

SARTOR RESARTUS:

THE LIFE AND OPINIONS OF HERR TEUFELSDRÖCKH

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THE SARTOR RESARTUS OF THOMAS CARLYLE:

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BOOK III. CHAPTER I.

INCIDENT IN MODERN HISTORY.

As a wonder-loving and wonder-seeking man, Teufelsdröckh, from an early part of this Clothes-Volume, has more and more exhibited himself. Striking it was, amid all his perverse cloudiness, with what force of vision and of heart he pierced into the mystery of the World; recognizing in the highest sensible phenomena, so far as Sense went, only fresh or faded Raiment; yet ever, under this, a celestial Essence thereby rendered visible: and while, on the one hand, he trod the old rags of Matter, with their tinsels, into the mire, he on the other everywhere exalted Spirit above all earthly principalities and powers, and worshipped it, though under the meanest shapes, with a true Platonic mysticism. What the man ultimately purposed by thus casting his Greek-fire into the general Wardrobe of the Universe; what such, more or less complete, rending and burning of Garments throughout the whole compass of Civilized Life and Speculation, should lead to; the rather as he was no Adamite, in any sense, and could not, like Rousseau, recommend either bodily or intellectual Nudity, and a return to the savage state: all this our readers are now bent to discover; this is, in fact, properly the gist and purport of Professor Teufelsdröckh's Philosophy of Clothes.

Be it remembered, however, that such purport is here not so much evolved, as detected to lie ready for evolving. We are to guide our British Friends into the new Gold-country, and show them the mines; nowise to dig out and exhaust its wealth, which indeed remains for all time inexhaustible. Once there, let each dig for his own behoof, and enrich himself.

Neither, in so capricious inexpressible a Work as this of the Professor's, can our course now more than formerly be straightforward, step by step, but at best leap by leap. Significant Indications stand out here and there; which for the critical eye, that looks both widely and narrowly, shape themselves into some ground-scheme of a Whole: to select these with judgment, so that a leap from one to the other be possible, and (in our old figure) by chaining them together, a passable Bridge be effected: this, as heretofore, continues our only method. Among such light-spots, the following, floating in much wild matter about *Perfectibility*, has seemed worth clutching at:—

“Perhaps the most remarkable incident in Modern History,” says Teufelsdröckh, “is not the Diet of Worms, still less the Battle of Austerlitz, Waterloo, Peterloo, or any other Battle; but an incident passed carelessly over by most Historians, and treated with some degree of ridicule by others: namely, George Fox's making to himself a suit of Leather. This man, the first of the Quakers, and by trade a Shoemaker, was one of those, to whom, under ruder or purer form, the Divine Idea of the Universe is pleased to manifest itself; and, across all the hulls of Ignorance and earthly Degradation, shine through, in unspeakable Awfulness, unspeakable Beauty, on their souls: who therefore are rightly accounted Prophets, God-possessed; or even Gods, as in some periods it has chanced. Sitting in his stall; working on tanned hides, amid pincers, paste-horns, rosin, swine-bristles, and a nameless flood of rubbish, this youth had, nevertheless, a Living Spirit belonging to him; also an antique Inspired Volume, through which, as through a window, it could look upwards, and discern its celestial Home. The task of a daily pair of shoes, coupled even with some prospect of victuals, and an honorable Mastership in Cordwainery, and perhaps the post of Thirdborough in his hundred, as the crown of long faithful sewing,—was nowise satisfaction enough to such a mind: but ever amid the boring and hammering came tones from that far country, came Splendors and Terrors; for this poor Cordwainer, as we said, was a Man; and the Temple of Immensity, wherein as Man he had been sent to minister, was full of holy mystery to him.

“The Clergy of the neighborhood, the ordained Watchers and Interpreters of that same holy mystery, listened with un-affected tedium to his consultations, and advised him, as the solution of such doubts, to ‘drink beer, and dance with the girls.’ Blind leaders of the blind! For what end were their tithes levied and eaten; for what were their shovel-hats scooped out, and their surplices and cassock-aprons girt on; and such a church-repairing, and chaffering, and organing, and other racketing, held over that spot of God’s Earth,—if Man were but a Patent Digester, and the Belly with its adjuncts the grand Reality? Fox turned from them, with tears and a sacred scorn, back to his Leather-parings and his Bible. Mountains of encumbrance, higher than Ætna, had been heaped over that Spirit: but it was a Spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled and wrestled, with a man’s force, to be free: how its prison-mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of Heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine.— ‘So bandaged, and hampered, and hemmed in,’ groaned he, ‘with thousand requisitions, obligations, straps, tatters, and tagrags, I can neither see nor move: not my own am I, but the World’s; and Time flies fast, and Heaven is high, and Hell is deep: Man! bethink thee, if thou hast power of Thought! Why not; what binds me here? Want, want!—Ha, of what? Will all the shoe-wages under the Moon ferry me across into that far Land of Light? Only Meditation can, and devout Prayer to God. I will to the woods: the hollow of a tree will lodge me, wild berries feed me; and for Clothes, cannot I stitch myself one perennial suit of Leather!’

“Historical Oil-painting,” continues Teufelsdröckh, “is one of the Arts I never practiced; therefore shall I not decide whether this subject were easy of execution on the canvas. Yet often has it seemed to me as if such first outflashing of man’s Freewill, to lighten, more and more into Day, the Chaotic Night that threatened to engulf him in its hindrances and its horrors, were properly the only grandeur there is in History. Let some living Angelo or Rosa, with seeing eye and understanding heart, picture George Fox on that morning, when he spreads out his cutting-board for the last time, and cuts cowhides by unwonted patterns, and stitches them together into one continuous all-including Case, the farewell service of his awl! Stitch away, thou noble Fox: every prick of that little instrument is pricking into the heart of Slavery, and World-worship, and the Mammon-god. Thy elbows jerk, as in strong swimmer-strokes, and every stroke is bearing thee across the Prison-ditch, within which Vanity holds her Workhouse and Ragfair, into lands of true Liberty; were the work done, there is in broad Europe one Free Man, and thou art he!

“Thus from the lowest depth there is a path to the loftiest height; and for the Poor also a Gospel has been published. Surely if, as D’Alembert asserts, my illustrious namesake, Diogenes, was the greatest man of Antiquity, only that he wanted Decency, then by stronger reason is George Fox the greatest of the Moderns, and greater than Diogenes himself: for he too stands on the adamantine basis of his Manhood, casting aside all props and shoars; yet not, in half-savage Pride, undervaluing the Earth; valuing it rather, as a place to yield him warmth and food, he looks Heavenward from his Earth, and dwells in an element of Mercy and Worship, with a still Strength, such as the Cynic’s Tub did nowise witness. Great, truly, was that Tub; a temple from which man’s dignity and divinity was scornfully preached abroad: but greater is the Leather Hull, for the same sermon was preached there, and not in Scorn but in Love.”

George Fox’s “perennial suit,” with all that it held, has been worn quite into ashes for nigh two centuries: why, in a discussion on the *Perfectibility of Society*, reproduce it now? Not out of blind sectarian partisanship: Teufelsdröckh, himself is no Quaker; with all his pacific tendencies, did not we see him, in that scene at the North Cape, with the Archangel Smuggler, exhibit fire-arms?

For us, aware of his deep Sansculottism, there is more meant in this passage than meets the ear. At the same time, who can avoid smiling at the earnestness and Boeotian simplicity (if indeed there be not an underhand satire in it), with which that "Incident" is here brought forward; and, in the Professor's ambiguous way, as clearly perhaps as he durst in Weissnichtwo, recommended to imitation! Does Teufelsdröckh anticipate that, in this age of refinement, any considerable class of the community, by way of testifying against the "Mammon-god," and escaping from what he calls "Vanity's Workhouse and Ragfair," where doubtless some of them are toiled and whipped and hoodwinked sufficiently,—will sheathe themselves in close-fitting cases of Leather? The idea is ridiculous in the extreme. Will Majesty lay aside its robes of state, and Beauty its frills and train-gowns, for a second skin of tanned hide? By which change Huddersfield and Manchester, and Coventry and Paisley, and the Fancy-Bazaar, were reduced to hungry solitudes; and only Day and Martin could profit. For neither would Teufelsdröckh's mad daydream, here as we presume covertly intended, of levelling Society (*levelling* it indeed with a vengeance, into one huge drowned marsh!), and so attaining the political effects of Nudity without its frigorific or other consequences,—be thereby realized. Would not the rich man purchase a waterproof suit of Russia Leather; and the high-born Belle step forth in red or azure morocco, lined with shamoy: the black cowhide being left to the Drudges and Gibeonites of the world; and so all the old Distinctions be re-established?

Or has the Professor his own deeper intention; and laughs in his sleeve at our strictures and glosses, which indeed are but a part thereof?

CHAPTER II. CHURCH-CLOTHES.

Not less questionable is his Chapter on *Church-Clothes*, which has the farther distinction of being the shortest in the Volume. We here translate it entire:—

“By Church-Clothes, it need not be premised that I mean infinitely more than Cassocks and Surplices; and do not at all mean the mere haberdasher Sunday Clothes that men go to Church in. Far from it! Church-Clothes are, in our vocabulary, the Forms, the *Vestures*, under which men have at various periods embodied and represented for themselves the Religious Principle; that is to say, invested the Divine Idea of the World with a sensible and practically active Body, so that it might dwell among them as a living and life-giving WORD.

“These are unspeakably the most important of all the vestures and garnitures of Human Existence. They are first spun and woven, I may say, by that wonder of wonders, SOCIETY; for it is still only when ‘two or three are gathered together,’ that Religion, spiritually existent, and indeed indestructible, however latent, in each, first outwardly manifests itself (as with ‘cloven tongues of fire’), and seeks to be embodied in a visible Communion and Church Militant. Mystical, more than magical, is that Communing of Soul with Soul, both looking heavenward: here properly Soul first speaks with Soul; for only in looking heavenward, take it in what sense you may, not in looking earthward, does what we can call Union, mutual Love, Society, begin to be possible. How true is that of Novalis: ‘It is certain, my Belief gains quite *infinitely* the moment I can convince another mind thereof’! Gaze thou in the face of thy Brother, in those eyes where plays the lambent fire of Kindness, or in those where rages the lurid conflagration of Anger; feel how thy own so quiet Soul is straightway involuntarily kindled with the like, and ye blaze and reverberate on each other, till it is all one limitless confluent flame (of embracing Love, or of deadly-grappling Hate); and then say what miraculous virtue goes out of man into man. But if so, through all the thick-plied hulls of our Earthly Life; how much more when it is of the Divine Life we speak, and inmost ME is, as it were, brought into contact with inmost ME!

“Thus was it that I said, the Church Clothes are first spun and woven by Society; outward Religion originates by Society, Society becomes possible by Religion. Nay, perhaps, every conceivable Society, past and present, may well be figured as properly and wholly a Church, in one or other of these three predicaments: an audibly preaching and prophesying Church, which is the best; second, a Church that struggles to preach and prophesy, but cannot as yet, till its Pentecost come; and third and worst, a Church gone dumb with old age, or which only mumbles delirium prior to dissolution. Whoso fancies that by Church is here meant Chapter-houses and Cathedrals, or by preaching and prophesying, mere speech and chanting, let him,” says the oracular Professor, “read on, light of heart (*getrosten Muthes*).

“But with regard to your Church proper, and the Church-Clothes specially recognized as Church-Clothes, I remark, fearlessly enough, that without such Vestures and sacred Tissues Society has not existed, and will not exist. For if Government is, so to speak, the outward SKIN of the Body Politic, holding the whole together and protecting it; and all your Craft-Guilds, and Associations for Industry, of hand or of head, are the Fleshly Clothes, the muscular and osseous Tissues (lying *under* such SKIN), whereby Society stands and works;—then is Religion the inmost Pericardial and Nervous Tissue, which ministers Life and warm Circulation to the whole. Without which Pericardial Tissue the Bones and Muscles (of Industry) were inert, or animated only by a Galvanic vitality; the SKIN would become a shrivelled pelt, or fast-rotting rawhide; and Society itself a dead carcass,—deserving to be buried. Men were no longer Social, but Gregarious; which latter state also could not continue, but must gradually issue in universal selfish discord, hatred, savage isolation, and dispersion;—whereby, as we might continue to say, the very dust and dead body of Society would have evaporated and become abolished. Such, and so all-important, all-sustaining, are the Church-Clothes to civilized or even to rational men.

“Meanwhile, in our era of the World, those same Church-Clothes have gone sorrowfully out-at-elbows; nay, far worse, many of them have become mere hollow Shapes, or Masks, under which no living Figure or Spirit any longer dwells; but only spiders and unclean beetles, in horrid accumulation, drive their trade; and the mask still glares on you with its glass eyes, in ghastly affectation of Life,—some generation-and-half after Religion has quite withdrawn from it, and in unnoticed nooks is weaving for herself new Vestures, wherewith to reappear, and bless us, or our sons or grandsons. As a Priest, or Interpreter of the Holy, is the noblest and highest of all men, so is a Sham-priest (*Schein-priester*) the falsest and basest; neither is it doubtful that his Canonicals, were they Popes’ Tiaras, will one day be torn from him, to make bandages for the wounds of mankind; or even to burn into tinder, for general scientific or culinary purposes.

“All which, as out of place here, falls to be handled in my Second Volume, *On the Palingenesia, or Newbirth of Society*; which volume, as treating practically of the Wear, Destruction, and Retexture of Spiritual Tissues, or Garments, forms, properly speaking, the Transcendental or ultimate Portion of this my work on *Clothes*, and is already in a state of forwardness.”

And herewith, no farther exposition, note, or commentary being added, does Teufelsdröckh, and must his Editor now, terminate the singular chapter on Church-Clothes!

CHAPTER III. SYMBOLS.

Probably it will elucidate the drift of these foregoing obscure utterances, if we here insert somewhat of our Professor's speculations on *Symbols*. To state his whole doctrine, indeed, were beyond our compass: nowhere is he more mysterious, impalpable, than in this of "Fantasy being the organ of the Godlike;" and how "Man thereby, though based, to all seeming, on the small Visible, does nevertheless extend down into the infinite deeps of the Invisible, of which Invisible, indeed, his Life is properly the bodying forth." Let us, omitting these high transcendental aspects of the matter, study to glean (whether from the Paper-bags or the Printed Volume) what little seems logical and practical, and cunningly arrange it into such degree of coherence as it will assume. By way of proem, take the following not injudicious remarks:—

"The benignant efficacies of Concealment," cries our Professor, "who shall speak or sing? SILENCE and SECRECY! Altars might still be raised to them (were this an altar-building time) for universal worship. Silence is the element in which great things fashion themselves together; that at length they may emerge, full-formed and majestic, into the daylight of Life, which they are thenceforth to rule. Not William the Silent only, but all the considerable men I have known, and the most undiplomatic and unstrategic of these, forbore to babble of what they were creating and projecting. Nay, in thy own mean perplexities, do thou thyself but *hold thy tongue for one day*: on the morrow, how much clearer are thy purposes and duties; what wreck and rubbish have those mute workmen within thee swept away, when intrusive noises were shut out! Speech is too often not, as the Frenchman defined it, the art of concealing Thought; but of quite stifling and suspending Thought, so that there is none to conceal. Speech too is great, but not the greatest. As the Swiss Inscription says: *Sprechen ist silbern, Schweigen ist golden* (Speech is silvern, Silence is golden); or as I might rather express it: Speech is of Time, Silence is of Eternity.

"Bees will not work except in darkness; Thought will not work except in Silence: neither will Virtue work except in Secrecy. Let not thy left hand know what thy right hand doeth! Neither shalt thou prate even to thy own heart of 'those secrets known to all.' Is not Shame (*Schaam*) the soil of all Virtue, of all good manners and good morals? Like other plants, Virtue will not grow unless its root be hidden, buried from the eye of the sun. Let the sun shine on it, nay do but look at it privily thyself, the root withers, and no flower will glad thee. O my Friends, when we view the fair clustering flowers that overwreath, for example, the Marriage-bower, and encircle man's life with the fragrance and hues of Heaven, what hand will not smite the foul plunderer that grubs them up by the roots, and, with grinning, grunting satisfaction, shows us the dung they flourish in! Men speak much of the Printing Press with its Newspapers: *du Himmel!* what are these to Clothes and the Tailor's Goose?

"Of kin to the so incalculable influences of Concealment, and connected with still greater things, is the wondrous agency of *Symbols*. In a Symbol there is concealment and yet revelation; here therefore, by Silence and by Speech acting together, comes a double significance. And if both the Speech be itself high, and the Silence fit and noble, how expressive will their union be! Thus in many a painted Device, or simple Seal-emblem, the commonest Truth stands out to us proclaimed with quite new emphasis.

