

SOME SOCIAL THEORIES OF H. G. WELLS

by

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INTRODUCTION

The purpose of this thesis is to determine the attitude of H. G. Wells in regard to four major problems of contemporary civilization. As Mr. Wells is an eminent thinker in the field of sociology, his social theories are of interest to all students of human relationships. His discussions of social conditions have greatly influenced the English-speaking countries.

The social theories of H. G. Wells have played a prominent part in all of his writings. Wells had the possibilities of being a foremost writer of novels, but he sacrificed his place as a novelist for that of a propagandist and social reformer. J. G. Priestly says, "Mr. Wells is perhaps the most exasperated and exasperating writer of our generation. He possesses a unique talent for creating disturbances, and it is to this talent, rather than to his undoubted literary genius, that he owes his immense reputation." ¹

The novels of Wells present many problems of modern society. Modern business methods are censured in Tono-Bungay; education is examined in Joan and Peter; the fatality of war and the inefficiency of governments are discussed in Mr. Britling Sees It Through; while problems of family life and social standards are featured in The Dream. Wells regards the novel as a rather loose affair, "a kind of rag bag

¹J. B. Priestly, "H. G. Wells," in The English Journal, Vol. XIV, (February, 1926), p. 89.

into which any odds and ends of observation or opinion might be stuffed."

The larger part of my research was done in the non-fiction books of Wells.

I have not attempted to include in my thesis all of the social theories of H. G. Wells. I have limited my study to four problems: education, personal relations, politics and economics, and internationalism and world peace.

Wells is not equally well qualified to write on all of these subjects. While his ideas are sometimes impractical, nevertheless, Wells presents a fresh point of view in most of his social theories. His ideas are always interesting.

Coming as he does from the upper servant class, Wells looks upon the world about him with a truer feeling of democracy than would have been possible had he been born wealthy. In fact, it is impossible to believe that the H. G. Wells we know could have been a product of the upper class. His fervid desire for social betterment comes from his too intimate knowledge of human suffering.

BIOGRAPHICAL SKETCH

In 1866 Herbert George Wells was born in a shabby home in Bromley in Kent, which has since become a suburb of London. His father was Joseph Wells (1827-1910) and his mother was Sarah Neal Wells (1822-1905). Both of H. G. Wells's parents came from the upper servant class. His father grew up to gardening and cricket. His mother was a lady's-maid. Joseph Wells was gardener at Up Park at the same time that Sarah Neal was lady's-maid there. After their marriage Joseph Wells spent his savings in buying an unsuccessful china shop. The business was never a paying venture.

H. G. Wells's leg was broken when he was between seven and eight years of age. He has always considered this a fortunate accident. It was during his convalescence that he learned the joys of reading. His world began to expand. When he was able to walk again, he had acquired the reading habit. This, Wells believes, may be the reason why he is a man-of-letters today instead of a worn-out shop assistant.

Wells began his formal education at Mr. Thomas Morley's Academy. This was a school of ancient tradition. When Wells left the school at the age of thirteen years, he had acquired the ability to use English with some precision and delicacy.

In 1877 Joseph Wells broke his leg, and as a result he was lame

the rest of his life. H. G. Wells regards this as another stroke of good fortune for himself. Had his father not broken his leg, H. G.

probably would have followed his two brothers in becoming apprenticed to some nearby draper's shop, and likely he would have had no idea of getting away from the shop while he still had his youth. As it was, his mother became housekeeper for her former employer at Up Park. H. G. Wells was sent on trial to Messrs. Rodgers and Denyer, who were drapers at Windsor. It was Wells's job to take charge of the cash desk as well as to dust and clean the windows. He had always hated sums. At every chance he abandoned his desk to sneak down into the warehouse, where he spent much time reading or merely standing behind stacks of bales. The time came when the young assistant was charged with pilfering. Messrs. Rodgers and Denyer stated that he was not fitted to be a draper. Thus he was rejected for apprenticeship.

After H. G. Wells had tried the various careers of pupil-teacher, chemist assistant, and student at Midhurst, Sera Wells found a fourth start in life for her youngest son. He was apprenticed to Mr. Edwin Hyde, a draper in Kings Road, Southsea. After nearly two years, Wells took matters into his own hands and declared that he would not go on being a draper. He had written to his former teacher, Mr. Horace Ryatt, at Midhurst. Mr. Ryatt had offered him the position of a student assistant in the Grammar School. This was a vital crisis in the life of H. G. Wells. But he had discovered what were for years the two guiding principles of his life. "If you want something sufficiently, take it and damn the consequences," was the first, and the second was, "If life is not good enough for you, change it; never endure a day of

life that is dull and dreary, because after all the worst thing that can happen to you, if you fight and go on fighting to get out, is defeat, and that is never certain to the end which is death and the end of everything."¹

Half of Wells's work at Midhurst was done not as teacher but as a student. At the end of the term he had a "cluster of A 1's" when the examination results were given out. The Education Department offered him a free studentship at the Normal School of Science, South Kensington, carrying with it a maintenance grant of a guinea a week during the session and railway fare to the capital. He was to study under Professor Huxley. In speaking of this achievement, Wells said, "I had come to Midhurst a happy but desperate fugitive from servitude; I left it in glory."²

The three years at South Kensington were spent in the study of science. Biology under Huxley was much preferred by Wells to physics and geology under inferior teachers. On the side he read Goethe, Pope, Carlyle, Shelley, Tennyson, Shakespeare, Dryden, Milton, Buddha, Mahomet, and Confucius. But the time so spent was spent at the expense of his geology. The June examination ended forever his career as a serious student of science.

