

MEDICAL

Pale Faces show Depleted Blood, poor nourishment, everything bad. They are signs of Anemia.

"LOOKING BACKWARD."

EDWARD BELLAMY TELLS HOW HE WROTE THE BOOK.

Travel in Europe First Gave Him the Hint that his Best Required—An Echo of the Past—The Work itself an Evolution.

Up to the age of eighteen I had lived almost continuously in a thriving village in New England, where there were no very rich and few very poor, and everybody wanted to work was sure of a fair living. At that time I visited Europe and spent a year there in travel and study. It was in the great cities of England, Europe, and the horrors of the pauperism that my eyes were first fully opened to the extent and consequences of man's inhumanity to man.

So it was that I returned home, for the first time crossed to the existence and urgency of the social problem, but without as yet seeing any way out. Although it had required the signs of Europe to startle me to a vivid realization of the extent of poverty beneath our civilization, my eyes having once been opened I had no difficulty in recognizing in America, and even in my own country, the same conditions in course of progressive development.

The other day rummaging among old papers I was much interested by the discovery of some writings indicating a state of mind at that period. If the reader will glance over the following extracts from the manuscript of an address which it appears I delivered before the Chittopany Falls

Edward Bellamy, Village Green along in 1871 or 1872, he will probably admit that their youthful author was quite likely to be looking back at the life of his youth. "Looking Backward" if he only lived long enough.

"Ah, no, has the world then dreamed in vain? Have the ardent longings of the young men toward an unattainable felicity? Are the aspirations after liberty, equity and happiness implanted in the very core of our hearts for nothing?"

"Since I came across this echo of my youth and recalled the half-forgotten excesses of mind it testifies to, I am wondering, not why I wrote "Looking Backward," but why I did not write it, or try to."

Like most men, however, I was under the social and selfish necessity of solving the economic problem in my personal bearings before I gave much time to the case of society in general. I had to fight my way to a place at the world's workbench or I could make a living. For a dozen or fifteen years I followed journalism, doing in a desultory way, as an opportunity offered, a good deal of magazine and book writing. In none of the writings of this period did I touch on the social question, but in the one in which it was included, as a problem not any means given up, how poverty might be abolished and the economic equality of all citizens in general.

As I had always the purpose, so now that I had sufficient leisure, to give myself earnestly to the examination of this great problem, but meanwhile kept postponing it, giving my time and thoughts to other tasks.

Possibly I never should have mustered up courage for an undertaking so difficult and indeed so presumptuous, but for events which gave the problem of life a new and more solemn meaning to me. I refer to the birth of my children.

I confess I cannot understand the mental operations of good men or women who from the moment they are parents do not become intensely interested in the social question. That an unmarried man or even a man himself thought married should concern himself little about the future of a race in which he may never take part, has no personal stake, is conceivable, though such indifference is not morally edifying.

From the time their children are born it becomes the great problem with which we have to provide for and safeguard their future when they themselves shall no longer be here. To this end they painfully spare and save every cent and lay out every dollar for their offspring all the advantages that may give them a better chance than other children in the struggle for existence.

They do this, knowing sadly well the while, from observation and experience, how vain all such safeguards may prove, how impossible to give them the wisest and wealthiest of fathers to leave behind the cherished child he leaves behind may be glad to earn his bread as a servant to the children of his wealthier neighbors. Still the parent tells and says, "This is the best and all he can do for it." This is a wholly unscientific way of going about the work of providing for the future of one's children.

This is the problem which is most inappreciable, the problem before all others of which the only adequate solution must be found in a social solution. Your fear for your child's future may fall into the ditch of poverty or be waylaid by robbery. So you give him a lantern and provide him with arms. That would be a very well if you could not do better, but very well it is not as infinitely wiser and more efficient method to join hands with other equally anxious parents, and fill up the ditch and exterminate the robbers, so that safety might be a matter of course for all. However high, however wise, however rich you are, the only way you can surely safeguard your child from hunger, cold and wretchedness and all the deprivations, degradations and indignities which poverty implies, is by a plan that will equally safeguard all men's children.

According to the best modification it was in the fall or winter of 1880 that I set down my pen with the definite purpose of a story, for I was out of a method of economic organization by which the public might guarantee the livelihood and material welfare of its citizens on a basis of equality corresponding to and applying their political equality. There was no doubt in my mind that the proposed study should be in the form of a story. This was not simply because that was a treatment which would attract greater popular attention than others. It was also because I believe that the student often cannot do better than to make his own form of fiction. Nothing outside of the exact sciences has it so logical as the thread of a story, if it is to be acceptable. You may make a sermon or an essay or a philosophical treatise as long as you please, and no one knows the difference, but all the world is a good critic of ordinary probability and commonly observed sequence.

The stories that I had written before "Looking Backward" were largely of one sort, namely, the working of a political block, that is to say, attempts to trace the logical consequences of certain assumed conditions. It was natural, therefore,

that in this form the plan of "Looking Backward" should present itself to my mind. Given the United States, a roughly based upon the equality of all men and conducted by their equal votes, what would the natural and logical way be by which to go about the work of guaranteeing an economic equality to its citizens corresponding with their political equality, but without the present unjust distribution of resources of earth? From the moment the problem first clearly presented itself to my mind in this way, the writing of the book was the simplest thing in the world.

"Looking Backward" has been frequently called a "fantasy" production. Of course, the notion of a man's being reassured by a country's sleep is a fantasy, and so, of course, are the various other whimsies about life in the year 2000 necessarily inserted to give color to the picture. The argument of the book, however, about as little fanciful as possible. It is, as I have said, an attempt to work out logically the results of registering the national system of production and distribution by the democratic principle of the equal rights of all, determined by the equal vote of all.

