

SWEDENBORG'S JOURNAL FOR 1733

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Emanuel Swedenborg in the *Adversaria* states: "What the acts of my life involved, I could not distinguish at the time they happened, but by the Divine Mercy of God Messiah I was afterward informed with regard to some, even many, particulars. From these I was at last able to see that the Divine Providence governed the acts of my life uninterruptedly from my very youth, and directed them in such a manner, that by means of the knowledge of natural things I was enabled to reach a state of intelligence, and thus, by the Divine Mercy of God Messiah, to serve as an instrument for opening those things which are hidden interiorly in the Word of God Messiah. Those things, therefore, are now made manifest which hitherto were not manifest." ¹

This very general statement is sometimes overlooked in view of such specific statements as that in his letter to Oetinger in 1766, in which he states: "I was introduced by the Lord into the natural sciences, and thus prepared, and indeed from the year 1710 to 1744, when heaven was opened to me." ²

It is my feeling that the later specific statement does not conflict with the earlier and general statement in the *Adversaria* and that from time to time it may be useful to consider aspects of the acts of Swedenborg's life which were uninterruptedly directed by the Divine Providence but which did not directly partake of the study of the natural sciences.

Mr. Alfred Stroh, in 1910, called attention to the importance of Swedenborg's travels as a part of his preparation for his Divine mission. Mr. Stroh states: "It appears that he made twelve foreign journeys during which he visited England, Holland, Germany, Bohemia, Belgium, France and Italy, including, of course, Denmark, through which he passed on his journeys to Holland. Calculation shows that Swedenborg spent about twenty-two years of his life in foreign lands. Most of the later journeys were to London and Amsterdam to publish the theological works which constitute the Writings of the New Church." ³ After a concise summary account of these twelve foreign journeys Mr. Stroh concludes: "Among the means by which Swedenborg was prepared by the Lord to transmit his revelation to mankind were the extensive

travels which took up so many years of his life. In the Providence of the Lord, Swedenborg's studies in the sciences were used in the transmission of the last and crowning revelation. To a similar use was put the knowledge of men and things which he acquired on his travels. He obtained that insight into the conditions obtaining in foreign countries which can only be acquired by dwelling among and dealing with foreigners, and he became thoroughly acquainted with the state of the Christian world. One of the most noticeable things in the accounts of his journeys is the continual references made to churches. He must have visited scores of them. In the closing pages of the *True Christian Religion* the quality of the Papists, of the English, of the Dutch, and Germans is treated of. One of the noblest uses which Swedenborg's travels subserved was that of furnishing the external basis in his mind whereby he was enabled to write concerning those nations. Thus it appears that by means of experience acquired in his travels Swedenborg learned to know the world, became a useful citizen, and was prepared both to *write* and publish the doctrines of the Church." ⁴

From the general point of view of Swedenborg's travels as a vital part in his preparation, it is our purpose this evening to consider Swedenborg's account of his journey of 1733, when he left Sweden to publish at Dresden and Leipzig his three volume *Opera Philosophica et Mineralia* and, incidentally, the *Prodromus de Infinito*, and also to inspect the mines of Saxony and Bohemia.

First, a few words about the *Itinerarium*. This was published in Latin at Tübingen in 1840 by Dr. J. F. I. Tafel, having been among the posthumous works of Swedenborg preserved in the Museum of the Royal Academy at Stockholm.⁵ The *Itinerarium* of 1733 was originally written in Latin, that of 1736 was written in Swedish and was translated into Latin for publication at Stuttgart in 1844.⁶ We are concerned here with the first section which was published at Tübingen in 1840.