Although he had failed at College, Wells had convinced himself that he was a remarkable wit and potential writer. At this time he

¹H. G. Wells, Experiment in Autobiography (New York, 1934), p.122

²Ibid., p. 130.

was in a state of bodily unfitness--being very thin, under-exercised, and with no muscular dexterity. He thought a job as an assistant teacher at a country school would be just the thing for his health. He accepted a position at The Bold Academy, Wrexham. However, the school was a great disappointment. The school house was an untidy structure with broken and dirty windows and a brick floor. The schoolmaster was himself dirty with blackened teeth. The food was poor, and the cooking was bad. During the opening of the football season, R. G. Wells was felled by one of the players. His left kidney had been crushed. Wells went back to his teaching earlier than the doctor advised.

Not long after his accident Wells learned that he had tuberculosis of the lungs. He had several severe hemorrhages. He continued his teaching, however, until Up Park extended an invitation for him to go there. Here there was time for the future author to read, write, and think, and during this period of his life he began his real writing.

After several minor jobs, R. G. Wells obtained a position as an assistant master in Henley House School, Kilburn. About a year later he passed the Intermediate Science Examination and got the diploma of licentiate of the College of Preceptors. At the College of Preceptors he took its highest diploma of Fellow and carried off the Dorset Scholarship.

During the last part of his student days at South Kensington, Wells fell in love with his pretty cousin, Isabel Mary Wells. He married her on October 31, 1891.

Shortly after his marriage Wells's mother lost her position at Up Park, and his brother Fred also lost his job at the draper's shop where he had been working. Wells felt the responsibility of providing for his family. However, at this time he had a severe hemorrhage and was forced to give up his own work.

This illness gave Wells time for further reading. He chanced to read When A Man's Single by J. M. Barrie. This little volume gave H. G. Wells the hidden secret to free-lance journalism. For years he had been seeking rare and precious topics. He had written Rediscovery of the Unique and Universe Rigid. From Barrie he learned that successful writing was usually about commonplace things. So he wrote Staying at the Seaside and sent it to the Pell Mall Gazette. The article was immediately accepted. He then wrote The Man of the Year Million, which also received considerable comment.

From that time on he poured out various sketches, dialogues, stories, and essays. He was given an opportunity to earn additional money by reviewing books. In a couple of months he was earning more money than he had ever done in his teaching days.

In December of 1892 H. G. Wells and his wife, Isabel, separated. He later married Amy Catherine Robbins. It was his second wife who was his companion and helper for thirty-five years. She died in 1927. They had two sons.

THEORIES OF EDUCATION

Although H. G. Wells is not in a strict sense an educator, nevertheless, many of his theories of a new education are in accordance with those of eminent men in the field of education. To Wells education of the masses is the doorway to human progress. All of his ideas of international peace, a world state, scientific progress, and social betterment rest upon his theories of education.

He writes much of educational reforms. Wells's own inadequate education has helped him to realize how incompletely young people are prepared to meet the problems of life.

According to H. G. Wells, an educated mind is a mind systematically unified, a mind free from complexes. In fact, he says, "I would almost define education as the prevention of complexes."¹

In The Anatomy of Frustration, which is supposed to have been written by a Mr. Steele, Wells has Steele say that education is a mental readjustment, a release from instinctive inhibitions, and a restraint upon instinctive impulses. He gives as the objective of education the control of dividing, contradictory, and dissipating impulses.

In Jean and Peter their guardian, Oswald, asked, "What is education?" Peter replied, "I suppose it's fitting the square natural man

¹H. G. Wells, Experiment in Autobiography, p. 530.

into the round hole of civilised life."² Thus education is the process of socialising mankind. Wells asks this question, "What is it all but making this creature who would naturally possess only the fierce, narrow sociability of a savage family in a cave, into a citizen in a greater community?"³ Oswald, in Joan and Peter, goes ahead to say that education is the state explaining itself to and incorporating the will of the individual. If a state can develop its educational system steadily, it can go on indefinitely, conquering, creating, assimilating.

In The Anatomy of Frustration Mr. Wells says education is "what adults tell, reveal or betray to the next generation."⁴ The young receive the wisdom of their fathers and are told exactly what is expected of them. The schools and colleges are to this day conducted mainly to put back the new generation where its parents began. Instead of showing youth where it stands, it needs to be shown whither it may be going. The citizen of the new world must be kept informed throughout life. Education becomes an all-life affair. It broadens out to embrace research and fresh thought.

In discussing the decay of the Roman Republic, Wells states that one of the most evident factors was the want of any wide organization of education to base the ordinary citizens' minds upon the idea of

²H. G. Wells, Joan and Peter, (New York, 1918), p. 572.

³Ibid., p. 563.

⁴H. G. Wells, The Anatomy of Frustration, (New York, 1936), p. 118.

service and obligation to the republic.⁵ Men are coming to realize, Mr. Wells believes, that the common citizen must be informed first and then consulted. He says, "Until a man has education, a vote is useless and dangerous thing for him to possess...Education is the adapter which will make the nomadic spirit of freedom and self-reliance compatible with the co-operation and wealth and security of civilization."⁶

In Joan and Peter Wells takes up the relation of education and a World Republic. He says:

This idea of a world-wide commonwealth, this ideal of an everlasting world peace in which we are to live and move and have our being, has to be built up in every school, in every mind, in every lesson.⁷

In the teaching of geography the theme should be the common estate of mankind. The teacher should point out the mountains and cities as possible places to be visited. The plains should be considered as areas where the food of the world is produced. The world is the inheritance of the pupil. Instead of this, however, geography is taught by learning lists of the British possessions, with their total exports and imports in money.

