Chapter II

Wellsian Utopia
—A one man didactic system

If we do not listen to the prophets we shall have to listen to Providence.
-- A. C. Craig

The study of futures is not just some marginal and flimsy phenomenon of the last centuries but it is, potentially, at least, a central activity of the human mind.

It has been in the world ever since man evolved from homo erectus into homo sapiens. Who would deny that the future affects us all? Which man or woman alive would ever say his or her future was unimportant? This is why millions of people turn to astrologers, diviners or fortune tellers—because they think such people can, if not accurately at least approximately, predict their future or their destiny.

Before the advent of science man looked up at the priest for the forecast of future. Priest held a high place because of their supposed power of foretelling and their supposed power to interpret god's words.

The Oracles is one of the many examples of the foretelling departments of the past. Interpreters of dreams predicted the future by
analyzing one's dreams. Seers and prophets were able to foresee the future and warned the people. Diviners claimed to discover hidden knowledge with the aid of supernatural powers. Magicians, necromancers, sorcerers, warlocks and wizards claimed paranormal powers and exploited people.

Through the ages mankind has asked questions of the divine hoping for guidance through our dangerous world. These questions, be they asked at the foot of a throne or silently whispered into a pillow signify the basic fear of man in dealing with an unknown as deep as the future itself. In seeking answers to these questions of time and the future, man has occasionally wondered if indeed we are free to choose given the inevitability of time or prophesy.

The common factor in all these forms of prophecy is that they address change in some way. Oracles attempt to reduce uncertainty around change by predicting what is going to happen. Interpreters of divine secrets bring about change by revealing the hidden "will of God", which believers must follow without question.

In modern times, all these aspects have been maintained in varying forms, though the "prophet versus priest and king" role is today perhaps more widely recognized than the so-called mystical or magical foretelling of the future. Modern "prophets" are those who, according to many, are able to assess the situation of a group or nation and see more clearly than everyone else the probable outcome of the path ahead. That is, they assess how things "really are" in a way different from the vast majority and proclaim the difference in a public way. Social and religious critics attempt to bring about change by pointing out aspects of the status quo which, if continued, will damage or destroy an individual, institution or nation. One example in the 20th century of a prophetic movement would be those who, at first as a tiny minority, saw
the great dangers to the world's environment posed by modern manufacturing and agricultural methods.

In today's world, change itself is thought of as normal. While people may look to the past for valuable information and to history for lessons of life, only a minority regards the past as intrinsically better than the present. This is a sea-change in the way humans interpret reality. We now perceive that change is at the heart of the way nature itself operates, as in the mode of physical change we call entropy (everything is winding down slowly) and as in "natural selection" (all living beings adapting to the environment). Studying future has developed into a branch of science called Futurology. It draws upon the resources of science, philosophy, sociology, history, and all the arts and letters

Even the very titles of most of Wells books show how much he involved himself in the business of predicting the future of man. The day on which the study of future began may be fixed as January 24, 1902 because that was the day on which Wells gave the lecture, The Discovery of the Future. A year after the publication of his Anticipations, the Royal Institution asked Wells to deliver a lecture. The lecture was later published as a book under the same title.

In the lecture he said that the time was drawing near when "a systematic exploration of the future" could yield a firm inductive knowledge of the laws of social and political development. A scientifically ordered vision of the future "will be just as certain, just as strictly science and perhaps just as detailed as the picture that has been built up within the last hundred years to make the geological past." Geology or any other science did not give us absolute and final truth. But they gave us a "working knowledge of things in the future". Wells spent most of the rest of his life attempting to fulfill the promises of that
early lecture. In the light of all that he did achieve, and inspired others to achieve, until his death in 1946 at the age of seventy-nine, one could call him ‘the discoverer of future’.

But in the history of ideas nothing is born out of nothing. Wells was surely not the first person to think of studying the future, nor even the first to do so systematically. He inherited the wealth of centuries of futurism. Whatever he managed to pass on to his successors, he adapted in good measure from this rich heritage.

W. Warren Wagar says, in *World Future Society Bulletin*, “The elements of future study that Wells inherited consist of five layers, each "deposited" somewhat earlier than the one above it. By far the earliest of the five was the investigation in Jewish and Christian theology of what will happen at the end of time, the discipline known as "eschatology."

In the eighteenth century, the place of eschatology gave way to the idea of the general progress of the human race. A vast scholarly literature arose to expand on this idea. For example, Marquis de Condorcet's *Sketch for a Historical Picture of the Progress of the Human Mind*, glows with the expectation of a golden future for all mankind. The utopia, in earlier centuries usually a tale about an ideal society located on some remote island, became more typically in the nineteenth century a blueprint for the ideal society of the future.
In the nineteenth century three other modes of future study were firmly established. The social sciences appeared first on the scene, fields of rigorous inquiry into the dynamics of human interaction modelled on the natural sciences. Among them were economics and sociology, both claiming predictive power, from the dire forecasts of Parson Malthus to the elaborate and more hopeful fusion of Auguste Comte, Karl Marx, and Herbert Spencer.

The two remaining ways of exploring the future perfected in the nineteenth century occupy the territory midway between science and art. The many utopian visions produced by nineteenth century prophets, and also the beginnings of speculative fiction about the future are those two ways. Charles Fourier, William Morris and Edward Bellamy were some of the writers who wrote about future. Meanwhile, a new genre of popular fiction reared its inquisitive head— a fiction devoted to the future possibilities of science and technology, known today as ‘science fiction.’

H.G. Wells wove all these strands of earlier futurism into his novels. Over a span of more than fifty years he published more than one hundred volumes in all. Between the mid-1890s and the mid-1940s, he was the foremost public advocate of the belief in progress, the foremost writer of literary utopias, and the leading science-fiction author in the English-speaking world.

He even brought eschatology into his futurism. In works both of fiction and non-fiction, he used the Biblical paradigm of future days. He predicted that a terminal war was near at hand, and that after the holocaust a kingdom of heaven would forge on earth.

Wells's attitude towards science, machine and technology changed from the traditional view that it was a dangerous and perhaps evil power to the view that it could be entirely beneficial if controlled and directed towards the welfare of society. His view was dependent on the question whether, given the immense potential of modern technology, it could be used in time to save mankind from self-inflicted disaster, perhaps even the total annihilation of the human race.

In Wells's view about government, he was intensely aware of the ‘incompatibility of the great world order foreshadowed by scientific and industrial progress with the exiting political and social structures’. While the various proposals which he made in the realm of sociology and government appear at first glance desperate even at times incompatible, they may nevertheless all be seen as emanating from the desire for order and efficiency with which he had been imbued as a science student. His ideas about the best means of implementing these principles varied with the fluctuation of the world political situation, with his own moods and with his developing understanding of people. But his allegiance to the ideals themselves rarely wavered, however optimistic or pessimistic he might feel about the general human response to them.
It is pertinent here to ask briefly why Wells should have ventured to deal at length with such questions. He himself apparently felt that in this sphere noninvolvement and inexperience were themselves credentials. The fact that he was a complete outsider in public affairs... probably helped importantly in the liberation of his mind from these realizations and supplied the disinterested vigour with which he worked them out. For a scientific treatment of theory of government, he felt that his political hand-cap was a release.

