

Many of H. G. Wells' science fiction stories contain fantastical utopian overtones. What was the historical impact of including these utopian settings within the context of his writings? And, relatedly, is there a way to see utopia as being inherently part of the science fiction project?

Every sane person consists of possibilities beyond the unavoidable needs, is capable of disinterested feeling, even if it amounts only to enthusiasm for a sport or an industrial employment well done, for an art, or for a locality or class. The former two are supposed to constitute the living tissue of the State; the latter are the fulcra and resistances, the bone and cover of its body. They are not hereditary classes, nor is there any attempt to develop any class by special breeding, simply because the intricate interplay of heredity is untraceable and incalculable. They are classes to which people drift of their own accord. The scope and direction of the imaginative excursion may vary very greatly. It may be the invention of something new or the discovery of something hitherto unperceived. When the invention or discovery is primarily beauty then we have the artistic type of Poietic mind; when it is not so, we have the true scientific man. Except for processes of decay, the forms of the human future must come also through men of this same type, and it is a primary essential to our modern idea of an abundant secular progress that these activities should be unhampered and stimulated. The Kinetic class consists of types, various, of course, and merging insensibly along the boundary into the less representative constituents of the Poietic group, but distinguished by a more restricted range of imagination. Their imaginations do not range beyond the known, experienced, and accepted, though within these limits they may imagine as vividly or more vividly than members of the former group. They are often very clever and capable people, but they do not do, and they do not desire to do, new things. The more vigorous individuals of this class are the most teachable people in the world, and they are generally more moral and more trustworthy than the Poietic types. The Dull are persons of altogether inadequate imagination, the people who never seem to learn thoroughly, or hear distinctly, or think clearly. It is clearly a matter of an arbitrary line. It is not a classification for Truth, but a classification to an end. In a world of hasty judgments and carping criticism, it cannot be repeated too often that the fundamental ideas of a modern Utopia imply everywhere and in everything, margins and elasticities, a certain universal compensatory looseness of play. The general poietic activity has declined with the development of an efficient and settled social and political organisation; the statesman has given way to the politician who has incorporated the wisdom of the statesman with his own energy, the original genius in arts, letters, science, and every department of activity to the cultivated and scholarly man. But it has lost its power of initiative and change; its power of adaptation is gone, and with that secular change of conditions which is the law of life, stresses must arise within and without, and bring at last either through revolution or thorough defeat the release of fresh poietic power. Practically the whole of the responsible rule of the world is in their hands; all our head teachers and disciplinary heads of colleges, our judges, barristers, employers of labour beyond a certain limit, practising medical men, legislators, must be samurai, and all the executive committees, and so forth, that play so large a part in our affairs are drawn by lot exclusively from them. The samurai are, in fact, volunteers. If it is so in your world it is so by inadvertency. Wealth is a State-made thing, a convention, the most artificial of powers. You can, by subtle statesmanship, contrive what it shall buy and what it shall not. In your world it would seem you have made leisure, movement, any sort of freedom, life itself, purchaseable. The more fools you! A poor working man with you is a man in discomfort and fear. No wonder your rich have power. But here a reasonable leisure, a decent life, is to be had by every man on easier terms than by selling himself to the rich. And rich as men are here, there is no private fortune in the whole world that is more than a little thing beside the wealth of the State. The samurai control the State and the wealth of the State, and by their vows they may not avail themselves of any of the coarser pleasures wealth can still buy. Where, then, is the power of your wealthy man? Pride may not be the noblest thing in the soul, but it is the best King there, for all that. They looked to it to keep a man clean and sound and sane. And just as thirst and pride and all desires may be perverted in an age of abundant opportunities, and men may be degraded and wasted by intemperance in drinking, by display, or by ambition,

so too the nobler complex of desires that constitutes religion may be turned to evil by the dull, the base, and the careless. Religion in its quintessence is a relation between God and man; it is perversion to make it a relation between man and man, and a man may no more reach God through a priest than love his wife through a priest. Not only are they the only administrators, lawyers, practising doctors, and public officials of almost all kinds, but they are the only voters. Yet, by a curious exception, the supreme legislative assembly must have one-tenth, and may have one-half of its members outside the order, because, it is alleged, there is a sort of wisdom that comes of sin and laxness, which is necessary to the perfect ruling of life. He wants to stand out, but not too far out, and, on the contrary, he wants to merge himself with a group, with some larger body, but not altogether. The natural man does not feel he is aggregating at all, unless he aggregates against something. He refers himself to the tribe; he is loyal to the tribe, and quite inseparably he fears or dislikes those others outside the tribe. The tribe is always at least defensively hostile and usually actively hostile to humanity beyond the aggregation. The necessity for marking out classes has brought with it a bias for false and excessive contrast, and we never invent a term but we are at once cramming it with implications beyond its legitimate content. There is no feat of irrelevance that people will not perform quite easily in this way; there is no class, however accidental, to which they will not at once ascribe deeply distinctive qualities. It is part of the training of the philosopher to regard all such generalisations with suspicion; it is part of the training of the Utopist and statesman, and all good statemen are Utopists, to mingle something very like animosity with that suspicion. For crude classifications and false generalisations are the curse of all organised human life. These social and political followers of Darwin have fallen into an obvious confusion between race and nationality, and into the natural trap of patriotic conceit. The dissent of the Indian and Colonial governing class to the first crude applications of liberal propositions in India has found a voice of unparalleled penetration in Mr. Kipling, whose want of intellectual deliberation is only equalled by his poetic power. The natural tendency of every human being towards a stupid conceit in himself and his kind, a stupid depreciation of all unlikeness, is traded upon by this bastard science. With the weakening of national references, and with the pause before reconstruction in religious belief, these new arbitrary and unsubstantial race prejudices become daily more formidable. They are shaping policies and modifying laws, and they will certainly be responsible for a large proportion of the wars, hardships, and cruelties the immediate future holds in store for our earth.