To Wells history is but a long struggle of men to find peace and safety, and how they have been prevented by baseness and greed and folly. To him all history is one dramatic story of man blundering his way from lonely ape to the world commonwealth. All history should be

⁵H. G. Wells, The Outline of History, (New York, 1921), p. 706.

⁶Ibid., p. 707.

⁷H. G. Wells, Joan and Peter, p. 565.

each man's adventure. Most teachers make history little more than a "dverfish twaddle" about boundaries and kings and wars.

In The Outline of Man's Work and Wealth Wells says that history as taught is usually dreary and the facts corrupted. The dates are set like pebbles on an unappetizing cake. They are for production under examination to show that the stuff has been swallowed. Wells says:

Such is still the historical equipment of too many a contemporary. It fades and lies forgotten after his last "exam". Beyond that, and with no vital connection with it, he has a score of skills he has acquired, and a whole universe of ideas, in which this poor little old "education" of his lies like a worm-eaten nut that has been dropped by chance into a salad.

In regard to the teaching of a language, Wells says:

What is the teaching of a language again but teaching the knowledge of another people--an exposition of the soul of another people--a work of union? But you see what I mean by all this; this idea of a great world of cooperating peoples; it is not just a diplomatic scheme, not something far off that Foreign Offices are doing; it is an idea that must revolutionize the lessons of a child in the nursery and alter the maps upon every schoolroom wall.

Modern universities come in for severe criticism from Wells. He says:

In spite of all their apparent modernization the universities have never yet discovered how to lead a community. They have a timidity in their hearts; they would rather propitiate than dominate. The classroom is at best only the venerable nucleus for institutions essentially modern, a formal center for the playing fields, the boating, the picnicking, the making of helpful friendships, the amateur music, the amateur dramatic societies, the gay, fan-

⁸ H. G. Wells, The Outline of Man's Work and Wealth, (Garden City, N.Y., 1936), p. 673.

⁹ H. G. Wells, Joan and Peter, p. 565.

tastic ragging. Learning indeed is still pursued in real earnest, but only by a despised minority...The break-up of the universities may be at hand in their very phase of maximum expansion.¹⁰

Wells accuses our present-day universities of graduating men and women who speak and write inexactly, and who have no framework of general ideas. College graduates often think no better than labourers who have left school at twelve or thirteen. Wells says, "It is the most damning charge that can be brought against them."¹¹

H. G. Wells has numerous ideas for the betterment of education. In The Outline of Man's Work and Wealth Mr. Wells asserts that the foundations of education are laid in early infancy. It is by infantile impressions, he believes, that the foundations of character are laid and dispositions established. By the time the young human being goes to school, he has already gone far either along the road of adapting himself happily to the requirements of civilization or toward failure. It becomes manifest that a great proportion of later recalcitrance, inadequacy, dullness, irresponsibility, and actual physical illness is due to the mishandling of children's minds. Pre-school education presupposes parents not only educated in a general sense but equipped for their task with a certain definite body of training and information. In the future, Mr. Wells believes, we may reasonably hope for a body

¹⁰H. G. Wells, The Outline of Man's Work and Wealth, p. 670.

¹¹Ibid., p. 663.

of principles simple and clear enough to be understood and applied by men and women who are not specialists. Wells believes that through the application of these principles the mass of the children will arrive at their formal education with free and balanced minds.

Mr. Wells would require universal elementary teaching. The elementary school in his opinion should correct as far as possible physical defects and hereditary taints. The use of language which the child has picked up must be extended to reading, writing, and calculation. In addition to the mother tongue, Wells would have two or three other languages learnt early and thoroughly. The child should have a thorough, intimate, usable knowledge of the mother tongue and certain key languages. In Wells's own words, "If at the end of his schooling a boy knew English, French and German very well and nothing more, he is still a helpless foreigner in relation to a large part of the world."¹² Some Slavonic language should also be studied, he believes. This wide knowledge of foreign languages will help children grow up with knowledge, sympathy, and respect for other nations, and thus aid in promoting wider and deeper ideals of life.¹³

A second main division of our schooling is mathematics. Most people in the world should have a conception of form and quantity far more subtle than that possessed by any but a few mathematicians and mechanical geniuses today. A third main division is history and geography.

¹²H. G. Wells, The Salvaging of Civilization, (New York, 1921), p. 149.

¹³H. G. Wells, The Story of a Great Schoolmaster, (New York, 1924), p. 117.

A child should have a sound knowledge of universal history.

Wells is persuaded that classroom work should be intensive and restricted to brief periods. Children should go into bright well lit and well ventilated classrooms only when they are fresh and alert; they should meet keen, active and highly competent teachers, and the teaching and learning should be vigorous and direct. Mr. Wells says, "One should go into a classroom as one goes onto a tennis court, for brisk, continuous action. In a class room one should work hard." 14

If the young are to spend long periods of time in the schools, they must have rooms other than classrooms. They must have rest rooms and playrooms and playgrounds where the activities are not intense. There must be proper equipment, toys, books, apparatus, and movie pictures. H. G. Wells quotes Sanderson of Cundle as saying, "A new type of school buildings and requirements will arise. No longer buildings comprised only of class-rooms, but large and spacious work-rooms." 15

Sanderson would have spacious engineering and wood-working shops, well supplied with all kinds of machine tools, a smithy, a foundry, a carpenter's shop, a drawing office--all carried on for manufacturing purposes. There would be a corresponding spacious literary and historical workshop with a really spacious library full of books: books on modern subjects, as well as reference books.

