Hansen Teaterförlag publishes Nordic and foreign drama in the Nordic*

*region and represents a wide range of established playwrights.'*

Perhaps the most important contribution from Sigurd Folmer-Hansen was that he was able to buy the rights to the editions of *Toward the Light*, making it possible to publish new editions and to translate the work into English, initially, and later into several other languages.

But as a long-standing member of the board of the Society for the Dissemination of 'Toward the Light', he has certainly played an important role for the Danish TtL community, not least financially. He has probably also been a good supporter of his wife, Elsa Folmer-Hansen's commitment to TtL. We don't know many of Folmer-Hansen's writings - really only one,

which was about suicide, seen in the light of *Toward the Light*. This rather small book was published in 1968.



Theatre impresario Emil Folmer-Hansen engaged many national and international artists, including the Norwegian composer Edvard Grieg. Above is Folmer-Hansen's overview of events for the 1916-1917 season.



Sigurd Folmer-Hansen's sister, Gudrun, married to Widestedt in a character photo from the production *Sirocco* Ferd Flodin in 1918. Today, her descendants run Folmer Hansen



Left photo: Sigurd Folmer-Hansen photographed in 1931. Photo: Private.

## Sigurd Folmer-Hansen: 'Suicide' from 1968.

Many people, both now and in the past, have thought and have publicly stated that suicide is the right, dignified end for a mature person. One should choose the time oneself, and this should prove a so-called 'free spirit' that is master of life and death.

These advocates of suicide must be assumed to be irreligious and unable to understand and feel that the human spirit is created by God - the Father of the human spirit - which is why



any form of responsibility towards a creator is cancelled. The responsibility towards the fellow human beings who are attached to them or dependent on them must hardly weigh on those who claim the right of suicide, and since, in their opinion, they are going to eternal death, they do not give a thought to all the sorrow and despair that is caused by their self-imposed death. They have not asked to be born, and the consequence must be to terminate when they consider it necessary.

Whether these supporters of suicide are also suicides or become suicides, I doubt very much. Many suicides have never before in their lives thought that they could be in such a situation that they chose suicide. They are suddenly faced with difficulties or suffering of such a kind that they take their lives in more or less desperate moments without thinking about the consequences for themselves or their loved ones. They are the cowards who will not reap the fruits of their deeds, who dare not face the accusations of their fellow men, or those who, after murder and manslaughter, in a state of excitement, take their own lives. Here, then, all considerations of religion, justice and retribution are overruled.

But all this is due to lack of knowledge and ignorance of existence, lack of knowledge and ignorance of the purpose of life here on earth and life after death.

The truth about the creation of the human spirit, the truth about the purpose of its life with its many sorrows and endless sufferings, its joys, and the love for one another, those who take their own lives have no idea. If they knew it, many would think twice and shrink back lest they should inflict upon themselves a far more painful retribution, which can only be equalled by facing the same temptation 'suicide' in a new life on earth.

These truths could have been known to many people if the message 'Toward the Light', published in Denmark in 1920, had been recognised by the Danish priests.



*A photograph taken at the home of the Folmer-Hansen couple by Inger Johanne Agerskov in 1932. I found it in her photo albums. Sigurd Folmer-Hansen is sitting on the right, and Elsa Folmer-Hansen is third from the left. The other people are unknown. Photo: Private.*

These were supposed to have been the spokesmen for this work at the time, and thereby brought this message, unique in the history of mankind, to the people.

From this work, 'Toward the Light', I will extract what is written about suicide.

For the sake of comprehension, for those who do not know the ideas of this work, I will quote a section from the preface.

The preface reads: '.... The main purpose of the work is to make clear to men their origin, God's relation to them, and the struggle between good and evil, light and darkness, and to communicate the true doctrine of Christ, freed from the obscurations and corruptions of centuries; on this point it thus continues and completes the work of the church reformers.'

In 'The Tale of Christ', it says:

'I SPEAK TO YOU  
ABOUT SOME OF OUR FATHER'S LAWS.

All of you have received eternal life from our God and Father; He has given you all a spark of His own flaming Being, so that through *many earth-lives*, by the help of your free will, you might work your way out of darkness into light and purity.' '....Each earth life brings you some steps forward on the road, if you do not go astray; for then you must live through many earth lives to atone for your errors and your sins, before you could again walk on towards greater perfection. This I say to those people who fall without resistance to the many temptations of darkness. And I say this to all who are led by lust for power, hatred and envy, to all who forget to strengthen the will to good, forget to ask our Father for help. For if you do not fight against evil, but follow your own lusts and unclean desires, you will surely not prevail. Hear my words. For I say to you, if you do not fight against evil, against the temptations of darkness, you will bring upon yourselves much unnecessary suffering; for what you sin, each of you must fully atone; but if you refuse to raise up what you have broken down - for no one forces you to do what is right - then you will stop your progress towards light and home, and you will remain in the same place for many lifetimes. For no progress is possible for him who of his own free will turns away from truth, purity and righteousness. This I say to those people who, in pride and rebellious pride, will not bow down and recognise that they have erred and sinned.

*For my death on the cross, as Jesus of Nazareth, in no way diminishes the guilt of your sins; my death was no expiation for your sins, and my sufferings could not free you, nor save you from sin and darkness; for if I had been able, as Jesus of Nazareth, to pray for help for our elder brother - Ardor - the devil - Satan - the death of the cross would not have been my lot. These things I say unto you all, that ye should not listen to false interpretations, nor lay hold on false hopes.*

Hear my words, and never forget them. For I say, *every one of you shall reap for himself the good or evil seed he has sown.*'



*Two photographs of Elsa f. Brønnum and Sigurd Folmer-Hansen from Inger Agerskov's photo album. The photos were taken in 1931. The following year, the couple had a daughter, who was called Enid. She later moved to France, and her married name was Enid Pattyn. I don't know if she's still alive, but I do know that a few years ago she provided language assistance in a new translation of TiL into French. Photo: Private.*

The suicide is mentioned in 'Toward the Light' later on in 'Christ's Speech'.

*'Do not shorten the days of your earthly life knowingly and intentionally;*

For thereby you create for yourselves far more and greater sufferings than if you had borne the burdens of your earthly life with patience. Yes, if you seek to liberate your spirit by a self-chosen death, you must continually relive in your minds the sufferings, the sorrows, the dishonour which you wished to escape. In darkness and solitude, far from all your loved ones, you must then by thought again and again relive what you sought to escape; for no sooner could you free your spirit and thought; by your evil action you bind the spirit for long ages and the thought does not stand and is not released *until the day and hour is reached that was previously given for the death of your earthly body.*

These things I say to men who are cowardly, weak, and discouraged, and to men who hope to escape the consequences of their wicked offences or evil deeds by a self-chosen death. And I say this to you, that you may know what agonising sufferings you create by self-murder.