The democracy of Mark Twain
The Utopian naturalism of H.G. Wells
The barbaric naturalism of Theodore Dreiser
The realism of Arnold Bennett
The aesthetic naturalism of George Moore
The skepticism of Anatole France
The exoticism of John Synge
The complacent toryism of Alfred Austin
The aesthetic idealism of Henry James
The.

Initially the Time Traveler is met by the small and happy, though dimwitted, descendants of the human race known as the Eloi. A peaceful society, they eat only fruit and live in the slowly deteriorating buildings of the past, which they seem to have no capability or desire to fix. The Time Traveler notices that they have little worry in their lives except for darkness. Their fear of the dark is due to the Morlocks, a second descendent of humanity who lives under ground, coming out only at night. The Morlocks produce the goods which the Eloi use in their day to day lives, a role they have presumably filled since they were first forced underground. The Morlocks capture and eat the Eloi when they surface at nighttime, hence the Eloi fear of darkness. Tied into these ideas are the common thoughts on the evolutionary process at the time, as Lamarckism is instituted to further illustrate the split between the classes. Marx said that there will eventually be a labor revolt, the proletariat over running the bourgeoisie. The Morlocks being forced underground is just a natural step in the direction society is moving, the bourgeoisie preferring not to mingle with the labor class. The Morlocks continue production as that has been their way of life for thousands of years, though they lose the form of human beings after being forced underground for so long. The Morlocks use the Eloi for meat, holding the power of the production of goods as well as fear. The Eloi, on the other hand, have become so adapted to being useless that they have become small, round, nearly sexless idiots who wander around all day with no real purpose. They sleep huddled in groups in old buildings for protection from the Morlocks and essentially exist as food, allowed to roam free and fatten themselves up until they are harvested. This triumph over fellow man would seem to have happened twice in this future, first when the people who became the Morlocks were forced underground and again later when the Morlocks took control over the Eloi. In either instance it becomes apparent that a Capitalist system requires that one group have power over another. So, as the Eloi adapted to a life of luxury in which they were not required to have any physical strength or mental capacity, so too have the Morlocks adapted to life underground. This physical split between the classes takes Marxism to the next level, creating a divide between the classes so deep that it has become evolutionary and can never be undone. These exaggerated ideas that Wells uses can be traced back to the beginnings of the popularity of socialist ideals, The Time Machine standing as something of a warning of the dangers of Capitalism. One specific instance I came across when looking for examples of labor revolt occurred the year before the book was published. The Pullman Railroad strike of began in Chicago but went nationwide, eventually ending when President Grover Cleveland authorized federal troops to suppress the labor strike and to break up the American Railroad Union. The Time Machine reads as a science fiction adventure, but also stands as a warning against the nature of the capitalist society that had taken hold in the late nineteenth century. A Narrative History and this point is highlighted by the enslavement and eventual revolt of the Morlocks. In doing so he seems to hope to scare us into thinking about things a little differently.

Chapter 3 : Q&N: A Modern Utopia (H. G. Wells)

In H.G. Wells' novel, The Time Machine, the reader follows an unnamed protagonist known only as "the Time Traveler" into the distant future. Initially the Time Traveler is met by the small and happy, though dimwitted, descendants of the human race known as the Eloi.

Messenger No writer is more renowned for his ability to foresee the future than HG Wells. His writing can be seen to have predicted the aeroplane, the tank, space travel, the atomic bomb, satellite television and the worldwide web. His fantastic fiction imagined time travel, alien invasion, flights to the moon and human beings with the powers of gods. This is what he is generally remembered for today, years after his birth. He envisioned a Utopian government which would ensure that every individual would be as well educated as possible especially in science, have work which would satisfy them, and the freedom to enjoy their private life. His interests in society and technology were closely entwined. He stressed that since the inhabitants of different nations could now travel towards each other more quickly and easily, it was all the more important for them to do so peacefully rather than belligerently. Wells studying in London, c. His scientific education first stimulated what are now his most famous books, his early scientific romances. From *The Time Machine* on, his work was always political, but this dimension was given extra urgency by the catastrophe of World War I. Frustrated by such a spectacle of the failure of human planning, Wells proposed to re-teach the world. The collaboratively written *The Outline of History* claimed to be the first transnational history of the human race, telling the story of human beings from our early evolution. In the hope that his readers would, on learning of the common origin of all humans and so of the fiction of race and nationality, outgrow the idea of the nation state, Wells optimistically carries his story past the present day into the future. *The Science of Life and The Work, Wealth and Happiness of Mankind* followed, instructing his readers in biology and the social sciences. Wells complained that the *Outline* had become more of a fashionable book than an influence on world politics, so he turned to the technology of cinema to spread his message more widely. *Civilisation is almost destroyed, but the international group of airmen Wings Over the World* lead humanity to reconstruction and, eventually, the conquest of space. Wells argued that the only meaningful outcome for the war would be the declaration of an agreed set of universal human rights and an international court to enforce them. These rights now have legal force if not universal existence: Wells is one of the most influential writers in the English language. Hailed as a genius from his debut, he has helped shape the imagination of a range of writers from George Orwell, to Jorge Luis Borges, to every science fiction writer who has come after him. While Wells is remembered more now for his science fiction than Utopian ideas of world government, the political Wells still might have something to teach us.