14H. G. Wells, The Outline of Man's Work and Wealth, p. 687.

15H. G. Wells, The Story of a Great Schoolmaster, pp. 116-117.

H. G. Wells outlines three steps in the educative process. The first is the acquiring of beautiful buildings. The second step is teaching the children of the new age to think. It is Wells's opinion that education as it has grown up through the past has in many ways failed. Probably its most serious failure has been its inability to teach us how to think. To quote the author:

When we hear a thing repeated twenty times with emphasis we believe it. It would trouble us not to believe it. It does not trouble us in the least that it should be entirely incompatible with some other equally emphatic belief we have adopted. We have not had that sort of training. We need it badly. ¹⁶

Wells thinks that logic should not be separated from grammatical teaching. The classes should collect blunders, disingenuous statements, and false conclusions from public discussion. The discussion of theories and generalizations is more important than the accumulation of facts. Far more important than scientific knowledge is scientific method.

The third and most important part in the task of education is the establishment of a persona which will lead to the service of the race and protect the individual from social mischief, economic offenses, political delusions, frustrations, disappointments, and evil conduct toward others. Here must be laid the foundation of the individual's ideology.

Wells tells us that the "New Education" consists of three branches

¹⁶H. G. Wells, The Outline of Man's Work and Wealth, p. 696.

of knowledge. They are the three pillars of his ideology. It is his opinion that a child should study Natural History, A History of Inventions, and Social Beginnings and Descriptive Geography. The citizen of the world must have a sound conception of the evolution of life and its nature, that is, he must have learnt elementary biology thoroughly. He also must have an idea of man's history as one whole. A child has to be guarded against early infection by false, short-sighted national traditions. There must be plain, straightforward teaching of human history as one progressive adventure in which all races have helped and all have sinned. Thirdly, he must learn geography and the economic lay-out of the world as one co-operative field of enterprise. Wells thinks that his three books, The Science of Life (biology), The Outline of History (history), and The Outline of Man's Work and Wealth (human ecology) foreshadow a new education as it was not foreshadowed until he wrote them. It is his belief that minds resting on the triple foundation of biology, history, and human ecology will be equipped for the role of world citizens.

We cannot get our modern community educated to anything like its full possibilities as yet because we have neither the teachers nor the schools. Wells believes that teachers are born and not made. Good teaching requires a peculiar temperament and distinctive aptitudes.

In Wells's opinion educational reformers seem always to be looking at education from the point of view of the individual scholastic enterprise and of the individual pupil, and hardly ever from the

point of view of a public task dealing with the community as a whole. If the general level of education is to be raised in our modern community, and if that better education is to be spread over most of our community, it is necessary to reorganise education in the world upon entirely bolder, more efficient lines.

We are limited as to the number of good teachers we can get into the educational organization, and we are limited as inaccessibly as to the quality of the rank and file of our teaching profession. But, Mr. Wells declares, we are not limited in the equipment and systematic organization of teaching methods and apparatus.

Since human minds are very much the same everywhere, Wells believes that the best way of teaching every ordinary school subject, the best possible lesson, and best possible succession of lessons, ought to have been worked out to the first point, and the courses ought to have been stereotyped long ago. Linked up with these complete lesson notes, there should be a collection of some hundreds of thousands of pictures and diagrams, properly and compactly filed. There is no reason whatever why school equipment should not be a world market, Wells insists. If it were, these things could be produced wholesale at a cost out of comparison cheaper than they are made today. A lesson upon the geography of Sweden needs precisely the same maps, the same pictures of scenery, types of people, animals, cities, and so forth, whether that lesson is given in China or London.

H. G. Wells explains that all that the actual class teacher would

need to do under such a plan would be to spend five minutes getting out the films he wants, ten minutes in reading over the corresponding lecture notes, and then he can run the film, give the lesson, question his class upon it, note what they miss and how they take it, run the film again for a second scrutiny, and get out the supply of diagrams and pictures needed to fix the lesson.

Wells says:

So I put it to you, that it is possible now to make--and the world needs badly that we should make--a new sort of school, a standardised school, a school richly equipped with modern apparatus and economising the labour of teaching to an extent at present undreamt of, in which, all over the world, the same stereotyped lessons, leading the youth of the whole world through a parallel course of schooling, can be delivered. 17

Mr. Wells points out that this procedure may sound monotonous. However, he declares that the lesson will be new and fresh and good to every pupil who receives it. He concludes the thought with this statement:

And for variety, I for one do not care how soon every possible variety of ignorance and misconception is banished from the world...I am pleading for a clear white light of education that shall go like the sun round the whole world. 18

H. G. Wells would like to see a great central organisation, employing teachers of genius, which would produce lesson notes, diagrams, films, phonograph records, cheaply, on a big scale for a nation or for

17H. G. Wells, The Salvaging of Civilisation, pp. 164-165.

18Ibid., p. 165.

all the world, "just as America produces watches and alarm clocks and cheap automobiles for all the world."¹⁹ He would like to see the schools of the world run not by local committees but by that central organization. Wells thinks that it is only by this reorganization of schooling upon the lines of big production that we can hope to improve the educational level of the world.

Long ago Professor William James suggested that everyone should do a year or so of compulsory service for the State. Wells thinks such a term of service might do very much to strengthen the sense of citizenship in the individual.

Wells looks upon education as a life long process. He has written much about extra-school education of the adult.