"For it is here that Fantasy with her mystic wonderland plays into the small prose domain of Sense, and becomes incorporated therewith. In the Symbol proper, what we can call a Symbol, there is ever, more or less distinctly and directly, some embodiment and revelation of the Infinite; the Infinite is made to blend itself with the Finite, to stand visible, and as it were, attainable there. By Symbols, accordingly, is man guided and commanded, made happy, made wretched: He everywhere finds himself encompassed with Symbols, recognized as such or not recognized: the Universe is but one vast Symbol of God; nay if thou wilt have it, what is man himself but a Symbol of God; is not all that he does symbolical; a revelation to Sense of the mystic god-given force that is in him; a 'Gospel of Freedom,' which he, the 'Messias of Nature,' preaches, as he can, by act and word? Not a Hut he builds but is the visible embodiment of a Thought; but bears visible record of invisible things; but is, in the transcendental sense, symbolical as well as real."

“Man,” says the Professor elsewhere, in quite antipodal contrast with these high-soaring delineations, which we have here cut short on the verge of the inane, “Man is by birth somewhat of an owl. Perhaps, too, of all the owleries that ever possessed him, the most owlish, if we consider it, is that of your actually existing Motive-Millwrights. Fantastic tricks enough man has played, in his time; has fancied himself to be most things, down even to an animated heap of Glass: but to fancy himself a dead Iron-Balance for weighing Pains and Pleasures on, was reserved for this his latter era. There stands he, his Universe one huge Manger, filled with hay and thistles to be weighed against each other; and looks long-eared enough. Alas, poor devil! spectres are appointed to haunt him: one age he is hag-ridden, bewitched; the next, priest-ridden, befooled; in all ages, bedevilled. And now the Genius of Mechanism smothers him worse than any Nightmare did; till the Soul is nigh choked out of him, and only a kind of Digestive, Mechanic life remains. In Earth and in Heaven he can see nothing but Mechanism; has fear for nothing else, hope in nothing else: the world would indeed grind him to pieces; but cannot he fathom the Doctrine of Motives, and cunningly compute these, and mechanize them to grind the other way?

“Were he not, as has been said, purblind by enchantment, you had but to bid him open his eyes and look. In which country, in which time, was it hitherto that man’s history, or the history of any man, went on by calculated or calculable ‘Motives’? What make ye of your Christianities, and Chivalries, and Reformations, and Marseillaise Hymns, and Reigns of Terror? Nay, has not perhaps the Motive-grinder himself been in *Love*? Did he never stand so much as a contested Election? Leave him to Time, and the medicating virtue of Nature.”

“Yes, Friends,” elsewhere observes the Professor, “not our Logical, Mensurative faculty, but our Imaginative one is King over us; I might say, Priest and Prophet to lead us heavenward; or Magician and Wizard to lead us hellward. Nay, even for the basest Sensualist, what is Sense but the implement of Fantasy; the vessel it drinks out of? Ever in the dullest existence there is a sheen either of Inspiration or of Madness (thou partly hast it in thy choice, which of the two), that gleams in from the circumambient Eternity, and colors with its own hues our little islet of Time. The Understanding is indeed thy window, too clear thou canst not make it; but Fantasy is thy eye, with its color-giving retina, healthy or diseased. Have not I myself known five hundred living soldiers sabred into crows’-meat for a piece of glazed cotton, which they called their Flag; which, had you sold it at any market-cross, would not have brought above three groschen? Did not the whole Hungarian Nation rise, like some tumultuous moon-stirred Atlantic, when Kaiser Joseph pocketed their Iron Crown; an implement, as was sagaciously observed, in size and commercial value little differing from a horse-shoe? It is in and through *Symbols* that man, consciously or unconsciously, lives, works, and has his being: those ages, moreover, are accounted the noblest which can the best recognize symbolical worth, and prize it the highest. For is not a Symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the Godlike?

“Of Symbols, however, I remark farther, that they have both an extrinsic and intrinsic value; oftenest the former only. What, for instance, was in that clouded Shoe, which the Peasants bore aloft with them as ensign in their *Bauernkrieg* (Peasants’ War)? Or in the Wallet-and-staff round which the Netherland *Gueux*, glorying in that nickname of Beggars, heroically rallied and prevailed, though against King Philip himself? Intrinsic significance these had none: only extrinsic; as the accidental Standards of multitudes more or less sacredly uniting together; in which union itself, as above noted, there is ever something mystical and borrowing of the Godlike. Under a like category, too, stand, or stood, the stupidest heraldic Coats-of-arms; military Banners everywhere; and generally all national or other sectarian Costumes and Customs: they have no intrinsic, necessary divineness, or even worth; but have acquired an extrinsic one. Nevertheless through all these there glimmers something of a Divine Idea; as through military Banners themselves, the Divine Idea of Duty, of heroic Daring; in some instances of Freedom, of Right. Nay the highest ensign that men ever met and embraced under, the Cross itself, had no meaning save an accidental extrinsic one.

“Another matter it is, however, when your Symbol has intrinsic meaning, and is of itself *fit* that men should unite round it. Let but the Godlike manifest itself to Sense, let but Eternity look, more or less visibly, through the Time-Figure (*Zeitbild*)! Then is it fit that men unite there; and worship together before such Symbol; and so from day to day, and from age to age, superadd to it new divineness.

“Of this latter sort are all true Works of Art: in them (if thou know a Work of Art from a Daub of Artifice) wilt thou discern Eternity looking through Time; the Godlike rendered visible. Here too may an extrinsic value gradually superadd itself: thus certain *Iliads*, and the like, have, in three thousand years, attained quite new significance. But nobler than all in this kind are the Lives of heroic god-inspired Men; for what other Work of Art is so divine? In Death too, in the Death of the Just, as the last perfection of a Work of Art, may we not discern symbolic meaning? In that divinely transfigured Sleep, as of Victory, resting over the beloved face which now knows thee no more, read (if thou canst for tears) the confluence of Time with Eternity, and some gleam of the latter peering through.

“Highest of all Symbols are those wherein the Artist or Poet has risen into Prophet, and all men can recognize a present God, and worship the Same: I mean religious Symbols. Various enough have been such religious Symbols, what we call *Religions*; as men stood in this stage of culture or the other, and could worse or better body forth the Godlike: some Symbols with a transient intrinsic worth; many with only an extrinsic. If thou ask to what height man has carried it in this manner, look on our divinest Symbol: on Jesus of Nazareth, and his Life, and his Biography, and what followed therefrom. Higher has the human Thought not yet reached: this is Christianity and Christendom; a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest.

“But, on the whole, as Time adds much to the sacredness of Symbols, so likewise in his progress he at length defaces, or even desecrates them; and Symbols, like all terrestrial Garments, wax old. Homer's Epos has not ceased to be true; yet it is no longer our Epos, but shines in the distance, if clearer and clearer, yet also smaller and smaller, like a receding Star. It needs a scientific telescope, it needs to be reinterpreted and artificially brought near us, before we can so much as know that it *was* a Sun. So likewise a day comes when the Runic Thor, with his Eddas, must withdraw into dimness; and many an African Mumbo-Jumbo and Indian Pawaw be utterly abolished. For all things, even Celestial Luminaries, much more atmospheric meteors, have their rise, their culmination, their decline.

“Small is this which thou tellest me, that the Royal Sceptre is but a piece of gilt wood; that the Pyx has become a most foolish box, and truly, as Ancient Pistol thought, ‘of little price.’ A right Conjurer might I name thee, couldst thou conjure back into these wooden tools the divine virtue they once held.

“Of this thing, however, be certain: wouldst thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart; wouldst thou plant for Year and Day, then plant into his shallow superficial faculties, his Self-love and Arithmetical Understanding, what will grow there. A Hierarchy, therefore, and Pontiff of the World will we call him, the Poet and inspired Maker; who, Prometheus-like, can shape new Symbols, and bring new Fire from Heaven to fix it there. Such too will not always be wanting; neither perhaps now are. Meanwhile, as the average of matters goes, we account him Legislator and wise who can so much as tell when a Symbol has grown old, and gently remove it.

“When, as the last English Coronation¹ I was preparing,” concludes this wonderful Professor, “I read in their Newspapers that the ‘Champion of England,’ he who has to offer battle to the Universe for his new King, had brought it so far that he could now ‘mount his horse with little assistance,’ I said to myself: Here also we have a Symbol well-nigh superannuated. Alas, move whithersoever you may, are not the tatters and rags of superannuated worn-out Symbols (in this Ragfair of a World) dropping off everywhere, to hoodwink, to halter, to tether you; nay, if you shake them not aside, threatening to accumulate, and perhaps produce suffocation?”

1. That of George IV.—ED.

CHAPTER IV. HELOTAGE.

At this point we determine on adverting shortly, or rather reverting, to a certain Tract of Hofrath Heuschrecke's, entitled *Institute for the Repression of Population*; which lies, dishonorably enough (with torn leaves, and a perceptible smell of aloetic drugs), stuffed into the Bag *Pisces*. Not indeed for the sake of the tract itself, which we admire little; but of the marginal Notes, evidently in Teufelsdröckh's hand, which rather copiously fringe it. A few of these may be in their right place here.

Into the Hofrath's *Institute*, with its extraordinary schemes, and machinery of Corresponding Boards and the like, we shall not so much as glance. Enough for us to understand that Heuschrecke is a disciple of Malthus; and so zealous for the doctrine, that his zeal almost literally eats him up. A deadly fear of Population possesses the Hofrath; something like a fixed idea; undoubtedly akin to the more diluted forms of Madness. Nowhere, in that quarter of his intellectual world, is there light; nothing but a grim shadow of Hunger; open mouths opening wider and wider; a world to terminate by the frightfullest consummation: by its too dense inhabitants, famished into delirium, universally eating one another. To make air for himself in which strangulation, choking enough to a benevolent heart, the Hofrath founds, or proposes to found, this *Institute* of his, as the best he can do. It is only with our Professor's comments thereon that we concern ourselves.

First, then, remark that Teufelsdröckh, as a speculative Radical, has his own notions about human dignity; that the Zahdarm palaces and courtesies have not made him forgetful of the Futteral cottages. On the blank cover of Heuschrecke's Tract we find the following indistinctly engrossed:—

“Two men I honor, and no third. First, the toilworn Craftsman that with earth-made Implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hard Hand; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a Man living manlike. Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated Brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed: thou wert our Conscript, on whom the lot fell, and fighting our battles wert so marred. For in thee too lay a god-created Form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of Labor: and thy body, like thy soul, was not to know freedom. Yet toil on, toil on: *thou* art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

“A second man I honor, and still more highly: Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life. Is not he too in his duty; endeavoring towards inward Harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one: when we can name him Artist; not earthly Craftsman only, but inspired Thinker, who with heaven-made Implement conquers Heaven for us! If the poor and humble toil that we have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality?—These two, in all their degrees, I honor: all else is chaff and dust, which let the wind blow whither it listeth.

“Unspeakingly touching is it, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimier in this world know I nothing than a Peasant Saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of Heaven spring forth from the humblest depths of Earth, like a light shining in great darkness.”

And again: "It is not because of his toils that I lament for the poor: we must all toil, or steal (howsoever we name our stealing), which is worse; no faithful workman finds his task a pastime. The poor is hungry and athirst; but for him also there is food and drink: he is heavy-laden and weary; but for him also the Heavens send Sleep, and of the deepest; in his smoky cribs, a clear dewy heaven of Rest envelops him; and fitful glitterings of cloud-skirted Dreams. But what I do mourn over is, that the lamp of his soul should go out; that no ray of heavenly, or even of earthly knowledge, should visit him; but only, in the haggard darkness, like two spectres, Fear and Indignation bear him company. Alas, while the Body stands so broad and brawny, must the Soul lie blinded, dwarfed, stupefied, almost annihilated! Alas, was this too a Breath of God; bestowed in Heaven, but on earth never to be unfolded!—That there should one Man die ignorant who had capacity for Knowledge, this I call a tragedy, were it to happen more than twenty times in the minute, as by some computations it does. The miserable fraction of Science which our united Mankind, in a wide Universe of Nescience, has acquired, why is not this, with all diligence, imparted to all?"

Quite in an opposite strain is the following: "The old Spartans had a wiser method; and went out and hunted down their Helots, and speared and spitted them, when they grew too numerous. With our improved fashions of hunting, Herr Hofrath, now after the invention of fire-arms, and standing armies, how much easier were such a hunt! Perhaps in the most thickly peopled country, some three days annually might suffice to shoot all the able-bodied Paupers that had accumulated within the year. Let Governments think of this. The expense were trifling: nay the very carcasses would pay it. Have them salted and barrelled; could not you victual therewith, if not Army and Navy, yet richly such infirm Paupers, in workhouses and elsewhere, as enlightened Charity, dreading no evil of them, might see good to keep alive?"

"And yet," writes he farther on, "there must be something wrong. A full-formed Horse will, in any market, bring from twenty to as high as two hundred Friedrichs d'or: such is his worth to the world. A full-formed Man is not only worth nothing to the world, but the world could afford him a round sum would he simply engage to go and hang himself. Nevertheless, which of the two was the more cunningly devised article, even as an Engine? Good Heavens! A white European Man, standing on his two Legs, with his two five-fingered Hands at his shackle-bones, and miraculous Head on his shoulders, is worth, I should say, from fifty to a hundred Horses!"

"True, thou Gold-Hofrath," cries the Professor elsewhere: "too crowded indeed! Meanwhile, what portion of this inconsiderable terraqueous Globe have ye actually tilled and delved, till it will grow no more? How thick stands your Population in the Pampas and Savannas of America; round ancient Carthage, and in the interior of Africa; on both slopes of the Altaic chain, in the central Platform of Asia; in Spain, Greece, Turkey, Crim Tartary, the Curragh of Kildare? One man, in one year, as I have understood it, if you lend him Earth, will feed himself and nine others. Alas, where now are the Hengsts and Alarics of our still-glowing, still-expanding Europe; who, when their home is grown too narrow, will enlist, and, like Fire-pillars, guide onwards those superfluous masses of indomitable living Valor; equipped, not now with the battle-axe and war-chariot, but with the steam engine and ploughshare? Where are they?—Preserving their Game!"

CHAPTER V. THE PHOENIX.

Putting which four singular Chapters together, and alongside of them numerous hints, and even direct utterances, scattered over these Writings of his, we come upon the startling yet not quite unlooked-for conclusion, that Teufelsdröckh is one of those who consider Society, properly so called, to be as good as extinct; and that only the gregarious feelings, and old inherited habitudes, at this juncture, hold us from Dispersion, and universal national, civil, domestic and personal war! He says expressly: "For the last three centuries, above all for the last three quarters of a century, that same Pericardial Nervous Tissue (as we named it) of Religion, where lies the Life-essence of Society, has been smote at and perforated, needfully and needlessly; till now it is quite rent into shreds; and Society, long pining, diabetic, consumptive, can be regarded as defunct; for those spasmodic, galvanic sprawlings are not life; neither indeed will they endure, galvanize as you may, beyond two days."

"Call ye that a Society," cries he again, "where there is no longer any Social Idea extant; not so much as the Idea of a common Home, but only of a common over-crowded Lodging-house? Where each, isolated, regardless of his neighbor, turned against his neighbor, clutches what he can get, and cries 'Mine!' and calls it Peace, because, in the cut-purse and cut-throat Scramble, no steel knives, but only a far cunninger sort, can be employed? Where Friendship, Communion, has become an incredible tradition; and your holiest Sacramental Supper is a smoking Tavern Dinner, with Cook for Evangelist? Where your Priest has no tongue but for plate-licking: and your high Guides and Governors cannot guide; but on all hands hear it passionately proclaimed: *Laissez faire*; Leave us alone of *your* guidance, such light is darker than darkness; eat you your wages, and sleep!

"Thus, too," continues he, "does an observant eye discern everywhere that saddest spectacle: The Poor perishing, like neglected, foundered Draught-Cattle, of Hunger and Overwork; the Rich, still more wretchedly, of Idleness, Satiety, and Overgrowth. The Highest in rank, at length, without honor from the Lowest; scarcely, with a little mouth-honor, as from tavern-waiters who expect to put it in the bill. Once-sacred Symbols fluttering as empty Pageants, whereof men grudge even the expense; a World becoming dismantled: in one word, the STATE fallen speechless, from obesity and apoplexy; the STATE shrunken into a Police-Office, straitened to get its pay!"