A translation of this section is given as Document 205 in Tafel's *Documents concerning Swedenborg* published by the Swedenborg Society in London in 1877.⁷

A photolithograph of the original Latin manuscript is preserved in Codex 88, edited by Mr. Alfred Stroh. The pages of the Journal are numbered consecutively from 8 to 109, but the narrative is frequently interrupted by notes relating to the larger *Principia*. These notes are scattered from page 40 to 46, from 49 to 55, and

passim in the Codex. They were transcribed and translated from the photolithograph copy of the original Latin manuscript by Rev. R. W. Brown and the translation was published in the NEW PHILOSOPHY for October 1900.⁸ There is also an extended interpolation from pages 89–102 which is carefully crossed out. In the original manuscript, the *Principia* Notes usually have been struck out by diagonally crossed lines, and were not included in Tafel's Latin *Itinerarium* published in 1840. At one point, however, where Swedenborg neglected to eliminate a paragraph in this way, one is surprised to find in the Latin edition (on page 33–4) a ten-line summary on the order of the particles. The previous sentence reads, "I investigated also the monastic orders, especially 4; the Capuchins are dressed in a rough grey habit, with a rope round the waist, the Benedictines are in white, the Jesuits in black and the Dominicans in white and black." And then come the words, "Concerning the order of the particles :

1. from the spiral motion of the entities.
2. from the spiral motion of the first particles." etc.

One further point about the *Itinerarium* should be emphasized by way of introduction. It is perfectly obvious from the Codex that Swedenborg was not writing it for publication. The writing flows without emendation from page to page, except that once or twice on a page a word has been blotted out, whereas the *Principia* notes on an opposite (and even the same page) frequently show whole phrases crossed out, overwritten and amended in various ways.

The Latin edition of the *Itinerarium* consists of 59 printed pages and is followed by 10 printed pages of critical notes by the editor, many of them corrections of faulty grammatical forms, declensional endings, agreement of modifiers with their subjects. Moreover, in numerous cases the published Latin text omits whole lines which appear in the manuscript, and these omissions certainly, at times, affect the coherence of the text.^{8a} But Dr. R. L. Tafel made his translation directly from the photolithograph or manuscript, and has done it with great skill and intuition.

No account of the *Itinerarium* of 1733 would be complete without reference to the splendid collection of photographs, postcards and other illustrative material which Bishop Acton has provided and arranged in chronological order for the Academy Library. It will be impossible ever to replace this material. In the first place

the journey traversed lands which lie almost entirely behind the Iron Curtain. In the second place, time and again, in looking up one of the towns or cities in a modern gazeteer one finds the notation (as in the case of Dresden) "about sixty per cent destroyed by bombing and artillery fire in the Second World War."⁹ Incidentally, the disturbances in Eastern Europe have been accompanied by a general change in place names, so that it is very difficult to follow Swedenborg's exact route on a modern map, and one is grateful that our Library's *Baedeckars* for this region were published long before the First World War.

Swedenborg undertook his journey in 1733 in order to superintend personally the printing of the work on Iron and Copper and the *Principia*. In 1732 he had completed the manuscript for his volume on Iron and Copper, and had sent it to a Dresden printer, Hekel. Along with the manuscript there were numerous drawings which were to be engraved and incorporated in the work, but the *Principia* was not sent ahead.¹⁰

Swedenborg had also been in correspondence with Johan Fredrick Henkel, a Saxon mineralogist and chemist who was planning a mineralogical dictionary, and who had written to Swedenborg for information about Swedish mines and mineralogy, and Swedenborg hoped to see him.¹¹

Moreover, Swedenborg was eager to make a tour of the mines of Bohemia and Saxony and it was possible for him to do this at the same time that his books were being printed in Dresden and Leipzig.