The major part of Wells’s political thought is contained in the utopian novels, and in the more didactic works of the same period. But these form part of a continuing development of thought which began as early as The Time Machine. In it can be seen the germ of an idea which was to be developed more fully in the major scientific romances, and in the novels of the period 1896 to 1901 – “the idea of a natural aristocracy of talent and intellect which rules by right of its innate superiority”. In The Time Machine Wells is still ambiguous in the attitude towards a ‘superior’ race. The Morlocks are certainly intended to be regarded with disgust. But the Eloi are not whole-heartedly approved. They are pitied only in a rather superficial way.

In Dr.Moreau and The Invisible Man, Wells has related the idea of a ruling class with the question of the rights of scientists and technologists to assume command over their less intelligent and less efficient fellows. He seems to ask the question whether a scientist’s intellect and scientific capability entitles him to vivisect animals or other member of society? At the same time he sees no possibility of a stable system based on the primitive instincts of the beast people. Moreau foreshadows the ruler devoid of ethical consideration of the modern scientific state, a ruler armed with all the knowledge of biological and
psychological conditioning necessary to give complete control over this ignorant subjects.

Griffin the invisible man has, like Moreau, gained knowledge and lost all sense of ethical and human sympathy. Hillegas has pointed out 'how perfect a symbol of a science without humanity is an invisible man without scruples.' Wells is fascinated by this figure of a brilliant scientist who considered that his gifts endow him with the rights to govern— ruthlessly if necessary because of his contemptuousness for the disorganized multitude. He contrasts Griffin and his proposed reign of terror with the sadistic reprisals of the undisciplined mob.

The same ambiguity recurs in The War of The Worlds. In this novel Wells shows that blindly ignorant and egotistical crowds fully deserve their defeat by the efficient and orderly Martians. Here Wells is unable to identify fully with either group of participants. As far as it is intellectually possible he supports the cause of the martians, while emotionally his sympathies lie with helpless men whom he despises. It is this ambiguity of allegiance which underlies the peculiarly disturbing effect of the novel.

There are several other examples of ambiguity in his work at this time. The conditioned Selenities in The First Men In The Moon, each perfectly adapted to his own niche in the social hierarchy and kept under sedation if he becomes temporarily redundant are intended to shock the reader. His interview with the Grand Launar, like Gulliver's with the King of Brobdignag, functions also as satire directed against the smug inefficiency of contemporary English society where laissez-faire policies ensured that workers were “free” to starve to be unemployed, to be untrained for any useful work.
The new republicans of *Anticipations* appear at first to represent a morality closer to the democratic ideal approved by Wells's contemporaries. They serve a purpose not their own. Moreover, the cause ‘of the New Republic’ is described as emerging for the most part without the need for violence or revolution. They are almost as ruthlessly intent as their predecessors on eradicating misfits and unpleasant personalities.

The New Republican’s leader is the body of social engineers from the middle classes. They anticipate the later Samurai in *A Modern Utopia*, who appear less ruthless only because, owing to an improved education system, their society is apparently prepared to accept without question their superiority and their rights to govern.

In *A Modern Utopia*, he believed that a revolution was less likely to succeed than a gradual evolution in education and social awareness, such as that outlined in *Mankind In The Making*. The new society is to be ushered in by peaceful means—education, discussion, and the gradual spread of goodwill. The organization of the Samurai is a ‘quite deliberate invention’ of Wells keen on saving the world from democratic chaos. After 1900 Wells turned his attention from the ideal ruling figure—the elite class—and from questions of the relation between a talented individual and his inferiors, to the broader concept of the ideal society. He began to imagine what constitutes a utopian society and how it could be initiated. Thereafter government and governors feature in his work only in relation to the ordering of the whole society. After *Anticipations* he stopped imagining of his talented individuals seizing power and ruling as they like. He conceived them as a group, probably an entire social class or a body of people from different walks of life or from different countries which strives for the public good. Wells believed that spiritual reform must precede political reconstruction, and hence
the Samurai represent our ‘best selves’. Their moral awareness is highly developed and they can apparently be trusted not to resort to the crude discriminatory methods of nineteenth and twentieth century autocrats. Moreover, by virtue of the proposed eugenics programme and an enlightened education system, it is assumed that after some few generations no inferior individual will have survived; instead, the Samurai class will include virtually all members of the world state, as it does in Men Like Gods. This was the way Wells found to compromise the two classes he anticipated in The Time Machine and When the Sleeper Wakes.

In the development of Wells’s utopian ideals for society as a whole it seems most useful here to trace first their progressives emergence through his novels Anticipations, New Worlds for Old, A Modern Utopia and The Open Conspiracy.

Anticipations (1901) was the first of Wells’s prophetic tracts. It predicts the future by the scientific procedure of induction from current and potential sociological trends. Wells professes to present a vivid and rational picture of the future as though it were based on universally accepted data and as though the full text, with detailed citation of proofs were readily available and had been thoughtfully abridged only to spare the non-specialist reader. Wells’s guesses were for the most part received by his contemporaries as virtual facts, and his broad generalizations as natural laws. The government which he envisages in his future world state is characteristically a technocracy, socialist in economy and politically authoritarian, ruled by an elite of ‘functional men’, mostly scientists. This first book outlining a future state is the least didactic of Wells’s sociological works. It does not argue for any
principles or press for any reforms. It simply outlines a picture of future, with the assurance of presenting the inevitable.

Soon after the publication of *Anticipations*, Wells was invited to join the Fabian society. Thereafter the tone of his writing changed markedly. Thereafter he wrote like a propagandist. *A Modern Utopia* (1905), makes only a token gesture towards a story. It is mostly a description of the way of life to be observed in this utopia of the year 2100 and an explanation of the form of government behind it. Utopia is governed by a ruling class, the Samurai, a rank to which anyone may aspire at any time, whatever his birth, provided only that he is prepared to follow the ‘rule’, a code of behaviour embracing physical, intellectual and moral aspects of life. Wells lays considerable stress on the parallels between his utopian system and the world-wide house of Solomon envisaged in Bacon’s *New Atlantis*. Wells never explicitly states that the Samurai are to be identified with scientifically trained men, as the new republicans had been in *Anticipations* but clearly their mode of thinking is patterned on scientific procedures.

In *Men Like Gods*, where the utopia is represented as being three thousand years ahead of the ‘last age of confusion’ (early twentieth century) and all formal government has become superfluous. Utopia has no parliament, no politics, no private wealth, no business competition, no policeman, no prisoners, and no lunatics. It has none of those things because education is what should be. There are no rules because all the rules and government they need they have had in childhood and youth. They say, ‘Our education is our government.’

This education involves a knowledge and understanding of the Five Principles of Liberty without which civilization is impossible—the principles of privacy, the principles of free movement, the principles of
unlimited knowledge, the principles that lying is the blackest crime, and the principle of free discussion and criticism. These rules are very conducive to train the mind. Therefore science has flourished so prolifically in this utopia.

*Blue Prints for a World Revolution* is the subtitle of the novel *Open Conspiracy*. As the subtitle indicates it is a plan for a World State, a simple world commonwealth, preventing war and controlling those moral, biological and economic forces that would otherwise lead to wars. It is an attempt to justify the ideas proposed in *A Modern Utopia* and *Men Like Goods* by outlining how such a change in society might be effected, how a conversion from egocentrism to altruism might be induced amongst a major section of the population. The people to whom Wells looks as leaders exemplifying and popularizing his programme are scientists and other specialists who are men of good will.

In *New World for Old* Wells explicitly identified his programme with the socialist policy, the fundamental idea upon which socialism rests in their nature. Things are in their nature orderly. In the spirit of this belief, science aims at a systematic knowledge of material things. The socialist has just that same faith in the order, the knowableness of things. Just as science aims at a common, organized body of knowledge, so socialism insists upon its idea of on organized social order.