Chapter 4 : The Time Machine by H.G. Wells | blog.quintoapp.com

Â§ 1: *That hasty despair of specialisation for government that gave our poor world individualism, democratic liberalism, and anarchism, and that curious disregard of the fund of enthusiasm and self-sacrifice in men, which is the fundamental weakness of worldly economics, do not appear in the history of Utopian thought.*

Author UK journalist, social critic and author, the most important of all nineteenth-century sf writers in the UK and in America as well, where his early work beginning with *The Time Machine* was widely published in contemporary editions. These novels and stories were particularly important in the evolution of Genre SF in America, through the purchase in the s of several tales by Hugo Gernsback for republication in *Amazing* and elsewhere, where they were promoted as models for what would soon be called science fiction a term Wells did not apply to his own work. Throughout his UK career, until at least , he remained central to the evolution of the Scientific Romance , his influence on J D Beresford , S Fowler Wright , Olaf Stapledon , Arthur C Clarke and later authors being unmistakable, though an author like Stephen Baxter may trace the primary line of influence through Stapledon. Within the genre as it developed, Wells was frequently described, beside or instead of Jules Verne , as the Father of Science Fiction. Neither author accepted the accolade [for details of this, and of their relationship, see entry on Verne]. To the world at large, in any case, Wells soon became as famous for nonfantastic novels like *Tono-Bungay* or *Ann Veronica* [see below for discussion] or *The History of Mr Polly* , and for his nonfiction " amounting to nearly pieces in periodicals between and , plus dozens of books, much of this output consisting of descriptions of the rational world order he thought history made indispensable. For the latter in particular, he gained world-wide fame; after considerable journalism, his first book-length efforts in Futures Studies " like *Anticipations of the Reaction of Mechanical and Human Progress upon Human Life and Thought* coll of linked essays April-December *Fortnightly Review*; dated but and *Mankind in the Making* coll of linked essays: This later work, though widely respected, was often treated as having been obsoleted by the augurs of World War Two to come. It is a judgment which may now seem unfair. As early as " in "Human Evolution, An Artificial Process" October *Fortnightly Review* " he repudiated Social Darwinism , which had been espoused by Herbert Spencer , though his early interest in Eugenics obscured for some that early repudiation, and made it unfortunately easy to justify the hierarchical social structures and culture heroes see Superman conspicuous in some of his earlier Utopian works, like *A Modern Utopia* After taking his degree externally, Wells wrote two textbooks, *Text-Book of Biology* dated but 2vols , and *Honours Physiography* dated but with R A Gregory, while working for the University Correspondence College. He had already begun to publish scientific journalism, including the essay "The Rediscovery of the Unique" July *Fortnightly Review* and was selling articles and short stories in large numbers by The most ambitious and important of his early articles was "The Man of the Year Million" 6 November *Pall Mall Gazette* , which boldly describes the titular man as Wells thought natural selection would ultimately reshape him: A good deal of this speculative nonfiction, including the two unsigned reviews here cited, is reprinted in *H. Early Writings in Science and Science Fiction* coll edited by Robert M Philmus and David Y Hughes; it is, in general, more relaxed, more intellectually joyous, than much of his later work. While still attending classes, Wells had also begun to publish fiction, beginning with the lightly fictionalized sermon, "A Talk with Gryllotalpa" February *The Science Schools Journal* as by Septimus Browne. Later stories include three of his most famous: *Being a First Selection from the Literary Remains of George Boon*, *Appropriate to the Times* coll of linked stories and essays as by Reginald Bliss, is of interest, perhaps mainly for its premonitory though jokingly expressed pessimism, as the accidentally blowing of the last trump is essentially ignored by humanity, which no longer cares about the Kingdom of Heaven. Wells wrote no further short fiction of any interest. The short stories not included in this omnibus were reprinted in *The Man with a Nose and Other Uncollected Short Stories* coll along with the script for an unmade film, and are included in *The Complete Stories of H G Wells* coll After further revisions, this narrative ultimately became *The Time Machine*: It is the first fully-imagined tale of Time Travel , and remains the default version. The protagonist, who tells his story to a group of friends, has invented a Time Machine which allows him to travel both

forward and backward in time. Told in a style more evocative than the polished but stripped-down idiom Wells would soon establish, his narrative foretells without evasions the Evolution of Homo sapiens as seen through a sequence of exemplary moments. The first lesson is the most famous. After the traveller has come to an initial halt, years hence, he discovers that humanity has divided into two species: The Time Traveller eventually escapes this era, only to find, at last, 30,, years hence, in the distant Far Future, that higher forms of life have perished, and that the Sun has cooled to a ghastly giant red orb hovering unmoving over the dead world: It is the End of the World. He followed this, however, with three novels that have remained famous, beginning with the radically more powerful *The Island of Doctor Moreau*; vt [with textual omissions] *The Island of Dr Moreau: A Possibility*; the novel incorporates ideas from an essay, "The Limits of Individual Plasticity" 19 January *Saturday Review*, into the story of a hubristic Scientist populating a remote Island with a Zoo of beasts which have been surgically reshaped as men and whose veneer of civilization "exemplified by their "Big Thinks" and chanted "Laws" proves thin see *Apes as Human*; *Imperial Gothic*. The Martian tripod fighting machines later shaped the Japanese Anime tradition of Mecha. In *The First Men in the Moon* November April *Cosmopolitan*; , the last of what are generally thought of as his greatest Scientific Romances, he carried forward the great tradition of *Fantastic Voyages to the Moon* "via a Spaceship using the Antigravity metal Cavorite see *Elements*" and described the hyperorganized Dystopian society of the Selenites, who have suffered a process of Evolution that has swelled their brains and atrophied the rest. After this great tale the lessons began. In both these works, didactic imperatives tended to trump novelistic pleasures, in a narrative voice not free from impatience. From a relatively early point, reviewers and critics were beginning to define these seven or eight early titles as exemplary instances of the Scientific Romance, and Wells spoke of them as such in early interviews, perhaps reluctantly. Though he later described them, along with tales like the uneasy Mysterious Stranger fantasy *The Sea Lady*: Wells omni; cut vt with new preface *Seven Famous Novels* Also excluded were two further titles published before World War One. In *The World Set Free*: In the meantime, while he was writing his great romances, Wells also began to publish realistic novels that drew heavily upon his own experiences to deal with the pretensions and predicaments of the aspiring lower-middle class. *A Bicycling Idyll* is light comedy in a vein carried forward and deepened in much more powerful and successful tales like *Love and Mr Lewisham*: But these tales lacked the cognitive seriousness Wells thought necessary to make his name as a serious novelist. He became an ardent champion of the novel of ideas versus the novel of character, in which it would be possible to articulate large themes and to attack issues of contemporary social concern. His most successful effort along these lines was probably *Tono-Bungay* September January *Popular Magazine*; , a sustained and engaging state-of-the-nation tale about the rise and fall of a business empire based on the titular quack remedy; an attempt to rescue this empire, by importing a quasi-magical new Element called quap, founders; as the novel ends, a destroyer designed by the protagonist steams down the Thames into the heart of darkness of the night-shrouded North Sea. From the beginning of his career [see above], Wells had directed much of his extraordinary energy to nonfiction with titles like *Anticipations* [cited above in full], the introduction to the reissue of which contains his first use of the term "open conspiracy", a modestly sloganish phrase used in conjunction with his anti-democratic arguments about the need for a ruling class of elite intellectual shapers and doers. The earliest dramatic presentation of this elite seems to occur in *A Modern Utopia* October April *Fortnightly Review*; , a quasi-novel whose discursive protagonists, translated mysteriously to a Utopian planet, describe while experiencing it. It is a world whose wholesome sanity and dynamic solutions to the universal problems are enabled in part by the fact that in the Alternate History suggested in this text Rome did not collapse into a Dark Age; a ruling Samurai class perhaps distastefully to twenty-first century readers engages in an open conspiracy in all but name to rule the world and its lower orders, the Poietic, the Kinetic, the Dull and the Base, a stratified population created through the application of Eugenic principles; everything the protagonists see is presented on a basis incorporating the need and likelihood of endless change. *A Confession of Faith and Rule of Life*; and others. His subsequent career as a social crusader went through many phases. He tried to assume command of the Fabian Society in, but failed and withdrew in In none of this work did he, any more than his contemporaries, rightly anticipate the disaster of World War One, whose horrors he did not anticipate