As Bishop Acton has summarized the matter: "While Swedenborg had sent his manuscripts on to Hekel to be printed, he yet felt the necessity of supervising the work, especially the proof-reading. There were so many Swedish terms that the chances of printer's errors were very great; and to see the work appear with many typographical errors, would reflect little credit on its author, who was very ambitious of making a name for himself in the learned world. Moreover, he desired to make further mineralogical observations in the mines of Bohemia."¹²

On April 13, 1733, Swedenborg therefore wrote to the King asking for a nine months leave of absence from the College of Mines. The College recommended the granting of Swedenborg's request with the comment: "It is not unknown to the College that he has, with commendable diligence, tirelessness and care, written many

useful things in mining matters, and one would gladly see that such matters be committed to print." On consideration and recommendation by the King's Council, Swedenborg was granted nine months leave of absence with full payment of his salary, and was given a passport signed by King Frederick.¹³

The *Journal* begins quite auspiciously for the general reader and the first nine pages of the total of fifty-nine do constitute a rather interesting account of Swedenborg's journey from Stockholm to Berlin; his record of things deemed worthy of observation and comment reveals a wide interest in sites of historical interest, especially interest in the history of Sweden,¹⁴ interest in both structural and landscape architecture,¹⁵ in soil and climate and their effect upon agriculture,¹⁶ in the soldiery of Brandenburg,¹⁷ in the nobility,¹⁸ in city planning (Berlin),¹⁹ in commerce and manufacture,²⁰ but above all in sight-seeing. For these first nine pages Swedenborg is the very picture of the indefatigable tourist. Every palace, church, museum, library and historical site seems to have been visited.²¹

But on the ninth page of the *Journal* when Swedenborg, on June 5 (old style), was traveling from Berlin to Dresden he read a little book printed in German on the sea-worms of Friesland and the Northland, worms which infected ships and timber exposed to the sea. For three pages Swedenborg discusses these worms, their corporeal structure, their history and nature, methods proposed by the author, Putoneus, and by others for getting rid of the pests, and then he gives his own conclusions in detail. Not only did he read this little book, he also discussed it with at least one fellow passenger for he says: "Today it was reported to me by a Jew that they have finally found a remedy for this evil, that is, they make a mixture or ointment of sulphur, pitch, white-lead and mercury and so all the worms have fled away—if this be true."²²

On June 7, Swedenborg reached Dresden and the sight-seeing began again; the Frauenkirche, the Royal Palace, the Royal Garden, the Augustus bridge (to which he gave seventeen arches instead of the sixteen which are shown in drawings and photographs. It was not destroyed until 1906).

From June 14 to 19 Swedenborg read through and corrected his *Principia*—a single line entry which indicates clearly that he did little if anything else during those six days.

On June 20, he resumed his sight-seeing and also began to date his entries both old style and new style—having been for nearly a

month in a part of Europe where the new style had been in effect for many years, just as some people after keeping their watches on Standard Time for several days after their community has made a change reluctantly adjust to Daylight Saving Time.

On June 21, or rather July 2, Swedenborg went to a Catholic Church service which was also attended by the Duke of Saxony and his family. He devotes a full half page to this event—to which we shall refer later, but on June 22, Swedenborg began reading again, a little book (in French) by Johan Bernouilli on a new theory of handling ships. An examination of a copy of this book in Room 17 shows that Swedenborg simply copied off the fifteen chapter headings in Latin, but added no comment of his own. He also read Julius Bernhard Von Rohr's *Compendious Library of Household Matters*, written in German. In this case he gives in German the chapter headings including chapters on agriculture, viticulture, beer brewing, cooking, hunting, fishing, cattle breeding, etc., until he comes to the chapter on Mines and the Mineral Kingdom; and for this he notes the authorities cited, the title, date and place of publication and size of the books. In this way another page and a half is devoted to book reviews.^{22a}

After another day of ordinary sight-seeing, Swedenborg, abandoning the old style altogether, dates the next entry July 6. On this day he visited a paper mill, a work shop and forge where thin plates of copper were produced and then a place where mirrors were made. Three pages in our Latin text were devoted to the processes of polishing the glass, preparing the tin-foil and applying it to the glass with quicksilver.