We might ask, are there many "observant eyes," belonging to practical men in England or elsewhere, which have descried these phenomena; or is it only from the mystic elevation of a German *Wahngasse* that such wonders are visible? Teufelsdröckh contends that the aspect of a "deceased or expiring Society" fronts us everywhere, so that whoso runs may read. "What, for example," says he, "is the universally arrogated Virtue, almost the sole remaining Catholic Virtue, of these days? For some half-century, it has been the thing you name 'Independence.' Suspicion of 'Servility,' of reverence for Superiors, the very dog-leech is anxious to disavow. Fools! Were your Superiors worthy to govern, and you worthy to obey, reverence for them were even your only possible freedom. Independence, in all kinds, is rebellion; if unjust rebellion, why parade it, and everywhere prescribe it?"

But what then? Are we returning, as Rousseau prayed, to the state of Nature? "The Soul Politic having departed," says Teufelsdröckh, "what can follow but that the Body Politic be decently interred, to avoid putrescence? Liberals, Economists, Utilitarians enough I see marching with its bier, and chanting loud paeans, towards the funeral pile, where, amid wailings from some, and saturnalian revelries from the most, the venerable Corpse is to be burnt. Or, in plain words, that these men, Liberals, Utilitarians, or whatsoever they are called, will ultimately carry their point, and dissever and destroy most existing Institutions of Society, seems a thing which has some time ago ceased to be doubtful.

“Do we not see a little subdivision of the grand Utilitarian Armament come to light even in insulated England? A living nucleus, that will attract and grow, does at length appear there also; and under curious phasis; properly as the inconsiderable fag-end, and so far in the rear of the others as to fancy itself the van. Our European Mechanizers are a sect of boundless diffusion, activity, and co-operative spirit: has not Utilitarianism flourished in high places of Thought, here among ourselves, and in every European country, at some time or other, within the last fifty years? If now in all countries, except perhaps England, it has ceased to flourish, or indeed to exist, among Thinkers, and sunk to Journalists and the popular mass,—who sees not that, as hereby it no longer preaches, so the reason is, it now needs no Preaching, but is in full universal Action, the doctrine everywhere known, and enthusiastically laid to heart? The fit pabulum, in these times, for a certain rugged workshop intellect and heart, nowise without their corresponding workshop strength and ferocity, it requires but to be stated in such scenes to make proselytes enough.—Admirably calculated for destroying, only not for rebuilding! It spreads like a sort of Dog-madness; till the whole World-kennel will be rabid: then woe to the Huntsmen, with or without their whips! They should have given the quadrupeds water,” adds he; “the water, namely, of Knowledge and of Life, while it was yet time.”

Thus, if Professor Teufelsdröckh can be relied on, we are at this hour in a most critical condition; beleaguered by that boundless “Armament of Mechanizers” and Unbelievers, threatening to strip us bare! “The World,” says he, “as it needs must, is under a process of devastation and waste. which, whether by silent assiduous corrosion, or open quicker combustion, as the case chances, will effectually enough annihilate the past Forms of Society; replace them with what it may. For the present, it is contemplated that when man’s whole Spiritual Interests are once *divested*, these innumerable stript-off Garments shall mostly be burnt; but the sounder Rags among them be quilted together into one huge Irish watch-coat for the defence of the Body only!”—This, we think, is but Job’s-news to the humane reader.

“Nevertheless,” cries Teufelsdröckh, “who can hinder it; who is there that can clutch into the wheelspokes of Destiny, and say to the Spirit of the Time: Turn back, I command thee?—Wiser were it that we yielded to the Inevitable and Inexorable, and accounted even this the best.”

Nay, might not an attentive Editor, drawing his own inferences from what stands written, conjecture that Teufelsdröckh, individually had yielded to this same “Inevitable and Inexorable” heartily enough; and now sat waiting the issue, with his natural diabolico-angelical Indifference, if not even Placidity? Did we not hear him complain that the World was a “huge Ragfair,” and the “rags and tatters of old Symbols” were raining down everywhere, like to drift him in, and suffocate him? What with those “unhunted Helots” of his; and the uneven *sic vos non vobis* pressure and hard-crashing collision he is pleased to discern in existing things; what with the so hateful “empty Masks,” full of beetles and spiders, yet glaring out on him, from their glass eyes, “with a ghastly affectation of life,”—we feel entitled to conclude him even willing that much should be thrown to the Devil, so it were but done gently! Safe himself in that “Pinnacle of Weissnichtwo,” he would consent, with a tragic solemnity, that the monster UTILITARIA, held back, indeed, and moderated by nose-rings, halters, foot-shackles, and every conceivable modification of rope, should go forth to do her work;—to tread down old ruinous Palaces and Temples with her broad hoof, till the whole were trodden down, that new and better might be built! Remarkable in this point of view are the following sentences.

“Society,” says he, “is not dead: that Carcass, which you call dead Society, is but her mortal coil which she has shuffled off, to assume a nobler; she herself, through perpetual metamorphoses, in fairer and fairer development, has to live till Time also merge in Eternity. Wheresoever two or three Living Men are gathered together, there is Society; or there it will be, with its cunning mechanisms and stupendous structures, overspreading this little Globe, and reaching upwards to Heaven and downwards to Gehenna: for always, under one or the other figure, it has two authentic Revelations, of a God and of a Devil; the Pulpit, namely, and the Gallows.”

Indeed, we already heard him speak of “Religion, in unnoticed nooks, weaving for herself new Vestures;”—Teufelsdröckh himself being one of the loom-treadles? Elsewhere he quotes without censure that strange aphorism of Saint Simon’s, concerning which and whom so much were to be said: “*L’age d’or, qu’une aveugle tradition a place jusqu’ici dans le passe, est devant nous*; The golden age, which a blind tradition has hitherto placed in the Past, is Before us.”—But listen again:—

“When the Phoenix is fanning her funeral pyre, will there not be sparks flying! Alas, some millions of men, and among them such as a Napoleon, have already been licked into that high-eddying Flame, and like moths consumed there. Still also have we to fear that incautious beards will get singed.

“For the rest, in what year of grace such Phoenix-cremation will be completed, you need not ask. The law of Perseverance is among the deepest in man: by nature he hates change; seldom will he quit his old house till it has actually fallen about his ears. Thus have I seen Solemnities linger as Ceremonies, sacred Symbols as idle Pageants, to the extent of three hundred years and more after all life and sacredness had evaporated out of them. And then, finally, what time the Phoenix Death-Birth itself will require, depends on unseen contingencies.— Meanwhile, would Destiny offer Mankind, that after, say two centuries of convulsion and conflagration, more or less vivid, the fire-creation should be accomplished, and we to find ourselves again in a Living Society, and no longer fighting but working,—were it not perhaps prudent in Mankind to strike the bargain?”

Thus is Teufelsdröckh, content that old sick Society should be deliberately burnt (alas, with quite other fuel than spice-wood); in the faith that she is a Phoenix; and that a new heaven-born young one will rise out of her ashes! We ourselves, restricted to the duty of Indicator, shall forbear commentary. Meanwhile, will not the judicious reader shake his head, and reproachfully, yet more in sorrow than in anger, say or think: From a *Doctor utriusque Juris*, titular Professor in a University, and man to whom hitherto, for his services, Society, bad as she is, has given not only food and raiment (of a kind), but books, tobacco and gukguk, we expected more gratitude to his benefactress; and less of a blind trust in the future which resembles that rather of a philosophical Fatalist and Enthusiast, than of a solid householder paying scot-and-lot in a Christian country.

CHAPTER VI. OLD CLOTHES.

As mentioned above, Teufelsdröckh, though a Sansculottist, is in practice probably the politest man extant: his whole heart and life are penetrated and informed with the spirit of politeness; a noble natural Courtesy shines through him, beautifying his vagaries; like sunlight, making a rosyfingred, rainbow-dyed Aurora out of mere aqueous clouds; nay brightening London-smoke itself into gold vapor, as from the crucible of an alchemist. Hear in what earnest though fantastic wise he expresses himself on this head:—

“Shall Courtesy be done only to the rich, and only by the rich? In Good-breeding, which differs, if at all, from High-breeding, only as it gracefully remembers the rights of others, rather than gracefully insists on its own rights, I discern no special connection with wealth or birth: but rather that it lies in human nature itself, and is due from all men towards all men. Of a truth, were your Schoolmaster at his post, and worth anything when there, this, with so much else, would be reformed. Nay, each man were then also his neighbor's schoolmaster; till at length a rude-visaged, unmannered Peasant could no more be met with, than a Peasant unacquainted with botanical Physiology, or who felt not that the clod he broke was created in Heaven.

“For whether thou bear a sceptre or a sledge-hammer, art not thou ALIVE; is not this thy brother ALIVE? ‘There is but one temple in the world,’ says Novalis, ‘and that temple is the Body of Man. Nothing is holier than this high Form. Bending before men is a reverence done to this Revelation in the Flesh. We touch Heaven, when we lay our hands on a human Body.’

“On which ground, I would fain carry it farther than most do; and whereas the English Johnson only bowed to every Clergyman, or man with a shovel-hat, I would bow to every Man with any sort of hat, or with no hat whatever. Is not he a Temple, then; the visible Manifestation and Impersonation of the Divinity? And yet, alas, such indiscriminate bowing serves not. For there is a Devil dwells in man, as well as a Divinity; and too often the bow is but pocketed by the *former*. It would go to the pocket of Vanity (which is your clearest phasis of the Devil, in these times); therefore must we withhold it.

“The gladder am I, on the other hand, to do reverence to those Shells and outer Husks of the Body, wherein no devilish passion any longer lodges, but only the pure emblem and effigies of Man: I mean, to Empty, or even to Cast Clothes. Nay, is it not to Clothes that most men do reverence: to the fine frogged broadcloth, nowise to the ‘straddling animal with bandy legs’ which it holds, and makes a Dignitary of? Who ever saw any Lord my-lorded in tattered blanket fastened with wooden skewer? Nevertheless, I say, there is in such worship a shade of hypocrisy, a practical deception: for how often does the Body appropriate what was meant for the Cloth only! Whoso would avoid falsehood, which is the essence of all Sin, will perhaps see good to take a different course. That reverence which cannot act without obstruction and perversion when the Clothes are full, may have free course when they are empty. Even as, for Hindoo Worshippers, the Pagoda is not less sacred than the God; so do I too worship the hollow cloth Garment with equal fervor, as when it contained the Man: nay, with more, for I now fear no deception, of myself or of others.

“Did not King *Toomtabard*, or, in other words, John Baliol, reign long over Scotland; the man John Baliol being quite gone, and only the ‘Toom Tabard’ (Empty Gown) remaining? What still dignity dwells in a suit of Cast Clothes! How meekly it bears its honors! No haughty looks, no scornful gesture: silent and serene, it fronts the world; neither demanding worship, nor afraid to miss it. The Hat still carries the physiognomy of its Head: but the vanity and the stupidity, and goose-speech which was the sign of these two, are gone. The Coat-arm is stretched out, but not to strike; the Breeches, in modest simplicity, depend at ease, and now at last have a graceful flow; the Waistcoat hides no evil passion, no riotous desire; hunger or thirst now dwells not in it. Thus all is purged from the grossness of sense, from the carking cares and foul vices of the World; and rides there, on its Clothes-horse; as, on a Pegasus, might some skyey Messenger, or purified Apparition, visiting our low Earth.

“Often, while I sojourned in that monstrous tuberosity of Civilized Life, the Capital of England; and meditated, and questioned Destiny, under that ink-sea of vapor, black, thick, and multifarious as Spartan broth; and was one lone soul amid those grinding millions;—often have I turned into their Old-Clothes Market to worship. With awe-struck heart I walk through that Monmouth Street, with its empty Suits, as through a Sanhedrim of stainless Ghosts. Silent are they, but expressive in their silence: the past witnesses and instruments of Woe and Joy, of Passions, Virtues, Crimes, and all the fathomless tumult of Good and Evil in ‘the Prison men call Life.’ Friends! trust not the heart of that man for whom Old Clothes are not venerable. Watch, too, with reverence, that bearded Jewish High-priest, who with hoarse voice, like some Angel of Doom, summons them from the four winds! On his head, like the Pope, he has three Hats,—a real triple tiara; on either hand are the similitude of wings, whereon the summoned Garments come to alight; and ever, as he slowly cleaves the air, sounds forth his deep fateful note, as if through a trumpet he were proclaiming: ‘Ghosts of Life, come to Judgment!’ Reck not, ye fluttering Ghosts: he will purify you in his Purgatory, with fire and with water; and, one day, new-created ye shall reappear. Oh, let him in whom the flame of Devotion is ready to go out, who has never worshipped, and knows not what to worship, pace and repace, with austerest thought, the pavement of Monmouth Street, and say whether his heart and his eyes still continue dry. If Field Lane, with its long fluttering rows of yellow handkerchiefs, be a Dionysius’ Ear, where, in stifled jarring hubbub, we hear the Indictment which Poverty and Vice bring against lazy Wealth, that it has left them there cast out and trodden under foot of Want, Darkness and the Devil,—then is Monmouth Street a Mirza’s Hill, where, in motley vision, the whole Pageant of Existence passes awfully before us; with its wail and jubilee, mad loves and mad hatreds, church-bells and gallows-ropes, farce-tragedy, beast-godhood,—the Bedlam of Creation!”

To most men, as it does to ourselves, all this will seem overcharged. We too have walked through Monmouth Street; but with little feeling of “Devotion:” probably in part because the contemplative process is so fatally broken in upon by the brood of money-changers who nestle in that Church, and importune the worshipper with merely secular proposals. Whereas Teufelsdröckh, might be in that happy middle state, which leaves to the Clothes-broker no hope either of sale or of purchase, and so be allowed to linger there without molestation.—Something we would have given to see the little philosophical figure, with its steeple-hat and loose flowing skirts, and eyes in a fine frenzy, “pacing and repacing in austerest thought” that foolish Street; which to him was a true Delphic avenue, and supernatural Whispering-gallery, where the “Ghosts of Life” rounded strange secrets in his ear. O thou philosophic Teufelsdröckh, that listenest while others only gabble, and with thy quick tympanum hearest the grass grow!

At the same time, is it not strange that, in Paper-bag Documents destined for an English work, there exists nothing like an authentic diary of this his sojourn in London; and of his Meditations among the Clothes-shops only the obscurest emblematic shadows? Neither, in conversation (for, indeed, he was not a man to pester you with his Travels), have we heard him more than allude to the subject.

For the rest, however, it cannot be uninteresting that we here find how early the significance of Clothes had dawned on the now so distinguished Clothes-Professor. Might we but fancy it to have been even in Monmouth Street, at the bottom of our own English “ink-sea,” that this remarkable Volume first took being, and shot forth its salient point in his soul,—as in Chaos did the Egg of Eros, one day to be hatched into a Universe!

CHAPTER VII. ORGANIC FILAMENTS.

For us, who happen to live while the World-Phoenix is burning herself, and burning so slowly that, as Teufelsdröckh calculates, it were a handsome bargain would she engage to have done "within two centuries," there seems to lie but an ashy prospect. Not altogether so, however, does the Professor figure it. "In the living subject," says he, "change is wont to be gradual: thus, while the serpent sheds its old skin, the new is already formed beneath. Little knowest thou of the burning of a World-Phoenix, who fanciest that she must first burn out, and lie as a dead cinereous heap; and therefrom the young one start up by miracle, and fly heavenward. Far otherwise! In that Fire-whirlwind, Creation and Destruction proceed together; ever as the ashes of the Old are blown about, do organic filaments of the New mysteriously spin themselves: and amid the rushing and the waving of the Whirlwind element come tones of a melodious Death-song, which end not but in tones of a more melodious Birth-song. Nay, look into the Fire-whirlwind with thy own eyes, and thou wilt see." Let us actually look, then: to poor individuals, who cannot expect to live two centuries, those same organic filaments, mysteriously spinning themselves, will be the best part of the spectacle. First, therefore, this of Mankind in general:—

"In vain thou deniest it," says the Professor; "thou art my Brother. Thy very Hatred, thy very Envy, those foolish Lies thou tellest of me in thy splenetic humor: what is all this but an inverted Sympathy? Were I a Steam-engine, wouldst thou take the trouble to tell lies of me? Not thou! I should grind all unheeded, whether badly or well.