H. B. Wells claims that college education in the highest and best sense of the word often goes on outside the walls of colleges altogether. It is a significant fact that the high organization of sports and social life in our more prosperous universities is partially responsible for the fact that many youngsters who come in to their colleges never get the realities of a college education at all, and go out into the world again so shallow and uneducated as they came in. Wells says in this regard:

I do not think that our educational and university authorities realize how far the college stage of education

¹⁹Ibid., p. 166.

has already escaped from the local limitations of the college...I am inclined to think that the type of adolescent education very much segregated in out-of-the-way colleges and aristocratic in spirit, such as goes on now at Oxford, Cambridge, Yale, Holloway, Wellesley and the like, has probably reached and passed its maximum development. I doubt if the modern community can afford to continue it; it certainly cannot afford to extend it very widely. ²⁰

The advent of the printed book and the diffusion of reading, the newspaper, and the popular press have progressively increased extra-school educational work, and now such new devices as the cinema and the radio are carrying the informal diffusion of fact and ideas still further. We have no orderly account, no working classification of the actual educational influences that play over the minds of girls and boys and adolescents in the world today. They are various, unequal, good and evil, unpremeditated as educational influences, and mostly quite accidental. They are controlled in the feeblest way. In Wells's opinion the illustrated newspapers, books, magazines, the cinema, and immense clangour of advertisement build up a vision of the round world in the minds of young people infinitely more vivid than the instruction of the schoolroom.

The frank recognition of the book and not the lecture as the substantial basis of instruction opens up a large and interesting range of possibilities. It releases the process of learning from its old servitude to place and to time. It is no longer necessary for the student to go to a particular room, at a particular hour, to hear a particular

²⁰H. G. Wells, The Salvaging of Civilization, p. 182.

teacher. Wells declares that the young man who reads at eleven o'clock in the morning in luxurious rooms in Trinity College, Cambridge, will have no very marked advantage over another young man, employed during the day, who reads at eleven o'clock at night in a bed-sitting-room in Glasgow. The former may get commentary and discussion, but there is no particular reason why the latter should not form some sort of reading society with his fellows, and discuss the question with them in the dinner hour and on the way to work. Nor is there any reason why he should not get tutorial help as an university extension from the general educational organisation, as good in quality as any other tutorial help.

On the whole ultra-scholastic education gives the citizen three main things. In the first place he gets news. This gives him his view of the world about him. He makes the tour of the world in an armchair. Wells declares, "Newspaper history is far more veracious than the dogmae of some biased pedagogue unchecked in his classroom."²¹ More and better news gets now to more people than it ever did before.

The second educational thing that the ordinary man gets from the ultra-scholastic educational influences of the time is a constant revision and extension of his general ideas. Of great importance here is public discussion. Most newspapers have departments of correspondence for the ventilation of opinion. There are special articles by

²¹H. G. Wells, The Outline of Man's Work and Health, p. 675.

philosophers, religious teachers, radicals, and scientific men. The ordinary man, Wells believes, likes to have his views discussed and re-animated. The radio and educational film are also valuable media.

The third educational factor is adult education. A vast new literature of education has grown up in response to this demand. The Outline of History, The Science of Life, and The Outline of Man's Work and Wealth are examples of this new literature. Most books on modern research written for the popular market are written by eminent specialists and are generally years in advance of the textbooks used in our schools. The English universities working in association with the Board of Education developed Tutorial Classes of which in 1925 there were five hundred with 12,000 students. The Workers' Educational Association was a development of the University Extension movement. The classes carried on under its auspices often deal with economics, history, and the social sciences, although it has tried to stress the importance of bringing general culture into working-class life. It would gladly teach about Italian art and of Gothic architecture.

Literature, science, political propaganda must all contribute to the pressure that will ultimately take our education from its present traditionalism to a creatively revolutionary equipment of the people.

One of H. G. Wells's most interesting theories is his idea of a World Encyclopaedia. In speaking of the Encyclopaedia Britannica, he says it is a diffusion, not a synthesis. Wells feels that no present

encyclopaedia has realized the measure of contemporary necessity. On the other hand the World Encyclopaedia would summarize all the primary intellectual activities on which the progress of the world depends.

It is Wells's plan that the encyclopaedia be prepared by an endowed organisation employing thousands of workers permanently. It would inevitably tend to take the place of the loose-knit university system of the world in the concentration of research and thought and the direction of the general education of mankind. The encyclopaedic organization would develop a centralized system of world statistics. It would make an annual world census of cultivation and staple production generally. It would be the logical nucleus of the world's research universities and post-graduate studies. But its main function would be to irradiate the ideological teaching of every common school in the world.

Wells gives us his outline for a World Encyclopaedia.²² He would divide the work into twelve sections. In the opening section he would have an account of the philosophies of the world. There would be a history of philosophies and of the development of general ideas. Comparative philology would be dealt with. The origins and development of writing would follow. An analysis of folklores and superstitions arising out of the incautious use of symbols would be included.

The second section would deal with languages and literary culture.

²²Ibid., pp. 692-704.

The third section would contain a detailed account of the development of pure mathematics. The fourth section would be a compendium of pure physics, chemistry, and astronomy. This volume would contain biographies of the men who have built up this body of science.

The fifth section would be about the science of life. There would be a series of articles devoted to the forms of life. Biographies of biologists would be added. The sixth section would deal with health and medicine. Here might come an account of sport.

The seventh section would be a general history of mankind. Exploration would form a subsection. The histories of peoples and political systems would make an eighth section. Here would be the general biography, except, of course, the artists and men of science whose lives are dealt with elsewhere.