For the next few days Swedenborg reports, except for a brief reference to a visit to Dresden's famous orange garden, exclusively on his reading with notes. This reading included the *Italian Library*, or a *Literary History of Italy*, and the *General Cosmology* of Christian Wolf, of which he says, "it is based on a very sound foundation." He also read the *Italian Library* for the year 1728, then Peter Horrobow's *Key to Astronomy*, then he excerpts from the *Italian Library* Woodward's classification of minerals, salts, metals, and soils. Swedenborg's notes are a weird and wonderful intermingling of French and Latin, and the whole passage of more than two pages is omitted from the translation of the *Journal* in the *Documents*, "because," as Tafel says, "(the classification) is entirely out of date, we do not deem it necessary to translate it for

the benefit of our readers." ²³ Further references to the *Italian Library* cover an anatomical manikin with organs made of wax, a discussion of earthquakes in Italy, observations about the planet Venus, Italian mathematicians, writers on hydrostatics, astronomy, geography, physics, anatomy, medicine, famous painters, sculptors and architects of Italy, past and present, an account of the University of Bologna, calculations on the velocity of water falling from different heights. In all, nine pages are used for these notes on reading.

The sight-seeing begins again on July 20, but on the 21st, Swedenborg left Dresden for Prague which he reached on July 23, when he immediately started sight-seeing again, giving a detailed account of the treasures of the Capuchin monks of St. Loretto; the sight-seeing for the day ending with a trip across the ghetto, a view of the city from the Cathedral, and observations on a clock on the town hall which showed the hours, the periods of the moon, etc. The bulk of July 25th was spent in the Jesuit monastery with particular attention to the mechanical and optical ingenuities on display in the mathematics room, and the old books in the library.

On July 29, Swedenborg left Prague for Carlsbad, and Swedenborg has given a vivid picture of the setting of the town and a description of its mineral springs. Unfortunately, the Latin edition, as in so many other instances, omits substantial portions of the description which is contained in the original manuscript.^{8a}

On August 6, Swedenborg began his tour of the mines of Saxony and Bohemia which had been an important justification for his leave of absence from the College of Mines in Sweden. He left Carlsbad for Schlaggenwald and Lauterbach, now Horni Slavkov and Mesto Litrobachy respectively.

From page 34 to page 54 we have twenty pages of detailed description of tin, tungsten, silver, and iron mines and ores, of smelters and furnaces, with dimensions, operation procedures, output and even sales. There is also a detailed description of the preparation of cobalt blue (three pages) at Platten, of the preparation of arsenic at Joachimsthal, the sublimation of vitriol at Altsattel. These twenty pages are hard going for one who has practically no idea of the subject when it is discussed in his native tongue, but the problem is complicated by the fact already mentioned—that the text was definitely not ready for publication.

The book ends with two pages on gold mining at Eule and a

page of discussion of the possible use of peat in the smelting furnaces of Saxony. On August 16, Swedenborg attended another Catholic service, this time at Carlsbad. On the 19th he arrived at Prague, and on August 25 at Dresden. He went on to Leipzig which he reached on September 4. His final entry for the year 1733 is dated October 5, and consists of four lines, as follows: "A beginning has been made with the printing of the *Principia*, and indeed six sheets have been printed through this week. May the deity favor it. Also on the same day the Leipzig Fair began." ^{23a}

Altogether, then, Swedenborg's *Itinerarium* consists of fifty-nine pages, thirteen and one half on book reports, twenty-three on mining and manufacturing processes and only 22 on travel notes and observations. Interspersed among these pages in the Latin manuscript are approximately fourteen pages of notes on the *Principia*—which are not included in the printed Latin text.