Yes, hear my words and never forget them. *Do not be cowardly, weak, or discouraged, but put your trust in our father, and he in his love and mercy will sustain you and strengthen you.* '

In the 'Commentary' in 'Toward the Light' it says:

'If the suicide is in delusion and unintentionally, the one who has killed himself is incarnated immediately after the account of the completed earth life has been finalised. These quick incarnations without rest and learning time are given by God, partly as a continuation of

the abruptly interrupted life, partly so that the individual can get the soul suffering endured during earth life at a distance. Even if the new incarnation is short-lived, the spirit, when it is again liberated, will be able to look back with greater tranquillity on the mental or physical suffering of the previous earth life.'

When, with the message of 'Toward the Light' as a background, I now think of the countless suicides in all the countries of the world, think of the sorrow, despair and suffering that follow these suicides, then it is my hope that what I have written and collected here may reach the people who are tempted to commit the sin of taking their own lives, and who, by the warning in 'Toward the Light' will stop and overcome the darkness in their hearts that draws them to suicide.

October 1962.

*Sigurd Folmer-Hansen.*

As you can see from Folmer-Hansen's article, it consists largely of quotes from TtL. He obviously felt it imperative to get TtL's warning about the consequences of ending one's life across to the Danish public. With the rise of increasing atheism in the last century, there was also a widespread belief that it was a good solution to kill oneself in order to escape all suffering of various kinds, both physical and mental. This view has become increasingly relevant nowadays, as more and more people also believe that people who wish to do so should have a statutory right to societal help for assisted suicide.

According to TtL, it is not the case that humans disappear forever and experience nothing more after death, but that the human spirit lives on after the death of the earthly body. And one of God's demands on us is that we should accept the consequences of our life choices and not try to escape the possible sufferings that result from our way of life and whether we have managed to follow our conscience or have given in to life's many temptations. It is also part of human life that our bodies become more and more frail as we get older, and for many it takes a lot to endure the suffering caused by a tired body. This is why God has sent many of the youngest to earth, to develop the science of medicine far more than in other areas of human life, to develop various medicines and methods to alleviate human suffering before death.



*Sigurd Folmer-Hansen's father, Emil, died suddenly and unexpectedly in 1918, aged just 58. From a contemporary drawing in one of the Danish daily newspapers, it can be seen that he was a large man and probably very overweight, so it was perhaps not so surprising that his body could take no more. The death certificate is taken from Nationaltidende, 5. september 1918.*

SIGURD FOLMER-HANSEN

## „SELMORD“

EGET FORLAG  
København  
1968

Mange Selvmordere har aldrig før i deres Liv tænkt, at de kunne komme i en saadan Situation, at de valgte Selvdøden. De staar pludselig overfor Vanskeligheder eller Lidelser af en saadan Art, at de i mer eller mindre desperate Øjeblikke tager deres Liv uden at tænke paa Følgerne for dem selv eller for deres Efterladte. De er de fejge, der ikke vil høste Frugten af deres Gerninger, ikke tør møde deres Medmenneskers Anklage, eller de, som efter Mord og Drab, i ophidset Tilstand, tager deres eget Liv. Her sættes altsaa alle Hensyn til Religion, Retfærdighed og Gengældelse over Styr.

Men alt dette beror paa Ukendskab og Uvidenhed om Tilværelsen, Ukendskab og Uvidenhed om Formaalet med Livet her paa Jorden og Livet efter Døden.

Sandheden om Menneskeaaendens Skabelse, Sandheden om Formaalet med dets Liv med dets mange Sorger og uendelige Lidelser, dets Glæder, og Kærligheden til hinanden, det aner de, der tager deres eget Liv, intet om. Kendte de den, da ville mange betænke sig og skrække tilbage for ikke at paaføre sig selv en langt mere lidelsesfuld Gengældelse, der kun kan udlignes ved i et nyt Jordeliv at staa overfor den samme Fristelse »Selvmordet«.

Disse Sandheder kunde mange Mennesker være blevet bekendt med, hvis det Budskab »Vandrer mod Lyset«, der i 1920 udkom i Danmark var blevet aner-

Mange Mennesker saavel nu som før i Tiden har ment og har udtalt offentligt, at Selvmordet er den rette, værdige Afslutning for et modent Menneske. Selv bør man vælge Tidspunktet og det skulde vel bevise en saakaldt »fri Aand«, der er Herre over Liv og Død.

Disse Fortalere for Selvmord maa man gaa ud fra, er og var irreligiøse og ude af Stand til at fatte og føle, at Menneskeaaenden er skabt af Gud — Menneskenes Aands Fader — hvorfor enhver Form for Ansvar overfor en Skaber bortfalder. Ansvar overfor de Medmennesker, der er knyttet til dem eller afhængige af dem, maa vel næppe tynde de, der hævder Selvmordets Ret og da de jo efter deres Mening, gaar ind til den evige Død, skænker de ikke en Tanke paa al den Sorg og Fortvivlelse, der afstedkommes ved deres selvalgte Død. De har ikke bedt om at blive født og Konsekvensen maa altsaa være at afslutte, naar de anser det for nødvendigt.

Om disse Tilhængere af Selvmordet nu ogsaa er Selvmordere eller bliver det, tvivler jeg stærkt paa.

kendt af de danske Præster. Disse skulde dengang have været Talsmænd for dette Værk og derved bragt dette i Menneskehedens Historie enestaaende Budskab ud blandt Mennesker.

Ud af dette Værk, »Vandrer mod Lyset«, vil jeg fremdrage, hvad der skrives om Selvmord.

For Forstaaelsens Skyld, for de Mennesker, der ikke kender dette Værks Tanker, vil jeg citere et Afsnit fra Forordet.

I Forordet staar: »... Værkets Hovedformaal er at klarlægge for Menneskene deres Oprindelse, Guds Forhold til dem og Kampen mellem det gode og det onde, Lyset og Mørket, samt at meddele Kristi sande Lære, befriet for Aarhundreders Tildigtning og Forvanskninger; paa dette Punkt fortsætter og afslutter det saaledes de kirkelige Reformatorers Gerning.«

I »Kristi Tale« staar:

»JEG TALER TIL EDER  
OM NOGLE AF VOR FADERS LOVE.