The ninth section would deal with education, religion, and ethics. The next two volumes would give a double-barrelled treatment of economic life. One would discuss production and industrial organisation. The other would give the points of view of distribution and finance.

The twelfth and last section would deal with beauty. It would be devoted to music, every form of art, poetry and creative literature. Here would be the lives and works of poets and artists, the history of drama and of opera, and a study of architecture.

Good indexing is absolutely essential to an efficient encyclopedia. Every section should be indexed, and in addition there should be a general dictionary index, a section in itself.

Wells considers the World Encyclopaedia to be the most urgent need of our time. He believes every mind in the world needs the framework of this common inheritance of knowledge. He demands vast sums of money, "expenditure on the scale of war preparation." The effort will require hundreds of thousands of workers. Wells prophesies:

And so with its accounts rendered and its knowledge and aims clearly stated the human community may at last dare to look its children in the face and give them, before they set themselves in good earnest to play their part in it, some chance of knowing what it thinks it is about. ²³

So we see that Wells's underlying idea of education is not merely intensive but extensive, planned so economically and so ably as to reach every man and woman in the world. He says:

It is a dream not of individuals educated--we have thought too much of the individual educated for the individual--but of a world educated to a pitch of understanding and co-operation far beyond anything we know of to-day, for the sakes of all mankind. ²⁴

²³H. G. Wells, The Anatomy of Frustration, p. 128.

²⁴H. G. Wells, The Salvaging of Civilization, p. 191.

THEORIES ON PERSONAL RELATIONS

H. G. Wells is much concerned with the relationship of people with each other and to society. This problem of personal relations has existed as long as the race. Mr. Wells attacks the question with characteristic vigor. I shall consider his attitude toward love, feminine employment, birth control, prostitution, free love, marriage, and divorce.

In The Anatomy of Frustration Wells quotes Steele's definition of love as:

the entire system of emotional urgencies that dispose us to correlate and merge our individual interests with those of other individuals, to become dependent upon these other individuals for our contentment and happiness, and to demand a corresponding, manifested and convincing merger of their interests in our own.¹

Wells goes ahead to say that love is a self-abandonment and unlimited annexation. It breaks down the isolation of the self.

Jung calls the figure we make of ourselves, in our imagination, the Persona. It is a plausible delusion one entertains about oneself. It is the story we tell about ourselves in relation to the outer world. It is our nearest attempt at self-knowledge, Wells believes. There is mental discomfort if there is not a correspondence of outer acceptance with our inner self-estimate. Wells believes that this Persona is never sure of itself and is always hungry for confirmation of its self-

¹H. G. Wells, The Anatomy of Frustration, p. 169.

respect.

The fictitious Mr. Steele writes that one of the great functions of a lover is to tell us we are "all right" and to keep us feeling we are "all right". Steele calls this confirmatory shadow, the Lover-shadow. This Lover-shadow is for all practical purposes nothing more than the "Too-Man" or "Too-Woman" of the Persona.

H. G. Wells, in The Anatomy of Frustration, gives us six main agencies of motive at work in the tangle which produces our love-behavior:

- (1) The recurrent craving for sexual completion.
- (2) The lingering dependence of childhood, the need we feel to be mothered or fathered. We are lonely and to relieve our agoraphobia we want to nestle into someone protective.
- (3) The craving for a dependant--the need to mother or father someone which will gain for us a sense of power.
- (4) The craving for sympathy and imaginative response, the "Person-shadow." The craving, that is, for a friendly interested audience.
- (5) The practical need for a loyal ally in all sorts of matter, for "partnerships without bookkeeping" in which there is more than a mere give and take of services, in which there is an emotional tie.
- (6) The desire to "possess" another person as "My Man" or "My Woman."

In many of his writings H. G. Wells has pointed out the advantages of free love. Where there is intense love, Wells believes that there is also intense jealousy. When we give completely we want to possess completely. However, we can shut ourselves away from the rest of the race only temporarily.

Mr. Steele tells us that it is possible to classify love. At the end of the scale is "falling in love" when we are consumed with the desire for a mutual absorption in a single other human being; at the other end are phases in which our feeling is more diffused. Then we appreciate widely, seeking neither to monopolize nor be monopolized.

Wells observes that there is some misfit in every mating just as there is a marginal error in every logical process.

H. G. Wells quotes Steele as advising us against narrow individualism. He tells us not to attempt to give ourselves away completely. "Love man but not a man, love woman but not a woman." In defense of free love, Steele urges, "If two people are indeed made for each other, as the saying goes, what need is there for vows? If interests make you allies, let it be the interests and nothing else that bind you. To look up love in a duality is in the end to frustrate it altogether."²

In the margin of his book, Wells observes that Steele has pencilled: "Love and religion, systole and diastole of personality? You must love mortally in order to be immortal just as you must sleep well in order to be properly awake."³

Wells sums up by saying that monopolization and remuneration, which is the negative of monopolization, are the frustration of love. "They frustrate by exaggeration and concentration, just as gluttony does, or fear, or avarice, or anger."⁴

²Ibid., p. 175.

³Ibid., p. 180.

⁴loc. cit.