*The World Set Free* contains a description of the world after a holocaust which would inevitably result from the current trend of individual egotism and its national correlative, jingoism. It also out-lines a new World State which is to replace the previous system, once the conflict has exhausted itself. The leaders of the nations convene at
Brissago to draft a new a pattern of world government. There the self-evident truth of the principles of science, acceptable to all nations, is explicitly affirmed. These principles alone are seen as the only viable starting-point for discussion, and the only infallible guide in framing a constitution. King Egbert discusses with the American President during the piece talks the proposed government of the world state.

'Science', the King cried presently, 'is the new king of the world.'

'Our view,' said the president, 'is that sovereignty resides with the people.'

'No', said the king, 'the sovereign is a being more subtle than [the masses] and less arithmetical. Neither my family nor your emancipated people, it is something that floats about us and through us. It is that common impersonal will and sense of necessity of which science is the best understood and most typical aspect. It is the mind of the race'. (Haynes, p.90)

This is virtually the climax in the evolution of Wells's utopian thought.

After *A Modern Utopia* he did not significantly alter his ideas but only reminded them and speculated on various methods for setting up a world state. It is thus possible to consider the Wellsian utopia as a relatively homogeneous concept.

Wells's first assumption derived directly from Huxley's was that the cosmic process of evolution made by any one group is to enrich the whole species. The freedom to travel to any part of the globe without fear of restriction or hostility, the opportunity for specialized research, absence of competition among people are some of the advantages of a World State. Hitherto utopian literature had concentrated on personal
relations, on questions of duty, relationship between individuals and
god, and national values. Wells was perhaps the first writer to look
beyond both individualism and patriotism to a community of mankind.

Another feature of Wells's utopias was their essentially kinetic
quality. Perfection was, for Wells, no static concept but, like the evolutionary
panorama, continually changing and developing one. In A Modern Utopia this
concept is explicit. It seems that Wells had in mind Huxley's stress on
ceaseless change as the primary characteristic of nature.

The more we learn of the nature of things, the more evidence we get
for the fact that nature has no rest. Peace in nature is a silent but strenuous
battle. Thus the most obvious aspect of the cosmos is its impermanence.
Nothing endures the flow of energy. The rational order which we see is ever
changing.

Another characteristic of Wells's utopia is the stress on individuality
and non-uniformity. In A Modern Utopia the individuals have far greater
freedom than has ever been seen in past or present societies. Wells thinks that
individuality is not only a passport to intellectual and moral growth, but is an
end in itself. He believes that such freedom would be by a cooperative and self-
organized state. Well feels that individuality must be valued not only for the
personal accomplishment and satisfaction of the individual himself but also for
the enhancement of the society of which he is a part. He thinks that in the world
of reality there are no absolute rights and wrong, there are no qualitative
questions at all, but only quantitative adjustments.

Wells preserves the family unit. Wells perceives the family as the nursery
of individuality and initiative. Wells's stress on individualism in the utopia is, for
him, scientifically founded. The relation between the individual and the utopian
world-state is virtually that between the individual and the biological species:
An essential part of Wells’s utopian scheme is the leader of the utopia. He suggests a class of men of voluntary nobility. He says that all political power will be in their hands, for they will be the sole administrators, lawyers, practicing doctors and public officials, and also the only voters. Wells stresses the necessity for a scientific elite or at least an elite which embodied the characteristics he ascribed to scientists to “rescue the world from its governmental and sociological confusion”.

In his poem *Queen Mab*, Shelley looked forward to a millennium of freedom and brotherhood which he thought is proper state of man kind. He was optimistic that the advent science would bring in such a perfect society. He admires Newton and says “the being called god, by no means, answers with the conditions prescribed by Newton.” (Shelley’s Notes on Queen Mab). Wells, to whom Shelley was the most beloved of poets, trusted science to bring an egalitarian utopia.

Even theists admired Newton and welcomed the advance that science mad. They saw divine inspiration in the inspiration of scientists. They apostrophized Newton:

Let Newton, pure intelligence, whom God
To mortals lent to trace his boundless works
From law sublimely simple, speak thy fame
In all philosophy.

(Thomson, *The Seasons*)
Pope epitomized the entire conception in epitaph of Newton:

**Nature and Nature’s Law lay hid in night**

God said, Let Newton be! And all was light.

In the beginning of nineteenth century when science made advances there was optimism that God had sent science to lead man to a state of perfection. Many writers visualized worlds that were lands of perfection.

Wells was also very optimistic about science and its achievements. He had a scientifically trained mind and so his belief in science was very great. By both training and instinct, scientists strive to impose order upon the universe and to work and think efficiently.

There are two reasons for Wells’s faith in scientists.

Wells’s faith in the integrity of scientists and in their mission to govern the world seems to have been derived from a rational supposition that since their primary commitments and interests lie elsewhere, not in the political field, they can be entrusted with political power. Like Plato’s philosopher-kings, they will doubtless be willing rulers, but they will therefore be the more ready to relinquish the mantle of power after their term of office.

The second reason for Wells’s faith in scientists is that they can see more clearly their social implications. Wells did not think that men of the future state could be automatically kind, gentle and good. In *A Modern Utopia*, he explicitly disclaims the idea of ‘dolls in the likeness of angles-imaginary laws to fit incredible people’- and concedes that only the environment may be changed, not man’s essential nature; but, for him, even that is a considerable advance for
with all the apparatus of existence... that it lies with in man's power to alter.'

Beatrice Webb complaints that Wells was ignorant of the manual labourer in the street. He was also ignorant of the big administrators and aristocrats. Knowledge of these two sections of the society is very essential to rule a world. Wells's ideal was that a world could be run by a physical scientist straight coming from his laboratory.

Beatrice Webb makes this complaint because she is unable to grasp the point of his 'emphasis on a scientific elite.' Wells mistrusted professional administrators because their training was in diplomacy, in secrecy, in 'giving nothing away', in delaying tactics, indeed, in all the political maneuvers which Wells despised.

Nevertheless even his once Fabian friends criticized him for his unreserved faith on scientists. G.B.Shaw parodied Wells's functional men in the figure of the Cockney engineer of Man and Superman. Shaw spoke vehemently against the concept of an elite at a conference. Shaw said that the very existence of an elite was the essence of Toryism and therefore suspect, if not disastrous.

Wells himself admits:

Our elite is our necessity and our menace. The primary danger, I think it, is that the elite will become a self-consciously, self-protective organization within the State. It will taste the joys of authority and aristocracy, and instead of quickening and keeping alive the general sense of freedom, it will adopt the far easier line of humbugging the common man, and fighting down any competing system of humbug...such has been the fate of all elites in the past. (Haynes, pp.101-102)
But, for him, there was no other way of imagining a leader or a group of leaders to rule the state.

Crozier, a sociologist, charged that ‘this utopia of Mr. Wells is a purely personal imagination of its author, founded like any other millennial dream on what he personally would like to see realized. Belgion, another sociologist, contended that all Wells’s plans for reform sprang from an emotional desire to change whatever he did not find agreeable in society. This does not, of course, necessarily invalidate them. (Haynes, p.100)

The weakness of all utopias is that they take the greatest difficulty of man and assume that it is overcome. They give much importance to overcoming of smaller ones. This is because the utopians often fail to see human limitations. For example Anthony West points out that the idea of a change in human nature is the central theme in Wells’s utopias. West says that changing human nature to achieve a utopia is difficult but Wells seems to take it for granted and proceeds to elaborate the institutions in his utopia. Wells himself explicitly denied that his utopias were beyond human limitations.