in Little Wars [for subtitle see Checklist] graph , the first commercially published Wargame ; or in his first utopian response to the holocaust, The War That Will End War chap , a title which soon became too famous to forget; or in what remained for some time, remarkably, his most famous novel, Mr Britling Sees it Through 20 May October The Nation; , where he dramatized what continued until around this point to seem to him the perfectly rational conviction that the Western world was going through a learning experience see Optimism and Pessimism. Being a Plain History of Life and Mankind twenty-four magazine-like parts, 21 November October George Newnes Limited; 2vols; with subsequent revisions , where he presented a defiantly Whig interpretation of history according to which the War opened the way to a better future under the guidance of what he would soon be calling an Open Conspiracy [see comments on Anticipations and A Modern Utopia above]. Wells first actually uses the term as a formal descriptor in The World of William Clissold 3vols , expanding upon its significance in the nonfiction The Open Conspiracy: During these years of aftermath distress, Wells was a central advocate of the need for a rational governing elite whose control of those under their dispassionate sway would include "world biological controls Another vast presentation of the Economic and political arguments underlying his evolving counsels, The Work, Wealth and Happiness of Mankind 2vols , directly prefigured the last and most comprehensive of his exercises in Future History , The Shape of Things to Come portions only 25 June September Sunday Express; This Pax Aeronautica devolves pacifically into a World State, during which epoch the pre-urban-planning chaos of London is transformed gloatingly into serried ranks of Garden Cities, rather like the Eloi suburbs satirized by Wells forty years earlier. Finally, after the World State declares itself no longer needed by a fully mature human race, the true inevitable Utopia is born. During these years Wells visited many countries, addressing the Petrograd Soviet, the Sorbonne and the Reichstag. In he had discussions with both Stalin and Roosevelt, trying to recruit them to his conviction that the world could be saved. He was one of the two or three most widely known men in the world. There they are welcomed by a race of near Supermen , immensely long-lived see Immortality , with population growth controlled through Eugenics , beneficiaries of high Technology solutions for other problems that may arise, and constantly stimulated by a state which has withered into a solely educative role see Education in SF. Most of the visitors the Secretary of State for War seems to be a portrait of Winston Churchill , and the bullying preacher resembles G K Chesterton attempt to conquer this Utopia see Imperialism , though the protagonist demurs, and is allowed to remain for a while after his companions are booted out. Wells included the tale in The Scientific Romances of H. Wells [see above], though the American publishers left it out, perhaps unwisely, as Men Like Gods more than once eloquently escapes its didactic remit, certainly in the moving passage where a Utopian explains the origins of his world: All Utopians had become as little children, learners and makers. The foolish thinker of inflated thoughts featured in The Autocracy of Mr Parham is irradiated by a Martian see Mars with "the Master Spirit of Manhood and Dominion and Order", which inspires him to seek charismatic political power as "Lord Paramount"; the cover illustration by David Low shows him dealing regally with an unmistakable Mussolini. Both were assembled as Two Film Stories: The last romances were various. In The Croquet Player: In the gentler Star Begotten: A Biological Fantasia cosmic Rays emanating from Mars may or may not be causing Mutations in the human spirit see Uplift , comparable to but subtler than those wrought by the miraculous Comet of In the Days of the Comet. In The Camford Visitation chap the routines of a university are upset by the interventions of a mocking disembodied Mysterious Stranger voice. The Brothers 9 January February Sunday Referee; clearly depicts, though it is set in an imaginary country, the Spanish civil war. The Holy Terror is a painstaking but uneasy study of the psychological development of a modern dictator based on the careers of Stalin, Mussolini and Hitler, beginning in the early twentieth century and moving into the Near Future where, after a devastating version of World War Two , the protagonist becomes ruler of a World State, though only "perhaps inevitably" to become a narcissistic tyrant see Politics before he is killed off. In All Aboard for Ararat , which is a pendant to The Undying Fire [see above], God asks a new Noah to build a second Ark, which is agreeable to Noah, provided that this time God will be content to remain a passenger while Man takes charge of his own destiny see Ship of Fools. A Sample of Life are dithery Prig Novels set in vague Near Future venues, where the protagonists are taught lessons. The later nonfiction "typical titles including The Fate of Homo Sapiens: A Summary of the Inescapable Conditions