"Wondrous truly are the bonds that unite us one and all; whether by the soft binding of Love, or the iron chaining of Necessity, as we like to choose it. More than once have I said to myself, of some perhaps whimsically strutting Figure, such as provokes whimsical thoughts: 'Wert thou, my little Brotherkin, suddenly covered up within the largest imaginable Glass bell,—what a thing it were, not for thyself only, but for the world! Post Letters, more or fewer, from all the four winds, impinge against thy Glass walls, but have to drop unread: neither from within comes there question or response into any Post-bag; thy Thoughts fall into no friendly ear or heart, thy Manufacture into no purchasing hand: thou art no longer a circulating venous-arterial Heart, that, taking and giving, circulatest through all Space and all Time: there has a Hole fallen out in the immeasurable, universal World-tissue, which must be darned up again!'

"Such venous-arterial circulation, of Letters, verbal Messages, paper and other Packages, going out from him and coming in, are a blood-circulation, visible to the eye: but the finer nervous circulation, by which all things, the minutest that he does, minutely influence all men, and the very look of his face blesses or curses whomso it lights on, and so generates ever new blessing or new cursing: all this you cannot see, but only imagine. I say, there is not a red Indian, hunting by Lake Winnipeg, can quarrel with his squaw, but the whole world must smart for it: will not the price of beaver rise? It is a mathematical fact that the casting of this pebble from my hand alters the centre of gravity of the Universe.

"If now an existing generation of men stand so woven together, not less indissolubly does generation with generation. Hast thou ever meditated on that word, Tradition: how we inherit not Life only, but all the garniture and form of Life; and work, and speak, and even think and feel, as our Fathers, and primeval grandfathers, from the beginning, have given it us?—Who printed thee, for example, this unpretending Volume on the Philosophy of Clothes? Not the Herren Stillschweigen and Company; but Cadmus of Thebes, Faust of Mentz, and innumerable others whom thou knowest not. Had there been no Moesogothic Ulfila, there had been no English Shakspeare, or a different one. Simpleton! It was Tubal-cain that made thy very Tailor's needle, and sewed that court-suit of thine.

"Yes, truly, if Nature is one, and a living indivisible whole, much more is Mankind, the Image that reflects and creates Nature, without which Nature were not. As palpable lifestreams in that wondrous Individual Mankind, among so many life-streams that are not palpable, flow on those main currents of what we call Opinion; as preserved in Institutions, Politics, Churches, above all in Books. Beautiful it is to understand and know that a Thought did never yet die; that as thou, the originator thereof, hast gathered it and created it from the whole Past, so thou wilt transmit it to the whole Future. It is thus that the heroic heart, the seeing eye of the first times, still feels and sees in us of the latest; that the Wise Man stands ever encompassed, and spiritually embraced, by a cloud of witnesses and brothers; and there is a living, literal *Communion of Saints*, wide as the World itself, and as the History of the World.

“Noteworthy also, and serviceable for the progress of this same Individual, wilt thou find his subdivision into Generations. Generations are as the Days of toilsome Mankind: Death and Birth are the vesper and the matin bells, that summon Mankind to sleep, and to rise refreshed for new advancement. What the Father has made, the Son can make and enjoy; but has also work of his own appointed him. Thus all things wax, and roll onwards; Arts, Establishments, Opinions, nothing is completed, but ever completing. Newton has learned to see what Kepler saw; but there is also a fresh heaven-derived force in Newton; he must mount to still higher points of vision. So too the Hebrew Lawgiver is, in due time, followed by an Apostle of the Gentiles. In the business of Destruction, as this also is from time to time a necessary work, thou findest a like sequence and perseverance: for Luther it was as yet hot enough to stand by that burning of the Pope's Bull; Voltaire could not warm himself at the glimmering ashes, but required quite other fuel. Thus likewise, I note, the English Whig has, in the second generation, become an English Radical; who, in the third again, it is to be hoped, will become an English Rebuilder. Find Mankind where thou wilt, thou findest it in living movement, in progress faster or slower: the Phoenix soars aloft, hovers with outstretched wings, filling Earth with her music; or, as now, she sinks, and with spherical swan-song immolates herself in flame, that she may soar the higher and sing the clearer.”

Let the friends of social order, in such a disastrous period, lay this to heart, and derive from it any little comfort they can. We subjoin another passage, concerning Titles:—

“Remark, not without surprise,” says Teufelsdröckh, “how all high Titles of Honor come hitherto from Fighting. Your *Herzog* (Duke, *Dux*) is Leader of Armies; your Earl (*Jarl*) is Strong Man; your Marshal cavalry Horse-shoer. A Millennium, or reign of Peace and Wisdom, having from of old been prophesied, and becoming now daily more and more indubitable, may it not be apprehended that such Fighting titles will cease to be palatable, and new and higher need to be devised?

“The only Title wherein I, with confidence, trace eternity is that of King. *Konig* (King), anciently *Konning*, means Ken-ning (Cunning), or which is the same thing, Can-ning. Ever must the Sovereign of Mankind be fitly entitled King.”

“Well, also,” says he elsewhere, “was it written by Theologians: a King rules by divine right. He carries in him an authority from God, or man will never give it him. Can I choose my own King? I can choose my own King Popinjay, and play what farce or tragedy I may with him: but he who is to be my Ruler, whose will is to be higher than my will, was chosen for me in Heaven. Neither except in such Obedience to the Heaven-chosen is Freedom so much as conceivable.”

The Editor will here admit that, among all the wondrous provinces of Teufelsdröckh's spiritual world, there is none he walks in with such astonishment, hesitation, and even pain, as in the Political. How, with our English love of Ministry and Opposition, and that generous conflict of Parties, mind warming itself against mind in their mutual wrestle for the Public Good, by which wrestle, indeed, is our invaluable Constitution kept warm and alive; how shall we domesticate ourselves in this spectral Necropolis, or rather City both of the Dead and of the Unborn, where the Present seems little other than an inconsiderable Film dividing the Past and the Future? In those dim long-drawn expanses, all is so immeasurable; much so disastrous, ghastly; your very radiances and straggling light-beams have a supernatural character. And then with such an indifference, such a prophetic peacefulness (accounting the inevitably coming as already here, to him all one whether it be distant by centuries or only by days), does he sit;—and live, you would say, rather in any other age than in his own! It is our painful duty to announce, or repeat, that, looking into this man, we discern a deep, silent, slow-burning, inextinguishable Radicalism, such as fills us with shuddering admiration.

Thus, for example, he appears to make little even of the Elective Franchise; at least so we interpret the following: "Satisfy yourselves," he says, "by universal, indubitable experiment, even as ye are now doing or will do, whether FREEDOM, heaven-born and leading heavenward, and so vitally essential for us all, cannot peradventure be mechanically hatched and brought to light in that same Ballot-Box of yours; or at worst, in some other discoverable or devisable Box, Edifice, or Steam-mechanism. It were a mighty convenience; and beyond all feats of manufacture witnessed hitherto." Is Teufelsdröckh acquainted with the British constitution, even slightly?— He says, under another figure: "But after all, were the problem, as indeed it now everywhere is, To rebuild your old House from the top downwards (since you must live in it the while), what better, what other, than the Representative Machine will serve your turn? Meanwhile, however, mock me not with the name of Free, 'when you have but knit up my chains into ornamental festoons.'"—Or what will any member of the Peace Society make of such an assertion as this: "The lower people everywhere desire War. Not so unwisely; there is then a demand for lower people—to be shot!"

Gladly, therefore, do we emerge from those soul-confusing labyrinths of speculative Radicalism, into somewhat clearer regions. Here, looking round, as was our hest, for "organic filaments," we ask, may not this, touching "Hero-worship," be of the number? It seems of a cheerful character; yet so quaint, so mystical, one knows not what, or how little, may lie under it. Our readers shall look with their own eyes:—

"True is it that, in these days, man can do almost all things, only not obey. True likewise that whoso cannot obey cannot be free, still less bear rule; he that is the inferior of nothing, can be the superior of nothing, the equal of nothing. Nevertheless, believe not that man has lost his faculty of Reverence; that if it slumber in him, it has gone dead. Painful for man is that same rebellious Independence, when it has become inevitable; only in loving companionship with his fellows does he feel safe; only in reverently bowing down before the Higher does he feel himself exalted.

"Or what if the character of our so troublous Era lay even in this: that man had forever cast away Fear, which is the lower; but not yet risen into perennial Reverence, which is the higher and highest?"

"Meanwhile, observe with joy, so cunningly has Nature ordered it, that whatsoever man ought to obey, he cannot but obey. Before no faintest revelation of the Godlike did he ever stand irreverent; least of all, when the Godlike showed itself revealed in his fellow-man. Thus is there a true religious Loyalty forever rooted in his heart; nay in all ages, even in ours, it manifests itself as a more or less orthodox *Hero-worship*. In which fact, that Hero-worship exists, has existed, and will forever exist, universally among Mankind, mayest thou discern the corner-stone of living rock, whereon all Politics for the remotest time may stand secure."

Do our readers discern any such corner-stone, or even so much as what Teufelsdröckh, is looking at? He exclaims, "Or hast thou forgotten Paris and Voltaire? How the aged, withered man, though but a Sceptic, Mocker, and millinery Court-poet, yet because even he seemed the Wisest, Best, could drag mankind at his chariot-wheels, so that princes coveted a smile from him, and the loveliest of France would have laid their hair beneath his feet! All Paris was one vast Temple of Hero-worship; though their Divinity, moreover, was of feature too apish.

"But if such things," continues he, "were done in the dry tree, what will be done in the green? If, in the most parched season of Man's History, in the most parched spot of Europe, when Parisian life was at best but a scientific *Hortus Siccus*, bedizened with some Italian Gumflowers, such virtue could come out of it; what is to be looked for when Life again waves leafy and bloomy, and your Hero-Divinity shall have nothing apelike, but be wholly human? Know that there is in man a quite indestructible Reverence for whatsoever holds of Heaven, or even plausibly counterfeits such holding. Show the dullest clodpoll, show the haughtiest featherhead, that a soul higher than himself is actually here; were his knees stiffened into brass, he must down and worship."

Organic filaments, of a more authentic sort, mysteriously spinning themselves, some will perhaps discover in the following passage:—

“There is no Church, sayest thou? The voice of Prophecy has gone dumb? This is even what I dispute: but in any case, hast thou not still Preaching enough? A Preaching Friar settles himself in every village; and builds a pulpit, which he calls Newspaper. Therefrom he preaches what most momentous doctrine is in him, for man’s salvation; and dost not thou listen, and believe? Look well, thou seest everywhere a new Clergy of the Mendicant Orders, some barefooted, some almost bare-backed, fashion itself into shape, and teach and preach, zealously enough, for copper alms and the love of God. These break in pieces the ancient idols; and, though themselves too often reprobate, as idol-breakers are wont to be, mark out the sites of new Churches, where the true God-ordained, that are to follow, may find audience, and minister. Said I not, Before the old skin was shed, the new had formed itself beneath it?”

Perhaps also in the following; wherewith we now hasten to knit up this ravelled sleeve:—

“But there is no Religion?” reiterates the Professor. “Fool! I tell thee, there is. Hast thou well considered all that lies in this immeasurable froth-ocean we name LITERATURE? Fragments of a genuine Church-*Homiletic* lie scattered there, which Time will assort: nay fractions even of a *Liturgy* could I point out. And knowest thou no Prophet, even in the vesture, environment, and dialect of this age? None to whom the Godlike had revealed itself, through all meanest and highest forms of the Common; and by him been again prophetically revealed: in whose inspired melody, even in these rag-gathering and rag-burning days, Man’s Life again begins, were it but afar off, to be divine? Knowest thou none such? I know him, and name him—Goethe.

“But thou as yet standest in no Temple; joinest in no Psalm-worship; feelest well that, where there is no ministering Priest, the people perish? Be of comfort! Thou art not alone, if thou have Faith. Spake we not of a Communion of Saints, unseen, yet not unreal, accompanying and brother-like embracing thee, so thou be worthy? Their heroic Sufferings rise up melodiously together to Heaven, out of all lands, and out of all times, as a sacred *Miserere*; their heroic Actions also, as a boundless everlasting Psalm of Triumph. Neither say that thou hast now no Symbol of the Godlike. Is not God’s Universe a Symbol of the Godlike; is not Immensity a Temple; is not Man’s History, and Men’s History, a perpetual Evangel? Listen, and for organ-music thou wilt ever, as of old, hear the Morning Stars sing together.”

CHAPTER VIII. NATURAL SUPERNATURALISM.

It is in his stupendous Section, headed *Natural Supernaturalism*, that the Professor first becomes a Seer; and, after long effort, such as we have witnessed, finally subdues under his feet this refractory Clothes-Philosophy, and takes victorious possession thereof. Phantasms enough he has had to struggle with; "Cloth-webs and Cob-webs," of Imperial Mantles, Superannuated Symbols, and what not: yet still did he courageously pierce through. Nay, worst of all, two quite mysterious, world-embracing Phantasms, TIME and SPACE, have ever hovered round him, perplexing and bewildering: but with these also he now resolutely grapples, these also he victoriously rends asunder. In a word, he has looked fixedly on Existence, till, one after the other, its earthly hulls and garnitures have all melted away; and now, to his rapt vision, the interior celestial Holy-of-Holies lies disclosed.

Here, therefore, properly it is that the Philosophy of Clothes attains to Transcendentalism; this last leap, can we but clear it, takes us safe into the promised land, where *Palingenesia*, in all senses, may be considered as beginning. "Courage, then!" may our Diogenes exclaim, with better right than Diogenes the First once did. This stupendous Section we, after long painful meditation, have found not to be unintelligible; but, on the contrary, to grow clear, nay radiant, and all-illuminating. Let the reader, turning on it what utmost force of speculative intellect is in him, do his part; as we, by judicious selection and adjustment, shall study to do ours:—

"Deep has been, and is, the significance of Miracles," thus quietly begins the Professor; "far deeper perhaps than we imagine. Meanwhile, the question of questions were: What specially is a Miracle? To that Dutch King of Siam, an icicle had been a miracle; whoso had carried with him an air-pump, and vial of vitriolic ether, might have worked a miracle. To my Horse, again, who unhappily is still more unscientific, do not I work a miracle, and magical '*Open sesame!*' every time I please to pay twopence, and open for him an impassable *Schlagbaum*, or shut Turnpike?"

"But is not a real Miracle simply a violation of the Laws of Nature?" ask several. Whom I answer by this new question: What are the Laws of Nature? To me perhaps the rising of one from the dead were no violation of these Laws, but a confirmation; were some far deeper Law, now first penetrated into, and by Spiritual Force, even as the rest have all been, brought to bear on us with its Material Force.

"Here too may some inquire, not without astonishment: On what ground shall one, that can make Iron swim, come and declare that therefore he can teach Religion? To us, truly, of the Nineteenth Century, such declaration were inept enough; which nevertheless to our fathers, of the First Century, was full of meaning.

"But is it not the deepest Law of Nature that she be constant?" cries an illuminated class: 'Is not the Machine of the Universe fixed to move by unalterable rules?' Probable enough, good friends: nay I, too, must believe that the God, whom ancient inspired men assert to be 'without variableness or shadow of turning,' does indeed never change; that Nature, that the Universe, which no one whom it so pleases can be prevented from calling a Machine, does move by the most unalterable rules. And now of you, too, I make the old inquiry: What those same unalterable rules, forming the complete Statute-Book of Nature, may possibly be?

"They stand written in our Works of Science, say you; in the accumulated records of Man's Experience?—Was Man with his Experience present at the Creation, then, to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the Universe, and gauged everything there? Did the Maker take them into His counsel; that they read His ground-plan of the incomprehensible All; and can say, This stands marked therein, and no more than this? Alas, not in anywise! These scientific individuals have been nowhere but where we also are; have seen some hand breadths deeper than we see into the Deep that is infinite, without bottom as without shore.

"Laplace's Book on the Stars, wherein he exhibits that certain Planets, with their Satellites, gyrate round our worthy Sun, at a rate and in a course, which, by greatest good fortune, he and the like of him have succeeded in detecting,—is to me as precious as to another. But is this what thou namest 'Mechanism of the Heavens,' and 'System of the World;' this, wherein Sirius and the Pleiades, and all Herschel's Fifteen thousand Suns per minute, being left out, some paltry handful of Moons, and inert Balls, had been—looked at, nick-named, and marked in the Zodiacal Way-bill; so that we can now prate of their Whereabout; their How, their Why, their What, being hid from us, as in the signless Inane?"