In both A Modern Utopia and Men Like Gods it is described that utopian societies have developed from a world resembling Wells’s contemporary world—an ‘age of confusion’. Such a world has been gradually overcome by a reformed education system and a humane programme of negative eugenics. Wells did not give clear picture of the intervening reform period and did not recognize the difficulties involved in bringing about such reforms.

Orwell also levels a criticism at Wells for combining technological progress with the development of those qualities of personality and
physique which are generally admired. Orwell contends that in a world where nothing goes wrong, the qualities that are admired would be no more valuable. In a safe environment we need not be brave and hard. He ruminates

In *A Modern Utopia* the samurai ‘rule’ insisted upon physical fitness and enforced this rigorously by stipulating that every member of the samurai class should spend an annual period of seven consecutive days alone in a wild and physically testing situation for private meditation and moral strengthening. So there is apparently ample scope for the expression of those qualities which Orwell is concerned.

Wells wants to control nature, to eliminate efficiency from every sphere of individual life and society. He does not tolerate the average, dull, inefficient citizen who follows his instincts and is egotistic and does not mind his society. Wells views that these obstacles to progress have to be overcome. The eugenic method is the most ruthless and probably the quickest. Education is another method but slower and not sure in the long run.

Both methods aim to eliminate the ‘natural man’ and to create ‘rational man’.

As Rossily observes, ‘Wells believed firmly with Huxley that man must become the antithesis of ‘natural man’ the arbiter of evolution and not its passive product. In such a scheme, the ‘acceptance’ of nature, or indeed of the status quo in anything, appeared both cowardly and ridiculous.”

In *A Modern Utopia* the travellers first encounter the anachronistic individual. He is described as ‘a most consummate ass’
and subsequently as in incredibly egotistical dissentient, with a manifest incapacity for comprehensive cooperation.’ This contempt for the popular concept of the ‘natural man’ is expressed uncompromisingly in *The World Set Free*, when Karenin remarks:

There is no natural life of man … it was the habit of many writers in the early twentieth century to speak of competition and the narrow private life of trade and saving and suspicious isolation as though such things were in some exceptional way proper to the human constitutions, as though openness of mind and a preference for achievement over possession were abnormal and rather insubstantial qualities. How wrong that was, the history of the decades immediately the following the establishment of the world republic witnesses. (p.141)

Huxley had delivered a similar, detailed warning to those who attempted to derive a ‘gladiatorial’ social ethic from evolutionary studies.

Wells never showed at any time of his writing any faith in the average man and least of all in the crowd which, he believed, was by nature reactionary. He condemns democracy for the same reason. In *Men Like Gods*, he presents a unique future of the new utopia. There is no crowd. The old world the, world to which I belong was, and in my universe alas still is, the World of the Crows, the world that detestable crawling mass of uncultured, infected human beings.

In *The Star Begotten*, he presents a race of being who are wise, and more developed morally than ourselves. These beings, who are highly individualized, resist utterly any shadow of crowd mentality or mass prejudice. So it seems that Wells sees the need for the strict regulation of the crowd in the stages of progress for in the future and
more perfect society the crowd will have disappeared. Only individuals will be found.

Wells continued to believe that utopias are possibilities only if man or his improved descendants could muster sufficient will to reform society. He himself changed his earlier conception of a scientific elite which would bring sociological changes and preside over the new world state until education had rendered government redundant.

He discarded the idea of a scientific elite as he no longer believed that the scientists could fulfill the particular function of creating an orderly and efficient society. But he did not condemn them. He just loses faith in their efficiency.

Though Wells’s views on government and the optimum organization of society have been changing, the principles underlying his ideas at any one time do not vary.

In his book on Wells Discoverer of the Future Roslyn comments:

They were consistently the two closely interrelated principles which had impressed him most strongly during his years as a science student. Whether they were embodied in a ruthless technocracy, such as that of Ostrog, or in a benevolent and numerically increasing elite the Samurai, which should eventually embrace the whole populatio, whether they were to be implemented through the socialist programmer by the setting up of a world encyclopaedia from which all government might derive information, the basis of each suggestion was Wells’s overriding desire for order and efficiency. He would certainly not have considered his views any less scientific merely because they are
were no longer dependent on a scientific elite for their implementation. It was the principle which was all important. Scientists had been seen as a possible tool in effecting a desirable end, but if there were a better tool, or a more efficient method of deploying these scientists then alternative would be adopted without regret. (p.111)

As Wells grew, he became more alarmed about the prospects for war among nations. His forecasts were about the scale and technology of modern warfare. He foresaw the modern tank and warplane, before either existed. W. Warren Wagar says, “He understood that major wars in the 20th century would be total wars, fought by nations with all the human and natural resources at their disposal.”

In *The War in the Air* (1908) he portrayed aerial bombardment of cities. In *The Shape of Things to Come*, Wells predicted that the world war would break out in 1940, beginning as a conflict between Germany and Poland. Six years later the real war broke between the same two nations. When Hitler invaded the Soviet Union in June, 1941, Wells immediately wrote an article for a London Sunday newspaper predicting his defeat. "The war has still to be won," he wrote, "but there is no question that it has been lost by Germany." Again, Wells was right.

In 1914 he published another futuristic novel *The World Set Free*. His uncanny prediction of future war came true this time also. The unique feature of the novel was its forecast of nuclear weapons. As he predicted, World War II ended with the dropping of atomic bomb in Hiroshima and Nagasaki. But his hope of mankind rising again out of its ashes and winning salvation through world government is yet to happen.
Apart from the battles, he also foresaw an association of world government to arbiter over international disputes. After World War I, he campaigned for, and helped to create the League of Nations in 1918-19. But he was disappointed when he realized that only little power had been given to the League of Nations. During World War II he tried again to make a new world order. The best he could achieve was a declaration of human rights under his presidency. It was the forerunner for the human rights declaration of the United Nations.

If these forecasts were about war and peace, another forecast was about the global economy. In The World of William Clissold, he anticipated an "open conspiracy" of multinational corporations to spread their branches over the world and rule it, even by displacing governments. That is what has been happening. Another suggestion of Wells that has come true is a synthesis of all knowledge. In his book World Brain, he wrote that the synthesis would become the central ganglion, as it were, of the collective human brain. The Internet and World Wide Web have fulfilled his prediction of the synthesis.

Wells knew in his heart of the human limitations. Well was known to the public as a progressive and optimistic visionary. His plans and projections for a perfect were all in the conditional mode. If men would unite, act rationally, make use of science in a constructive way then unlimited possibilities of growing future were assumed. But, by using atomic bomb in World War II, mankind betrayed his expectations and hopes. It also adapted scientific resources to the extremities death and devastation.

Among English literates Wells was the first "Scholarship Boy". He is the one who has had a scientific rather than a literary or classical training. There was a tension in him between his scientific education and his fertile imaginations. This tension was the reason for the
memorable effects of his science fiction. His earlier visions of future were apocalyptic in nature. The War of the Worlds is an example.

From about 1911 onwards he came to believe that fiction should be didactic, should raise and ventilate all the large questions of the day and help humanity reach a better life. He drew his ideas from the intellectual matrix of the fin de siecle. The complications of twentieth century left him behind. In essence he was a millennium thinker. He always expected the over-throw the established order. Wells’s study of biology and geology led him to this creed. He posited “The uniqueness and transience of all things and the inherently provisional nature of logic and classification”. Wells seemed to be pragmatic because of his didacticism. At the same time he was a Nominalist. That is, throughout his life he restated his ‘Neo-Nominalism” which he thought to be a necessary foundation for experimental science. But his Pragmatism and Nominalism were not fixed positions. They were ‘working assumptions, instruments for the construction of a world picture.