First let us mention the people whom Swedenborg met and mentioned by name on this journey. He left Stockholm accompanied by his friends, Count Frederic Gyllenborg, Baron Stjerncrona, a Mr. Gallus and others. Frederic Gyllenborg in 1722 became chamberlain to King Frederic, in 1733 was appointed Chief Justice of Gothland, and from 1750 was President of the College of Mines until his death in 1759. He was one of the most powerful men of the party of the Hats and is mentioned repeatedly and quite unfavorably in the *Spiritual Diary*.²⁴ Baron David Stjerncrona, after studying at Upsala, became Royal Chamberlain and died in 1784. He was a brother of the wife of Count Frederic Gyllenborg. He may be the Stjerncrona referred to in the *Diary*, who in this life had been quite inattentive at church services and "merely sang amen, and paid no attention to any knowledges."²⁵

Swedenborg says that together with his sister, Hedwig, and her husband, Lars Benzelstjerna, he spent the four festal days of Pentecost with Eric Benzelius, who had married Swedenborg's sister, Anna. According to the *Spiritual Diary*, kinsman Lars really had a hard time in the hereafter.²⁶ The Bishop, Eric Benzelius, and the archbishop, his father, also receive much unfavorable attention in the *Spiritual Diary*.²⁷

Swedenborg sailed from Ystad to Stralsund accompanied by a Count Isendorf and an Italian musician named Keller. The next individuals with whom Swedenborg had personal contact, whom he mentions by name, were a Mr. Michaels and Mr. Ruger who

went sight-seeing with him in Dresden on July 20. The next personal contact mentioned was a Mr. Leisner who wished to introduce the use of peat in Saxony. This reference is dated August 25, over a month after his mention of Michaels and Ruger, and nearly three months after the mention of Count Isendorf and Keller. On August 25, he mentions that with Henkel, the Councillor of Mines, he visited Trier, the Aulic Councillor, with whom Swedenborg later had some correspondence about the fossil of a marine cat.²⁸

Swedenborg was certainly not a "name-dropper." We know that he met many distinguished people on this journey, for he tells us in the very brief General Statement of his travels from 1710 to 1734 that prefaces the Travel Journal which begins in Swedish on July 1736, that, "it would be prolix to mention all the learned men I visited, and with whom I became acquainted during these journeys, since I never missed an opportunity of doing so, nor of seeing and examining libraries, collections and other objects of interest."²⁹ Swedenborg in this account does not once mention the fact that he was accompanied by his man-servant.³⁰

This list of men whom Swedenborg met and mentioned by name over a period of almost five months does not show an emphasis on a "knowledge of men and things," as contrasted with Swedenborg's study of the sciences, as part of his preparation. However, Swedenborg also has some comments on men he did not meet in person on his journey. The most striking illustration is the page of comment on the Duke of Mecklenburg.

"This country was formerly divided into three duchies which by succession became united under one hereditary duke (Charles Leopold, 1713-1743) who now resides at Schwerin. There he married his first wife who was related to the Imperial family and that of Brandenburg. His second wife, a relative of the Russian Czar (Catherine, daughter of Ivan III who was a stepbrother of Peter the Great), lives at present with her daughter at St. Petersburg. His sister was the reigning Empress of Russia (Anna Ivanovna, elected in 1730, and died in 1740). Her daughter is so much loved by her Imperial Majesty that she has been appointed heiress to the Russian throne. Both mother and daughter refuse to return to their husband and father, who is now living at Schwerin as a duke with scarcely any dominion, and a husband without a wife. It is even thought that an administrator will be appointed in his place by the Emperor. The nobles have been the cause of it, whose

rights and privileges he was unwilling to preserve intact. By the aid of the Emperor he was removed from the government and his brother's son, the heir apparent (Adolphus Frederic III) who lives at New Strelitz has been appointed in his place. By so many reverses and misfortunes, so many reminders and admonitions of two emperors, by the most opposite and inauspicious fates, which seem to deprive him of every hope of a more favorable turn of fortune, he has not been induced to change his mind for the better, and to accept better counsel, and this for the space of thirteen years. He prefers to be outlawed and deprived of his government, to giving way a single inch. One's native disposition, though vexed by misfortunes and a long series of adverse fates, cannot be expelled, and if expelled, it ever returns. Otherwise Mecklenberg is a most noble country for it abounds in nobles who are also most desirous to abound in riches." ³¹

This passage seems to me to illustrate what Mr. Stroh had in mind in speaking about the importance of a knowledge of men and things as a part of Swedenborg's preparation. Here Swedenborg tells of things heard and seen, in regard to the Duke of Mecklenburg, draws some conclusions and enters it all systematically in his *Travel Journal*, but in this case because it interested him, not apparently because of any contemporary historical significance.