“System of Nature! To the wisest man, wide as is his vision, Nature remains of quite *infinite* depth, of quite infinite expansion; and all Experience thereof limits itself to some few computed centuries and measured square-miles. The course of Nature’s phases, on this our little fraction of a Planet, is partially known to us: but who knows what deeper courses these depend on; what infinitely larger Cycle (of causes) our little Epicycle revolves on? To the Minnow every cranny and pebble, and quality and accident, of its little native Creek may have become familiar: but does the Minnow understand the Ocean Tides and periodic Currents, the Trade-winds, and Monsoons, and Moon’s Eclipses; by all which the condition of its little Creek is regulated, and may, from time to time (unmiraculously enough), be quite upset and reversed? Such a minnow is Man; his Creek this Planet Earth; his Ocean the immeasurable All; his Monsoons and periodic Currents the mysterious Course of Providence through Æons of Æons.

“We speak of the Volume of Nature: and truly a Volume it is,—whose Author and Writer is God. To read it! Dost thou, does man, so much as well know the Alphabet thereof? With its Words, Sentences, and grand descriptive Pages, poetical and philosophical, spread out through Solar Systems, and Thousands of Years, we shall not try thee. It is a Volume written in celestial hieroglyphs, in the true Sacred-writing; of which even Prophets are happy that they can read here a line and there a line. As for your Institutes, and Academies of Science, they strive bravely; and, from amid the thick-crowded, inextricably intertwined hieroglyphic writing, pick out, by dexterous combination, some Letters in the vulgar Character, and therefrom put together this and the other economic Recipe, of high avail in Practice. That Nature is more than some boundless Volume of such Recipes, or huge, well-nigh inexhaustible Domestic-Cookery Book, of which the whole secret will in this manner one day evolve itself, the fewest dream.

“Custom,” continues the Professor, “doth make dotards of us all. Consider well, thou wilt find that Custom is the greatest of Weavers; and weaves air-raiment for all the Spirits of the Universe; whereby indeed these dwell with us visibly, as ministering servants, in our houses and workshops; but their spiritual nature becomes, to the most, forever hidden. Philosophy complains that Custom has hoodwinked us, from the first; that we do everything by Custom, even Believe by it; that our very Axioms, let us boast of Free-thinking as we may, are oftenest simply such Beliefs as we have never heard questioned. Nay, what is Philosophy throughout but a continual battle against Custom; an ever-renewed effort to *transcend* the sphere of blind Custom, and so become Transcendental?”

“Innumerable are the illusions and legerdemain-tricks of Custom: but of all these, perhaps the cleverest is her knack of persuading us that the Miraculous, by simple repetition, ceases to be Miraculous. True, it is by this means we live; for man must work as well as wonder: and herein is Custom so far a kind nurse, guiding him to his true benefit. But she is a fond foolish nurse, or rather we are false foolish nurslings, when, in our resting and reflecting hours, we prolong the same deception. Am I to view the Stupendous with stupid indifference, because I have seen it twice, or two hundred, or two million times? There is no reason in Nature or in Art why I should: unless, indeed, I am a mere Work-Machine, for whom the divine gift of Thought were no other than the terrestrial gift of Steam is to the Steam-engine; a power whereby cotton might be spun, and money and money’s worth realized.

“Notable enough too, here as elsewhere, wilt thou find the potency of Names; which indeed are but one kind of such custom-woven, wonder-hiding Garments. Witchcraft, and all manner of Spectre-work, and Demonology, we have now named Madness, and Diseases of the Nerves. Seldom reflecting that still the new question comes upon us: What is Madness, what are Nerves? Ever, as before, does Madness remain a mysterious-terrific, altogether *infernal* boiling-up of the Nether Chaotic Deep, through this fair-painted Vision of Creation, which swims thereon, which we name the Real. Was Luther’s Picture of the Devil less a Reality, whether it were formed within the bodily eye, or without it? In every the wisest Soul lies a whole world of internal Madness, an authentic Demon-Empire; out of which, indeed, his world of Wisdom has been creatively built together, and now rests there, as on its dark foundations does a habitable flowery Earth rind.

“But deepest of all illusory Appearances, for hiding Wonder, as for many other ends, are your two grand fundamental world-enveloping Appearances, SPACE and TIME. These, as spun and woven for us from before Birth itself, to clothe our celestial ME for dwelling here, and yet to blind it,—lie all-embracing, as the universal canvas, or warp and woof, whereby all minor Illusions, in this Phantasm Existence, weave and paint themselves. In vain, while here on Earth, shall you endeavor to strip them off; you can, at best, but rend them asunder for moments, and look through.

“Fortunatus had a wishing Hat, which when he put on, and wished himself Anywhere, behold he was There. By this means had Fortunatus triumphed over Space, he had annihilated Space; for him there was no Where, but all was Here. Were a Hatter to establish himself, in the Wahngasse of Weissnichtwo, and make felts of this sort for all mankind, what a world we should have of it! Still stranger, should, on the opposite side of the street, another Hatter establish himself; and, as his fellow-craftsman made Space-annihilating Hats, make Time-annihilating! Of both would I purchase, were it with my last groschen; but chiefly of this latter. To clap on your felt, and, simply by wishing that you were Anywhere, straightway to be *There!* Next to clap on your other felt, and, simply by wishing that you were *Anywhen*, straightway to be *Then!* This were indeed the grander: shooting at will from the Fire-Creation of the World to its Fire-Consummation; here historically present in the First Century, conversing face to face with Paul and Seneca; there prophetically in the Thirty-first, conversing also face to face with other Pauls and Senecas, who as yet stand hidden in the depth of that late Time!

“Or thinkest thou it were impossible, unimaginable? Is the Past annihilated, then, or only past; is the Future non-extant, or only future? Those mystic faculties of thine, Memory and Hope, already answer: already through those mystic avenues, thou the Earth-blinded summonest both Past and Future, and communest with them, though as yet darkly, and with mute beckonings. The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both *are*. Pierce through the Time-element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all Thinkers, in all ages, have devoutly read it there: that Time and Space are not God, but creations of God; that with God as it is a universal *HERE*, so is it an everlasting *Now*.

“And seest thou therein any glimpse of IMMORTALITY?—O Heaven! Is the white Tomb of our Loved One, who died from our arms, and had to be left behind us there, which rises in the distance, like a pale, mournfully receding Milestone, to tell how many toilsome uncheered miles we have journeyed on alone,—but a pale spectral Illusion! Is the lost Friend still mysteriously Here, even as we are Here mysteriously, with God!—know of a truth that only the Time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, is even now and forever. This, should it unhappily seem new, thou mayest ponder at thy leisure; for the next twenty years, or the next twenty centuries: believe it thou must; understand it thou canst not.

“That the Thought-forms, Space and Time, wherein, once for all, we are sent into this Earth to live, should condition and determine our whole Practical reasonings, conceptions, and imagings or imaginings, seems altogether fit, just, and unavoidable. But that they should, furthermore, usurp such sway over pure spiritual Meditation, and blind us to the wonder everywhere lying close on us, seems nowise so. Admit Space and Time to their due rank as Forms of Thought; nay even, if thou wilt, to their quite undue rank of Realities: and consider, then, with thyself how their thin disguises hide from us the brightest God-effulgences! Thus, were it not miraculous, could I stretch forth my hand and clutch the Sun? Yet thou seest me daily stretch forth my hand and therewith clutch many a thing, and swing it hither and thither. Art thou a grown baby, then, to fancy that the Miracle lies in miles of distance, or in pounds avoirdupois of weight; and not to see that the true inexplicable God-revealing Miracle lies in this, that I can stretch forth my hand at all; that I have free Force to clutch aught therewith? Innumerable other of this sort are the deceptions, and wonder-hiding stupefactions, which Space practices on us.

“Still worse is it with regard to Time. Your grand anti-magician, and universal wonder-hider, is this same lying Time. Had we but the Time-annihilating Hat, to put on for once only, we should see ourselves in a World of Miracles, wherein all fabled or authentic Thaumaturgy, and feats of Magic, were outdone. But unhappily we have not such a Hat; and man, poor fool that he is, can seldom and scantily help himself without one.

“Were it not wonderful, for instance, had Orpheus, or Amphion, built the walls of Thebes by the mere sound of his Lyre? Yet tell me, Who built these walls of Weissnichtwo; summoning out all the sandstone rocks, to dance along from the *Steinbruch* (now a huge Troglodyte Chasm, with frightful green-mantled pools); and shape themselves into Doric and Ionic pillars, squared ashlar houses and noble streets? Was it not the still higher Orpheus, or Orpheuses, who, in past centuries, by the divine Music of Wisdom, succeeded in civilizing Man? Our highest Orpheus walked in Judea, eighteen hundred years ago: his sphere-melody, flowing in wild native tones, took captive the ravished souls of men; and, being of a truth sphere-melody, still flows and sounds, though now with thousand-fold accompaniments, and rich symphonies, through all our hearts; and modulates, and divinely leads them. Is that a wonder, which happens in two hours; and does it cease to be wonderful if happening in two million? Not only was Thebes built by the music of an Orpheus; but without the music of some inspired Orpheus was no city ever built, no work that man glories in ever done.

“Sweep away the Illusion of Time; glance, if thou have eyes, from the near moving-cause to its far distant Mover: The stroke that came transmitted through a whole galaxy of elastic balls, was it less a stroke than if the last ball only had been struck, and sent flying? Oh, could I (with the Time-annihilating Hat) transport thee direct from the Beginnings, to the Endings, how were thy eyesight unsealed, and thy heart set flaming in the Light-sea of celestial wonder! Then sawest thou that this fair Universe, were it in the meanest province thereof, is in very deed the star-domed City of God; that through every star, through every grass-blade, and most through every Living Soul, the glory of a present God still beams. But Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish.

“Again, could anything be more miraculous than an actual authentic Ghost? The English Johnson longed, all his life, to see one; but could not, though he went to Cock Lane, and thence to the church-vaults, and tapped on coffins. Foolish Doctor! Did he never, with the mind's eye as well as with the body's, look round him into that full tide of human Life he so loved; did he never so much as look into Himself? The good Doctor was a Ghost, as actual and authentic as heart could wish; well-nigh a million of Ghosts were travelling the streets by his side. Once more I say, sweep away the illusion of Time; compress the threescore years into three minutes: what else was he, what else are we? Are we not Spirits, that are shaped into a body, into an Appearance; and that fade away again into air and Invisibility? This is no metaphor, it is a simple scientific *fact*: we start out of Nothingness, take figure, and are Apparitions; round us, as round the veriest spectre, is Eternity; and to Eternity minutes are as years and aeons. Come there not tones of Love and Faith, as from celestial harp-strings, like the Song of beatified Souls? And again, do not we squeak and gibber (in our discordant, screech-owlsh debatings and recriminatings); and glide bodeful, and feeble, and fearful; or uproar (*poltern*), and revel in our mad Dance of the Dead,—till the scent of the morning air summons us to our still Home; and dreamy Night becomes awake and Day? Where now is Alexander of Macedon: does the steel Host, that yelled in fierce battle-shouts at Issus and Arbela, remain behind him; or have they all vanished utterly, even as perturbed Goblins must? Napoleon too, and his Moscow Retreats and Austerlitz Campaigns! Was it all other than the veriest Spectre-hunt; which has now, with its howling tumult that made Night hideous, flitted away?— Ghosts! There are nigh a thousand million walking the Earth openly at noontide; some half-hundred have vanished from it, some half-hundred have arisen in it, ere thy watch ticks once.

“O Heaven, it is mysterious, it is awful to consider that we not only carry each a future Ghost within him; but are, in very deed, Ghosts! These Limbs, whence had we them; this stormy Force; this life-blood with its burning Passion? They are dust and shadow; a Shadow-system gathered round our ME: wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh. That warrior on his strong war-horse, fire flashes through his eyes; force dwells in his arm and heart: but warrior and war-horse are a vision; a revealed Force, nothing more. Stately they tread the Earth, as if it were a firm substance: fool! the Earth is but a film; it cracks in twain, and warrior and war-horse sink beyond plummet's sounding. Plummet's? Fantasy herself will not follow them. A little while ago, they were not; a little while, and they are not, their very ashes are not.

“So has it been from the beginning, so will it be to the end. Generation after generation takes to itself the Form of a Body; and forth issuing from Cimmerian Night, on Heaven’s mission APPEARS. What Force and Fire is in each he expends: one grinding in the mill of Industry; one hunter-like climbing the giddy Alpine heights of Science; one madly dashed in pieces on the rocks of Strife, in war with his fellow:—and then the Heaven-sent is recalled; his earthly Vesture falls away, and soon even to Sense becomes a vanished Shadow. Thus, like some wild-flaming, wild-thundering train of Heaven’s Artillery, does this mysterious MANKIND thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown Deep. Thus, like a God-created, fire-breathing Spirit-host, we emerge from the Inane; haste stormfully across the astonished Earth; then plunge again into the Inane. Earth’s mountains are levelled, and her seas filled up, in our passage: can the Earth, which is but dead and a vision, resist Spirits which have reality and are alive? On the hardest adamant some footprint of us is stamped in; the last Rear of the host will read traces of the earliest Van. But whence?—O Heaven whither? Sense knows not; Faith knows not; only that it is through Mystery to Mystery, from God and to God.

‘We are such stuff

*As Dreams are made of, and our little Life
Is rounded with a sleep!’”*

CHAPTER IX. CIRCUMSPECTIVE.

Here, then, arises the so momentous question: Have many British Readers actually arrived with us at the new promised country; is the Philosophy of Clothes now at last opening around them? Long and adventurous has the journey been: from those outmost vulgar, palpable Woollen Hulls of Man; through his wondrous Flesh-Garments, and his wondrous Social Garnitures; inwards to the Garments of his very Soul's Soul, to Time and Space themselves! And now does the spiritual, eternal Essence of Man, and of Mankind, bared of such wrappings, begin in any measure to reveal itself? Can many readers discern, as through a glass darkly, in huge wavering outlines, some primeval rudiments of Man's Being, what is changeable divided from what is unchangeable? Does that Earth-Spirit's speech in *Faust*,—

“‘Tis thus at the roaring Loom of Time I ply,
And weave for God the Garment thou seest Him by; “

or that other thousand-times repeated speech of the Magician, Shakespeare,—

“And like the baseless fabric of this vision,
The cloud-capt Towers, the gorgeous Palaces,
The solemn Temples, the great Globe itself,
And all which it inherit, shall dissolve;
And like this unsubstantial pageant faded,
Leave not a wrack behind;”

begin to have some meaning for us? In a word, do we at length stand safe in the far region of Poetic Creation and Palingenesia, where that Phoenix Death-Birth of Human Society, and of all Human Things, appears possible, is seen to be inevitable?

Along this most insufficient, unheard-of Bridge, which the Editor, by Heaven's blessing, has now seen himself enabled to conclude if not complete, it cannot be his sober calculation, but only his fond hope, that many have travelled without accident. No firm arch, overspanning the Impassable with paved highway, could the Editor construct; only, as was said, some zigzag series of rafts floating tumultuously thereon. Alas, and the leaps from raft to raft were too often of a breakneck character; the darkness, the nature of the element, all was against us!

Nevertheless, may not here and there one of a thousand, provided with a discursiveness of intellect rare in our day, have cleared the passage, in spite of all? Happy few! little band of Friends! be welcome, be of courage. By degrees, the eye grows accustomed to its new Whereabout; the hand can stretch itself forth to work there: it is in this grand and indeed highest work of Palingenesia that ye shall labor, each according to ability. New laborers will arrive; new Bridges will be built; nay, may not our own poor rope-and-raft Bridge, in your passings and repassings, be mended in many a point, till it grow quite firm, passable even for the halt?

Meanwhile, of the innumerable multitude that started with us, joyous and full of hope, where now is the innumerable remainder, whom we see no longer by our side? The most have recoiled, and stand gazing afar off, in unsympathetic astonishment, at our career: not a few, pressing forward with more courage, have missed footing, or leaped short; and now swim weltering in the Chaos-flood, some towards this shore, some towards that. To these also a helping hand should be held out; at least some word of encouragement be said.

Or, to speak without metaphor, with which mode of utterance Teufelsdröckh unhappily has somewhat infected us,— can it be hidden from the Editor that many a British Reader sits reading quite bewildered in head, and afflicted rather than instructed by the present Work? Yes, long ago has many a British Reader been, as now, demanding with something like a snarl: Whereto does all this lead; or what use is in it?

In the way of replenishing thy purse, or otherwise aiding thy digestive faculty, O British Reader, it leads to nothing, and there is no use in it; but rather the reverse, for it costs thee somewhat. Nevertheless, if through this unpromising Horn-gate, Teufelsdröckh, and we by means of him, have led thee into the true Land of Dreams; and through the Clothes-Screen, as through a magical *Pierre-Pertuis*, thou lookest, even for moments, into the region of the Wonderful, and seest and feelest that thy daily life is girt with Wonder, and based on Wonder, and thy very blankets and breeches are Miracles,— then art thou profited beyond money's worth; and hast a thankfulness towards our Professor; nay, perhaps in many a literary Tea-circle wilt open thy kind lips, and audibly express that same.

