

**THE WORLD'S BOOK; OR, KEY TO
SPIRITUAL LIFE: THOUGHTS AND
SUGGESTIONS ON
SPIRITUAL MANIFESTATIONS, OR
EXTRACTS FROM THE PRIVATE JOURNAL
OF AN AMERICAN LADY**

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The World's Book; Or, Key to Spiritual Life: Thoughts and Suggestions on Spiritual Manifestations, or Extracts from the Private Journal of an American Lady by Spencer W. Morelli

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SPENCER W. MORELLI

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OR,
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THOUGHTS AND SUGGESTIONS

OR
SPIRITUAL MANIFESTATIONS,

OR
EXTRACTS FROM THE PRIVATE JOURNAL

OF
AN AMERICAN LADY,

BASED UPON THE SPIRITUAL DEVELOPMENTS OF THE DAY UPON SCRIPTURE AND THE FIXED LAWS OF NATURE AND MIND.

CLEVELAND, O. :
KING AND COMPANY.

1855.

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DEDICATION.

“THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand and answered for himself.

“I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused.

“Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.”— *Bible*.

The undersigned begs leave to dedicate this Book to the President of this American Republic, as a tribute of respect to the highest executive of her beloved country, from considerations of gratitude due her country, when contrasting with other governments its blessings, under whose broad, Eagle-spread pinions of liberty the advocates of truth find shelter from the hawk-talons of bigotry and oppression, from inquisition and death,

Confident from his reputed intelligence and great moral worth, he will not disdain to investigate any subject, popular or unpopular, moral or spiritual, that can lay claim to truth, and to the advancement and well being of the people (or of a private individual even) of this great commonwealth.

With assurances of high regard,
AN AMERICAN LADY.

INTRODUCTORY REMARKS.

THE object of this book is to throw light upon the spiritual manifestations of the day, and aid the honest inquirers after spiritual knowledge, by giving them the key which unlocks the mystery of the power of evil over the human mind, and opens wide the door to spiritual life, to those who will enter to explore this mine of truth, and are willing to labor to separate the dross from the gold, for the sake of the gold; the wheat from the chaff for the sake of the wheat; thereby to separate the evil from the good by obeying the law of spiritual life. The two are combined when taken in their natural state, in the human soul, as well as in the field or mine.

The writer feels great embarrassment in giving that part of the manuscript illustrating the law controlling the manifestation which refers to her private life. The nature of the instruction is so adapted to, and blended with the personal *inquiry* and circumstances, more or less through all these writings, that she knows not how to separate the two, and do justice to the subject.

She attempted to suppress those chapters entirely upon angelic ministrations, and the greater part of the instruction to her how to become an instrument of good — a reliable writer under this influence, “A workman that needeth not to be ashamed.” The separation seemed to

mutilate the whole, for which she could bring no substitute. The object and design of the manifestation was defeated, when thus concealed, in its practical results to herself and others, as learners in the school of spiritual life. For the cause of truth she gives the whole without further apology. As far as her personal history is concerned, she must throw herself upon the clemency of the reader, and take shelter under the established tolerated custom of autobiographers.

The writer has never met in a "circle," so called, for the investigation of this subject, to profit by the experience of others, nor with but a few who wrote in this manner. Neither has she had the opportunity to read more than a few paragraphs written by those called "Mediums," but which she would term *pupils* in the school of spiritual life.

Her inquiries after truth have not been of man, nor from books, but at the footstool of Sovereign Mercy, who has promised to give wisdom to them that ask. To Him alone who created mind has she looked for the law controlling these developments, when her senses assured her the facts developed were not illusions or delusions in their effects upon the passive hand and teachable mind, but were traceable to unseen yet real causes, though unseen and spiritual. She looked from the effect to the cause to learn the law producing the effect.

Consequently in her expectation and Ignorance of the way, she was led on step by step, from the reply given to one inquiry, to make others, without any premeditated system (which has occurred to her since she might have done, and thereby made these extracts more acceptable to others), until the law controlling the manifestation

was made manifest, by tracing effect to cause, and cause to effect, which divested the subject of much of the mysterious and miraculous appearance it at first assumed and planted it upon a common sense, practical, Biblical basis, a firm rock where truth might stand and be stripped of its false covering, which both its advocates and opposers had clothed it with, and the world be benefitted by its developments.

The above paragraph accounts for the abrupt introduction of subjects, as well as the frequent repetition of the same sentiment. It is attributable to her abrupt inquiries and slowness to comprehend things written, doubts and cavilings, which not only interrupted the flow of thought, but oft obscured its sense. This the writer regrets, and did at the time. Her natural importunate desire (which, by the by, had to be crucified) to know all the whys and wherefores, before she acted or believed, has often marred the connection and clearness of the subjects.

It is impossible for her now to amend this defect in these pages, or to change the peculiar style and brevity of stating facts, "Teaching like one having authority." The defects in the style and diction are apparent to the writer, and have caused her much perplexity of thought why the style and diction were not as perfect and pure as the truth and the source from which it emanates, until she settled the point. Her uncultivated powers were, in a way unknown to herself, the cause of this defect, and would yet be accounted for philosophically when the hidden law of mind was better understood. The mind while engaged in this operation of receiving communications, apparently makes no more effort in composing