of World Reorganization” repeats with reluctant despair the clarion calls to the World State that Wells had been uttering for decades. But *The Fate of Homo Sapiens* gives little hope of its establishment; and in his last work of nonfiction, *Mind at the End of its Tether* chap , he allowed fully into the open the disillusion that had become apparent in his increasingly disregarded fiction, particularly *The Holy Terror*, making it clear his conviction that mankind may be doomed because people cannot and will not adapt themselves to a sustainable way of life. In retrospect, books like this, and some of that later fiction, allow readers now to come to better terms with the public H G Wells who is now essentially unread. The late work also works in consort with his remarkable though quirky *Experiment in Autobiography: Discoveries and Conclusions of a Very Ordinary Brain* Since first version 17 September November Daily Herald; 2vols , though even this memoir defaulted frequently to passages of abstract prognostication; its continuation, *H. Postscript to an Experiment in Autobiography*” not published during his lifetime because of its sexual content, and because it mentioned living persons” did much to round out the picture. That picture is of a colossus who could create unforgettable imagined worlds that remain alive today, and who could posthumously persuade the world that he may have been right about the future. He is less remembered for the vast enterprises of his middle years, which did not weather the second War. But though the World State remains a dream, the need for it is more urgent now than when the United Nations was created in according to precepts” eventually articulated in the Universal Declaration of Human Rights adopted 10 December by the General Assembly” that Wells had advocated for decades, in books like *The Rights of Man; Or, What Are We Fighting For?* Towards the end of his life Wells himself understandably allowed his darker instincts about the future full play, as in *Mind at the End of its Tether*, but his passion for the betterment of the human species has lost none of its relevance in the troubled decades since his death.

Chapter 5 : The scandalous sex life of HG Wells

ii - the utopian naturalism of h. g. wells 50 III - THE BARBARIC NATURALISM OF THEODORE DREISER

Home Literature British Literature H. Wells and the Quest for Utopia H. And, relatedly, is there a way to see utopia as being inherently part of the science fiction project? Watch lecture 7 from the series Great Utopian and Dystopian Works of Literature, and follow along with the summary below. Defining Science Fiction Science fiction might be the genre fiction with the most contentious set of definitions. Below are two representative definitions. Join an award-winning professor to examine a wide range of literary works extending from the peaceful to the nightmarish, and from the conservative to the subversive. Wells produced a series of novels that pioneered our ideas about the future. The main character, known only as the Time Traveler, has built a time machine that allows him to travel forward and backward in time. The frame for the utopia is that, one night at a weekly dinner of scientific-minded friends, the traveler gives a lecture on time as the fourth dimension. It connects the genres, repositioning utopia within science fiction. It also provides us with a scientist as a main character, which becomes important to how the utopia works. On a rhetorical level, the gap removes the story from the realm of political activism. There is nothing we can do right now to impact a future over , years away. The Scientific Method The Time Traveler is a scientist, and as such, he uses the scientific method and tells his story with all the hypotheses showing. He explains that when he first arrives in the future, he finds a society of beings called the Eloiâ€”small, elegant humans who appear to live a happy, egalitarian lifestyle in which they do very little labor. He initially imagines they are alone in their utopian communities and that their general lack of curiosity about him and his machine results from the comfort of their well-balanced, relatively static life. This is hypothesis 1. Eventually he learns that the Eloi are not alone in their world. They live above ground. But beneath the ground lives another fully developed society, the Morlocks. They are sensitive to light and look almost like apes. They have machinery, just like the new subways of London, critics have noted. And all that machineryâ€”all that energy and labor beneath the surfaceâ€”makes possible the passive, enlightened lifestyle of the Eloi. That hypothesis fits into turn-of-the-century thinking quite nicely. As the Time Traveler explores underground trying to figure out how to get back his time machine, which the Morlocks have appropriated, he questions his second hypothesis. It is the Morlocks who control the Eloi, basically treating them as cattle, fattening them up so they can eventually devour them. And then, eventually, we realize that the people we think are living in a utopia may in fact be living in a dystopia. This is a strange book: This is a book much devoted to the concept of doubles. So where does this self-portrait leave us? The narrator is the one who actually visits the utopia. He visits with an acquaintance he refers to only as the Botanist. The Botanist acts as a kind of opposing double, so that each time the narrator finds a new feature of utopia, the Botanist comes in and complains about said feature. The utopian setting itself is based on doubling. On this planet, there is a versionâ€”a doubleâ€”of each person currently living on Earth. That provides the main impetus of the story: The Botanist, true to character, continues to pine for his true love, who had no interest in him on Earth and, the reader imagines, will be equally uninterested on utopian Earth. What does this doubling down on doubles accomplish? First, it speaks to late-century scientific trends, especially in the fields of psychology and statistics, which were starting to set up research projects with experimental and control groups, including twin studies. Second, the doubling within the text speaks to the doubling within the genre, to the idea that utopia as a genre is always both fiction and philosophy. It also always contains two societies, implicitly or explicitly: Women are considered equal, and motherhood is subsidized by the state. People need to earn over a specified amount in order to marry. The modern utopia is racially diverse. Residential areas are in temperate zones, with children growing up in comfortable and beautiful areas. Research is encouraged through careful organization. The state is responsible for the well-being of children, but has absolutely no interest in regulating sexuality. This is something the narrator thinks about as he seeks his double. He assumes that his double will be healthier, more fit, with a longer life expectancy. The modern utopia is not a representative democracy. A special class of people known as the Samurai makes all decisions. In the modern utopia, people fall into one of four classes: The Kinetic are