Nay farther, art not thou too perhaps by this time made aware that all Symbols are properly Clothes; that all Forms whereby Spirit manifests itself to sense, whether outwardly or in the imagination, are Clothes; and thus not only the parchment Magna Charta, which a Tailor was nigh cutting into measures, but the Pomp and Authority of Law, the sacredness of Majesty, and all inferior Worships (Worth-ships) are properly a Vesture and Raiment; and the Thirty-nine Articles themselves are articles of wearing-apparel (for the Religious Idea)? In which case, must it not also be admitted that this Science of Clothes is a high one, and may with infinitely deeper study on thy part yield richer fruit: that it takes scientific rank beside Codification, and Political Economy, and the Theory of the British Constitution; nay rather, from its prophetic height looks down on all these, as on so many weaving-shops and spinning-mills, where the Vestures which *it* has to fashion, and consecrate, and distribute, are, too often by haggard hungry operatives who see no farther than their nose, mechanically woven and spun?

But omitting all this, much more all that concerns Natural Supernaturalism, and indeed whatever has reference to the Ulterior or Transcendental portion of the Science, or bears never so remotely on that promised Volume of the *Palingenesie der menschlichen Gesellschaft* (Newbirth of Society),—we humbly suggest that no province of Clothes-Philosophy, even the lowest, is without its direct value, but that innumerable inferences of a practical nature may be drawn therefrom. To say nothing of those pregnant considerations, ethical, political, symbolical, which crowd on the Clothes-Philosopher from the very threshold of his Science; nothing even of those “architectural ideas,” which, as we have seen, lurk at the bottom of all Modes, and will one day, better unfolding themselves, lead to important revolutions,—let us glance for a moment, and with the faintest light of Clothes-Philosophy, on what may be called the Hablatory Class of our fellow-men. Here too overlooking, where so much were to be looked on, the million spinners, weavers, fullers, dyers, washers, and wringers, that puddle and muddle in their dark recesses, to make us Clothes, and die that we may live,—let us but turn the reader's attention upon two small divisions of mankind, who, like moths, may be regarded as Cloth-animals, creatures that live, move and have their being in Cloth: we mean, Dandies and Tailors.

In regard to both which small divisions it may be asserted without scruple, that the public feeling, unenlightened by Philosophy, is at fault; and even that the dictates of humanity are violated. As will perhaps abundantly appear to readers of the two following Chapters.

CHAPTER X. THE DANDIACAL BODY.

First, touching Dandies, let us consider, with some scientific strictness, what a Dandy specially is. A Dandy is a Clothes-wearing Man, a Man whose trade, office and existence consists in the wearing of Clothes. Every faculty of his soul, spirit, purse and person is heroically consecrated to this one object, the wearing of Clothes wisely and well: so that as others dress to live, he lives to dress. The all-importance of Clothes, which a German Professor, of unequalled learning and acumen, writes his enormous Volume to demonstrate, has sprung up in the intellect of the Dandy without effort, like an instinct of genius; he is inspired with Cloth, a Poet of Cloth. What Teufelsdröckh would call a "Divine Idea of Cloth" is born with him; and this, like other such Ideas, will express itself outwardly, or wring his heart asunder with unutterable throes.

But, like a generous, creative enthusiast, he fearlessly makes his Idea an Action; shows himself in peculiar guise to mankind; walks forth, a witness and living Martyr to the eternal worth of Clothes. We called him a Poet: is not his body the (stuffed) parchment-skin whereon he writes, with cunning Huddersfield dyes, a Sonnet to his mistress' eyebrow? Say, rather, an Epos, and *Clotha Virumque cano*, to the whole world, in Macaronic verses, which he that runs may read. Nay, if you grant, what seems to be admissible, that the Dandy has a Thinking-principle in him, and some notions of Time and Space, is there not in this life-devotedness to Cloth, in this so willing sacrifice of the Immortal to the Perishable, something (though in reverse order) of that blending and identification of Eternity with Time, which, as we have seen, constitutes the Prophetic character?

And now, for all this perennial Martyrdom, and Poesy, and even Prophecy, what is it that the Dandy asks in return? Solely, we may say, that you would recognize his existence; would admit him to be a living object; or even failing this, a visual object, or thing that will reflect rays of light. Your silver or your gold (beyond what the niggardly Law has already secured him) he solicits not; simply the glance of your eyes. Understand his mystic significance, or altogether miss and misinterpret it; do but look at him, and he is contented. May we not well cry shame on an ungrateful world, which refuses even this poor boon; which will waste its optic faculty on dried Crocodiles, and Siamese Twins; and over the domestic wonderful wonder of wonders, a live Dandy, glance with hasty indifference, and a scarcely concealed contempt! Him no Zoologist classes among the Mammalia, no Anatomist dissects with care: when did we see any injected Preparation of the Dandy in our Museums; any specimen of him preserved in spirits! Lord Herringbone may dress himself in a snuff-brown suit, with snuff-brown shirt and shoes: it skills not; the undiscerning public, occupied with grosser wants, passes by regardless on the other side.

The age of Curiosity, like that of Chivalry, is indeed, properly speaking, gone. Yet perhaps only gone to sleep: for here arises the Clothes-Philosophy to resuscitate, strangely enough, both the one and the other! Should sound views of this Science come to prevail, the essential nature of the British Dandy, and the mystic significance that lies in him, cannot always remain hidden under laughable and lamentable hallucination. The following long Extract from Professor Teufelsdröckh may set the matter, if not in its true light, yet in the way towards such. It is to be regretted, however, that here, as so often elsewhere, the Professor's keen philosophic perspicacity is somewhat marred by a certain mixture of almost owlsh purblindness, or else of some perverse, ineffectual, ironic tendency; our readers shall judge which:—

"In these distracted times," writes he, "when the Religious Principle, driven out of most Churches, either lies unseen in the hearts of good men, looking and longing and silently working there towards some new Revelation; or else wanders homeless over the world, like a disembodied soul seeking its terrestrial organization,—into how many strange shapes, of Superstition and Fanaticism, does it not tentatively and errantly cast itself! The higher Enthusiasm of man's nature is for the while without Exponent; yet does it continue indestructible, unweariedly active, and work blindly in the great chaotic deep: thus Sect after Sect, and Church after Church, bodies itself forth, and melts again into new metamorphosis.

"Chiefly is this observable in England, which, as the wealthiest and worst-instructed of European nations, offers precisely the elements (of Heat, namely, and of Darkness), in which such moon-calves and monstrosities are best generated. Among the newer Sects of that country, one of the most notable, and closely connected with our present subject, is that of the *Dandies*; concerning which, what little information I have been able to procure may fitly stand here.

“It is true, certain of the English Journalists, men generally without sense for the Religious Principle, or judgment for its manifestations, speak, in their brief enigmatic notices, as if this were perhaps rather a Secular Sect, and not a Religious one; nevertheless, to the psychologic eye its devotional and even sacrificial character plainly enough reveals itself. Whether it belongs to the class of Fetish-worships, or of Hero-worships or Polytheisms, or to what other class, may in the present state of our intelligence remain undecided (*schweben*). A certain touch of Manicheism, not indeed in the Gnostic shape, is discernible enough; also (for human Error walks in a cycle, and reappears at intervals) a not-inconsiderable resemblance to that Superstition of the Athos Monks, who by fasting from all nourishment, and looking intensely for a length of time into their own navels, came to discern therein the true Apocalypse of Nature, and Heaven Unveiled. To my own surmise, it appears as if this Dandiacal Sect were but a new modification, adapted to the new time, of that primeval Superstition, *Self-worship*; which Zerdusht, Quangfoutchee, Mahomet, and others, strove rather to subordinate and restrain than to eradicate; and which only in the purer forms of Religion has been altogether rejected. Wherefore, if any one chooses to name it revived Ahrimanism, or a new figure of Demon-Worship, I have, so far as is yet visible, no objection.

“For the rest, these people, animated with the zeal of a new Sect, display courage and perseverance, and what force there is in man's nature, though never so enslaved. They affect great purity and separatism; distinguish themselves by a particular costume (whereof some notices were given in the earlier part of this Volume); likewise, so far as possible, by a particular speech (apparently some broken *Lingua-franca*, or English-French); and, on the whole, strive to maintain a true Nazarene deportment, and keep themselves unspotted from the world.

“They have their Temples, whereof the chief, as the Jewish Temple did, stands in their metropolis; and is named *Almack's*, a word of uncertain etymology. They worship principally by night; and have their High-priests and High-priestesses, who, however, do not continue for life. The rites, by some supposed to be of the Menadic sort, or perhaps with an Eleusinian or Cabiric character, are held strictly secret. Nor are Sacred Books wanting to the Sect; these they call *Fashionable Novels*: however, the Canon is not completed, and some are canonical and others not.

“Of such Sacred Books I, not without expense, procured myself some samples; and in hope of true insight, and with the zeal which beseems an Inquirer into Clothes, set to interpret and study them. But wholly to no purpose: that tough faculty of reading, for which the world will not refuse me credit, was here for the first time foiled and set at naught. In vain that I summoned my whole energies (*mich weidlich anstrenge*), and did my very utmost; at the end of some short space, I was uniformly seized with not so much what I can call a drumming in my ears, as a kind of infinite, unsufferable, Jew's-harping and scrannel-piping there; to which the frightfullest species of Magnetic Sleep soon supervened. And if I strove to shake this away, and absolutely would not yield, there came a hitherto unfelt sensation, as of *Delirium Tremens*, and a melting into total deliquium: till at last, by order of the Doctor, dreading ruin to my whole intellectual and bodily faculties, and a general breaking up of the constitution, I reluctantly but determinedly forbore. Was there some miracle at work here; like those Fire-balls, and supernal and infernal prodigies, which, in the case of the Jewish Mysteries, have also more than once scared back the Alien? Be this as it may, such failure on my part, after best efforts, must excuse the imperfection of this sketch; altogether incomplete, yet the completest I could give of a Sect too singular to be omitted.

“Loving my own life and senses as I do, no power shall induce me, as a private individual, to open another *Fashionable Novel*. But luckily, in this dilemma, comes a hand from the clouds; whereby if not victory, deliverance is held out to me. Round one of those Book-packages, which the *Stillschweigen'sche Buchhandlung* is in the habit of importing from England, come, as is usual, various waste printed-sheets (*Maculatur-blatter*), by way of interior wrappage: into these the Clothes-Philosopher, with a certain Mahometan reverence even for waste-paper, where curious knowledge will sometimes hover, disdains not to cast his eye. Readers may judge of his astonishment when on such a defaced stray-sheet, probably the outcast fraction of some English Periodical, such as they name *Magazine*, appears something like a Dissertation on this very subject of *Fashionable Novels*! It sets out, indeed, chiefly from a Secular point of view; directing itself, not without asperity, against some to me unknown individual named *Pelham*, who seems to be a Mystagogue, and leading Teacher and Preacher of the Sect; so that, what indeed otherwise was not to be expected in such a fugitive fragmentary sheet, the true secret, the Religious physiognomy and physiology of the Dandiacal Body, is nowise laid fully open there. Nevertheless, scattered lights do from time to time sparkle out, whereby I have endeavored to profit. Nay, in one passage selected from the Prophecies, or Mythic Theogonies, or whatever they are (for the style seems very mixed) of this Mystagogue, I find what appears to be a Confession of Faith, or Whole Duty of Man, according to the tenets of that Sect. Which Confession or Whole Duty, therefore, as proceeding from a source so authentic, I shall here arrange under Seven distinct Articles, and in very abridged shape lay before the German world; therewith taking leave of this matter. Observe also, that to avoid possibility of error, I, as far as may be, quote literally from the Original:—

Articles Of Faith.

- ‘1. Coats should have nothing of the triangle about them; at the same time, wrinkles behind should be carefully avoided.
 - ‘2. The collar is a very important point: it should be low behind, and slightly rolled.
 - ‘3. No license of fashion can allow a man of delicate taste to adopt the posterial luxuriance of a Hottentot.
 - ‘4. There is safety in a swallow-tail.
 - ‘5. The good sense of a gentleman is nowhere more finely developed than in his rings.
 - ‘6. It is permitted to mankind, under certain restrictions, to wear white waistcoats.
 - ‘7. The trousers must be exceedingly tight across the hips.’
- “All which Propositions I, for the present, content myself with modestly but peremptorily and irrevocably denying.

“In strange contrast with this Dandiacal Body stands another British Sect, originally, as I understand, of Ireland, where its chief seat still is; but known also in the main Island, and indeed everywhere rapidly spreading. As this Sect has hitherto emitted no Canonical Books, it remains to me in the same state of obscurity as the Dandiacal, which has published Books that the unassisted human faculties are inadequate to read. The members appear to be designated by a considerable diversity of names, according to their various places of establishment: in England they are generally called the *Drudge* Sect; also, unphilosophically enough, the *White Negroes*; and, chiefly in scorn by those of other communions, the *Ragged-Beggar* Sect. In Scotland, again, I find them entitled *Hallanshakers*, or the *Stook of Duds* Sect; any individual communicant is named *Stook of Duds* (that is, Shock of Rags), in allusion, doubtless, to their professional Costume. While in Ireland, which, as mentioned, is their grand parent hive, they go by a perplexing multiplicity of designations, such as *Bogtrotters*, *Redshanks*, *Ribbonmen*, *Cottiers*, *Peep-of-Day Boys*, *Babes of the Wood*, *Rockites*, *Poor-Slaves*: which last, however, seems to be the primary and generic name; whereto, probably enough, the others are only subsidiary species, or slight varieties; or, at most, propagated offsets from the parent stem, whose minute subdivisions, and shades of difference, it were here loss of time to dwell on. Enough for us to understand, what seems indubitable, that the original Sect is that of the *Poor-Slaves*; whose doctrines, practices, and fundamental characteristics pervade and animate the whole Body, howsoever denominated or outwardly diversified.

“The precise speculative tenets of this Brotherhood: how the Universe, and Man, and Man’s Life, picture themselves to the mind of an Irish Poor-Slave; with what feelings and opinions he looks forward on the Future, round on the Present, back on the Past, it were extremely difficult to specify. Something Monastic there appears to be in their Constitution: we find them bound by the two Monastic Vows, of Poverty and Obedience; which vows, especially the former, it is said, they observe with great strictness; nay, as I have understood it, they are pledged, and be it by any solemn Nazarene ordination or not, irrevocably consecrated thereto, even *before* birth. That the third Monastic Vow, of Chastity, is rigidly enforced among them, I find no ground to conjecture.

“Furthermore, they appear to imitate the Dandiacal Sect in their grand principle of wearing a peculiar Costume. Of which Irish Poor-Slave Costume no description will indeed be found in the present Volume; for this reason, that by the imperfect organ of Language it did not seem describable. Their raiment consists of innumerable skirts, lappets and irregular wings, of all cloths and of all colors; through the labyrinthic intricacies of which their bodies are introduced by some unknown process. It is fastened together by a multiplex combination of buttons, thrums and skewers; to which frequently is added a girdle of leather, of hempen or even of straw rope, round the loins. To straw rope, indeed, they seem partial, and often wear it by way of sandals. In head-dress they affect a certain freedom: hats with partial brim, without crown, or with only a loose, hinged, or valve crown; in the former case, they sometimes invert the hat, and wear it brim uppermost, like a university-cap, with what view is unknown.

“The name Poor-Slaves seems to indicate a Slavonic, Polish, or Russian origin: not so, however, the interior essence and spirit of their Superstition, which rather displays a Teutonic or Druidical character. One might fancy them worshippers of Hertha, or the Earth: for they dig and affectionately work continually in her bosom; or else, shut up in private Oratories, meditate and manipulate the substances derived from her; seldom looking up towards the Heavenly Luminaries, and then with comparative indifference. Like the Druids, on the other hand, they live in dark dwellings; often even breaking their glass windows, where they find such, and stuffing them up with pieces of raiment, or other opaque substances, till the fit obscurity is restored. Again, like all followers of Nature-Worship, they are liable to out-breakings of an enthusiasm rising to ferocity; and burn men, if not in wicker idols, yet in sod cottages.

