INDEX TO SARTOR

Action the true end of Man, 126, 129.
Actual, the, the true Ideal, 156, 157.
Adamism, 149.
Affections, merciful, 153.
Ambition, 83.
Apprenticeships, 97.
Aprons, use and significance of, 83.
Art, all true Works of, symbolic, 178.

Baphometic Fire-baptism, 136.
Battle-field, a, 139.
Battle, Life, our, 69; with Folly and Sin, 99, 102.
Being, the boundless Phantasmasoria of, 41.
Belief and Opinions, 155, 156.
Bible of Universal History, 142, 155.
Biography, meaning and uses of, 60; significa-
cence of biographic facts, 161.
Blumine, 110; her environment, 111; char-
acter, and relation to Teufelsdröckh, 112; blissful bonds rent asunder, 115; on her way to England, 123.
Bolivar's Cavalry-uniform, 39.
Books, influence of, 135, 158.

Childhood, happy season of, 71; early in-
fluence and sports, 73.
Christian Faith, a good Mother’s simple ver-
tion of, 79; Temple of the, now in ruins, 154; Passive-half of, 156.
Christian Love, 151, 153.
Church-Clothes, 170; living and dead
Churches, 171; the modern Church
and its Newspaper-Pulpits, 201.
Circumstances, influence of, 75.
Clergy, the, with their surplices and cass-
ock-aprons girt-on, 34, 167.

Clothes, not a spontaneous growth of the human animal, but an artificial device, 2; analogy between the Costumes of the body and the Customs of the spirit, 27; Decoration the first purpose of Clothes, 30; what Clothes have done for us, and what they threaten to do, 31, 45; fantastic garbs of the Middle Ages, 38; a simple costume, 37; tan-
gible and mystic influences of Clothes, 38, 47; animal and human Clothing contrasted, 45; a Court-Ceremonial minus Clothes, 45; necessity for Clothes, 50; transparent Clothes, 52; all Em-
blematic things are Clothes, 57, 215; genesis of the modern Clothes-Philo-
sopher, 64; Character and conditions needed, 162, 165; George Fox’s suit of
Leather, 168; Church-Clothes, 170; Old-
Clothes, 190; practical inferences, 216.
Codification, 55.
Combination, value of, 107, 235.
Commons, British House of, 33.
Concealment. See Secrecy.
Constitution, our invaluable British, 198.
Conversion, 158.
Courtsey, due to all men, 190.
Courtier, a luckless, 38.
Custom the greatest of Weavers, 206.

Dandy, mystic significance of, 217; dandy worship, 219; sacred books, 220; articles of faith, 222; a dandy house-
hold, 226; tragically undermined by
growing Drudgery, 227.
Death, nourishment even in, 85, 134.
Devil, internecine war with the, 10, 95, 136, 147; cannot now so much as believe in him, 134.
Dilettantes and Pedants, 55; patrons of
Literature, 101.
Diogenes, 168.
Doubt can only be removed by Action, 157. See Unbelief.
Drudgery contrasted with Dandyism, 223; "Communion of Drudges," and what
may come of it, 227.
Dullness, a picture of, 144.
Duty, no longer a divine Messenger and
Guide, but a false earthly Fantasm, 120, 131; infinites nature of, 153.
Editor’s first acquaintance with Teufels-
dröckh and his Philosophy of Clothes,
5; efforts to make known his discovery
to British readers, 7; admitted intolitie
248 SARTOR RESARTUS

Teufelsdrockh watch-tower, 15, 25; first feels the pressure of his task, 49; his bulky Weimschichtwo Packet, 58; strenuous efforts to evolve some historic order out of such interminable documentary confusion, 62; partial success, 71, 80, 124; mysterious hints, 161, 187; astonishment and hesitation, 172; congratulations, 214; farewell, 233. Education, influence of early, 25; insignificant portion depending on Schools, 81; educational Architects, 84; the inspired Thinker, 181. Emblems, all visible things, 57. Emigration, 185. Eternity, looking through Time, 16, 53, 178. Evil, Origin of, 151. Eyes and Spectacles, 54.