Man is surrounded with all necessary things for a perfect state. The pieces of the jigsaw puzzle, a Land of Perfection, lay scattered around him. But, he is confused and struggles to finish the jigsaw puzzle. Hence, Wells called the Modern Age as an ‘Age of Confusion’.

As Raymond William says, utopia is dreamed, or discovered or projected or fought for
1. The paradise.
2. The externally altered world
3. The willed transformation.
4. The technological transformation
In his development as a utopian writer Wells tries out various methods to bring in a World State. Except the first type ‘Paradise’, Wells has tried the other three types. Three of his novels in each category have been taken for discussion. They are: A Modern Utopia, In the days of the Comet, and The World Set Free.

A Modern Utopia is an example of willed transformation. Though Wells does not say how the utopia has come into being, the absence any evidence of violence or technological break through. So it is an example for willed transformation.

In the Days of the Comet an external agency changes the chemistry of the people and the resultant utopia belongs to the second of the types mentioned.

In The World Set Free a World State is formed after a holocaust. Here Wells uses the archetype of a catastrophe found in almost all myths of all religions—the deluge, the inferno, the Phoenix.

A Modern Utopia

Wells had to choose a form to present his utopia. He rejected the serious essay, the Socratic dialogue and the straight narrative. He used a kind of discussion novel, as he himself says in A Modern Utopia, ‘a part of shot –silk texture between philosophical discussion on the one hand and imaginative narrative on the other’.

Parrinder calls A Modern Utopia a meta-Utopia. He explains ‘metafiction’ as a self conscious fiction, fiction that draws attention to its own fictionality. He expounds his belief in the underlying principle of
synthesis in “scepticism of the Instrument”, the apparatus to A Modern Utopia which offers a personal statement of his metaphysical creed

In his other utopian novels The World Sets Free and Shapes of Things to Come Wells narrated how the world state evolved. But he did not describe the upheaval which preceded the establishment of utopia in War in the Air and A Modern Utopia.

He presented the utopia as an established state. The narrator and his companion descend from the Lucendro Pass into the Utopia. The Utopia is in a planet like ours. But the planet circles another star in the depths of space beyond Sirius. The man and women are as they are on earth. But the conditions of human life are changed. The utopia is like the world before the Fall.

In the beginning of the novel, Wells defines a fundamental aspect that one must bear in one’s mind while writing a utopia in this age. He points out that the Nowheres and Utopias men planned before Darwin were “all perfect and static states, a balance of happiness won for ever against the forces of unrest and disorder that are inherent in things”.

The fundamental aspect by which the modern utopia must differ from them is that it “must be not static but kinetic, must shape not as a permanent state but as a hopeful stage, leading to a long ascent of stages” for the utopia must also be flexible and progressive.

Since Wells refers to many of the major works in the utopian history and sums up and clarifies the utopias of the past, Lewis Mumford calls A Modern Utopia “the quintessential utopia.” Mark R Hillegas says “Indeed, in A Modern Utopia, Wells wrote the
archetypal utopia, brought up to date, with science and technology assimilated into it as never before.”(p.66)

He notes that “The most important feature of A Modern Utopia and its greatest contribution to the literature of utopian thought is its concept of utopia as planet-wide.”(p.66)

Wells notes that ‘no less than a planet will serve the purpose of a modern utopia’. Earlier utopias were founded or found in an island or a mountain valley. But the development of science and technology would not allow any place to be isolated from the rest of the globe.

Wells pointed out that the trend of modern thought was against the permanence of any such enclosures. However subtly a State may be contrived, modern inventions would help the invader. In case a state is powerful enough to keep itself isolated under modern conditions, then it would be capable of ruling the world. “World state, therefore, it must be.”

The second important aspect of A Modern Utopia is the class of Samurai, an elite class of nobility who ruled the state. The Samurai resembled Plato’s Guardians, but greatly modified. Hilleges observes, “This idea of a ‘functional elite’ appears again and again in Wells’s plans for the world state.” The “voluntary nobility” is essential in the scheme of the utopian state. Several hundred years ago the great origination of the Samurai came into its present form. This organization widely sustained activities that had shaped and established the World State in Utopia. It was a deliberate invention. It arose in the course of social and political troubles and complications.
The order is open to every physically and mentally healthy adult, and he must observe its rule of living. He must follow the “Rule”, which forbids such things as alcohol, drugs, smoking, betting, usury, games, trade, and servants. He must keep himself in good health and physical condition. He must wear the austere dress of the order. He must keep his mind alert by reading a certain number of new books a year. Chastity, mostly celibacy, is required. If the samurai marries, he can only remain in the order if his wife at least follows the woman’s “Lesser Rule”. Each year he must spend at least seven consecutive days alone in a wild and solitary place. The regimen derives from Plato’s Guardians.

The third most distinctive feature is the importance given to science and technology. Wells’s research institute resemble the House of Solomon in Bacon’s New Atlantis. The purpose of the institute is to develop science for the betterment of the society.

The fourth distinctive aspect of A Modern Utopia is Wells’s conception of utopia as ‘kinetic’. Hillegas applauds Wells’s idea that utopia is not static perfection but an ever-evolving dynamism. It is not a permanent state but a hopeful stage leading to other better stages.

In the modern utopia, the government is not bad. But the individuals may waver between good and bad. Wells does not want a Big Brother—an all-seeing eye—to watch over all citizens. He demands that in all planning of Utopia the worst of human egotism will be swept away.
“In A Modern Utopia the society presented is not the crystallization of a personal vision but a provisional and synthetic construction”. It was “not primarily an imaginative work but a deliberately intellectual construction, based on what was to become the familiar Wellsian procedure of synthetic remodelling. (Parrinder, p.116)

In his synthetic remodelling of the world in A Modern Utopia Wells rejected the hedonistic Utopianism of Morris’s News from Nowhere. In A Modern Utopia human ‘culture’ has been changed, at will, without altering human ‘nature’. This may appear to be controversial. But, the artificiality the synthetic nature of the Utopia has already been accepted.

In The Days Of The Comet:

The writer in the story is an aged man in the Tower. He is called Leadford. The story he tells of the change is also the story of his own awakening. His own change from an undereducated bitter young man of the working class into a free and wise citizen of a better world. In the days of the comet reads much more like a particularly grim realistic novel of Wells than one of his utopias.

Disadvantaged by his class Leadford lacks formal education. He is hopelessly in love with Nettie, a lovely young girl who spurns his affection for the love of Verrall, a wealthy and insufferably superior-seeming young man. As this ugly triangle of sexual warfare develops, there is also news of a strange comet approaching Earth on what seems to be a collision course. But though the green aura of the mysterious comet illuminates more and more of the sky each night, men
still go about their petty concerns, their petty feuds and jealousies, as if it were not there.

Finally, when his jealousy and his sense of injured manhood have become unbearable, Leadford resolves to kill Verrall. But the night he chooses to kill his enemy is also the night on which the comet finally enters the atmospheres of earth. Leadford is in murderous pursuit of the man who has stolen his lover, across the fields in which a rural celebration is taking place as the sky glows a sickly, ominous green from the approach of the comet. The world is going mad. Leadford’s jealousy is only a symbol of a murderous vindictiveness that is driving the nations toward a new and bloody, perhaps catastrophic war. And the approach of the comet, with its baleful green glow, seems to be the perfect apocalyptic symbol of that inevitable disaster.