“In respect of diet, they have also their observances. All Poor-Slaves are Rhizophagous (or Root-eaters); a few are Ichthyophagous, and use Salted Herrings: other animal food they abstain from; except indeed, with perhaps some strange inverted fragment of a Brahminical feeling, such animals as die a natural death. Their universal sustenance is the root named Potato, cooked by fire alone; and generally without condiment or relish of any kind, save an unknown condiment named *Point*, into the meaning of which I have vainly inquired; the victual *Potatoes-and-Point* not appearing, at least not with specific accuracy of description, in any European Cookery-Book whatever. For drink, they use, with an almost epigrammatic counterpoise of taste, Milk, which is the mildest of liquors, and *Potheen*, which is the fiercest. This latter I have tasted, as well as the English *Blue-Ruin*, and the Scotch *Whiskey*, analogous fluids used by the Sect in those countries: it evidently contains some form of alcohol, in the highest state of concentration, though disguised with acrid oils; and is, on the whole, the most pungent substance known to me,—indeed, a perfect liquid fire. In all their Religious Solemnities, *Potheen* is said to be an indispensable requisite, and largely consumed.

“An Irish Traveller, of perhaps common veracity, who presents himself under the to me unmeaning title of *The late John Bernard*, offers the following sketch of a domestic establishment, the inmates whereof, though such is not stated expressly, appear to have been of that Faith. Thereby shall my German readers now behold an Irish Poor-Slave, as it were with their own eyes; and even see him at meat. Moreover, in the so precious waste-paper sheet above mentioned, I have found some corresponding picture of a Dandiacal Household, painted by that same Dandiacal Mystagogue, or Theogonist: this also, by way of counterpart and contrast, the world shall look into.

“First, therefore, of the Poor-Slave, who appears likewise to have been a species of Innkeeper. I quote from the original:

Poor-slave Household.

“The furniture of this Caravansera consisted of a large iron Pot, two oaken Tables, two Benches, two Chairs, and a Potheen Noggin. There was a Loft above (attainable by a ladder), upon which the inmates slept; and the space below was divided by a hurdle into two Apartments; the one for their cow and pig, the other for themselves and guests. On entering the house we discovered the family, eleven in number, at dinner: the father sitting at the top, the mother at the bottom, the children on each side, of a large oaken Board, which was scooped out in the middle, like a trough, to receive the contents of their Pot of Potatoes. Little holes were cut at equal distances to contain Salt; and a bowl of Milk stood on the table: all the luxuries of meat and beer, bread, knives and dishes were dispensed with.’ The Poor-Slave himself our Traveller found, as he says, broad-backed, black-browed, of great personal strength, and mouth from ear to ear. His Wife was a sun-browned but well-featured woman; and his young ones, bare and chubby, had the appetite of ravens. Of their Philosophical or Religious tenets or observances, no notice or hint.

“But now, secondly, of the Dandiacal Household; in which, truly, that often-mentioned Mystagogue and inspired Penman himself has his abode:—

Dandiacal Household.

“A Dressing-room splendidly furnished; violet-colored curtains, chairs and ottomans of the same hue. Two full-length Mirrors are placed, one on each side of a table, which supports the luxuries of the Toilet. Several Bottles of Perfumes, arranged in a peculiar fashion, stand upon a smaller table of mother-of-pearl: opposite to these are placed the appurtenances of Lavation richly wrought in frosted silver. A Wardrobe of Buhl is on the left; the doors of which, being partly open, discover a profusion of Clothes; Shoes of a singularly small size monopolize the lower shelves. Fronting the wardrobe a door ajar gives some slight glimpse of a Bath-room. Folding-doors in the background.—Enter the Author,’ our Theogonist in person, ‘obsequiously preceded by a French Valet, in white silk Jacket and cambric Apron.’

“Such are the two Sects which, at this moment, divide the more unsettled portion of the British People; and agitate that ever-vexed country. To the eye of the political Seer, their mutual relation, pregnant with the elements of discord and hostility, is far from consoling. These two principles of Dandiacal Self-worship or Demon-worship, and Poor-Slavish or Drudgical Earth-worship, or whatever that same Drudgism may be, do as yet indeed manifest themselves under distant and nowise considerable shapes: nevertheless, in their roots and subterranean ramifications, they extend through the entire structure of Society, and work unweariedly in the secret depths of English national Existence; striving to separate and isolate it into two contradictory, uncommunicating masses.

“In numbers, and even individual strength, the Poor-Slaves or Drudges, it would seem, are hourly increasing. The Dandiacal, again, is by nature no proselytizing Sect; but it boasts of great hereditary resources, and is strong by union; whereas the Drudges, split into parties, have as yet no rallying-point; or at best only co-operate by means of partial secret affiliations. If, indeed, there were to arise a *Communion of Drudges*, as there is already a *Communion of Saints*, what strangest effects would follow therefrom! Dandyism as yet affects to look down on Drudgism: but perhaps the hour of trial, when it will be practically seen which ought to look down, and which up, is not so distant.

“To me it seems probable that the two Sects will one day part England between them; each recruiting itself from the intermediate ranks, till there be none left to enlist on either side. Those Dandiacal Manicheans, with the host of Dandyizing Christians, will form one body: the Drudges, gathering round them whosoever is Drudgical, be he Christian or Infidel Pagan; sweeping up likewise all manner of Utilitarians, Radicals, refractory Pot-wallopers, and so forth, into their general mass, will form another. I could liken Dandyism and Drudgism to two bottomless boiling Whirlpools that had broken out on opposite quarters of the firm land: as yet they appear only disquieted, foolishly bubbling wells, which man’s art might cover in; yet mark them, their diameter is daily widening: they are hollow Cones that boil up from the infinite Deep, over which your firm land is but a thin crust or rind! Thus daily is the intermediate land crumbling in, daily the empire of the two Buchan-Bullers extending; till now there is but a foot-plank, a mere film of Land between them; this too is washed away: and then—we have the true Hell of Waters, and Noah’s Deluge is out-deluged!

“Or better, I might call them two boundless, and indeed unexampled Electric Machines (turned by the ‘Machinery of Society’), with batteries of opposite quality; Drudgism the Negative, Dandyism the Positive; one attracts hourly towards it and appropriates all the Positive Electricity of the nation (namely, the Money thereof); the other is equally busy with the Negative (that is to say the Hunger), which is equally potent. Hitherto you see only partial transient sparkles and sputters: but wait a little, till the entire nation is in an electric state: till your whole vital Electricity, no longer healthfully Neutral, is cut into two isolated portions of Positive and Negative (of Money and of Hunger); and stands there bottled up in two World-Batteries! The stirring of a child’s finger brings the two together; and then—What then? The Earth is but shivered into impalpable smoke by that Doom’s thunder-peal; the Sun misses one of his Planets in Space, and thenceforth there are no eclipses of the Moon.—Or better still, I might liken”—

Oh, enough, enough of likenings and similitudes; in excess of which, truly, it is hard to say whether Teufelsdröckh or ourselves sin the more.

We have often blamed him for a habit of wire-drawing and over-refining; from of old we have been familiar with his tendency to Mysticism and Religiosity, whereby in everything he was still scenting out Religion: but never perhaps did these amaurosis-suffusions so cloud and distort his otherwise most piercing vision, as in this of the *Dandiacal Body*! Or was there something of intended satire; is the Professor and Seer not quite the blinkard he affects to be? Of an ordinary mortal we should have decisively answered in the affirmative; but with a Teufelsdröckh there ever hovers some shade of doubt. In the mean while, if satire were actually intended, the case is little better. There are not wanting men who will answer: Does your Professor take us for simpletons? His irony has overshot itself; we see through it, and perhaps through him.

CHAPTER XI. TAILORS.

Thus, however, has our first Practical Inference from the Clothes-Philosophy, that which respects Dandies, been sufficiently drawn; and we come now to the second, concerning Tailors. On this latter our opinion happily quite coincides with that of Teufelsdröckh himself, as expressed in the concluding page of his Volume, to whom, therefore, we willingly give place. Let him speak his own last words, in his own way:—

“Upwards of a century,” says he, “must elapse, and still the bleeding fight of Freedom be fought, whoso is noblest perishing in the van, and thrones be hurled on altars like Pelion on Ossa, and the Moloch of Iniquity have his victims, and the Michael of Justice his martyrs, before Tailors can be admitted to their true prerogatives of manhood, and this last wound of suffering Humanity be closed.

“If aught in the history of the world’s blindness could surprise us, here might we indeed pause and wonder. An idea has gone abroad, and fixed itself down into a wide-spreading rooted error, that Tailors are a distinct species in Physiology, not Men, but fractional Parts of a Man. Call any one a *Schneider* (Cutter, Tailor), is it not, in our dislocated, hoodwinked, and indeed delirious condition of Society, equivalent to defying his perpetual fellest enmity? The epithet *schneidermassig* (tailor-like) betokens an otherwise unapproachable degree of pusillanimity; we introduce a *Tailor’s-Melancholy*, more opprobrious than any Leprosy, into our Books of Medicine; and fable I know not what of his generating it by living on Cabbage. Why should I speak of Hans Sachs (himself a Shoemaker, or kind of Leather-Tailor), with his *Schneider mit dem Panier*? Why of Shakspeare, in his *Taming of the Shrew*, and elsewhere? Does it not stand on record that the English Queen Elizabeth, receiving a deputation of Eighteen Tailors, addressed them with a ‘Good morning, gentlemen both!’ Did not the same virago boast that she had a Cavalry Regiment, whereof neither horse nor man could be injured; her Regiment, namely, of Tailors on Mares? Thus everywhere is the falsehood taken for granted, and acted on as an indisputable fact.

“Nevertheless, need I put the question to any Physiologist, whether it is disputable or not? Seems it not at least presumable, that, under his Clothes, the Tailor has bones and viscera, and other muscles than the sartorius? Which function of manhood is the Tailor not conjectured to perform? Can he not arrest for debt? Is he not in most countries a taxpaying animal?

“To no reader of this Volume can it be doubtful which conviction is mine. Nay if the fruit of these long vigils, and almost preternatural Inquiries, is not to perish utterly, the world will have approximated towards a higher Truth; and the doctrine, which Swift, with the keen forecast of genius, dimly anticipated, will stand revealed in clear light: that the Tailor is not only a Man, but something of a Creator or Divinity. Of Franklin it was said, that ‘he snatched the Thunder from Heaven and the Sceptre from Kings:’ but which is greater, I would ask, he that lends, or he that snatches? For, looking away from individual cases, and how a Man is by the Tailor new-created into a Nobleman, and clothed not only with Wool but with Dignity and a Mystic Dominion,—is not the fair fabric of Society itself, with all its royal mantles and pontifical stoles, whereby, from nakedness and dismemberment, we are organized into Polities, into nations, and a whole co-operating Mankind, the creation, as has here been often irrefragably evinced, of the Tailor alone?—What too are all Poets and moral Teachers, but a species of Metaphorical Tailors? Touching which high Guild the greatest living Guild-brother has triumphantly asked us: ‘Nay if thou wilt have it, who but the Poet first made Gods for men; brought them down to us; and raised us up to them?’

“And this is he, whom sitting downcast, on the hard basis of his Shopboard, the world treats with contumely, as the ninth part of a man! Look up, thou much-injured one, look up with the kindling eye of hope, and prophetic bodings of a noble better time. Too long hast thou sat there, on crossed legs, wearing thy ankle-joints to horn; like some sacred Anchorite, or Catholic Fakir, doing penance, drawing down Heaven’s richest blessings, for a world that scoffed at thee. Be of hope! Already streaks of blue peer through our clouds; the thick gloom of Ignorance is rolling asunder, and it will be Day. Mankind will repay with interest their long-accumulated debt: the Anchorite that was scoffed at will be worshipped; the Fraction will become not an Integer only, but a Square and Cube. With astonishment the world will recognize that the Tailor is its Hierophant and Hierarch, or even its God.

“As I stood in the Mosque of St. Sophia, and looked upon these Four-and-Twenty Tailors, sewing and embroidering that rich Cloth, which the Sultan sends yearly for the Caaba of Mecca, I thought within myself: How many other Unholies has your covering Art made holy, besides this Arabian Whinstone!

“Still more touching was it when, turning the corner of a lane, in the Scottish Town of Edinburgh, I came upon a Signpost, whereon stood written that such and such a one was ‘Breeches-Maker to his Majesty;’ and stood painted the Effigies of a Pair of Leather Breeches, and between the knees these memorable words, SIC ITUR AD ASTRA. Was not this the martyr prison-speech of a Tailor sighing indeed in bonds, yet sighing towards deliverance, and prophetically appealing to a better day? A day of justice, when the worth of Breeches would be revealed to man, and the Scissors become forever venerable.

“Neither, perhaps, may I now say, has his appeal been altogether in vain. It was in this high moment, when the soul, rent, as it were, and shed asunder, is open to inspiring influence, that I first conceived this Work on Clothes: the greatest I can ever hope to do; which has already, after long retardations, occupied, and will yet occupy, so large a section of my Life; and of which the Primary and simpler Portion may here find its conclusion.”

CHAPTER XII. FAREWELL.

So have we endeavored, from the enormous, amorphous Plum-pudding, more like a Scottish Haggis, which Herr Teufelsdröckh had kneaded for his fellow-mortals, to pick out the choicest Plums, and present them separately on a cover of our own. A laborious, perhaps a thankless enterprise; in which, however, something of hope has occasionally cheered us, and of which we can now wash our hands not altogether without satisfaction. If hereby, though in barbaric wise, some morsel of spiritual nourishment have been added to the scanty ration of our beloved British world, what nobler recompense could the Editor desire? If it prove otherwise, why should he murmur? Was not this a Task which Destiny, in any case, had appointed him; which having now done with, he sees his general Day's-work so much the lighter, so much the shorter?

Of Professor Teufelsdröckh, it seems impossible to take leave without a mingled feeling of astonishment, gratitude, and disapproval. Who will not regret that talents, which might have profited in the higher walks of Philosophy, or in Art itself, have been so much devoted to a rummaging among lumber-rooms; nay too often to a scraping in kennels, where lost rings and diamond-necklaces are nowise the sole conquests? Regret is unavoidable; yet censure were loss of time. To cure him of his mad humors British Criticism would essay in vain: enough for her if she can, by vigilance, prevent the spreading of such among ourselves. What a result, should this piebald, entangled, hyper-metaphorical style of writing, not to say of thinking, become general among our Literary men! As it might so easily do. Thus has not the Editor himself, working over Teufelsdröckh's German, lost much of his own English purity? Even as the smaller whirlpool is sucked into the larger, and made to whirl along with it, so has the lesser mind, in this instance, been forced to become portion of the greater, and, like it, see all things figuratively: which habit time and assiduous effort will be needed to eradicate.

Nevertheless, wayward as our Professor shows himself, is there any reader that can part with him in declared enmity? Let us confess, there is that in the wild, much-suffering, much-inflicting man, which almost attaches us. His attitude, we will hope and believe, is that of a man who had said to Cant, Begone; and to Dilettantism, Here thou canst not be; and to Truth, Be thou in place of all to me: a man who had manfully defied the "Time-Prince," or Devil, to his face; nay perhaps, Hannibal-like, was mysteriously consecrated from birth to that warfare, and now stood minded to wage the same, by all weapons, in all places, at all times. In such a cause, any soldier, were he but a Polack Scythe-man, shall be welcome.

Still the question returns on us: How could a man occasionally of keen insight, not without keen sense of propriety, who had real Thoughts to communicate, resolve to emit them in a shape bordering so closely on the absurd? Which question he were wiser than the present Editor who should satisfactorily answer. Our conjecture has sometimes been, that perhaps Necessity as well as Choice was concerned in it. Seems it not conceivable that, in a Life like our Professor's, where so much bountifully given by Nature had in Practice failed and misgone, Literature also would never rightly prosper: that striving with his characteristic vehemence to paint this and the other Picture, and ever without success, he at last desperately dashes his sponge, full of all colors, against the canvas, to try whether it will paint Foam? With all his stillness, there were perhaps in Teufelsdröckh desperation enough for this.

A second conjecture we hazard with even less warranty. It is, that Teufelsdröckh, is not without some touch of the universal feeling, a wish to proselytize. How often already have we paused, uncertain whether the basis of this so enigmatic nature were really Stoicism and Despair, or Love and Hope only seared into the figure of these! Remarkable, moreover, is this saying of his: "How were Friendship possible? In mutual devotedness to the Good and True: otherwise impossible; except as Armed Neutrality, or hollow Commercial League. A man, be the Heavens ever praised, is sufficient for himself; yet were ten men, united in Love, capable of being and of doing what ten thousand singly would fail in. Infinite is the help man can yield to man." And now in conjunction therewith consider this other: "It is the Night of the World, and still long till it be Day: we wander amid the glimmer of smoking ruins, and the Sun and the Stars of Heaven are as if blotted out for a season; and two immeasurable Phantoms, HYPOCRISY and ATHEISM, with the Ghoul, SENSUALITY, stalk abroad over the Earth, and call it theirs: well at ease are the Sleepers for whom Existence is a shallow Dream."