Alle have I modtaget det evige Liv af vor Gud og Fader; eder alle har Han givet en Gnist af sit eget flammende Væsen, for at I, gennem *talrige Jordeliv* ved Hjælp af eders frie Villie kunne arbejde eder ud af Mørket frem til Lys og Renhed. »... hvert Jordeliv bringer eder nogle Skridt frem ad Vejen, hvis I da ikke fare vild; thi da maa I gennemleve mange

Jordeliv for at sone eders Vildfarelser og eders Synder, førend I atter kunne vandre videre mod større Fuldkommenhed. Dette siger jeg til de Mennesker, der uden Modstand falde for Mørkets mange Fristelser. Og jeg siger dette til alle, der lade sig lede af Magtbegær, Had og Avind, til alle der glemme at styrke Villien til det gode, glemme at bede vor Fader om Hjælp. Thi stride I ikke mod det onde, men følge i eders egne Lyster og urene Begæringer, da kunne I visselig ikke sejre. Ja, hører mine Ord. Thi jeg siger eder: stride I ikke mod det onde, mod Mørkets Fristelser, da skabe I eder selv mange unødige Lidelser; thi hvad I synde, maa I hver især fuldtud sone; men nægte I at oprejse, hvad I have nedbrudt — thi ingen tvinger eder til at gøre det rette — da standse I eders Fremgang mod Lyset og Hjemmet, da blive I gennem mange Jordeliv staaende paa det samme Sted. Thi der er ingen Fremgang mulig for den, der af egen fri Villie vender sig bort fra Sandhed, Renhed og Retfærdighed. Dette siger jeg til de Mennesker, der i Hovmod og taabelig Stolthed ikke vil bøje sig og erkende, at de have fejlet og syndet.

Ja, sandelig: enhver af eder maa fuldt ud sone det, som han har forbrudt; *thi min Død paa Korset som Jesus af Nazareth forringer ingenlunde eders Syndeskyld; min Død var ingen Bod for eders Synder, og mine Lidelser kunne ikke frigøre, ej heller frelse eder fra Synd og Mørke; thi havde jeg som Jesus af*

10

svage og modløse, og til de Mennesker, der haabe ved en selvvalgt Død at kunne unddrage sig Følgerne af deres slette Forbrydelser eller taabelige Handlinger. Og jeg siger dette til eder, for at I kunne vide, hvilke kvalfulde Lidelser I skabe ved Selvdrab.

Ja, hører mine Ord og glemmer dem ingen Sinde. *Værer ikke fejge, svage eller modløse, men sætter eders Lid til vor Fader, da vil Han i sin Kærlighed og Barmhjertighed støtte eder og styrke eder.*«

I Kommentaren i »Vandrer mod Lyset« staar:

»Sker Selvmordet i Vildelse (uoverlagt) bliver Selvmorderen inkarneret straks efter at Redegørelsen for det tilendebrogte Jordeliv er afsluttet. Disse hurtige Inkarnationer uden Hvile- og Læretid gives af Gud, dels som en Fortsættelse af det brat afbrudte Liv, dels for at Individet kan faa de under Jordelivet udstaaede Sjælslidelser paa Afstand. Selv om den nye Inkarnation bliver kortvarig, vil Aanden, naar den atter frigøres, med større Ro kunne skue tilbage paa det foregaaende Jordelivs Sindslidelser eller fysiske Onder.«

Naar jeg nu med »Vandrer mod Lyset«s Budskab som Baggrund, tænker paa de utallige Selvmord i alle Verdens Lande, tænker paa den Sorg, Fortvivlelse og Lidelse, der følger disse Selvdrab, da er det mit Haab, at det jeg her har skrevet og samlet, maa

12

Nazareth formaaet at bede om Hjælp for vor ældste Broder — Ardor — Djævelen — Satan — da var Korsets Død ingenlunde bleven min Lod. Dette siger jeg til eder alle, for at I ikke skulle lytte til *falske Udlægninger* og ikke gribe efter *falske Forhaabninger*.

Ja, hører mine Ord og glemmer dem ingen Sinde. Thi jeg siger: *enhver af eder skal selv høste den onde eller gode Sæd, han har saaet.*«

Om Selvmordet staar der i »Vandrer mod Lyset« senere hen i »Kristi Tale«.

»Afkorter ikke med velberaadet Hu eders Jordelivs Dage.

Thi derved skabe I eder selv langt flere og større Lidelser, end hvis I med Taalmod havde baaret eders Jordelivs Byrder. Ja, søge I ved en selvvalgt Død at frigøre eders Aand, da maa I uafsladeligen ved Tanken gennemleve de Lidelser, de Sorger, den Vanære, som I ønskede at unddrage eder. I Mørke og Ensomhed, fjernt fra alle eders kære, maa I da ved Tanken atter og atter gennemleve det, som I søgte at undfly; thi ingen Sinde kunne I ved Selvdrab frigøre eders Aand og Tanke; ved eders slette Handling binde I Aanden for lange Tider, og Tanken standser ikke og løses ikke, før den Dag og Time er naaet, der forud var givet for eders jordiske Legemes Død.

