

public, which has treated my former book with so generous an indulgence. Sensitively tenacious of that character for strict and unalloyed veracity which, I flatter myself, my account of the abodes and manners of the Vrilya has established, I could have wished to preserve the following narrative no less jealously guarded than its predecessor from the vagaries of fancy. But Truth undisguised, never welcome in any civilized community above-ground, is exposed at this time to especial dangers in Paris; and my life would not be worth an hour's purchase if I exhibited her *in puris naturalibus* to the eyes of a people wholly unfamiliarized to a spectacle so indecorous. That care for one's personal safety, which is the first duty of thoughtful man, compels me, therefore, to reconcile the appearance of *la Verité* to the *bien-séances* of the polished society in which *la Liberté* admits no opinion not dressed after the last fashion.

Attired as fiction, Truth may be peacefully received; and, despite the necessity thus imposed by prudence, I indulge the modest hope that I do not in these pages unfaithfully represent certain prominent types of the brilliant population which has invented so many varieties of Koom-Posh;* and even when it appears hopelessly lost in the slough of a Glek-Nas, re-emerges fresh and lively as if from an invigorating plunge into the Fountain of Youth. *O Paris, foyer des idées, et œil du monde!*—animated contrast to the serene tranquillity of the Vrilya, which, nevertheless, thy noisiest philosophers ever pretend to make the goal of their desires—of all communities on which shines the sun and descend the rains of heaven, fertilizing alike wisdom and folly, virtue and vice, in every city men have yet built on this earth, mayst thou, O Paris, be the last to brave the wands of the Coming Race, and be reduced into cinders for the sake of the common good!

TISH.

PARIS, August 28, 1872.

* Koom-Posh, Glek-Nas. For the derivation of these terms and their metaphorical signification I must refer the reader to the *Coming Race*, chapter xii., on the language of the Vrilya. To those who have not read or have forgotten that historical composition, it may be convenient to state briefly that Koom-Posh with the Vrilya is the name for the government of the many, or the ascendancy of the most ignorant or hollow, and may be loosely rendered Hollow-Bosh. When Koom-Posh degenerate from popular ignorance into the popular ferocity which precedes its decease, the name for that state of things is Glek-Nas, viz., the universal strife-rot.