But what of the awe-struck Wakeful who find it a Reality? Should not these unite; since even an authentic Spectre is not visible to Two?—In which case were this Enormous Clothes-Volume properly an enormous Pitch-pan, which our Teufelsdröckh in his lone watch-tower had kindled, that it might flame far and wide through the Night, and many a disconsolately wandering spirit be guided thither to a Brother's bosom!—We say as before, with all his malign Indifference, who knows what mad Hopes this man may harbor?

Meanwhile there is one fact to be stated here, which harmonizes ill with such conjecture; and, indeed, were Teufelsdröckh made like other men, might as good as altogether subvert it. Namely, that while the Beacon-fire blazed its brightest, the Watchman had quitted it; that no pilgrim could now ask him: Watchman, what of the Night? Professor Teufelsdröckh, be it known, is no longer visibly present at Weissnichtwo, but again to all appearance lost in space! Some time ago, the Hofrath Heuschrecke was pleased to favor us with another copious Epistle; wherein much is said about the "Population-Institute;" much repeated in praise of the Paper-bag Documents, the hieroglyphic nature of which our Hofrath still seems not to have surmised; and, lastly, the strangest occurrence communicated, to us for the first time, in the following paragraph:—

"*Ew. Wohlgeboren* will have seen from the Public Prints, with what affectionate and hitherto fruitless solicitude Weissnichtwo regards the disappearance of her Sage. Might but the united voice of Germany prevail on him to return; nay could we but so much as elucidate for ourselves by what mystery he went away! But, alas, old Lieschen experiences or affects the profoundest deafness, the profoundest ignorance: in the Wahngasse all lies swept, silent, sealed up; the Privy Council itself can hitherto elicit no answer.

"It had been remarked that while the agitating news of those Parisian Three Days flew from mouth to month, and dinned every ear in Weissnichtwo, Herr Teufelsdröckh was not known, at the *Gans* or elsewhere, to have spoken, for a whole week, any syllable except once these three: *Es geht an* (It is beginning). Shortly after, as *Ew. Wohlgeboren* knows, was the public tranquillity here, as in Berlin, threatened by a Sedition of the Tailors. Nor did there want Evil-wishers, or perhaps mere desperate Alarmists, who asserted that the closing Chapter of the Clothes-Volume was to blame. In this appalling crisis, the serenity of our Philosopher was indescribable: nay, perhaps through one humble individual, something thereof might pass into the *Rath* (Council) itself, and so contribute to the country's deliverance. The Tailors are now entirely pacificated.—

"To neither of these two incidents can I attribute our loss: yet still comes there the shadow of a suspicion out of Paris and its Politics. For example, when the *Saint-Simonian Society* transmitted its Propositions hither, and the whole *Gans* was one vast cackle of laughter, lamentation and astonishment, our Sage sat mute; and at the end of the third evening said merely: 'Here also are men who have discovered, not without amazement, that Man is still Man; of which high, long-forgotten Truth you already see them make a false application.' Since then, as has been ascertained by examination of the Post-Director, there passed at least one Letter with its Answer between the Messieurs Bazard-Enfantin and our Professor himself; of what tenor can now only be conjectured. On the fifth night following, he was seen for the last time!

"Has this invaluable man, so obnoxious to most of the hostile Sects that convulse our Era, been spirited away by certain of their emissaries; or did he go forth voluntarily to their head-quarters to confer with them, and confront them? Reason we have, at least of a negative sort, to believe the Lost still living; our widowed heart also whispers that ere long he will himself give a sign. Otherwise, indeed, his archives must, one day, be opened by Authority; where much, perhaps the *Palingenesie* itself, is thought to be repositied."

Thus far the Hofrath; who vanishes, as is his wont, too like an Ignis Fatuus, leaving the dark still darker.

So that Teufelsdröckh's public History were not done, then, or reduced to an even, unromantic tenor; nay, perhaps the better part thereof were only beginning? We stand in a region of conjectures, where substance has melted into shadow, and one cannot be distinguished from the other. May Time, which solves or suppresses all problems, throw glad light on this also! Our own private conjecture, now amounting almost to certainty, is that, safe-moored in some stillest obscurity, not to lie always still, Teufelsdröckh, is actually in London!

Here, however, can the present Editor, with an ambrosial joy as of over-weariness falling into sleep, lay down his pen. Well does he know, if human testimony be worth aught, that to innumerable British readers likewise, this is a satisfying consummation; that innumerable British readers consider him, during these current months, but as an uneasy interruption to their ways of thought and digestion; and indicate so much, not without a certain irritancy and even spoken invective. For which, as for other mercies, ought not he to thank the Upper Powers? To one and all of you, O irritated readers, he, with outstretched arms and open heart, will wave a kind farewell. Thou too, miraculous Entity, who namest thyself YORKE and OLIVER, and with thy vivacities and genialities, with thy all too Irish mirth and madness, and odor of palled punch, makest such strange work, farewell; long as thou canst, *fare-well!* Have we not, in the course of Eternity, travelled some months of our Life-journey in partial sight of one another; have we not existed together, though in a state of quarrel?

APPENDIX.

This questionable little Book was undoubtedly written among the mountain solitudes, in 1831; but, owing to impediments natural and accidental, could not, for seven years more, appear as a Volume in England;—and had at last to clip itself in pieces, and be content to struggle out, bit by bit, in some courageous *Magazine* that offered. Whereby now, to certain idly curious readers, and even to myself till I make study, the insignificant but at last irritating question, What its real history and chronology are, is, if not insoluble, considerably involved in haze.

To the first English Edition, 1838, which an American, or two American had now opened the way for, there was slightly prefixed, under the title, "*Testimonies of Authors*," some straggle of real documents, which, now that I find it again, sets the matter into clear light and sequence:—and shall here, for removal of idle stumbling-blocks and nugatory guessings from the path of every reader, be reprinted as it stood. (*Author's Note, of 1868.*)

TESTIMONIES OF AUTHORS.

I. Highest Class, Bookseller's Taster.

Taster to Bookseller.—“The Author of *Teufelsdröckh* is a person of talent; his work displays here and there some felicity of thought and expression, considerable fancy and knowledge: but whether or not it would take with the public seems doubtful. For a *jeu d'esprit* of that kind it is too long; it would have suited better as an essay or article than as a volume. The Author has no great tact; his wit is frequently heavy; and reminds one of the German Baron who took to leaping on tables and answered that he was learning to be lively. *Is the work a translation?*”

Bookseller to Editor.—“Allow me to say that such a writer requires only a little more tact to produce a popular as well as an able work. Directly on receiving your permission, I sent your MS. to a gentleman in the highest class of men of letters, and an accomplished German scholar: I now enclose you his opinion, which, you may rely upon it, is a just one; and I have too high an opinion of your good sense to” &c. &c.—*Ms. (penes nos), London, 17th September, 1831.*

II. Critic of the Sun.

“*Fraser's Magazine* exhibits the usual brilliancy, and also the” &c.

“*Sartor Resartus* is what old Dennis used to call ‘a heap of clotted nonsense,’ mixed however, here and there, with passages marked by thought and striking poetic vigor. But what does the writer mean by ‘Baphometric fire-baptism’? Why cannot he lay aside his pedantry, and write so as to make himself generally intelligible? We quote by way of curiosity a sentence from the *Sartor Resartus*; which may be read either backwards or forwards, for it is equally intelligible either way: indeed, by beginning at the tail, and so working up to the head, we think the reader will stand the fairest chance of getting at its meaning: ‘The fire-baptized soul, long so scathed and thunder-riven, here feels its own freedom; which feeling is its Baphometric baptism: the citadel of its whole kingdom it has thus gained by assault, and will keep inexpugnable; outwards from which the remaining dominions, not indeed without hard battering, will doubtless by degrees be conquered and pacificated.’ Here is a”...—*Sun Newspaper, 1st April, 1834.*

III. North-American Reviewer.

... “After a careful survey of the whole ground, our belief is that no such persons as Professors *Teufelsdröckh* or Counsellor *Heuschrecke* ever existed; that the six Paper-bags, with their China-ink inscriptions and multifarious contents, are a mere figment of the brain; that the ‘present Editor’ is the only person who has ever written upon the Philosophy of Clothes; and that the *Sartor Resartus* is the only treatise that has yet appeared upon that subject;—in short, that the whole account of the origin of the work before us, which the supposed Editor relates with so much gravity, and of which we have given a brief abstract, is, in plain English, a *hum*.

“Without troubling our readers at any great length with our reasons for entertaining these suspicions, we may remark, that the absence of all other information on the subject, except what is contained in the work, is itself a fact of a most significant character. The whole German press, as well as the particular one where the work purports to have been printed, seems to be under the control of *Stillschweigen and Co.*—Silence and Company. If the Clothes-Philosophy and its author are making so great a sensation throughout Germany as is pretended, how happens it that the only notice we have of the fact is contained in a few numbers of a monthly Magazine published at London! How happens it that no intelligence about the matter has come out directly to this country? We pique ourselves here in New England upon knowing at least as much of what is going on in the literary way in the old Dutch Mother-land as our brethren of the fast-anchored Isle; but thus far we have no tidings whatever of the ‘extensive close-printed, close-meditated volume,’ which forms the subject of this pretended commentary. Again, we would respectfully inquire of the ‘present Editor’ upon what part of the map of Germany we are to look for the city of *Weissnichtwo*—‘Know-not-where’—at which place the work is supposed to have been printed, and the Author to have resided. It has been our fortune to visit several portions of the German territory, and to examine pretty carefully, at different times and for various purposes, maps of the whole; but we have no recollection of any such place. We suspect that the city of *Know-not-where* might be called, with at least as much propriety, *Nobody-knows-where*, and is to be found in the kingdom of *Nowhere*. Again, the village of *Entepfuhl*—‘Duck-pond’—where the supposed Author of the work is said to have passed his youth, and that of *Hinterschlag*, where he had his education, are equally foreign to our geography. Duck-ponds enough there undoubtedly are in almost every village in Germany, as the traveller in that country knows too well to his cost, but any particular village denominated Duck-pond is to us altogether *terra incognita*. The names of the personages are not less singular than those of the places. Who can refrain from a smile at the yoking together of such a pair of appellatives as Diogenes Teufelsdröckh? The supposed bearer of this strange title is represented as admitting, in his pretended autobiography, that ‘he had searched to no purpose through all the Heralds’ books in and without the German empire, and through all manner of Subscribers’-lists, Militia-rolls, and other Name-catalogues,’ but had nowhere been able to find ‘the name Teufelsdröckh, except as appended to his own person.’ We can readily believe this, and we doubt very much whether any Christian parent would think of condemning a son to carry through life the burden of so unpleasant a title. That of Counsellor Heuschrecke—‘Grasshopper’—though not offensive, looks much more like a piece of fancy-work than a ‘fair business transaction.’ The same may be said of *Blumine*—‘Flower-Goddess’—the heroine of the fable; and so of the rest.

“In short, our private opinion is, as we have remarked, that the whole story of a correspondence with Germany, a university of Nobody-knows-where, a Professor of Things in General, a Counsellor Grasshopper, a Flower-Goddess Blumine, and so forth, has about as much foundation in truth as the late entertaining account of Sir John Herschel’s discoveries in the moon. Fictions of this kind are, however, not uncommon, and ought not, perhaps, to be condemned with too much severity; but we are not sure that we can exercise the same indulgence in regard to the attempt, which seems to be made to mislead the public as to the substance of the work before us, and its pretended German original. Both purport, as we have seen, to be upon the subject of Clothes, or dress. *Clothes, their Origin and Influence*, is the title of the supposed German treatise of Professor Teufelsdröckh and the rather odd name of *Sartor Resartus*—the Tailor Patched—which the present Editor has affixed to his pretended commentary, seems to look the same way. But though there is a good deal of remark throughout the work in a half-serious, half-comic style upon dress, it seems to be in reality a treatise upon the great science of Things in General, which Teufelsdröckh, is supposed to have professed at the university of Nobody-knows-where. Now, without intending to adopt a too rigid standard of morals, we own that we doubt a little the propriety of offering to the public a treatise on Things in General, under the name and in the form of an Essay on Dress. For ourselves, advanced as we unfortunately are in the journey of life, far beyond the period when dress is practically a matter of interest, we have no hesitation in saying, that the real subject of the work is to us more attractive than the ostensible one. But this is probably not the case with the mass of readers. To the younger portion of the community, which constitutes everywhere the very great majority, the subject of dress is one of intense and paramount importance. An author who treats it appeals, like the poet, to the young men and maddens—*virginibus*

puerisque—and calls upon them, by all the motives which habitually operate most strongly upon their feelings, to buy his book. When, after opening their purses for this purpose, they have carried home the work in triumph, expecting to find in it some particular instruction in regard to the tying of their neckcloths, or the cut of their corsets, and meet with nothing better than a dissertation on Things in General, they will—to use the mildest term—not be in very good humor. If the last improvements in legislation, which we have made in this country, should have found their way to England, the author, we think, would stand some chance of being *Lynched*. Whether his object in this piece of *supercherie* be merely pecuniary profit, or whether he takes a malicious pleasure in quizzing the Dandies, we shall not undertake to say. In the latter part of the work, he devotes a separate chapter to this class of persons, from the tenor of which we should be disposed to conclude, that he would consider any mode of divesting them of their property very much in the nature of a spoiling of the Egyptians.

“The only thing about the work, tending to prove that it is what it purports to be, a commentary on a real German treatise, is the style, which is a sort of Babylonish dialect, not destitute, it is true, of richness, vigor, and at times a sort of singular felicity of expression, but very strongly tinged throughout with the peculiar idiom of the German language. This quality in the style, however, may be a mere result of a great familiarity with German literature; and we cannot, therefore, look upon it as in itself decisive, still less as outweighing so much evidence of an opposite character.”—*North-American Review*, No. 89, October, 1835.

IV. New England Editors.

“The Editors have been induced, by the expressed desire of many persons, to collect the following sheets out of the ephemeral pamphlets² in which they first appeared, under the conviction that they contain in themselves the assurance of a longer date.

“The Editors have no expectation that this little Work will have a sudden and general popularity. They will not undertake, as there is no need, to justify the gay costume in which the Author delights to dress his thoughts, or the German idioms with which he has sportively sprinkled his pages. It is his humor to advance the gravest speculations upon the gravest topics in a quaint and burlesque style. If his masquerade offend any of his audience, to that degree that they will not hear what he has to say, it may chance to draw others to listen to his wisdom; and what work of imagination can hope to please all! But we will venture to remark that the distaste excited by these peculiarities in some readers is greatest at first, and is soon forgotten; and that the foreign dress and aspect of the Work are quite superficial, and cover a genuine Saxon heart. We believe, no book has been published for many years, written in a more sincere style of idiomatic English, or which discovers an equal mastery over all the riches of the language. The Author makes ample amends for the occasional eccentricity of his genius, not only by frequent bursts of pure splendor, but by the wit and sense which never fail him.

“But what will chiefly commend the Book to the discerning reader is the manifest design of the work, which is, a Criticism upon the Spirit of the Age—we had almost said, of the hour—in which we live; exhibiting in the most just and novel light the present aspects of Religion, Politics, Literature, Arts, and Social Life. Under all his gayety the Writer has an earnest meaning, and discovers an insight into the manifold wants and tendencies of human nature, which is very rare among our popular authors. The philanthropy and the purity of moral sentiment, which inspire the work, will find their way to the heart of every lover of virtue.”—*Preface to Sartor Resartus: Boston*, 1835, 1837.

SUNT, FUERUNT VEL FUERE.

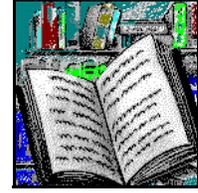
LONDON, 30th June, 1838.

2. *Fraser's* (London) *Magazine*, 1833-34.



“As you see so at length will you say”

—JOURNAL **JOURNAL**, November 1, 1851



Here are the provenances of the illustrations I have used in describing

the **SARTOR RESARTUS** of **THOMAS CARLYLE**

Derived from the Project Gutenberg Etext of Sartor Resartus by Thomas Carlyle as scanned and proofed by Ron Burkey (rburkey@heads-up.com)

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