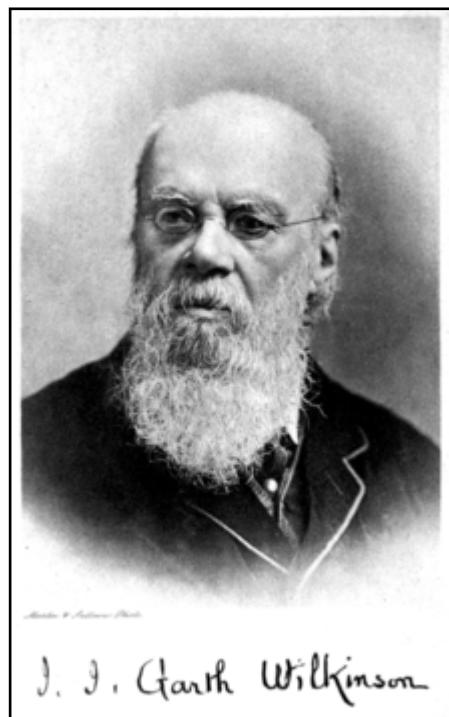


Improvisations of Spirit:
James John Garth
Wilkinson and
Automatic Writing

Robert W. Rix

UNIVERSITY OF COPENHAGEN





James John Garth Wilkinson (1812-1899)

IMPROVISATIONS

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THE SPIRIT

J. J. G. WILKINSON.

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W. WHITE, 36 BLOOMSBURY STREET.

1857.

In allowing your faculties to be directed to ends they know not of, there is only One Being to whom you dare entrust them: only the Lord. Of consequence, before writing by influx, your prayer must be to Him, for His Guidance, Influx, and Protection. And you must have faith that that prayer is answered, according to your worthiness, in that which flows in. (400)

THE SPIRITUAL HERALD;

A

RECORD OF SPIRIT MANIFESTATIONS.

No. 1.

FEBRUARY, 1856.

VOL. I.

THE SPIRITUAL HERALD.

THE object of this periodical is to present the subject of spiritualism to the people of England in facts and arguments, and to supply the deficiency of the popular press, which seems determined to keep the public blind to the greatest mental revolution of modern times. These facts will be supplied from the numerous details of the American papers, and from the wonderful phenomena now of daily occurrence in our own English homes, recorded for the benefit and instruction of those who are candid and intelligent enough to investigate the most remarkable crisis that has occurred since the opening of the Christian era.

The modern spiritual manifestations have taken the world by surprise. They were not expected by philosophers in an age of materialism. But perhaps philosophers have yet to learn that progressive movement is conducted by reaction, and that either extreme produces its opposite. When this is understood, it will no longer seem strange that spiritualism should have revived in an age like this.

Spiritual manifestations are familiar to all ages and countries. There is not a province or parish in Christendom which has not its tale of the supernatural. Many, perhaps most, of these are fanciful inventions—the creations of popular bewilderment and timid superstition; but there is a deeply rooted faith in all countries and in all ages that spiritual agency on solid matter, and spiritual appearances in solid form, are possible. A spirit

B

anxiety of all the circumstant faculties, to observe the unlooked for evolution, and to know what would come of it. For the most part, the full import of what was written, was not obvious until one or more days had elapsed: the process of production seemed to put that of appreciation into abeyance.

➔ Many of the Poems are written by Correspondences, as Swedenborg terms the relations which natural objects bear to spiritual life; or to the varieties of Love, which is the grand object of all. Hence it is the readers of Swedenborg who will best understand this class of Poems.

It is evident also, that to the New Church, and to none other, can belong the gift of a progressive, because heavenly Spiritualism. There are three reasons for this; each invisible to the world; and invincible by the world.

I. The New Church worships the Lord alone, as the only God of heaven and earth:

Blake, from the
Rossetti MS

I LAID me down upon a bank,
Where Love lay sleeping;
I heard among the rushes dank
Weeping, weeping.

Then I went to the heath and the wild,
To the thistles and thorns of the waste;
And they told me how they were beguil'd,
Driven out, and compell'd to be chaste.

Wilkinson, from
Improvisations

Mesmer.

UPON a bank I lay,
And waited till the day
Strook me with yellow ray.

And there I saw a light,
That had a birdlike flight,
And had a radiance white.

It played upon my brow.
I felt I know not how:
It was a heavenly plough.

It left not as it found me:
It came for work to sound me;
And with new voice did wound me.

Lord, shew me PATIENCE from the spirit ground :
That I may know its holy temper's round.

Patience.

WANDER, and see how far
Star is away from star ;
Mysteriously they live,
Far from each other thrive,
And when their evening comes,
The light of prayer outblossoms.

And so thy course of being,
Is far from others seeing :
All men are far from all,
Distance doth round them fall :
'Tis the star-mantle still :
The gulf of heavenly will.

