

able to back it up than any other God living or dead. All the details could not be obtained, but the affair ended in a fight in which the survivors secured lasting peace to themselves by means of annihilation to their opponents. Strange to say it had not the effect of securing peace for posterity, as repeated conflicts testify. The only instances on which a truce was called were when some fools hinted that the really great God did not need help from Lunatics; on such an occasion the truly religious would all join forces and make mince meat of the meddlers. It was suggested by philosophers about this time that as a knowledge of the arts increased together with the softening influences of education, the tendency to burn or decapitate those whose religious views were heterodox would pass away and that eventually liberty of opinion would be established. Their predictions were entirely fulfilled. Religious liberty became universal; every one was free to believe what he pleased, provided it was popular and endorsed by a section of the upper classes. When any Lunatic's faith was very unpopular, he was dealt with in mercy, and with a surprising amount of consideration for the public welfare. Burning and decapitation were forbidden by law and starving to death substituted, as being less liable to excite the passions of the vulgar and uneducated, besides being cheaper in the end and quite as effective. So tender-hearted did the upper classes become that pagans and poor people were often given a pass to the next town in order that such heart-rending objects of misery might be removed. The mendicant generally did move on as requested, grateful for the fare and for the good grace of his betters, and very generally had the decency to die in addition, in return for which courtesy he was invariably buried without the cost to himself of a single cent.

Government at this time became responsible, that is, the ruling member was responsible to his electors, while his electors were responsible to him. He was able to show on all occasions that if they failed to elect him the other scoundrel would get elected. "This," said the *Daily Dodger*, "always fetched them."

About this time the Lunatics were moved to reform the abuses of Govern-

ment, and commenced by getting rid of Party. If we could now learn to adopt their methods then introduced, it would not only lessen bribery and corruption, but infinitely decrease the cost of government. So low would the tax-rate be that the working man would practically and even actually, have no taxes to pay.

Two great parties had been for a great number of lunar periods expending a great amount of energy in showing those who could see it that way, that the fact of bad government was due to the efforts of the opposition to frustrate good government; while the opposition showed contra, as the lawyers, liars, and other diligent citizens would say. They had no ballot as we know it, but each citizen, male or female, had not only the privilege—the glorious privilege—of voting, but an act was passed that every citizen had to vote, whether he or she liked it or not. Well the radical reformers—they called them simply imbeciles then—had been crying out that if such a state of things came about there would be good government for all. But the "good time coming" seemed to be delayed by spring frosts or something. Denmark was not the only country containing decayed matter. Government grew steadily from bad to worse. Presently they got the secret ballot, so secret that you couldn't tell how a fellow voted unless you could find out. Things got no better. "Party" was responsible for every failure of justice. Then they tried giving everybody two votes, then three votes; and so on up to ten votes each, but it never seemed to set things right. Then somebody made a proposal that appeared to solve the problem of representation. This was that each adult citizen should have a vote for every year of his age since attaining his majority. The principle underlying this method of testing the popular will seems one of wisdom and simple justice. It is admitted that years bring experience; why then should the stripling of twenty-one have as much power to govern as the man of wrinkles and reflection? The *Daily Dodger* in chronicling the event said, "We venture to assert that candid readers will freely admit the entire simplicity and justice of the scheme, and be smitten dumb with astonishment that the plan had not occurred to them before." Does it not