INDEX

pyrotechnic phenomena of, 108, 176; not altogether a delirium, 115; how possible, in its highest form, 153, 171, 230. Liferous, feeling and instances of, the, 38, 144.

Magna Charta, 215. Malthus's over-population panic, 180. Man by nature naked, 2, 44, 49; essentially a tool-using animal, 52; the true Shekinah, 52; a divine Emblem, 57, 174, 177, 190, 212; two men alone honourable, 181. See Thinking Man.

Nakedness and hypocritical Clothing, 44, 50; a naked Court-Ceremonial, 48; a naked Duke addressing a naked House of Lords, 49. Names, significance and influence of, 68, 207. Napoleon and his Political Evangel, 142. Nature, the God-written Apocalypse of, 41, 52; not an Aggregate but a Whole, 55, 125, 196, 205; Nature alone antique, 84; sympathy with, 121, 143; the 'Living Garment of God,' 150; Laws of Nature, 204. Necessity, brightened into Duty, 78. Newspaper Editors, 36; our Mendicant Friars, 201. Nothingness of life, 146.


SARTOR RESARTUS

extrinsic and intrinsic, 177; superannuated, 179, 185.

Tailors, symbolic significance of, 290.

Temptations in the wilderness, 146.

Testimonies of Authors, 241.

Teuflesdröckh’s Philosophy of Clothes, 5; he proposes a toast, 11; his personal aspect, and silent deep-seated Sansculottism, 12; thawed into speech, 14; memorable watch-tower utterances, 15; alone with the Stars, 17; extremely miscellaneous environment, 18; plainness of speech, 22; universal learning, and multiplex literary style, 23: ambiguous-looking morality, 24; one instance of laughter, 25; almost total want of arrangement, 26; feeling of the ludicrous, 38; speculative Radicalism, 50; a singular Character, 61; Genesis properly an Exodus, 64; unprecedented Name, 69; infantile experience, 70; Pedagogy, 80; an almost Hindoo Passivity, 80; school-boy jesting, 88; heterogeneous University-Life, 88; fever-paroxysms of Doubt, 92; first practical knowledge of the English, 93; getting under way, 95; ill success, 100; glimpse of high-life, 101; casts himself on the Universe, 107; reverent feeling towards Women, 108; frantically in love, 110; first interview with Blumine, 112; inspired moments, 114; short of practical kitchen-stuff, 116; ideal bliss, and actual catastrophe, 118; sorrows, and peripatetic stoicism, 119; a parting glimpse of his Beloved on her way to England, 123; how he overran the whole earth, 124; Doubt darkened into Unbelief, 129; love of Truth, 131; a feeble unit, amidst a threatening Infinitude, 138; Baphometic Fire-baptism, 135; placid indifference, 136; a Hyperborean intruder, 144; Nothingness of life, 146; Temptations in the wilderness, 148; dawning of a better day, 149; the Ideal in the Actual, 155; finds his true Calling, 158; his Biography a symbolical Adumbration, significant to those who can decipher it, 160; a wonder-lover, seeker and worker, 166; in Monmouth-Street among the Hebrews, 192; concluding hints, 233; his public History not yet done, perhaps the better part only beginning, 237.

Thinking Man, a, the worst enemy of the Prince of Darkness, 96, 153; true Thought can never die, 156.

Time-Spirit, life-battle with the, 69, 103; Time, the universal wonder-hider, 209.

Titles of Honour, 198.

Tools, influence of, 32; the Pen, most miraculous of tools, 158.

Unbelief, era of, 91, 119; Doubt darkening into, 128; escape from, 147.

Universities, 88.

Utilitarianism, 128, 186.

View-hunting and diseased Self-consciousness, 123.

Voltaire, 134; the Parisian Divinity, 200.

War, 138.

Wisdom, 52.

Woman’s influence, 108.

Wonder the basis of Worship, 53; region of, 54.

Words, slavery to, 42; Word-mongering and Motive-grinding, 130.

Workshop of Life, 158; See Labour.

Young Men and Maidens, 192, 104.