Swedenborg devotes more attention to the unfortunate Duke Charles Leopold than he does to all the men he met on this journey put together, and all this too at a time in which Eastern Germany (especially Saxony) and Poland were in turmoil over the election of the Elector of Saxony as King of Poland. Earlier in 1733 a majority of the Polish nobles had elected Stanislas Leczinski as king, but a minority supported by Russia and Austria, and apparently by the Pope, favored Frederick Augustus II Elector of Saxony. If the *GENTLEMAN'S MAGAZINE*, London, can be taken as typical, the great excitement in Europe was this situation in Saxony and Poland. Nearly every issue of the magazine carries dispatches from Warsaw and other European capitals in regard to it,³² but Swedenborg does not even deign to mention the matter. He does mention the Duke of Saxony once, in that famous passage in which he describes his attendance at a chapel of the Duke of Saxony with a view to being present at worship which was celebrated according to Catholic ritual. He says:

"It was impossible for any of the senses not to derive from it

some sensation of pleasure: *The sense of hearing* from the drums, flutes and trumpets which swelled their notes from the lowest to the highest and still more from the singing of the castrati or eunuchs whose voices emulate those of virgins, and from the full harmony of the instruments. *The sense of smell* from the scent and fragrance of burning incense, the odour and smoke of which are diffused in every direction by boys. *The sense of sight* by the paintings of every kind which are hung around the church; by the magnificent vestments with which the priests and monks are adorned and in which they move in procession; by the great number of ministering priests bending and walking in every direction, like actors; and by their various gestures, and *my sight* in particular was charmed, because I happened to see for the first time (July 2) the Duke himself and the Duchess with their sons and daughters, all of whom were most devout and attentive to the usages of their religion.

"*The interior senses*, however, were charmed because all things breathed an atmosphere of sublimity and sanctity, because at the least sound of a little bell all threw themselves on their knees; and because all things were expressed in Latin, a foreign language, by which the minds of the common people were wont to be most impressed. In short, the worship of the Roman Catholic Church seems to have been especially invented, and to be calculated to charm the external senses, by alluring all the organs of the body, and thereby offering blandishments to the senses."³³

Swedenborg was so strongly impressed by this idea of the appeal of Catholic ritual to the senses, that he has a similar passage for August 16, when he attended a Catholic service at Carlsbad, but in the later passage he discusses the senses of touch and taste as follows: "For the sense of touch there was the water, which the priest on entering sprinkled upon the people . . . the taste alone was left ungratified, except by what the priest, the participant in all these pleasures, could derive from the wine which he alone drinks. Thus the holy things of worship are formed for the pleasure of the external senses and they are pleasing to the public generally, because with them the external senses are the channels through which the remembrance of the Supreme Being has first to enter."

Swedenborg reverts to the same theme in almost identical language in his Journal for the year 1736, August 26, at Brussels.

“Everything is so arranged as to captivate and occupy the senses, and to lead them above by an external way or to exalt one’s thoughts about religion and direct them to the Highest . . . the senses are charmed, and by external means men are led to devotion; which with them seems to be the means for elevating their minds, since the external senses furnish them generally with subjects for meditation.”³⁴

I dwell on this matter because it illustrates an important point: We do not know how many Catholic services Swedenborg attended before the one at Dresden, but he concludes that first diary account by stating merely that the Catholic worship seems to have been invented to “charm the external senses, by alluring all the organs of the body and thereby offering blandishments to the senses.” As repeated experience and reflection clarified his thought on the subject he ends the Carlsbad description with the words, “Thus the holy things of worship are formed for the pleasure of the external senses . . . (with the public) the external senses are the channels through which the remembrance of the Supreme Being has first to enter,” and then finally the Brussels passage which I have just quoted concerning the external means leading men to devotion, to elevation of mind, and providing subjects for meditation even to the Highest. The three experiences are essentially one and the same; the conclusions based on them are amplified in each of the three times they are stated.