Leadford comes closer and closer to his prey. Verrall and Nettle are out, with the rest of the community. Celebrating Beltane Eve (or May day) the traditional day for celebrating the fertility of the earth, its eternal potential for renewal and rebirth. This Beltane Eve satisfies all traditional expectations and pronouncements. As the comet passes through Earth’s atmosphere, it releases gas that kills all the self-seeking, hateful, violent tendencies the human organism inherits from its biological past. Everyone on the planet falls asleep under the influence of the gas and awakens to a new, charitable, human world.

In the first wakening from the sleep of the comet, men and women are almost childlike in their delight at the change that has come over them. Suddenly, they need no longer lie or deceive, need no longer strive to beat one another in social or economic competition, for they are all possessed of a new spirit of trust and honesty, mutually
shared humanity, that makes the stresses and hatreds of the past seem foolish. But very soon they recover from their first unthinking enthusiasm for the new state of things, and begin, to construct upon the basis of their newfound internal freedom a perfect

It is a true apocalypse; it is a daydream. It is the example of what Raymond Williams typifies as ‘the externally altered world’. Unlike in A Modern Utopia Wells make no specific proposals or formulations about the proper conduct of an ideal society. It is a society that is free, honest, and totally without the hypocrisies that determine ordinary human events. After the great change, Leadford awakes to find that he is no longer jealous of Verrall. Joining a commune dedicated to organizing the new state, he finally marries Anna, a young woman who for a while makes him forget all about his former agonies of passion. But, after a while, he meets Verrall and Nettie again. Under the new dispensation of universal charity and absolute honesty, however, he finds that nothing is left of his former hatred. And, most scandalously of all, he, Verrall, Nettie and Anna soon form a union of lovers. But the doctrine of ‘free love’ is only a part, and perhaps only a minor part, of the tale’s importance. For what the book is really about is the chance for change and the ways in which that saving change might manifest itself.

The epigraph to the novel is from Shelley, the most beloved of poets for Wells:

The World’s Great Age begins a-new,
   The Golden years return,
The Earth doth like a snake renew
   Her Winter Skin outworn;
Heaven smiles, and Faiths and Empires gleam
Wells shares Shelley's infinite hopes for the apocalyptic future of mankind. But it does not mean that Wells was superstitious in his views of the future of mankind. In this novel, Wells shows what life would be like if none of us was selfish, none of us was grasping, none of us was dishonest or was selfish, none of us was grasping, none of us was dishonest or afraid.

The World Set Free: A Study of Mankind

This novel is a definitive utopia of Wells. It is satisfactorily ironic that it should appear in 1914, only a few months before the out break of World War I, the nightmare that was born in the back of his imagination. He began imagining the war as the prelude to civilization rather than its end. The novel predicts the development of atomic power and the invention of the atomic bomb. Wells imagines that atomic power warfare will be the chief characteristic of the global war that reduces human kind to a state of near savagery and forces men to reorganize the government of the world on a truly rational basis. The novel maps out the only rational future development for mankind and gives only the rational explanation of all mankind's past.

After the global conflagration of the war, the nations of the Earth join together to form a new co-operative worldwide administration of life based upon the principles of common sense. The formation of the world state under the direction of a council of engineers and intellectuals who are the brain is now seen as the indispensable shield against extinction.
Wells believes that the next great change in human society would have to come by bloodshed and disaster – that humans were too stupid or too conservative to pay any attention to any message – even the necessity for world peace – unless they had put their fingers into the fire. This vision of a world-shaking conflict is also a very old plot. It is found in the story of Noah in the Bible – God through a deluge destroys the mankind, except Noah and his family, in order to create a new race of obedient, righteous mankind. It is the plot of the apocalyptic literature also, particularly of that branch stemming from the Christian tradition of hope in the Second Coming of Christ or in the establishment of the New Jerusalem, the city of the blessed after the destruction of the corrupt Earth.

In *The World Set Free* Wells predicted the dropping of atomic bombs over thirty years before that event occurred. Wells believed science alone could ameliorate the condition of the human race. The principle of atomic disintegration, Wells hopes had opened “a way for mankind however narrow and dark it might still be, to Worlds of unlimited power”. Wells strong faith in nuclear power came from Frederick Soddy to whom the novel is dedicated. Soddy’s research into radioactive substances extended the frontiers of science. He believed that the atomic science would lift man from *homo sapiens* to a godly state. But, as time went by, Soddy began to the think that mankind was unfit to enjoy the points of atomic science because the human race has been aggressive and had turned science to destructive ends, as seen in World War II. Well was still optimistic. He saw that total destruction might open a way to construct a better world on the ruins of the old, as God sent a Deluge to make a fresh beginning of mankind. This belief of Wells is the theme of the novel. He expected an Apocalypse followed by the birth of a new race of mankind.
Wells gives a picture of the present social set up. He feels that nobody can change it because science and every new thing are used to make the rich richer and the poor poorer. He asks:

What else can happen when men use science and every to manufacture wealth and appliances, and leave government and education to the rustling traditions of hundred years ago?

Of course the rich were vulgar and the poor grew savage and every added less necessary and less free. (*World Set Free*, p.54)

War is cruel and a foolery. Man does not realise this. May be the soldiers in the pitch of war may realise it. But the politicians and philosophers who lead the way do not realise. They might, if they themselves are in the rifle pit in the centre of action. In the World Set Free Barnet and his fellow soldiers were fighting in the forefront of a battle against Berlin. A man was hit in the pit next to Barnet and began to cry. Barnet crawled to him. He found the right hand of the soldier smashed into a pulp. In agony the wounded man cries, “Damned foolery! Damned foolery! My right hand, sir! My right hand!” (*World Set Free*, p.77) He has realized ‘the evil silliness of war’, the realization, which had come upon him in a flash with the bullet that had destroyed his skill and use as an artificer for ever. Barnet also realizes the situationand and exclaims “Damned foolery! It was damned foolery. But who was to blame? How had we got to this?…”(*World Set Free*, p.78)

Wells describes the ways in which the atomic power is used in peaceful ways. Through the character Professor Rufus Wells explains the advantage of atomic power.
Given that knowledge,' he said, 'mark what we should be able to do! We should not only be able to use this uranium and thorium; not only should we have a source of power so potent that a man might carry in his hand the energy to light a city for a year, fight a fleet of battleships or drive one of our giant liners across the Atlantic; but we should also have a clue that would enable us at last to quicken the process of disintegration in all then other elements, where decay is still so slow as to escape our finest measurements. Every scrap of solid matter in the world would become an available reservoir of concentrated force. (World Set Free, p.23)

'It would mean a change in human conditions that I can only compare to the discovery of fire, that first discovery that lifted man above the brute. (World Set Free, p.23)

Once man releases the locked-up energy, he can create a world of leisure.