I.

Lord, is there special theme this eve,
That spirit-muse were well to weave?

The birth of Adam is the first,
That hath within the day been nursed :
Take it unto thee; let it burst
Its spirit-bud, and watch the flower
That riseth in the gauzy hour.

The Birth of Adam.

FROM the rock a sound went forth :
'Twas an echo of the north :
On the sea much people stood :
'Twas the archangelic brood.

There was silver silence heard :
Sound as of creation's bird,
When with noiselessness of wing,
He doth wake the morning's string.

Of golden days,
 And nights of rest,
 And peaceful seas
 Of Providence :
 For all her ways
 By faith are blest,
 And love's great ease
 Is in her sense.

LORD, teach my lips what song
 Doth to this night belong?

Thou mayest of the Vala write :
 Music from the Northern night :
 Fitful-wild, yet function-full,
 Where mankind is cold and dull.

What the name and what the theme
 Of the Vala's modern dream?—

It shall be of Balder's home
 In his newer halidome.
 And the name of it we trow
 Is *The Second Völuspá*.

And may the theme extend to much?
 Or doth this night complete its touch?

Perchance this night the web shall spin :
 Perchance the web shall but begin.
 Let faith and love be guides therein.

The Second Völuspá.

BALDER's burden :
 Breaking ages ;
 Morn from moonlight
 Marching southward.
 Time doth tremble :
 Tree of lifetime :
 For the good days
 Gather slowly.

Odin earthward
 Emptied life-horn :
 Died on Doomday,
 Death of heroes.
 Valhall vanquished
 Vanished sorely,
 In the Surtur
 Serpents' firefolds.

'Twas told Balder
 In hell's torchlight,—
 Gods of grimness
 Gone to dooms smoke.
 He lay dreaming
 Doleful night-times,

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Edgar Allan Poe.

WISTFUL I sat at table,
 And eyed the various dishes :
 There was bread white and sable,
 And beasts and birds and fishes :
 There was fruit heaped in measures,
 Red cheeks of luscious fruits :
 And there were all earth's pleasures ;
 And all earth's bitter roots.

And as I sat and wondered,
 To see such goods around,
 And as my high brow pondered,
 And my eye looked profound,
 A guest on neighboring sitting,
 Accosted me with glee,
 And I saw madness flitting
 Within his memory.

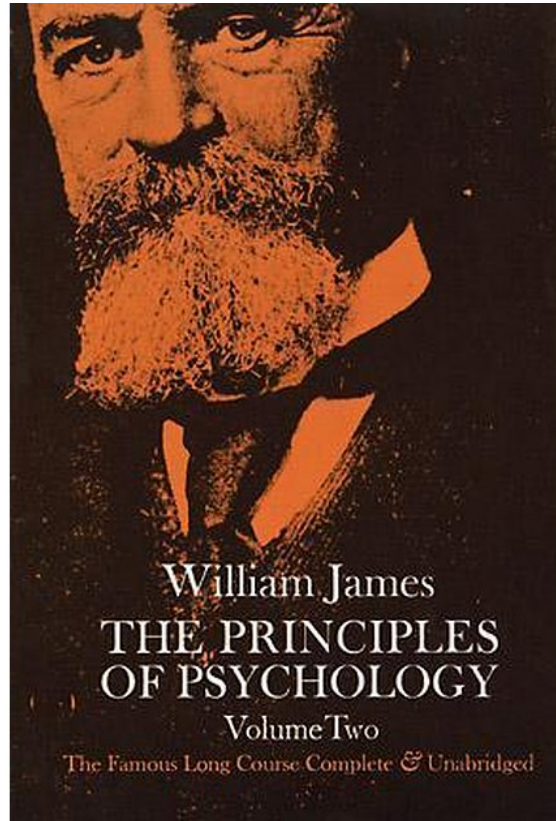
He said : " How came you hither ?
 You have no title here :
 My little eye could wither
 The fruits your eyes revere :

His head prayed to his fetlocks,
 That they would go right way :
 And then he shook his wet-locks,
 And cast his sweat away.

And there I left him standing :
 And what was very funny,
 The waiter at the landing,
 Just as I paid my money,
 Told me that change was growing,
 Upon my patient's stock :
 And that his head was snowing
 Right upward ruddy flock.

And that his feet were gaining
 Strange features from below ;
 And that his toes were raining
 Toe-nails upon his brow :
 And that his heart and liver
 Were shuffling in their seats :
 And that he heard them quiver,
 And saw their anxious heats.

In short, a transmutation
 Was quickly going on,
 Whereby the madman's ration
 Was turning upside down :



William James

THE PRINCIPLES
OF PSYCHOLOGY

Volume Two

The Famous Long Course Complete & Unabridged