ſhip of God, the ſpiritual ſenſe of the Scriptures, and many other important truths tending to ſalvation and true wisdom.”

We ſhall not affront the underſtandings of our readers by making upon this account of the Baron’s *call* ſuch reflec­tions as every person of a sound mind will make for himſelf; but it is rather remarkable, that a man who had devoted the better part of his life to the ſtudy of ſuch ſciences as ge­nerally fortify the mind againſt the deluſions of fanaticiſm, and who had even excelled in theſe ſciences, ſhould have fal­len into such a reverie as this. After this extraordinary call, the Baron dedicated himſelf wholly to the great work which, he ſuppoſed, was aſſigned him, ſtudying diligently the word of God and from time to time publishing to his fellow-creatures ſuch important information as was made known to him concerning another world. Among his va­rious diſcoveries concerning the spiritual world, One is, that it exiſts not in ſpace@@. “ Of this (says he) I was convinced, becauſe I could there see Africans and Indians very near me, although they are ſo many miles diſtant here on earth ; nay, that I could be made preſent with the inhabitants of other planets in our ſyſtem, and also with the inhabitants of planets that are in other worlds, and revolve about other suns. By virtue of ſuch preſence (i. *e.* without teal ſpace), not of place, I have converſed with apostles, depart­ed popes, emperors, and kings ; with the late reformers of the church, Luther, Calvin, and Melancthon, and with others ſrom diſtant countries.”

Notwithſtanding the want of ſpace in the ſpiritual world, he tells us, “ that after death a man is ſo little changed that he even does not know but he is living in the preſent world; that he eats and drinks, and even enjoys conjugal delight as in this world@@; that the reſemblance between the two worlds is ſo great, that in the ſpiritual world there are cities, with palaces and houſes, and alſo writings and books, employ­ments and merchandizes ; that there is gold, filver, and pre­cious ſtones there. In a word (he says), there is in the ſpiritual world all and every thing that there is in the natural world, but that in heaven ſuch things are in an infinitely more perfect ſtate.”

Such was his zeal in the propagation of theſe whimſical and ſometimes ſensual doctrines, that he frequently left his native country to visit diſtant cities, particularly London and Amſterdam, where all his theological works were printed at a great expence, and with little proſpect or pro­bability of a reimburſement. “ Wherever he reſided when on his travels, he was (says one of his admirers@@) a mere ſolitary, and almoſt inacceſſible, though in his own country of a free and open behaviour. He affected no honour, but de­clined it ; purſued no worldly intereſt, but ſpent his time in travelling and printing, in order to communicate inſtruction and benefit to mankind. He had nothing of the preciſe in his manner, nothing of melancholy in his temper, and nothing in the leaſt bordering on enthusiaſm in his conversa­tion or writings.” This is too much. We believe he was an inoffenſive viſionary ; of his converſation we cannot judge ; but the specimens that we have given of his writings are frantic enthusiaſm. He died at London, March 29th, in the year 1772 ; and after lying in ſtate, his remains were depoſited in a vault at the Swediſh church, near Radcliff- Highway.

Though Baron Swedenborg’s followers appear not to have been numerous during his life, they have increaſed ſince his death ; and a ſect ſubſiſts at preſent in England which derives its origin from him, and is called *the New Jeruſalem Church.* The discriminating tenets of this ſect ſeem to be the following : “ Holding the doctrine of one God, they maintain that this one God is no other than Jesus

Chriſt, and that he always exiſted in a human form ; that for the ſake of redeeming the world, he took upon himſelf a proper human or material body, but not a human soul ; that this redemption conſiſts in bringing the hells or evil ſpirits into ſubjection, and the heavens into order and regulation, and thereby preparing the way for a new ſpiritual church ; that without ſuch redemption no man could be ſaved, nor could the angels retain their ſtate of integrity ; that their redemption was effected by means of trials, temp­tations, or conflicts with evil ſpirits ; and that the laſt of them, by which Chriſt glorified his humanity, perfecting the union of his divine with his human nature, was the paſſion of the croſs.@@ Though they maintain that there is but one God, and one divine person, they hold that in this per­ſon there is a real Trinity ; consiſting of the divinity, the humanity, and the operation of them both in the Lord Jeſus ; a Trinity which did not exiſt from all eternity, but com­menced at the incarnation. They believe that the Scrip­tures are to be interpreted not only in a literal but in a spiritual ſenſe, not known to the world till it was revealed to 13. Swedenborg ; and that this ſpiritual ſenſe extends to every part of Scripture, except the Acts of the Apoſtles. They believe that there are angels attending upon men, reſiding, as B. Swedenborg says, in their affections ; that temptation conſiſts in a ſtruggle between good and bad an­gels within men ; and that by this means God aſſiſts men in theſe temptations, ſince of themſelves they could do nothing. Indeed B. Swedenborg maintains, that there is an universal influx from God into the souls of men, inſpiring them eſpecially with the belief of the divine unity. This efflux of di­vine light on the ſpiritual world he compares to the efflux of the light from the ſun in the natural world.

“ There are (says B. Swedenborg) two worlds, the na­tural and the ſpiritual, entirely diſtinct, though perfectly correſponding to each other ; that at death a man enters in­to the ſpiritual world, when his soul is clothed with a body, which he terms *ſubstantial,* in oppoſition to the preſent *ma­terial* body, which, he says, is never to rise out of the grave.”

SWEEP, in the ſea-language, is that part of the mould of a ſhip where ſhe begins to compaſs in the rung-heads. Alſo when the hauſer is dragged along the bottom of the ſea to recover any thing that is ſunk, they call this action s*weeping for it.*

SWEET, in the wine trade, denotes any vegetable juice, whether obtained by means of ſugar, raiſins, or other fo­reign or domeſtic fruit, which is added to wines with a deſign to improve them.

SWEIN-mot. See *Forest Courts.*

SWERTIA, Marsh Gentian, in botany: A genus of plants belonging to the class *of pentandria,* and to the order of *digynia ;* and in the natural ſyſtem ranging under the 20th order, *rotaceœ.* The corolla is wheel-ſhaped. I here are nectariferous pores at the baſes of the ſegments of the corolla. The capſule is unilocular and bivalve. There are six ſpecies ; the perennis, difformis, rotata, carinthiaca, cor­niculata, dichotoma. The perennis is a native of England. It is diſtinguiſhed by radical oval leaves. It flowers in Auguſt.

SWIETENIA, Mahogany, in botany : A genus of plants belonging to the claſs of *decandria,* and to the order of *monogynia ;* and in the natural ſyſtem arranged under the 54th older, *Miscellaneae.* The calyx is quinquefid. There are five petals ; the nectarium is cylindrical, ſupporting the antheræ with its mouth. The caplule is five-celled, woody, and opening at the mouth. The ſeeds are imbricated and winged, There is only one ſpecies, the mahagoni, which is a native of the warmeſt parts of America, and grows alſo

@@@[mu] Swedenborg's Universal Theology, vol. i. p. 87.

@@@[mu] Ibid. N⁰ 734.

@@@[mu] Short Account, &c. p. 11 and Harley's to the Treatise on Influx.

@@@[mu] Priestly's Letters to the New Jerusalem Church, p. 4. &c.