Dette siger jeg til de Mennesker, der ere fejge,

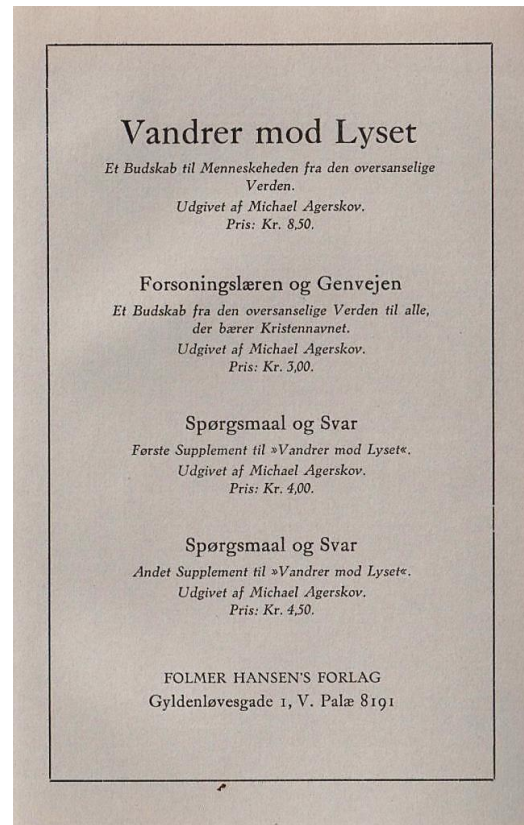
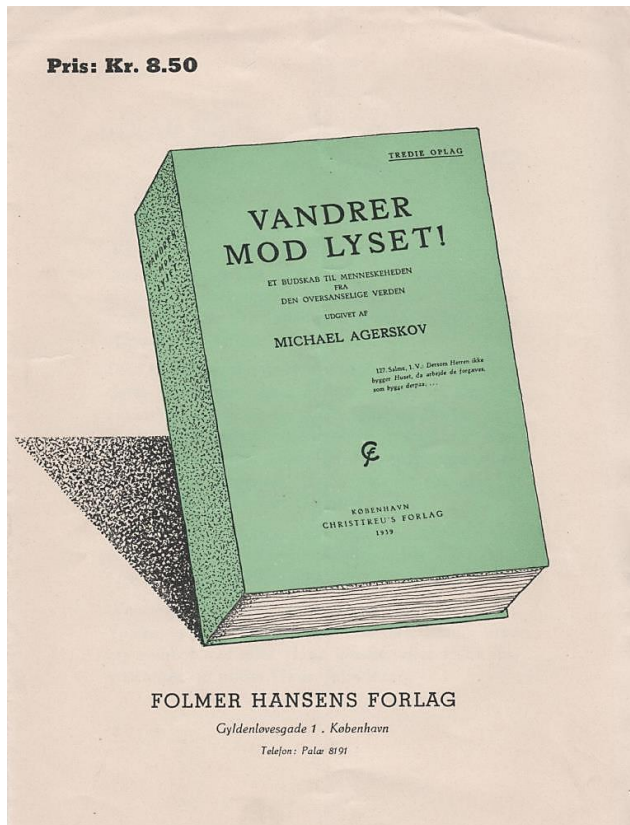
11

naa frem til Mennesker, der fristes til at begaa den Synd: at tage deres eget Liv, og som ved Advarslen i »Vandrer mod Lyset« vil standse op og overvinde det Mørke i deres Indre, der drager dem til Selvmordet.

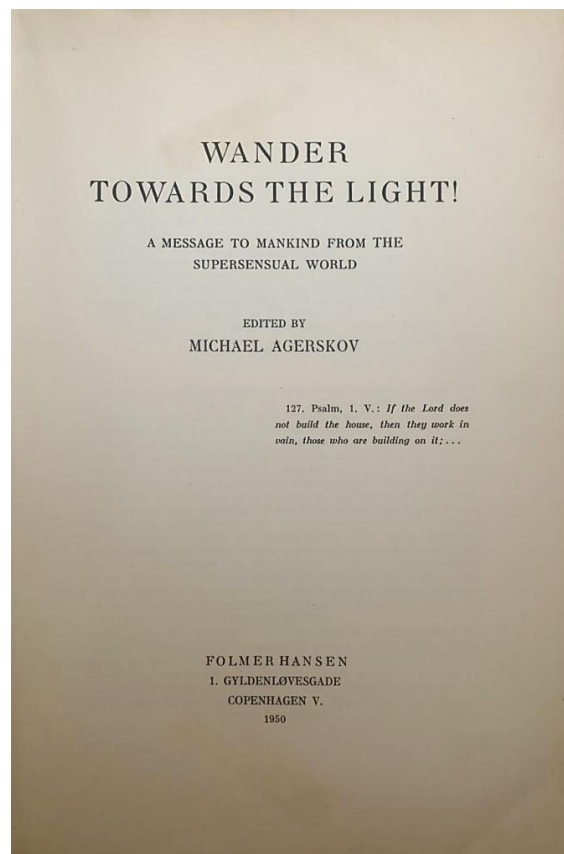
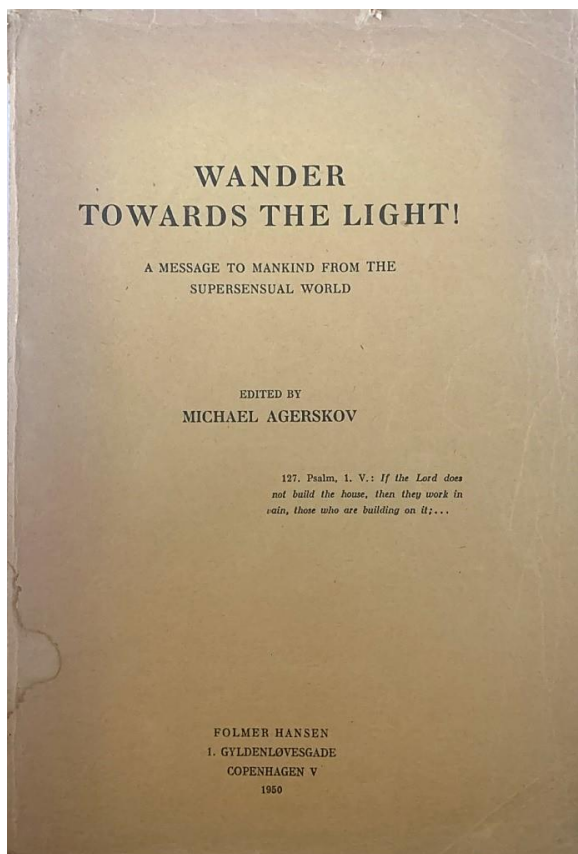
Oktober 1962.

*Sigurd Folmer-Hansen.*

*Sigurd Folmer-Hansen's small book, 'Suicide' was published in 1968, but was signed in 1962.*



Above left: An advertising brochure for TtL from Folmer Hansen publishing house. Above right: Advertisement for the publications from Folmer Hansen Forlag in the Christian magazine *Våbenhuset*. Below: The cover and title page of the very first English translation of TtL from 1950.



## Four translations of TtL into English.

By Harry Prior.



*Harry Prior, b. 1927, came from a family in which all three brothers were ardent supporters of Toward the Light and good friends of Mr and Mrs Agerskov. Harry's father was Eric Prior and both he and his mother, Bodil Kjær, were active in the TtL community in both Denmark and the USA. The other two brothers were Kai and Viggo. Photo: Private.*

of TtL into English, and he sent me a large number of photographs he had taken, including at the party organised to celebrate the completion of the translation in 1979. He also sent me a transcript of an interview he did with one of the people responsible for the very first translation of TtL into English, Poul Ørsted. The other translator was Johanne and Michael Agerskov's daughter, Inger Agerskov. Harry Prior was also the proofreader for Peter Kjærulff's first two volumes of *The Ringbearers Diary*.

