

their motive or their excuse in principles that demand the demolition of all upon which the civilization of Europe has its basis—worship, property, and marriage—in order to reconstruct a new civilization adapted to a new humanity, it is scarcely possible for the serenest contemporary to keep his mind in that state of abstract reasoning with which Philosophy deduces from some past evil some existent good. For my part, I believe that throughout the whole known history of mankind, even in epochs when reason is most misled and conscience most perverted, there runs visible, though fine and thread-like, the chain of destiny, which has its roots in the throne of an All-wise and an All-good; that in the wildest illusions by which multitudes are frenzied, there may be detected gleams of prophetic truths; that in the fiercest crimes which, like the disease of an epidemic, characterize a peculiar epoch under abnormal circumstances, there might be found instincts or aspirations towards some social virtues to be realized ages afterwards by happier generations, all tending to save man from despair of the future, were the whole society to unite for the joyless hour of his race in the abjuration of soul and the denial of God, because all irresistibly establishing that yearning towards an unseen future which is the leading attribute of soul, evincing the government of a divine Thought which evolves out of the discords of one age the harmonies of another, and, in the world within us, as in the world without, enforces upon every unclouded reason the distinction between Providence and Chance.

The account subjoined may suffice to say all that rests to be said of those individuals in whose fate, apart from the events or personages that belong to graver history, the reader of this work may have conceived an interest. It is translated from the letter of Frederic Lemer cier to Graham Vane, dated June —, a month after the defeat of the Communists.

“Dear and distinguished Englishman, whose name I honour but fail to pronounce, accept my cordial thanks for your interest in such remains of Frederic Lemer cier as yet survive the ravages of Famine, Equality, Brotherhood, Petroleum, and the Rights of Labour. I did not desert my Paris when M. Thiers, ‘*par mola non bene ricta*,’ led his sagacious friends and his va-