Then that perpetual struggle for existence, that perpetual struggle to live on the bare surplus of Nature's energies will cease to be the lot of Man. Man will step from the pinnacle of this civilization to the beginning of the next. I have no eloquence, ladies and gentlemen, to express the vision of man's to poles no longer wildernesses of ice, the whole world once more Eden. I see the power of man reach out among the stars...(World Set Free, p.24)
Well's admiration for science and expectations is great. He believes that science is standing like some bountiful goddess over all the darkness of human life, holding patiently in her strong arms, until men chose to take them, security, plenty, the solution of riddles, the key of the bravest adventures...(World Set Free, p.37)

While Wells describes the benefits of science, he has a doubt if the World can use it in a constructive way. He also doubts if the new power will be only distributed among nations, for the present form of government and the social set up are not capable of creating an Eden on earth with the help of science. “The legal and political organization of the earth in the middle twentieth century was indeed everywhere like a complicated garment, outworn yet strong that now fettered the governing body that once it had protected.”(World Set Free, p.40)

The Society was not well arranged. The rich became richer and the poor poorer. Wells portrays the arrangement of society in his period through a character named Frederick Barnet. Barnet wrote an autobiographic novel in which he gave a minute and curious history of his life between his nineteenth and twenty third birth days. Barnet belonged to the class of fairly prosperous people. He travelled to many cities, spent his money as he liked and enjoyed life until his father went broke. Reduced to penury he sought to earn a living. He saw the other side of the world, the existence of which he had not realized. Wealthy people like him did not realize that there was another side to the World. They lived in ‘a foolish paradise of secure lavishness.’ They never realized the gathering wrath and sorrow of the ousted and exasperated masses. They thought that things had been well arranged.
Barnet realized that what people called a government was not as they expected but it was a compromise of aggressive power and lassitude. The poor and the weak, though they had many negligent masters, had few friends.

During his loitering in the street looking for a job, one day, he saw a procession of ‘ousted labourers’. They were a sample of that great mass of unskilled cheap labour which the now still cheaper mechanical powers had superseded for evermore. They believed that there “was intelligence some where, even if it was careless or malignant. It had only to be aroused to be conscience-stricken, to be moved to exertion”. They expected the intelligence to help them. However, Barnet saw that there was no such intelligence that would rearrange the society in a good order.

That intelligence has still to be made, that will for good and order has still to be gathered together, out of scraps of impulse and wandering seeds of benevolence and whatever is fine and creative in our souls, into common purpose. It’s something still to come... (World Set Free, pp. 50-51)

Barnet found the reason for this appalling condition of the poor. The reason was that immense selfishness, a monstrous disregard for anything but pleasure and possession in all people above the poor.

What else can happen when men use science and every new thing that science gives and all their available intelligence to
manufacture wealth and appliances, and leave government and education to the rustling traditions of hundred years ago? *(World Set Free*, p.54)

Soon after this event Barnet was recruited and commissioned into the army because of a grave international situation. The war came as a blessing in disguise. For after the destruction of the World, human life (society) was to begin anew. Wells observes that it is difficult to understand the motive for war.

Viewed from the standpoint of a sane an ambitious social order, it is difficult to understand and it would be tedious to follow that plunged mankind into the war that fills the histories of the middle decades of the twentieth century. *(World Set Free*, p.56)

However when the war broke out people felt relieved. It was because people had been so long oppressed by the threat of and preparation for war that its arrival came with an effect of positive relief.

Dubois, like Hitler, rose to the top from a junior officer. He had learnt the modern art of warfare, the key to his career. And this discovery was that nobody knew that to act therefore was to blunder, that confess : and that the man who acted slowly and steadfastly and above all silently had the best chance of winning through. *(World Set Free*, p.62)

The other nations rallied against Dubois and they dropped the atomic bomb over Berlin. The bomb is the ultimate explosive that was to give the ‘decisive touch’ to war. The war shows that the whole world was but to repeat on a larger scale the ascendancy of the warrior, this triumph of the destructive instincts of the race.
The war has been a dent in human affairs. Its haggling—about rights—has been the devil in human affairs. Everyone felt that the world was slipping headlong to anarchy.

Most of the capital cities of the world were burning. Millions of people had perished. Wells compares mankind to a sleeper who set fire to himself.

After the war, many leaders felt the need to save humanity. Leblanc, the French ambassador at Washington, was ingenious man. He persuaded rulers of many countries to assemble and discuss ways to put an end to war and to arrest the debacle of civilization. It was to be a conference without a name.

One of those invited for the conference was King Egbert of a Venensole Kingdom in Europe. He was a man of simplicity in his habits and a man of clarity in his thoughts. He suggested that the entire world should be put under one government. He said “Our crowns and flags are in the way. Manifestly they must go.” (World Set Free, p.105)

He insisted that a World government was necessary to save mankind. If rights of individuals were to be ignored, he added, they had to be buried because necessities bring rights. The King further advanced his argument saying, “…we shall have made our abdications, all of us, and declared the World Republic, supreme and indivisible…All over the world we shall declare that there is no longer mine or thine but ours.” (World Set Free, p.106)

Such an authoritative declaration by the King enlightened others. The conference took place in the Brissago meadows. King Egybet became the President.
The establishment of the new order ‘The Republic of Mankind’ was thus begun. It made a rapid progress. The old tendencies of human nature like suspicion, jealousy and belligerency were incompatible in the World State. The task that lay before the Assembly of Brissayo was simple but difficult. It was “to place social organization upon the new Wells, though a novelist and a sociologist, wrote a history of the world. It was not just a document of important enact in the history of the world. It can be said that it is a history written by an anthropologist. For Wells describes not only how mankind has evolved and lived but also how man’s psyche has changed. From the day man became a tool-using animal, “he ceased to be altogether a thing of instincts and untroubled convictions.” He was never subdued to the soil nor quite tamed to the home. Unpremeditated, undeserved, out of the accumulation of his fooling came civilization. Civilization was the surplus. Slowly new powers were fabricated. At first man did not seek to desire them. Then he took them up as they came to him, thinking nothing of the consequences. When he had come far enough from his beginning change quickened the pace. It was a shock to him when “he realized at last that he was living the old life less and less and the new life more and more. He retained the ideas, ambitions, greed and jealousy of peasants but equipped himself with the vast powers of the new age. The tensions between the old way of living and the new were tense. Man was unable to stop being sucked into the vortex of fast changes. Yet there were responsible and understanding people who meditated over the perplexities of the world. They saw what was coming. They found ways to prevent a total catastrophe. They gave plans and blue prints to dismantle the current social structure and to build a new social order. Their insights into human nature made them teach and made them write down their ideas to avert the apocalypse. Their writings accumulated and formed the literature of foresight. There
was a whole mass of 'Modern State' scheming available for the conference to go upon. It was called the Utopian literature.

The Brissayo conference was like a gathering of the very flower of humanity. 'It had a certain Olympian Quality'. The human mind gave the members of the Conference the likenesses of gods. “

After much deliberation, the Conference announced the proclamation of the end of war and the establishment of a world government.

The remaining atomic ammunition and the apparatus to make a nuclear bomb were seized and brought under control of the World Government. The armies were disbursed and the social utilizations of the soldiers were arranged. The social possibilities of the atomic energy began to appear. The government temporarily reconstituted the social and economic system that had prevailed before the war for the time being. Within a year a new common social order for the entire population of the earth-had been planned.

After the end of the first year of their rule the Brissayo committee took up the need for a lingua franca for the world. Though the English grammar was simple it had a number of grammatical peculiarities. Those peculiarities were shown of. Its spelling was systematized and adapted to the vowel sounds used upon the continent of Europe. A process of incorporating foreign nouns and verbs commenced. Within ten years from the establishment of the World publish the New English Dictionary swelled to include 250,000 words. In establishing a new social order and creating a new race, the committee began to evolve a universal monetary system.