There seems to be a parallel here with the experiences recorded in the *Spiritual Diary* as a word-for-word comparison of the accounts of Aristotle in the *Diary*, in the *Arcana* and the *Earths of the Universe* indicates a similar clarification of significance.³⁵ Compare also what is said in the *Diary* about Calvin, Luther, and Melanchthon with what is said about the same men in the *True Christian Religion*.³⁶

But to return to the Journal of the journey of 1733: Swedenborg wrote this journal so objectively that it seems as if he is telling of what someone else had done. Of his food and drink, of his personal comfort or discomfort in transit from place to place, or in the accommodations where he tarried, he says not a word. He only mentions the weather in explanation of his delay at Ystad while his ship awaited a favorable wind. He makes no comments about sunshine or rain, heat or cold. He does not even mention his man who accompanied him. He devotes little or no space to

social relations. A comparison with Boswell's *Journal on the Grand Tour* (Germany and Switzerland) is fascinating, especially when Boswell gives his account of Berlin, Leipzig and Dresden. But it should be kept in mind in any such comparison that Boswell was writing of these places in 1764, or thirty-one years after Swedenborg did; that Swedenborg was forty-five years old when he wrote, while Boswell was only twenty-four; and that Swedenborg had immediate and specific purposes in view in his journey; for in 1733 he was, of course, intent upon two specific tasks: 1. Publication of the *Opera Philosophica et Mineralia*. 2. Inspection of mines and manufacturing in Saxony and Bohemia to gather information not only of value to himself but also to his country.

The Journal of 1733, in other words, was essentially a record which Swedenborg thought he might need to refresh his memory about matters of immediate practical importance, or, I think, as subjects for subsequent reflection and investigation. The relatively sparse items dealing with matters usually expected in diaries of travel are—in this journal—merely incidental. But the fact is that some such items do appear—and it is this fact which makes me feel that this journal is in a sense the precursor of the *Spiritual Diary*. The reason becomes more evident from a comparison with the Journal for the far more extended Journey of 1736 to 1739. The later *Itinerarium* (originally written in Swedish) is far more personal in its nature. In it Swedenborg has given up the practice of recording notes on what he reads, he does not give carefully detailed descriptions of manufacturing processes, but he does devote far more time to descriptions of what he sees, and reflections on his experiences. Swedenborg's Journal for 1736–39 is certainly not Boswellian in nature. It is still highly objective and almost impersonal—but ceases to be obviously and primarily pragmatic. The next Journal, that of 1743, is very brief—with very short entries covering the period from July 21 to August 20, but far more persons are mentioned by name.

The practice in recording systematically for his own reference the persons met and things observed and his reflections is basic to the *Spiritual Diary*.

The next Journal, December 1743, and from March to October of 1744, is the famous *Journal of Dreams*. In this realm of supra-sensory experience Swedenborg combines the objective descriptive techniques which he first employed in the Journal of 1733 with the

practice of analysis and reflection which we can see developing in the Journal for 1736–1739. Anyone who has ever attempted to write down the exact *facts* of a dream without embellishing the narrative to give it some kind of coherence, can appreciate what Swedenborg has done in the *Journal of Dreams*.

The Journal of 1733 was Swedenborg's first experience, as far as we know, in day by day objective reporting of what he saw and experienced. It was a part of his training for the writing of the *Journal of Dreams*—again, as a record for his own use written without thought of publication; and the *Journal of Dreams* was in turn the culminating preparatory step for the writing of the *Spiritual Diary*—in which again Swedenborg recorded, for his own use, the experiences of that miraculous series of journeys in the spiritual world. The practice in objective systematic reporting, begun in the Journal of 1733, was vitally important to Swedenborg in recording faithfully and objectively what he saw, heard and experienced when he was introduced into the spiritual world, before he, from experience there, clearly understood in all instances the import and significance of what he recorded.