energetic, and they include administrators, scientists, preachers, and actors. The Dull are the stupid and incompetent people. The Base can be poetic, kinetic, or dull, but they turn their energies inward, having no moral sense. With this system of broad categories in mind, the founders of the World State—which is what its inhabitants call their world—created a classification that would be unattractive for the Dull or the Base, but that would provide leadership from among the Poetic and Kinetic: These people are the only ones who get to vote. But they must agree to follow a very specific lifestyle in order to become Samurai. They live an ascetic life—no drinking or drugs. They are allowed to marry, but can spend only limited time with their family, usually sleeping alone. They must take a wilderness voyage one week of the year to push themselves. But it did have an impact. A few small groups formed as a result of the novel and tried to live according to the precepts of the Samurai. The scandalous part comes when the much younger Reeves, a great admirer of Wells, became pregnant with his child. Is utopia always part of science fiction for you, or does it sit next to science fiction under the larger umbrella of speculative fiction? Should *The Time Machine* be considered the first great dystopia? This might be easier to answer after Lecture 9.

Chapter 6 : H.G. Wells - Biography and Works. Search Texts, Read Online. Discuss.

H G Wells was a committed socialist whose political writing influenced, among other things, the Universal Declaration of Human Rights. Dr Matthew Taunton considers how Wells engaged with socialist ideas in his journalism, social commentary and fiction. Over a long and remarkable career, H G.

Wells , English author, futurist, essayist, historian, socialist, and teacher wrote *The War of the Worlds* ; Yet across the gulf of space, minds that are to our minds as ours are to those of the beasts that perish, intellects vast and cool and unsympathetic, regarded this earth with envious eyes, and slowly and surely drew their plans against us. And early in the twentieth century came the great disillusionment. The invasion of earth by aliens from Mars, tripods attacking with Heat Rays and Black Smoke and the evacuation of London while people were terrorised in the surrounding countryside became one of the first internationally read modern science fiction stories. Wells is often credited, along with Hugo Gernsback and Jules Verne as being one of the fathers of science fiction. The popular novel foreshadowed things to come for the human race: Part prophet, part pessimist, Wells was a prolific author not just of science fiction but also fiction and non, utopian and dystopian short stories, travel sketches, histories, and socio-political commentary. While his most popular works tend to show a bleak future for humanity, he was not without his sardonic wit and wry humour; Think of all the advantages of a cheap possession--cheap and nasty, if you will--compared with some valuable substitute. Suppose you need this or that. It lasts like a family curse. Her mahogany was avuncular; her china remotely ancestral; her feather beds and her bedsteads! The Wells were quite poor and it was not the happiest of marriages; they would soon live apart though neither re-married. At an early age Herbert was an avid reader but it would be some years before his talents as a writer were realised. *The Wheels of Chance: A Bicycling Idyll* followed; Thus even in a shop assistant does the warmth of manhood assert itself Wells was not able to complete the requirements for his degree and lost his scholarship, so, faced with financial hardship he moved to Fitzroy Road in London to live with his Aunt and Uncle Wells. His cousin Isabel Mary also lived with them and they were soon married, in It lasted only four years; Wells left her for one of his students, Amy Catherine Robbins Jane whom he married in and had two sons with: George Philip and Frank Richard b. Wells had liaisons with a number of other women, who became models for his characters, while married to Jane: The great thing was not marriage but love. For quite some time Wells had been writing stories and in he had several published; *Select Conversations with an Uncle* was his first, followed by *The Time Machine* which would become a best-seller. Wells is credited as coining the term "time machine" and popularising the concept of time travel. His collection of essays and stories, *Certain Personal Matters* was followed by *The Invisible Man* ; The stranger came early in February, one wintry day, through a biting wind and a driving snow He was wrapped up from head to foot, and the brim of his soft felt hat hid every inch of his face but the shiny tip of his nose; the snow had piled itself against his shoulders and chest, and added a white crest to the burden he carried. When the *Sleeper Wakes* was followed by *Love and Mr. Lewisham* , *The First Men in the Moon* and his first non-fiction best-seller about what the world would be like in the year , *Anticipations A Modern Utopia* was published in ; *Man is the unnatural animal, the rebel child of nature, and more and more does he turn himself against the harsh and fitful hand that reared him.* Wells continued his prodigious output of fiction and non-fiction essays and articles on politics, liberalism, democracy, and on society including *Tono-Bungay* , *Floor Games* , *The Great State: Britling Sees It Through* After he published *Outline of History* he followed it up with *A Short History of the World* "to meet the needs of the busy general reader Wells collaborated with his son, zoologist and author George P. They discussed issues of modern civilisation, government and education, comparing them in the East and West. Wells was fast becoming a celebrity and he traveled extensively, meeting with world leaders and fellow authors. It would be the last book published during his lifetime. In a tribute to his friend of over 40 years, George Bernard Shaw wrote in the *New Statesman*--"he never behaved like a gentleman nor like a shop assistant, nor like a schoolmaster, nor like anyone on earth but himself. And what a charmer he was! Is there anything to add to that preface now? Nothing except my epitaph. That, when the time comes, will manifestly have to be: It is possible to believe that all the human mind has

ever accomplished is but the dream before the awakening. Merriman for Jalic Inc. The above biography is copyrighted. Do not republish it without permission. Forum Discussions on H. Wells Recent Forum Posts on H. I am envious of his ability to get beautiful, young blue-stockings into bed. Apart from that, I was struck by the number of books he wrote. He is mostly famous for his science fiction book, but he wrote a lot of non science fiction too. He seemed to write a lot of books that challenged traditional social conventions. I get the impression that the best of his non science fiction was Kipps, which was autobiographical. He seems to have been very popular in his time, but apart from his science fiction from his early years, he is not read much any more Posted By kev67 in Wells, H. To my surprise this is not listed in H. G Wells list of books and when I tried a search I was told there were no results Posted By Derek in Wells, H. Would welcome a reference. Interested in his relationship with Elizabeth Von Arnim Posted By posyvallee in Wells, H. Posted By jgosling in Wells, H. Posted By incka in Wells, H. Can we get these online, so we can know what Orwell is talking about? Posted By jansing in Wells, H.