In a chapter called "Experimenting with Marriage", Wells asserts that he wants knowledge and freedom in personal relations as in other things. He is of the opinion that a considerable amount of sexual misbehavior is provoked by prohibitions and prescriptions. He states, "There are many who miss a full natural development of married love and yet have a reasonable claim for respect and consideration in less complete or less enduring relationships."⁵

In his Experiment in Autobiography Wells says, "Advocates of free love, in so far as they aim at the liberation of individual sexual conduct from social reproach and from legal controls and penalties, are, I believe, entirely in the right."⁶

Wells concludes his discussion of free love with the observation that love of one man for one woman is both natural and necessary. If people were completely free to do anything they pleased in sexual matters, they would do much the same things that society now compels them to do. People would pair off much as they do now, and the unfortunate and the unpairable would not be made to suffer. He says, "There would be easier readjustment after mistakes, earlier mating in most cases, and a great diminution of prostitution and the quasi-criminal sexual underworld."⁷

⁵H. G. Wells, The Way the World is Going, p. 223.

⁶H. G. Wells, Experiment in Autobiography, p. 363.

⁷H. G. Wells, The Way the World is Going, p. 224.

Before the World War in Great Britain alone nearly five million women were working outside of their homes for wages. Over one hundred thousand of them were in the metal trades. Yet when, during the war, women of all classes took to industrial work, everybody expressed astonishment and admiration.

Wells believes the industrial life of women goes on in opposition to conventions. He says, "In no period have men approved of their women working for money."⁸

Women, as far as their work goes, may be divided into two main sections: those who work in and about homes, and those whose employment takes them into the outer world. The first group is the huge majority of womankind. Wells says of women: "Women may be a domesticated animal, but she certainly has not a domesticated soul."⁹ What are supposed to be the deepest instincts of women disappear promptly when they get a chance to leave housework. Wells observes that the modern housewife sends her washing to a laundry, the cook's daughter takes a job in a tea shop, while the intellectual young school teacher often refuses to marry at all.

The bulk of non-domesticated women work at a machine that is light and easy to operate. As a rule they receive not more than two-thirds of what a man would get for doing an identical job.

⁸H. G. Wells, The Outline of Man's Work and Wealth, p. 480.

⁹Ibid., p. 48.

Wells agrees that the influx of girls into industry has had a civilizing influence upon working conditions. The presence of women in the factories seems to have raised the standards of cleanliness, decency, and comfort.

Characteristically looking into the future, H. G. Wells predicts that women are likely to remain an important industrial factor, but not as life workers. It is an obvious social convenience for girls to have somewhere to go between leaving school and entering into marriage. He thinks that, as a sex, they lack both a man's ambition and his disinterested mental curiosity.

Wells dismisses the suggestion that the industrialization of women is to any considerable extent the cause of masculine unemployment. It is the ancient tradition for a woman to look to a man to keep her. The modern woman likes to keep free and own herself, but she finds it as a rule more practicable to do so at the expense of someone else. A vast proportion of men workers realize that they are quite unable to provide for children. There is a steady increase in childless marriages. Such marriages issue in a dreadfully unoccupied woman, whose leisure is a grave problem to the community.

Mr. Wells believes that the quality of the life of women throughout our changing world is determined by two main factors. First, there is mechanical progress with the resulting decrease in heavy toil. There is the socialization of many of the more important tasks that were once distinctively feminine. Second, there is a mass of tra-

dition by which the man is incited to take the overmastering and responsible role, and the woman tempted to accept subservience, instead of insisting upon the logical consequences of the new conditions. Wells says, "She finds she can get most of the traditional advantages and concessions, won for her by her past devotion to maternity and domesticity, while being in fact relieved of most of the burthen of that devotion."¹⁰

Wells insists that a woman working on her own behalf does not get a fair deal from either men or women. He puts it this way: "What nobody really believes is that a grown-up woman has a right to manage her personal life as freely as a man."¹¹ They are accused of emotional instability, of lacking ambition, breadth of mind, and human understanding. Under all the talk about women's emancipation, Wells reminds us there remains the fact that the overwhelming majority of women in the world are economically dependent. They have no money of their own. Over most of the world the husband has control of his wife's property. This state of affairs is found not only in backward countries, but in France, Switzerland, Belgium, Spain, the State of Florida, and the Province of Quebec.¹²

Mr. Wells believes marriage and dependence still provide the most dazzling social and monetary prizes for women. He tells us, "Except

¹⁰Ibid., p. 495.

¹¹Ibid., p. 494.

¹²Ibid., p. 496.

for these born rich, prettiness, suitable clothes and pleasing manners are far more likely to lead to success in life than ambition, knowledge and intelligence.¹³

Wells indulges in some feminine psychology. He thinks women tend to give way to men in regard to their property. He says they cannot "endure a row." In Wells's words, "It takes a Betty Green, for example, to keep a woman's fortune from the exploitation of her man."¹⁴ Mr. Wells believes that women do not insist as plainly as men do on their own tastes and desires. They have to "get round" the man.

Women have a very real power over men. Normally men want to be approved of and liked by women; they cast their votes and successes to be sanctioned by women. Wells calls her "The moral box of poise." The power of women over masculine self-esteem gives them an economic importance out of proportion to their legal ownership of purchasing power. While the greater part of the wealth of the world is still in masculine hands, the large proportion of that spending power is controlled by women. It is thought 80 per cent of American shoppers are women. This means that women exercise a great and perhaps a predominant influence on productive activities. Goods are manufactured and marketed with a view to their satisfaction. Wells is of the opinion that women have no perception of the aggregate effect of their enor-

¹³loc. cit.

¹⁴Ibid., p. 437.

uous influence. He says, "They have set about making homes and making up personalities, and have not thought that they were thereby making a world."¹⁵

In discussing the education of women, Wells observes that the ordinary girl of the more prosperous classes has not been educated as well as her brother. This has been largely due to the fact that a greater need has been felt for masculine education. Since the boy is the potential provider for a family, it is usually felt that his education is of greater importance.