NOTES

1. *Adversaria*: Part II, 839 (Latin).
2. Letter to Oetinger 1766, II, 1, Docu. 257.
3. NEW CHURCH REVIEW, July 1910, pp. 343–366.
4. *Ibid.*, page 366.
5. *Itinerarium*: 69, hereafter, abbrev. *It*.
6. *Ibid.*, sectio secunda, Preface.
7. II, 1, *Docu.* pp. 6–74.
8. NEW PHILOSOPHY, Vol. III, Oct. 1900, pp. 134–147.
- 8a. For instance *It.* 34 omissions after line 13, 20, and 10 lines after line 24.
9. *Columbia Gazetteer*, 1952, S.V. *Dresden, Oranianburg, Stralsund*, etc. In Dresden, the Frauenkirche, the library, two museums (the Zwinger and State), the Kreuzkirche have been destroyed.
10. *Letters and Memorials*: pp. 448–9.
11. *Ibid.*, 450.
12. *Ibid.*, 451.
13. *Ibid.*, 452. Copy of passport letter is given.
14. Stangebro, *It.*, page 1; Stralsund, page 3; Prague (the bridge over the Moldau), page 30, 31.
15. Sturefors, *It.*, page 1; Oranianburg Palace, page 5–6; Berlin, the Royal Palace, page 6; Church of St. Peter, Berlin, etc.
16. Sconia, *It.*, page 2; oaks at Greifswalde, page 3; hops at Neubrandenburg, page 4.

17. *Soldiers of Brandenburg, It.*, pp. 3-4, 7-8.
18. *Nobility, It.*, pp. 4-5.
19. *City planning, Berlin, It.*, page 7.
20. *Commerce, hops, It.*, page 4, v.s. manufactures in Berlin, page 7.
21. At Stralsund, four churches, *It.*, page 3; at Berlin Library, museum and laboratory, pages 8-9; at Dresden the Frauenkirche, the Royal Garden, etc., pages 13-14.
22. *It.*, page 11.
- 22a. *It.*, page 15, 16.
23. II, 1, *Docu.* 31.
- 23a. *It.*, page 59.
24. 1: *Docu.* pp. 698-700. See also SD 4740, 5161, 5976-7, 5983-4, 5996, 6026.
25. S.D. 5899.
26. SD 5134, 5702, 5883, 4856, 4851, 4858, 5052, 5065, 5898, 6028; I *Docu.* pages 610-611.
27. SD 4749, 4787, 5702, 6061, and SD 4757, 4851, 5074, 5148, 5722, 5751, 5885, 6034, 6036, respectively; I *Docu.* 607-608.
28. *Letters and Memorials*: 453-4 gives Swedenborg's letter to Trier.
29. *It.*, sectio secunda VI.
30. *Letters and Memorials*, 452.
31. *It.*, 4-5.
32. GENTLEMAN'S MAGAZINE 1733.
33. *It.*, 14.
34. II, 1, *Docu.* 89.
35. AC 4658; De Tell. 38; SD 3947-3952, 3954-3955.
36. *Concordance*: s.v. Calvin, Luther, and Melanchthon.

PHILOSOPHICAL NOTES

This series of notes began with a comment concerning the place in the history of thought of Swedenborg as a philosopher. It was noted previously that his language had been influenced by the rationalists, who were the principal philosophers of his day. It could also be added that they in a measure influenced what he wrote. This is not to say, however, that what he wrote was rationalism but rather that he was addressing the rationalists.

What is rationalism? In modern times this term has become associated with the philosophy of Descartes and his school. The best known of this school are Wolff, Spinoza and Locke. The history of philosophy teaches that rationalism is much older than the period of Descartes. The Pythagoreans adopted a type of rationalism in their recognition of numbers as forming an underlying basis of things. Regarded from one point of view this is a