The redistribution of the non-agricultural population was placed in the hands of a special committee. Town planning was easy because of
the cheap nuclear energy sources made it possible for man to spread into every available region of earth. He old spontaneous disorderly gatherings of populations and congestions of population at a few places were not found. One might live anywhere.

Wells realized that as long as man remained an agricultural animal there would be no leisure for him to tend to his finer sensibilities. He expected man to have more and more leisure in order to refine himself.

In the New world the garden side of life—the creation of groves and lawns—expanded enormously. As agricultural method intensified, more and more food was produced in less and less areas of fields. The area of freedom and beauty increased as public gardens sprung up in farmer fields.

The Brissayo Council began its work with 93 members. It grew to 119 members. Except a few of them others had no right to participate in the Council. So these rose a clamour for election. The Council cheerfully submitted itself to the suffrages of the world. The world was divided into ten constituencies. Election was held on the same day all over the world. Every adult of either sex was given a vote. Membership of the Government was for life, except in exceptional case of recall. Every voter might write upon his voting paper in a specifically marked place the name of the representation he wished to recall.

In the modern Republic there were freedom of speech, freedom of enquiry, freedom of communications, a basis of education and freedom from economic oppression. The life of the human race became indeed more and more independent of the formal government.

There was no particular directing personality to steer the world. Every good thought was welcome and every able brain was admitted
into the system of governing. Thus there were no personality cult, hero worship and clashes between personalities.

In the modern Republic Wells finds no partisan interference with the ruling. There was no struggle for existence. Hence, the world broke out into making and at first mainly into aesthetic making. So, this phase of history was termed the “Efflorescence”.

Wells was modern in his insistence, before any of these writers, had published their most influential work, which the apocalyptic battle had been, or was about to be, fought and lost. He was distinctively unmodern in his insistence that there might be some hope for human survival or human triumph after the last of all battles.

Wells never surrendered hope until the very end of his life. He hoped that man might make a better world. He reposed faith in the power of will and will alone transform the shabby spectacle of history into something noble and shining. His hope and faith in men will make him a historical curie during 1930’s and 40’s when other men despaired and believed in the doom of the man. Wells’s untiring optimism is not a misdirected thought but a prophetic optimism of the fully modern state of mind. For we now know that if we do not will ourselves into civilization we are surely doomed.

In 1933 his The Shape Of Things To Come was published. It was a powerful reinstatement to the same utopian theme he had sounded in his major books since A Modern Utopia.

Wells’s uncanny insight into the future is revealed in his novels in which a world war wakes up the people to reality and the world as a
whole tries to set a better social system. Frank McConnell sums up the central idea of some of Wells’s novels.

And after this war, shocked to their senses, the people of Earth might hope to invent a social system that avoids both the inhuman collectivism of communism and the unmuzzled competitiveness of capitalism, a new idea of the city that could give free rein to the intelligence and the expansiveness of human enterprise, making possible a world of undreamed-of creativity, energy and joy. (McConnell, p.188)

This is the plot of his major exercises in scientific prediction. It is also a very old plot and not at all original to Wells. For it is the plot of the apocalyptic literature in general, particularly of that branch stemming from the Christian tradition of hope in the Second Coming of Christ or in the establishment of The New Jerusalem, the City of the Blessed after the destruction of the corrupt Earth as we know it now. (McConnell, p.188-189)

Wells was not an atheist. He believed in God of a different kind. In God The Invisible King he expresses his ideas of God. Wells believed that ‘there was more in the universe that that meets the eye’. As a whole the universe is full of life, which means energy. As said in the Gaia Hypothesis, we are part of the Universe which is a very large life system. It is hard to swallow the notion that anything as large and apparently inanimate as the Earth is alive. James Lovelock says in his book The Ages of Gaia as

our white blood cells thrive and reproduce, going about their business, they are indisputably serving the life of the larger body which you use, though whatever consciousness they
experience in their realm is certainly far from that which you, the larger being, the whole, experience.

(Lovelock)

Dr James Lovelock’s formulation of the Gaia Hypothesis has been widely discussed now. The hypothesis is a fall out of the exploration of space. Astronauts who travelled in space began to realise the immensity of the universe and felt subdued to the level of a speck. They realized that the Universe is permeated with a power which can be called anything like God or Atman or something else.

Wells believed in such a universal energy force. But he was strong in his conviction that only science could help man to reach a land of perfection.

As we have had occasions to observe frequently throughout this study, Wells never quite outgrew his indoctrination, at his mother’s knee, into the expectations of radical Christianity. That is, he imagined apocalypse as a way to begin building a new world. But the ‘apocalyptic’, at least as described by historians of the modern age like Frank Kermode, is in many ways the archetypal genre of twentieth century writing. Classics of the modern sensibility like T.S.Eliot’s The Waste Land, Ernest Hemingway’s A Farewell to Arms and Graham Greene’s Brighton Rock are all expressions that the apocalypse has, in fact, taken place. The final battle, in all these works, has been fought and lost by the forces of light and there is nothing left to do expect escape—escape into another aesthetic, religious, moral set of possibilities.

Before these writers Wells insisted that the apocalyptic battle had been, or, was about to be, fought and lost. He expected man to fight that battle with his unwise use of science. But he was optimistic that there might be some hope for human survival or human triumph after
this last of battles. He never surrendered hope until the very end of his life, when he was sick and exhausted. This hope that men might make a better world, this faith in the power of will and will alone to transform the decaying history of mankind into a decent history made him sustained him throughout his life. Even though sometimes he despaired Wells’s unflagging optimism, energy, will revived him and he expressed a prescient anticipation of a better world. We now know that, if we do not consciously work to establish a united world, we are surely doomed.

Sooner or later this choice —to create a world government or to perish—would have confronted mankind. The sudden development of atomic science did but precipitate and render rapid and dramatic a clash between the new and the customary that had been gathering since the first flint was chipped or the first fire built together. From the day when man contrived himself a tool and suffered another male to draw near him he ceased to altogether a thing of instinct and untroubled convictions. From that day forth a widening breach can be traced between the egoistical passions and the social need.

The meeting point of myth making or story telling and social planning, is at lest, the understanding of history and its direction. Wells did not share Marx’s faith that intelligent and cultured people could, by the exercise of their intelligence and culture, direct history into the channels where it belonged. He was too much a practical man to be a communist, and too much a visionary to be a member of the Fabian society. He believed in history as a road map into territory only partially explored. The brute force of historical process, the sheer inertia of the past, may be driving us toward an unhappy meeting with necessity; the workings of time and evolutionary biology may be beyond our comprehension, and well beyond our control. But that is not what Wells believed. Increasingly, during the years of the First World War and afterward, he insisted that history was not only comprehensible but
malleable; and that men, if only they could be made intelligent, might also be made powerful. A sustained attempt to grasp all of human history as a process with definite upward direction can yet save the race from suicide.

But by 1933 people were getting tired of hearing Wells’s sermon; especially since his arguments for a dictatorship of social engineers sounded uncomfortably like a defence of that ugliest of human growths—fascism. Nations were more interested in designing efficient bomb shelters than in planning a world state.

Writers, especially of science Fiction, were in despair. Wells believed in the power of will to overcome despair. However, they despaired that the will of man would only destroy the earth. If Wells’s utopias stand as a thesis of will, their Dystopia (anti-utopia) stands as an anti-thesis.

All their stories are based on the conclusion that man could not affect a self-transformation if left to his own devices. They see the advent of utopia as an imposition on man by external forces. At this point C.S.Lewis, who was influenced by Well’s science fiction, picks up his argument against scientism.

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