

# **THE OTHER LIFE**

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The Other Life by William H. Holcombe

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**WILLIAM H. HOLCOMBE**

# **THE OTHER LIFE**



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*BE WILLIAM H. HOLKÖM, M.D.*

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BAR :

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1871.

*J. J. J. J. J.*

## THE PHONETIC ALPHABET.

*The phonetic letters in the first column are pronounced like the italic letters in the words that follow. The last column contains the names of the letters.*

### CONSONANTS.

#### *Mutes.*

P	p...rope, post.....	pi
B	b...rode, boast.....	bi
T	t...fate, tip.....	ti
D	d...fade, dip.....	di
Č	č...cheap, fetch.....	če
J	j...jump, bridge.....	je
K	k...leek, cane.....	ke
G	g...league, gain.....	ge

#### *Continuants.*

F	f...safe, fat.....	ef
V	v...save, vat.....	vi
H	h...wreath, thigh.....	hi
Đ	đ...wreath, thy.....	đi
S	s...hiss, seal.....	es
Z	z...his, seal.....	zi
Š	š...vicious, she.....	if
Ž	ž...vision, pleasure.....	ži

#### *Nasals.*

M	m...seen, met.....	am
N	n...seen, net.....	en
Ū	ū...sing, long.....	iŷ

DIPHTHONGS: *f* *i*,  
as heard in *by*,

#### *Liquids.*

L	l...fall, light.....	el
R	r...more, right.....	ar

#### *Coalescents.*

W	w...wet, quit.....	we
Y	y...yet, young.....	ye

#### *Aspirate.*

H	h...hay, house.....	eq
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### VOWELS.

#### *Guttural.*

A	a...am, fast, far.....	at
Ā	ā...alm, father.....	s
E	e...ell, head, any.....	et
Ē	ē...ale, air, bear.....	s
I	i...ill, pity, filial.....	it
Ī	ī...eel, eat, mere.....	i

#### *Labial.*

O	o...on, not, nor.....	ot
Ō	ō...all, law, ought.....	o
Ū	ū...up, son, cur.....	ut
Ū	ū...ope, coat, pour.....	σ
U	u...full, foot.....	ut
U	u...do, food, tour.....	u

W *u*, OU *ou*, OI *oi*.  
new, now, boy.

## P R E F A C E.

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Æis ar not ðe spekulæjonz ov fansi invedið ðe sauktuaris ov ðe sel; nor ðe wonderið drims ov imaginejon mistekið ðe bætiful for ðe tru. Æis ar veritabel þiækturz ov ðe lif tu kæm. Tu ðe miðnd ðat kan aprisjet ðer truð ðe ar mæð valqabel ðan eni filosofikal or sientifisk diskæveris. Æis giv a ljt tu ðe intellekt and a joi tu ðe hart ænnen tu priviss Dispensæjonz. It is nidles for mi tu disklem eni rjt ov posejon in ðis æblijm revelejonz. Æis hav bin ðron from ðe pejer ov Emanqel Swedenborg, ðe divjnlj-komifond Interpreter ov ðe Wærd ov God.

For ðæt rison ðe hav næðið in komon wið ðe doktrins æo wiðli disseminsted ænder ðe nem ov Spiritualism.

Meni Kristiansz rejekt instantsnivæli ðe jdiæ ðat man, whil livið spon ðis ærd, kan reæiv eni revelejon ov ðe æder lif.

Æis kwet from Pæl tu ðe Korinþiansz :

“Æ hæf not æin, nor ir herd, niðer hav enterd intu ðe hart ov man, ðe ðiðja whið God hæf prepared for ðem ðat lsv Him—”

Let ðem finif ðe vers, and reflek on its minig :—“Bæt God hæf revild ðem tu æs bj His Spirit.”

Rev. F. W. Robertson, wæn ov ðe most eminent ov modern sigkersz, sez ov ðis tekst :

“In ðe kwotæjon ov ðis vers a fæls impresjon is ofen evi-

dent. It is kwoted as if de aposel bi 'de fings preperd' ment heven, and de gloris ov a wörld whiq is tu bi visibel hirafter, bst is at present unsin. Dis is manifestli elien from hiz purpos. He wörld ov whiq hi spiks is not a futyr bst a present revelsion. God *has* revild it. Hi spiks not ov esmfig tu bi manifestod hirafter, bst ov esmfig *alredi fow*, onli not tu de { or de ir."

A firful sentens from de Bijbel is esmtjms sited wid de ekspektsion ov instantli sjlensiq eniwan hu fings hi me tel se esmfig ov de wörld in whiq wi ar tu liv for ever:

"If eni man sal ad vntu dis fings, God sal ad vntu him de plegr dat ar riten in dis buk."

Eksamin de vers klesli, and q wil disksver dat dis krs is pronounst agenst dos hu preaum tu ad enifig tu "de profesis" kontend in de Buk ov Revelsion, a buk riten bi Jon, and not rekognisd as a sekred buk nor bound up wid de sder Skripturs until hundreds ov yirs after. Dis vers, derfor, kud hav no referens tu de Bijbel as a hol, for de biblikal kanon had not bin desjded at de tjm de vers woz riten.

A man mjt deskrib heven and hel truili and most minqtli widout adiq an jeta tu de Bijbel; for de Bijbel is a revelsion, not ov heven and hel, bst ov de Divjn Lo.

Nor is de vnfoldiq ov de spiritual sens ov de Bijbel eni adifon tu it. It is simpli a brigiq tu vq ov whot woz alredi der, and not hirtufoer disksverd. Az wel mjt wi se dat hi hu revild de loz ov de human mjnd, adz esmfig tu de anatomi ov de human bodi.

Dis ar ekzampels ov de vnfer arguments frikwentli adqst



agenst de klemz ov Swedenborg. Let de kandid and trust-  
-svig Kristian refuz logger tu bi bljnded bj svq sofistritz.

It is not, however, mirli tu gratifj an ekakuzabel kyriositi,  
fast j endeavor tu populariz de tjiqiz ov Swedenborg about de  
vder lif. It is bekoz de ar so intensli praktikal, so transen-  
dentli valqabel in de kondskt ov dis lif, in de iluminejon ov  
de intelekt, and as a stimylz and gid in de gret werk ov in-  
dividqal rejenersejon. He konten merever de elements ov a  
filosofi whiq wil remuv de objeksejnz ov de skeptik, disipet de  
douts ov de Kristian, and, overkwmig ol obstakelz, fnali qnitjz  
de Cszq ov God.

W. H. H.



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# DE SÆER LÆF.

## CHAPTER I.

### HOU KAN WL NØ ENIRIM OV EB SÆER LÆF?

He sder ljf?

He skeptik luks intu de grev ov hiz frend and skornfuli mæterz :

"Æer iz nØ sder ljf. Hu haz retærnd from de ded and told us ov it? If ðer bi a God, whj haz Hi not revild it sØ fuli ðat ol me bi satisfid, and sØ plenli ðat nØ man kan mistek Hiz minij?

He grev's mouþ lafs intu derigon  
desjæ and dred and drim and vjgon,  
deljt ov heven and sore ov hel.

He Kristian klasps hiz belæved Bjbel tu hiz hart and mikli eksklemz :

"His iz mj plej ov immortaliti. Kipij ðiz divjn læz, j am afurd ov eternal ljf. Whot form j me hav, whar j me bi, whot j sal du, whot læz and fe-