The three Prior brothers came from a very important family in Denmark. The story of the Prior family is the story of skilled and talented people who fought their way out of poverty and became the founders of major industrial and commercial enterprises both at sea and on land. Many of Harry Prior's ancestors played an important role in the development of Danish industry. Harry's great-grandfather was Johannes, 1840-1905, married to Fernanda Prior, 1843-1893. Johannes Prior was a marine engineer at DFDS Seaways, which was founded by his father, Hans Peter Prior, 1813-1875. Harry's grandfather was Viggo, 1869-1909, who was director of Nordiske Kabel & Tråd (NKT) in Middelfart and an uncle, Hans Peter Prior, 1866-1936, was founder and managing director of Nordiske Kabelfabrikk and A/S Dansk Galosche & Gummi fabrik. He was also chairman of the Confederation of Danish Industry and Minister of Trade for two terms.

An interesting point of contact in previous generations was that Harry Prior's great-grandfather, Johannes Prior, was a Freemason in the same lodge as Rasmus Malling-Hansen, namely 'Zorobabel and Frederik til det kronede Haab'. Malling-Hansen was a so-called

In 2005, I received a surprising email from Florida, USA, which led to a close collaboration and friendship that lasted for more than a decade. The man who contacted me was an American with Danish ancestry, Harry Prior. Harry was able to tell me that he had had a close relationship with several of the well-known TtL pioneers in Denmark, and had acted as a proofreader for the official English translation of TtL from 1979. Harry Prior was of Danish origin and the son of one of the three Prior brothers, all of whom were ardent supporters of TtL - namely Erik (Eric) Prior. The other two brothers were Viggo and Kai (Kai) respectively, and both Eric and Kai emigrated to the USA. Harry had many exciting stories to tell about the years before and after the translation



'speaker' in the lodge and spent the last evening of his life in the lodge. On his way home, he suffered a serious heart attack, collapsed and died.



*The Prior family, who played an important role as founders and builders of industry in Denmark. In the centre front are Fernanda, 1843-1893 and Johannes, 1840-1905. The two men behind are Harry Prior's grandfather Viggo, 1869-1909, on the left, and Hans Peter Prior, 1866-1836, the founder of NKT, which still exists in Denmark. Photo: The Royal Library of Denmark.*



*The three Prior brothers, all of whom were heavily involved in Toward the Light. From left Viggo, who was married to Gertrude, who was also a TiL supporter. She wrote several articles about TiL in the Danish newspapers. Viggo made a drawing machine that could draw the planetary tracks of the parent suns in the Universe, based on Knud Brønnum's drawings. In the centre, Kay, who emigrated to the USA and was responsible for the second TiL translation in 1975. To the right, Harry's father, Eric Prior and his second wife. Eric also emigrated to the USA, and his son, Harry, never learnt Danish.*

From Harry Prior, I received an e-mail with a detailed account of the various translations of TtL into English, which included an interview with the man behind the first translation from 1950 together with Inger Agersov, Poul Ørsted.



*Harry Prior's grandparents, Viggo Prior, 1869-1909, and his wife Dora Prior née Banck, 1874-1925. Viggo was director of Nordiske Kabel & Tråd, which was founded by his brother. Photo: DKB.*

## Here is Harry's story:

The FIRST translation, "Wander Towards the Light", by Inger Agerskov and Poul Ørsten, was published in the year 1950. It contained many grammatical errors and did not stay long in print. The entire original text is now on a CD, including all the errors. The same translation is then repeated, copy-edited by myself, to eliminate the errors.

The SECOND translation, by my late uncle, Kai Prior, was published in 1975 but soon afterward withdrawn from circulation because Kai felt that it needed some improvement. Kai began revising portions of it, but it never went back into print because the board of directors of the International Foundation for Toward the Light did not want to wait for a revision.

The THIRD translation was published in 1979, preserving portions of Kai's translation but making a number of other grammatical changes. This translation was the work of Hanne Gliese and Chris Shead.

Still another version has been produced by myself, embodying what I feel is the best wording of the 1975 and 1979 editions. I have eliminated thousands of unnecessary words without condensing or omitting anything or changing any meaning. This is an unauthorized, unofficial edited version (NOT a new translation, since I cannot read Danish). Naturally, I feel it is the best of them all. It is not copy-righted and can be freely reproduced by others.

It was Inger Agerskov and Poul Ørsted (later Ørsten) who collaborated on a first English translation of VML. I had known of it from my late uncle Kai Prior, but never seen the book until I visited Denmark in 1978. My late uncle Viggo's widow, Gertrud, had ONE copy (I could find no others) which I took to the VML office and copied on their copying machine. I took the copied pages back to America and left them with Kai, intending to read the book later. When Kai died, his VML materials went to his daughter Mia, who was then involved with a Marxist group. When she finally fled their ranks, they kept her father's possessions which she assumed she would never recover.

Meantime, back in Florida, years later I remembered Inger's and Poul's book and searched again and again through my possessions but never finding it. Then one day Mia called me, very excited, and said her father's possessions had been recovered intact. Since she had no special interest in VML, she gave me all her father's old books and correspondence, etc, relating to VML. And, lo! There I found the missing Inger and Poul copied pages. I then read the entire book for the FIRST time and realized it could easily have become the official

translation if only they had used a proofreader and copy editor who knew English well. I then decided to become that copy editor, and the result will come to you on my CD, along with the original text in their book, errors and all.



*The board of the International Foundation for Toward the Light, photographed by Harry Prior. From the left are Knud Nielsen, Georg Jørgensen, Børge Brønnum, unknown, Poul Ørsted and Eilif Christensen. The photo was taken in connection with Harry's visit to Denmark in 1978/79. Photo:*

### **A personal meeting with Poul Ørsted.**

How did they come to do the translation? I would not know had I not met Poul Ørsted briefly in Denmark in 1978. I placed a tape recorder in front of him and asked him to tell me the story. Before he finished, the tape snarled but I did not know it until I later played it back. And I was never able to find the elusive Poul again, but luckily, I had made a transcript of that portion of the interview which survived, and I found it also among Kai's "lost" possessions. There is just enough on this surviving tape to show exactly how Poul and Inger decided to attempt their translation.

Here is what I was able to salvage from my taped interview with Poul Ørsted in Copenhagen in February 1979. This is copied from a typed transcription I made at the time. Unfortunately, the actual tape is long lost. I wish I had saved it so we could hear Poul's voice now. He was still alive as of three or four years ago, but he was suffering from a stroke and I could not communicate with him.