Most excellent persons, not without sympathy with the idea of a somewhat more equal distribution of the world's wealth, have objected to the principle of the nationalization of the means of production, and the underlying principle of the "Looking Backward." Many have seemed to think that here was an arbitrary detail that had just as well have been modified by admitting economic inequality in proportion to unequal values of industry, or privilege.

Moreover, under any system proportioning wealth distribution to industrial production, how could women secure an indefeasible equality with men, and their share of economic dependence upon the other sex, with all the material and implied subservience, be finally broken?

I have stopped by the way to say those few words about the plan of "Looking Backward" as the result of the rigid application of the democratic principle to the social problem, and concerning the feature of absolute economic equality as a necessary effect of that method, because it is in these points and their implications that Nationalism, as suggested by "Looking Backward," is, perhaps, most strongly distinguished from most other socialistic schemes.

As to the form of the story, my first notion was, while keeping the reconstructed man a link between the two centuries, not to make the reconstruction of the world chiefly from his point of view, but rather from that of the twentieth century. This would have admitted of some very interesting effects and about half the story was first written on that line. But it was the same conviction of the practical availability of the social solution that was studying, it became my aim to sacrifice all other effects

to the method which would enable me to explain the social and economic conditions of the present, and to manifest that of presenting a picture from the point of view of the representative of the nineteenth century.

For I have been frequently asked if I anticipated any considerable effect from the publication of "Looking Backward," and whether I was not very much surprised at the sensation it produced. I cannot say that I was surprised. I cannot say that when I first undertook to work out the results of a democratic organization of production and distribution based on the recognition of the equal rights of all citizens and an equal share by all in the result, according to the analogies of military service and taxation and all other proper analogies, I did not expect to be surprised. I believed, indeed, it might be possible on this line to make some valuable suggestions upon the social problem, but it was only as a professional curiosity that I proceeded with the inquiry that led to the results which I have here presented.

Knowing that "as far as answereth to face in water, so the heart of man, move all I could not in like manner, move all I could not, in like manner, move all I should come over in part to share it, as well as I may remember. "Looking Backward" began in earnest to be written in the fall or winter of 1888, and was substantially finished in the following six or eight months, and was then sent to a visiting took up the following spring and summer. I went to the publishers in August or September, 1887, and although promptly accepted did not appear until January, 1888. Although it may have sold among the critics up to the close of 1888 the sales had not exceeded ten thousand, after which they leaped into the hundred thousands.

All men Young, old or middle aged, who find themselves nervous, weak and exhausted, who are broken down from excess or overwork, resulting in many of the following symptoms: Mental depression, loss of energy, loss of appetite, loss of memory, bad dreams, dizziness, palpitation of the heart, emissions of energy, pain in the kidneys, weakness, tingling on the face and body, a tingling or peculiar sensation about the vertebrae, peculiar of the organs, dizziness, weakness of the eyes, twitching of the muscles, eye-ache, and elsewhere.

This is the result of the nervous system, which the individualist makes himself responsible, the problem before all others of which the only adequate solution must be found in a social solution. Your fear for your child's future may fall into the ditch of poverty or be waylaid by robbery. So you give him a lantern and provide him with arms. That would be a very well if you could not do better, but very well it is not as infinitely wiser and more efficient method to join hands with other equally anxious parents, and fill up the ditch and exterminate the robbers, so that safety might be a matter of course for all. However high, however wise, however rich you are, the only way you can surely safeguard your child from hunger, cold and wretchedness and all the deprivations, degradations and indignities which poverty implies, is by a plan that will equally safeguard all men's children.

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THE "BIKE" IN CHINA. SOME OF BICYCLIST LENA'S ADVENTURES IN THE ORIENT.

The Chinaman Make Him Mount and Dismount Instantly—How He Was Taken in Charge by a Mob—Described in an Item.

The success of the journalistic enterprise that led to the equipment of a bicycle for Lena, and the popularity of her travels in Siberia in the interests of the Country Magazine has given rise to another similar expedition which has already become famous as the first of its kind in the world.

Mr. Lena set out from City Hall park, New York, a little more than a year ago. Her journey was marked by incidents and adventures of many a kind, and even in Japan his experiences, though pleasant and picturesque, were not without especially adventuresome.

Among the friends of Lena, and at her culture and artistic sense proved equal, to say the least, to that of a representative American cycling friend. Some of the most interesting photographs which show Mr. Lena in cycling costume among the daintily dressed natives were one in considerable doubt as to which are the civilized and which the uncivilized individuals.

Throughout Japan, and even in the coast districts of China, the American cyclist, astride of his novel two-wheeled steed, has been the object of dread and aversion, which he ascribes to the score of superstition, but which the lover of things cultivated and oriental is tempted to attribute to a different source.

The advance sheets of the April issue bring him from the pagoda of China. From the eastern coast he followed the grand canal to Chinkiang and then passed westward along the Yangtze river valley through Burma, making occasional detours to the west.

It was determined to be always good-natured, and complete in his own mind. Lena was a native of once swarmed round me, and the wheel and I insisted that I mount. I was determined to be always good-natured, and complete in his own mind.

"Just before reaching Chinkiang a mob took me in charge. They compelled me to dismount and to get on my hands and knees. The Chinese were very kind to me, and I was very kind to them. They were very kind to me, and I was very kind to them."

When I was in the crowd, I was very kind to them. They were very kind to me, and I was very kind to them. They were very kind to me, and I was very kind to them.

The women of West Australia are trying to get similar advantages to those enjoyed by their sisters in New Zealand, and a deputation recently waited upon the Premier to ask that the franchise might be extended to women.

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