Chapter 7 : H. G. Wells Research Papers - blog.quintoapp.com

The works, world view, and women of H. G. Wells. By Adam Kirsch In his sex life, as in his political and scientific views, Wells considered himself a representative of a freer, more rational future.

Unlike those non-fictional works, A Modern Utopia is presented as a tale told by a sketchily described character known only as the Owner of the Voice, who, Wells warns the reader, "is not to be taken as the Voice of the ostensible author who fathers these pages". Interspersed into the narrative are discursive remarks on various matters, creating what Wells calls in his preface "a sort of shot-silk texture between philosophical discussion on the one hand and imaginative narrative on the other. A Modern Utopia, quite as much as that of More, derives frankly from the Republic. Moreover, on that planet "all the men and women that you know and I" exist "in duplicate". We should scarcely note the change. Not a cloud would have gone from the sky. The adventures of these two characters are traced through eleven chapters. Little by little they discover how Utopia is organized. It is a world with "no positive compulsions at all. When their thumbprints are checked against records in "the central index housed in a vast series of buildings at or near Paris," [15] both discover they have doubles in Utopia. The Owner of the Voice is annoyed at this undignified and unworthy insertion of earthly affairs in Utopia, but when the botanist meets the double of his beloved in Utopia the violence of his reaction bursts the imaginative bubble that has sustained the narrative and the two men find themselves back in early-twentieth-century London. He also explains the social theory of Utopia, which distinguished four "main classes of mind": The Poietic, the Kinetic, the Dull, and the Base. A chapter entitled "Women in a Modern Utopia" makes it clear that women are to be as free as men. Motherhood is subsidized by the state. Only those who can support themselves can marry, women at 21 and men at 26 or Contemporary racist discourse is condemned as crude, ignorant, and extravagant. There used to be. But now we cannot stand the thought of slaughter-houses. And, in a population that is all educated, and at about the same level of physical refinement, it is practically impossible to find anyone who will hew a dead ox or pig. We never settled the hygienic question of meat-eating at all. This other aspect decided us. I can still remember, as a boy, the rejoicings over the closing of the last slaughter-house". Another Kind of Life Peter Owen, , p. Wells, A Modern Utopia Lincoln: University of Nebraska Press, , p. Another Sort of Life Peter Owen, , p. Hillegas to new ed. Another Kind of Life Peter Owen, , pp. Plato is often discussed in A Modern Utopia, but so is almost every other major work in the western utopian tradition. University of Nebraska Press, , pp. Desperately Mortal New Haven and London: Yale University Press, , p. Longman, Green, , p. Salem State College Library Databases. The American Journal of Sociology, Vol. The University of Chicago Press. The Journal of Political Economy, Vol. New York, New York:

Chapter 8 : Why did naturalism end so quickly? : literature

For Wells's far more lengthy commentary on More, see his preface to the Utopia, in H.G. Wells's Literary Criticism, pp. 5. This book () comprises a series of articles on socialism by Robert Blatchford ().

Transmitted through the facilities of the ABC on January 19, , it has something of the wistful tone of his previous broadcast, "Fiction About the Future" for the text of which, see H. But in this case, the poignancy derives not from a self-deprecating sense of his own literary failures but from his awareness that a war which would soon involve Western Europe was already savaging much of the world for the second time in a generation. It is no doubt with that lugubrious prospect in mind that Wells invokes Isaiah 2: It is reproduced below by special arrangement with and kind permission from A. Watt and Son, literary agents for the Wells Estate, which holds the copyright. It is not a very close association. Some Futuristic stories are indeed Utopian, but usually they have nothing in common with the Utopian spirit. The Utopian story imagines a better and a happier world and makes no presence to reality. For 24 centuries at least men have been telling Utopian stories, and they are all stories arising out of discontent and escaping towards dreamland. There is little prospect of any futuristic writings becoming permanent literature. We prophets write for our own time and pass almost before we are dead, but some of the Utopias are among the most enduring gems in the literary treasure house. That does not prevent the normal Utopian from assuming a certain exemplary attitude. If he does not warn and threaten us, he does not hesitate to reprove. At times, "If only" becomes "If only you would. There the effect sought is the unadulterated delight of pure astonishment. He is not a realist, no, but he is serious. Another sort of fable which releases us from reality lies closer to the Utopias. These are the worlds beyond death, the Heavens and the Paradises of simple-minded folk. Most heavens are restful. It is altogether a vast literature. There are multitudes of Utopias I have heard about and never read, and there must be multitudes I have never heard of. To be a complete authority on Utopias would be the work of a lifetime. From the very beginnings of writing mankind has been revealing its distresses in these dreams. There were Babylonian and Egyptian Utopias. And the book of Isaiah is a dark texture of bitterness and foreboding, shot with wistful desire. You will remember that familiar passage: Come yee and let us go up the mountaine of the Lord, to the house of the God of Iacob, and he will teach us of his wayes, and we will walke in his pathes And tree shall judge among the nations, and shall rebuke many people: For behold, I create new heavens, and a new earth: But bee you glad and rejoyce for ever in that which I create: And I wit rejoyce in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shalbe no more thence an infant of dayes, nor an olde man, that bath not filled his dayes And they shall builde houses, and inhabite them, and they shal plant vineyards, and eate the fruit of them. They shal not build, and another inhabit: They shall not labour in vaine, nor bring forth for trouble The Wolfe and the lambe shall feede together, and the Iyon shall eate straw like the bullocke They shall not hurt nor destroy in all my holy mountaine, sayth the LORD. That millennial dream has never yet been realized. You will grasp its poignant quality if you will take the Book of Isaiah as one whole and read it through. You will find the same reflection of a troubled world in the various Utopias scattered through the Dialogues of Plato. The Republic is a Utopia. It reflects the dissatisfaction of a fine and powerful mind, living in the bright light of that small, intelligent, Athenian community, at the failure of men to achieve justice, at the success of the demagogue and despot over the reasonable men, their betters. This problem of reconciling justice with freedom and good government is still one of our troubles, as perplexing among the dissensions of our Parties, Parliaments, creeds, classes, movements, and nations today, as ever it was in the Athenian democracy, 22 centuries ago. Plato found his solution in the Philosopher King, who was to reign from 35 to 50, and then depart to the Islands of the Blest, receiving honor and exuding wisdom for all the rest of his days. Nowadays we have a little improved upon Plato, but the Utopias of our time are none the less a reflection of our distresses. The Critias is an unfinished Platonic Dialogue in which a quasi-Utopian story begins and breaks off abruptly, and that is very disappointing, because it was to tell how, thousands of years ago, the mighty vanished Empire of Atlantis made war upon the Athenian Republic under its Philosopher King, and, if the story had been concluded, we