I have broken Poul's narrative into several paragraphs for easier reading. The interview took place in Søren Østergaards's office where Hanne Gliese and Chris Shead were then editing Kai's translation into the new version. If I recall correctly, Poul suddenly came for a visit with someone else and was then introduced to me, and luckily, I had my tape recorder and was able to persuade him to relate to me a few facts about his life. I also remember him saying something (perhaps on the missing part of the tape) to the effect that he and Inger did not expect their translation to be the final one, but that it would hopefully serve to inspire future,

better attempts by other translators. Looking back now (as I write this on June 1, 2006), I think he knew that his and Inger's work was not the best as far as grammar went, but as I have since seen, it certainly conveyed faithfully the full meaning of *Toward the Light*. Clearly also, Poul knew English much better than Inger.

I don't remember exactly how I began the interview, but Poul was telling me about how he had been ill when he was young, and that he was given *Toward the Light* to read when he was 18 years old. At this point I turned on the tape recorder and he spoke the following:



*Three editions of Thorvald Kierkegaard, 1878-1965, pastor of the Unitarian Church, which was called 'The Free Church Society' in Copenhagen. Kirkegaard was probably a person the Agerskovs would very much like to have had as a supporter, and they wrote several letters to Kirkegaard encouraging him to make a choice. They probably felt that he actually supported TtL, but did not quite manage to take the full step. Photo from arkiv.no, DKB, and the internet.*

### **Transcript of the interview with Poul Ørsted.**

“My sister, who was a very close friend of Borge Brønnum's eldest sister — my sister and Borge's sister had been to school together, and Borge's sister had given my sister *Toward the Light* — in Danish, of course. And then she came — my sister came to me — and said, ‘If you want to read something, why don't you try to read this one?’ And so I read it. And I read it like a crime book (novel?) and I was so engaged in the subject that I read it all through — I don't know in how many days — but perhaps a week or so — and when I read it. . .”  
(recording is interrupted by someone entering the room).

Tape resumes (after interruption):

“When I had read it, I said to myself: if there is a God, this must be IT. I might add that, already as a very small boy, about six or seven, I had a — while not metaphysical experiences — but I had often a very strange feeling, for instance when I walked down the street, on one pavement (sidewalk?) I could see myself clearly walking on the other pavement, as if I were a twin. And my father, who was a very learned man, had a lot of books dealing with spiritualism, which I had read at the age of eight, nine and ten. So I WAS interested already as a small boy in the subject of God — whether or not He existed. But when I read the book

(Toward the Light) I had no doubt whatsoever anymore. And I said to myself, perhaps I can do something about this book — perhaps I can try to translate some of it.

“I had just matriculated. I was very young, as I said, and I wrote to the publisher, Folmer Hansen, and asked if I could do anything — if I could try my hand at translation? And he wrote back to me asking if I would be kind enough to try a sample translation. And that I did, and it was approved.

“And then I got a letter telling (asking) me if I would come to a meeting with Mrs. Agerskov — Mister Agerskov had died — (the meeting was in 1947) and I was told to come to a meeting at Grundigsvej 3 (Copenhagen), and so I did. And when I came there, I met Borge Brønnum and Knud Nielsen and a third person called Torking Lund (? Name not clear on tape) who later on vanished from our association. And we were told that we were to constitute the first board of directors — that we were trying at that moment that we had a chance, if we tried now, that we should succeed with Toward the Light. And therefore, I went on with the translation, and so did Mrs. Agerskov’s daughter, Inger. She also started translating — the other half of it. I started with Ardor’s Account.

“And we formed an association the name of which is very difficult to translate into English, because it was — it was called The Association for the Advancement of Christendom, on the basis of Toward the Light, for a new reformation.

“This was the group that originally started with Toward the Light — that is, the YOUNG group. There had been an old Society, consisting of Borge Brønnum’s mother, Mr. and Mrs. Agerskov, and Mr. Folmer Hansen, and I believe some other members whom I do not know.

“And we tried with various things — with lectures, and with articles, and so on in the newspapers, and all the lectures were very well attended. But we did not get the success that obviously had been hoped for from the other side — from the transcendental world.”

(At this point the tape snarled, unknown to me until I played it back later after Poul’s departure. My notes, written at the time from what I remember hearing as Poul spoke, say that Poul went on to relate how he and others were appointed to the new board of directors, chosen from the transcendental side. I also made a note that I must get hold of Poul to have him repeat the remainder of his account. But I was not able to meet him again before I left Denmark.)

I also made a couple of notes that all that Poul relates on the tape occurred during the years 1948, 1949 and 1950 and thereabouts, and also that the original Society operated informally, with no board of directors.

### **Footnotes by Sverre Avnskog:**

[1]: Børge Brønnum's eldest sister was Elsa, who later married Sigurd Folmer-Hansen.

[2]: Johanne Agerskov died in 1946, so if she participated in the meeting, it could not have taken place in 1947.

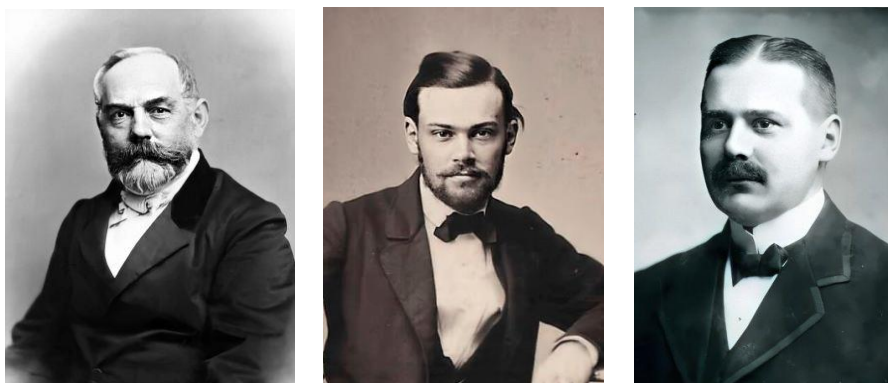
[3]: The first group formed to work for the spread of TtL was called ‘Selskabet til Udbredelse av Vandrer mod Lyset’ (Society for the Spread of Towards the Light). For several years, the

board members of the society were Knud Brønnum, Sigurd Folmer-Hansen and Inger Agerskov.

As mentioned, Harry Prior was the proofreader for both the English translation of TtL from 1979, and for the English editions of Peter Kjærulff's first two volumes of The Ringbearer's Diary. Harry also edited all three English translations and did a so-called 'language wash' as we call it today, creating his own versions of all three. It is Harry's adaptation of the 1979 translation that I call the fourth translation of TtL. Harry didn't speak Danish, so his improvement of the language is not based on the original language, Danish, but on the existing English version. He says that he has deleted many unnecessary words, chosen better wording and generally improved the language, without changing the content. I have published Harry's version on my English website, [www.toward-the-light.net](http://www.toward-the-light.net)



*Harry Prior's parents, Bodil Kjær and Eric Prior. The Prior couple emigrated to the USA, but had extensive correspondence with the Agerskovs, Knud Brønnum and others. Eric Prior wrote about TtL in the magazine for emigrated Danes, The pioneer. The couple eventually divorced, and Eric remarried. Bodil Kjær returned to Denmark and was active in the TtL community there. The images are cropped from group photos and processed with modern photo technology. Photo: Private.*



*Three generations of Prior. From left, Hans Peter Prior, 1813-1875, who founded what we today call the Danish boat, together with the Danish industrial founder, Carl Frederik Tietken, 1829-1901. In the centre, Johannes Prior, 1840-1905, who was a marine engineer at DFDS Seaways, which was the official name of his father's company. To the right, Viggo, 1869-1909, who was director of Nordiske Kabel & Tråd (NKT). Johannes Prior was a member of the same masonic lodge as Rasmus Malling-Hansen, Frederik and Zorobabel til det kronede Haab. Photo in the centre: DKB, the other two privately.*



*One of the many photos Harry Prior sent me from the party celebrating the 1979 English translation of TtL. The woman on the left, Hanne Gliese, was one of those who translated the work, and Harry Prior, on the right, acted as proofreader. The boy in the centre is Uffe Østergaard. Photo: Private.*



*Harry Prior photographed in Florida in 2006. Harry was a great supporter of Toward the Light throughout his life, and I had the great pleasure of being his friend in the latter part of his life. He had a lot of interesting things to say about the history of TtL. Photo: private.*

## Harry Prior's photo collection from 1978/79 of the 'new generation' of TtL supporters.

As previously mentioned, I was lucky enough to make contact with the American-Danish TtL fan, Harry Prior, in the early 2000s. Harry visited Denmark in 1978/79 and attended the party organised to celebrate the completion of the 1979 English translation of TtL by Chris Shea and Hanne Gliese, with Harry Prior as proofreader. The translation was partly based on Kai Prior's 1975 translation, but with many improvements, according to Harry Prior.

It's very exciting for us TtL fans, who are also interested in history, to see all of Harry's photos of what was often referred to as the 'new generation' of TtL fans. TtL really got a new lease of life when Sigurd Folmer-Hansen bought the rights to TtL, leaving the Danish editors free to publish and translate. A board of directors for the TtL International Fund was established, and many initiatives were launched in the Danish press in the form of adverts and articles about TtL's message.



*To the left, Anders Østergaard and to the right, Bodil Hansen, née Kjær, former wife of Eric Prior. Photo: private.*

*Under, fra venstre: Eilif Christensen, Knud Nielsen og Eilif Christensen. Foto: Privat.*







*To the left, Bodil Hansen, née Kjær, formerly married to Eric Prior. To the right, Gertrud Prior, wife of Viggo Prior.*



*To the left: Børge Brønnum, the nephew of Knud Brønnum, to the right, Thomas Jørgensen. Photo: Private.*



*Above: From left: Børge Brønnum, Eilif Christensen and Knud Nielsen. Photo: Private. Below: From left: Carsten Skaarup and Fleming Fald. Both photos: Private.*





*Above: Cathrine Jørgensen, Christian Jørgensen and Gertrude Prior. Below: Gertrude Prior and Knud Nielsen. Photo: private.*



*Above: From left: Jutta Østergaard, Gertude Prior and Anders Østergaard. Below: Knud Nielsen, Carsten Skaarup (partly hidden), Lillian Tulinius, Christian Jørgensen, Georg Jørgensen, Cathrine Jørgensen (Georg's wife and Christian is their son).*





*Above: From left, Perle Kiær, Else Kiær, Bodil Kjær (Hansen), Ebbe Kiær, unknown and Gertrud Prior. Below: Sean Martin?, Søren Østergaard and Georg Jørgensen. Photo: Private.*



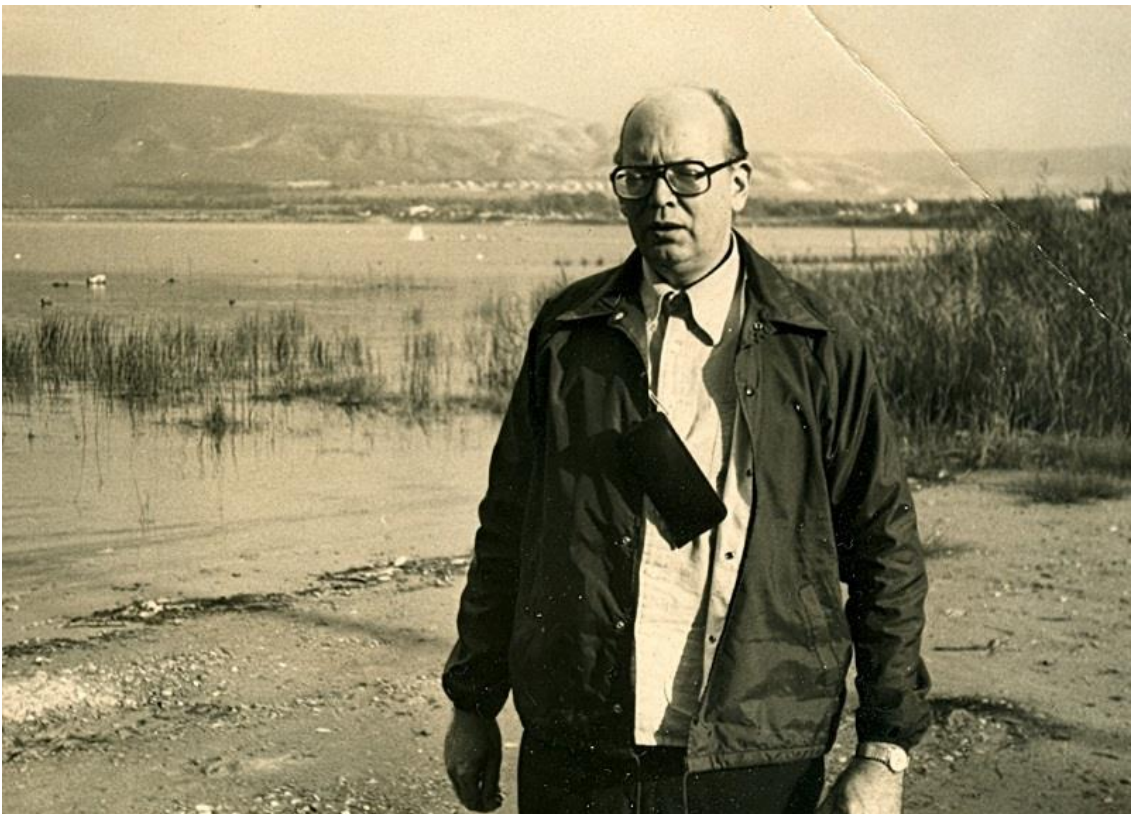


*Above: From left: Sven Tullinus, Lillian Tullinus and Tanya Larsen. Below: Tanya Larsen and Georg Jørgensen.*