should have seen how the Utopian democracies fought for their free union and won the war. Throughout the ages the Utopias reflect the anxieties and discontents amidst which they were produced. They are, so to speak, shadows of light thrown by darkneses. Partly because they would have been suppressed, but mainly because the ideas of the Millennium and Heaven supplied the same imaginative need. There were firstly Utopias of freedom and good conduct. Utopias that protest against fear. The Thelema of Rabelais was the greatest of these. I myself tried a little excursion of that sort, called In the Days of the Comet, but I do not think the Utopian side of it very good. But most of these later Utopias from the 17th century onward have been not so much of Utopias of conduct as Utopias of Organization. His Utopia was a distant island, and in those eventful centuries of voyages and discoveries, the 17th and 18th, all Utopias were islands and remote lands. Towards the end of the 19th century we began to realize that all the islands had been found and that the world was becoming one community. In , A Modern Utopia, I made a sort of summary of Utopian ideas, in which I pointed out this now unavoidable universality. But still seeking an escape from material fact, I went, in Men Like Gods, right out of our time and space across the dimensions to an entirely different Universe. Side by side with these recent Socialist Utopias, another field of Utopianism was opening out. It carried out the teaching of that still greater and earlier Bacon, Roger Bacon, and it confessed that man is still an ignorant creature, who has everything to learn. It embodies a new conception in human life, the conception of continual organized research. All the other Utopias present islands, communities and worlds of happy and exemplary completion and self-satisfaction, but the Utopia of Francis Bacon is a world of seekers after knowledge, a world growing perpetually in knowledge and wisdom and incidentally growing in power. It is a world ruled by organized Science. And by Science we do not mean established knowledge, but the perpetual criticism, increase and diffusion of more knowledge and more. Perhaps a better word would be not Science but philosophy. It supplements the Utopia of Plato which would make the philosopher, king. Instead of that it tries out the idea of making not the philosopher but scientific philosophy, king. All scientific workers are Utopians after the school of Francis Bacon. That is why I am here in Australia talking to you. I came here to learn what I could from the Australian and New Zealand Association for the Advancement of Science [,] which has just been meeting at Canberra. All the men and women in that Association, I warn you, are Utopians, and they believe their Utopia is real. They believe that this world of ours can only be put in order and kept in order by the perpetual refreshment of scientific thought. They believe as firmly as any human beings have ever believed, that swords can be beaten into plough-shares and spears into pruning-hooks, that nation need not lift up its hand against nation, nor should they learn war any more. But they do not prophesy that will certainly happen. They say, "If only you would. Ford Maddox Ford, ed. This book comprises a series of articles on socialism by Robert Blatchford

Chapter 9 : We should remember HG Wells for his social predictions, not just his scientific ones

CHAPTER ONE: THE TIME MACHINE IN VICTORIAN CONTEXT" H.G. Wells' novella, The Time Machine, published in 1895, is credited as the first narrative to explore the concept of time travel.

Discussions of literary criticism, literary history, literary theory, and critical theory are also welcome--strongly encouraged, even. Submission Rules Submissions must relate to literature, literary criticism, literary history, literary theory, or literary news. Communicability Submissions must be primarily written in English, even when discussing a work written in another language. Content Focus on discussion. You may ask questions that continue and broaden a discussion. Do not submit posts that contain questions and no other content. Quality The moderators do their best to maintain a high standard of quality in comments and submissions. As such, comments and submissions that do not promote discussion of literature will be removed; this includes superficial comments and submissions that lack substance as well as unsolicited "meta"-comments about the subreddit. Flair Please add flair tags to all posts. These can be added using the "flair" button under your title. No pics or memes Do not submit purely image links. No "inspirational" quotes Do not post quotes or excerpts from a work without analyzing it. No silly videos Do not submit videos vaguely related to literature. No advertising Do not submit publisher press releases, online bookstore referrals, or other forms of advertising. No homework Do not request help on homework assignments or with creating a curriculum. This includes posting surveys. No book requests Do not post requests for book recommendations. This includes editions and translations. No spoilers Please avoid uncensored spoilers. Use the spoiler tag: Failure to adhere to the rules listed in the sidebar may result in either a temporary or permanent ban. The moderators are volunteers, and moderate for fun during their spare moments. Not all rules will be enforced evenly or at all times. If you think your submission was mistakenly filtered, or if you have a question about the posting policy, feel free to message the mods.