*Above: Harry Prior samples drinks with his friend Ted Seaman in Cuba - year unknown. Photo: Private. Below: Harry Prior photographed in Israel in 1981. Photo: Private.*



## Conclusion.

With these photographs given to me by Harry Prior, I conclude this collection of biographies and reviews of the people who first became fascinated by TtL. Some of them became very fervent followers, while others became interested but were unable to completely let go of traditional Christianity. But what those who did not become outspoken followers had in common was that they all stood for an undogmatic Christianity, in which the individual's personal faith played a far greater role than belief in Christian dogma.

It has been very interesting to gather material for these biographies, and I think that I have carried out a pioneering work that others may be able to build on in the future. Toward the Light has been my all-consuming interest ever since I found it in a bookshop in Oslo in the early 1990s. I started working on some of the biographies as early as 2005, but only completed them with the publication of this book.

**Feel free to read my other TtL-related books:**

[Who was Rasmus Malling-Hansen?](#)

[Rasmus Malling-Hansen – the Danish Inventor-Priest](#)

[Who was Michael Agerskov?](#)

[Toward the Light – a Devine Revelation in our Time](#)

[Johanne Agerskov – Messenger of the Light](#)

**Kolbotn, 27.01.24**      English translation, 20.02.2025, by Sverre Avnskog with the help of  
**Sverre Avnskog**      modern translation technology.



*Sverre Avnskog, born in 1956, is a lecturer with further education in special education and has 40 years of experience as a teacher in primary school and in adult education, where he has taught adults with special needs and refugees receiving Norwegian language training at primary school level. Photo: Private.*



## Bibliography;

The Royal Library's Letter Collection, Letters to and from Johanne and Michael Agerskov and others - related to TtL.

Johanne Agerskov's copy books.

The Danish Emigration Archive, Letters to and from Eric Prior.

### Literary books by Michael Agerskov:

- \*To Mennesker og Skumring, dikt 1893
- \*Adathysta, roman 1897
- \*Livets Kilde, fortællinger 1897
- \*Tusmørkets Stemmer, dikt 1899
- \*Den store Krudtsammensværgelse, roman 1902
- \*Fra den gamle Skipperby og andre Digte, 1909
- \*Vejen Sandheden og Livet, Aandelige sange, 1928
- \*Paa forklarelsens Berg - En digtkreds

### School books (in collaboration with Erling Rørdam):

- \*Dansk Læsebok for mellemklasserne, realklassen og børneskolen, i flere oplag fra 1904-1933
- \*Lesebok i svensk
- \*Dansk Litteratur før 1800, utgitt i 1919
- \*Dansk Diktning med hovedvekt på det 1900. århundre

### Books related to Toward the Light!

- \*Hilsen til Danmark, 1915
- \*Vandrer mot Lyset! 1920
- \*Forsoningslæren og Genvejen, 1920
- \*Nogle psykiske Oplevelser, 1922
- \*Kirken og Kristendommen, 1923
- \*Spørgsmål og Svar I og II, 1929-30
- \*Den lange vandring, forfattet i 1930, utgitt i 2020.

### Books by Provost Hans Martensen-Larsen:

- Krishna. Et Stykke sammenlignende Religionshistorie, 1894
- Den bibelske Monotheismes Særstilling i Religionshistorien I, 1896
- Naturvidenskabens Gæld til Kristendommen 1896
- Om den gammeltestamentlige Aabenbaring, 1897
- Historiske Oplysninger om den hellige Skrift, 1898
- Tvivel og Tro, 1909
- Jesus i Religionshistorien, 1911
- Stjerneuniverset og vor Tro, 1913
- Stjernehimlens store Problemer, 1915
- Folkekirken - Folkets Kirke, 1919
- Spiritismens Blændværk og Sjæledybets Gaader I-II, 1922
- Om Døden og de Døde I-III, 1925-27

**Books by city bailiff Ludvig Dahl:**

Livet etter døden i nytt lys (1925),  
 Nutids-undere (1927),  
 Vi her! (1930),  
 Død! hvor er din brodd? (1933) og  
 Vi overlever døden (1934).

**Books by Dr Phil. and parish priest F. L. Østrup:**

Et psykologisk bidrag til en lære om selvopdragelse,  
 forsvaret for Doktorgraden (1897)  
 Gennem Jorderig (1901)  
 I trange Tider (1903)  
 Korset, Prædiken holdt på Upsala Universitet (1904)  
 Om bønner (1906)  
 Alle vore skatte (1909)  
 Aut. lærebog i religion (1912)  
 Hvor er vi? hvad svarer Evangeliet? (1915)



*An old newspaper photograph by Dr Phil, vicar F. L. Østrup. The photograph has been processed with modern image technology.*

**Books by architect Knud Brønnum:**

Tanker over "Vandrer mod Lyset", 1924  
 Haandbog til hjælp ved studiet af "Vandrer mod Lyset", 1925  
 Sandheden om Døden, 1926  
 En Tale der ikke blev holdt, 1927  
 "Vandrer mod Lyset"s forhold til Menighedslivet indenfor Folkekirken og andre religiøse Samfund, 1927  
 Hvad er "Vandrer mod Lyset"? 1928  
 Hvad bringer "Vandrer mod Lyset" Menneskene? 1928  
 Jeg anklager, 1929

Ph. Weilbach's Dictionary of the Artist, third edition, about Knud Brønnum  
 The architectural association's member magazine The Architect, volume 1916

**Books by teacher, librarian and author Christian Jørgensen:**

Religionens Renæssance, 1920  
 Vor Personligheds Bestaaen efter Døden, 1948  
 Sjælevandring og Aabenbaring, 1957  
 Årene der gik, 1963  
 En sogneprests vitnesbyrd – Peter M. Wemmelund 1965