It seems rather probable to Wells that the pattern of man's education has been followed too closely in the planning of the feminine equivalent. The management of the nursery has never been such a highly skilled job as it is today. Women are studying infant management, general hygiene, child psychology, and education practice.

Wells thinks that the loss of youth should not be the tragic thing it is for women; it should at most be no more tragic for them than it is for men. They should be educated to consider the concluding years of life as a going on to a new system of activities. A woman may wish to extend her range, probably in the direction of some science dealing with human life. Or if she is not interested in politics, economics, education, psychology, hygiene, or history, she may want to find some social interests.

¹⁵Ibid., p. 510.

As modern civilisation spreads a rising standard of life about the world, the fall of the birth rate goes with it. Partly this falling off of births is due to retardation of marriage, but nearly all authorities are agreed that it is due mainly to what is now known throughout the world by Margaret Sanger's term of Birth Control.

The question of birth control, Wells maintains, is a rather simple one so seen as it is stripped of its eugenic entanglement. It is essentially a question of numbers and of quite practicable checks on their inordinate increase. Wells says in this regard:

The experience of the past few decades proves abundantly that where the standards of life are high, human beings, directly the conditions of parenthood become at all difficult and the necessary knowledge is available, are extremely ready and willing to lighten the burthen and anxieties of parentage.¹⁶

Wells believes that the essential differences in the sexes have been greatly masked, distorted, and exaggerated by custom and tradition in all human societies. There seems to be a rapid assimilation of qualities and conditions going on. Women are gaining freedoms and enlarging their scope while men are losing privileges, authority, and personal prestige.

Wells considers the business of parentage as much the concern of the father as of the mother. In his study of history Mr. Wells finds that the natural social man as expressed in the peasant persona is benevolent and responsible, but tyrannous and possessive toward his

¹⁶Ibid., p. 604.

woman and his children. Throughout the ages the woman has been obliged to concede leadership. This has been woven into her persona by the power of tradition.

In a complete summary of human relationships it is necessary to bring into the picture that class of women known as prostitutes. Before the War there was a pretense that prostitution did not exist. Wells says, "It was outcast, unspeakable, untouchable."¹⁷

In defining a prostitute, Wells says, "And her role throughout the ages has been to sell feminine companionship to men who are in urgent need of it for limited periods."¹⁸ Wells declares that prostitutes not only go with lonely, comfortless men, but they hear their talk; they flatter and console them. They give real friendship and affection. They sell and give womanhood. In fact, they are temporary wives.

The world has never accommodated itself to this institution of temporary wives. This type of relationship has been subjected to every possible type of degradation. Wells observes:

These women are tolerated and assumed intolerable, they are exploited both legally and illegally, prosecuted and persecuted; they are forced down into a festering obscurity where the thief, the bully, the blackmailer and the cruel coward, make life horrible for them.¹⁹

The stigma upon prostitutes is so widely appreciated that Wells is certain few girls or women take to the life voluntarily. They fall into it. The White Slave trader tempts and cheats young inexperienced

¹⁷Ibid., p. 497.

¹⁸Ibid., p. 498.

¹⁹loc. cit.

women into it. He is active wherever underpaid and insecure feminine labor is to be found.

Wells has written little about divorce other than in his novels. A large number of his heroes have divorces. Most of them have successful second marriages.

Wells and his first wife were divorced. It seems to be his belief that divorce is the civilized answer to the problem of marital unhappiness. It seems to me that Wells accepts divorce as so reasonable a part of life that he considers it not especially worthy of comment. He is more interested in discussing problems of adjustment. He thinks practically every marriage can be successful if both partners are willing to try.

In a chapter called "Sex Antagonism" Wells makes this statement:

But for a normally constituted man woman is the natural symbol of life, and he cannot live fully and happily without her companionship and reassurance. She has a material need of his strength and his greater power over resources, but he is dependent upon her for gifts of peace and encouragement that cannot be covenanted for. 20

THEORIES ON POLITICS AND ECONOMICS

H. G. Wells declares, "Every social order is a complex of artificial arrangements sustained by voluntary or forced agreement."¹ In any society men must submit to a system of regulations. Wells says that if we are ever to escape the disorder of our present life, men must establish a new and better system of conventions which are scientifically correlated parts of a world social organization.

Mr. Steele of The Anatomy of Frustration emphatically insists that:

We cannot discuss money without a general theory of property, that we cannot discuss property without a general theory of economic organization, that we cannot discuss economic organization without a general political and social ideal and that we cannot have a general political and social ideal without a comprehensive conception of human ecology.²

Money and property have to be discussed in relation to the world community. A man's economic community consists of everybody he trades with, or even sets barriers against. It is impossible to have a property-money system by itself. As Wells remarks, "The property-money system of an isolated island or a hidden kingdom can have only the remotest resemblances to that of a wide trading world empire."³

There has been much written on the cause of the world financial depression which began so dramatically on October 24, 1929. There has

¹H. G. Wells, The Anatomy of Frustration, p. 75.

²Ibid., p. 63.

³Ibid., p. 64.

also been much literature on remedies for the condition. H. G. Wells, along with other thinkers, has had much to say about the depression.

In writing about the cause of the depression, Wells observes that the crash of the New York stock market was only the proximate cause, that Americans have speculated before without involving the whole world in industrial disaster. The market crash merely accelerated a downward movement which had been going on for three years.

Wells declares that one dominating influence was this: "In an industrial world both trade and money seek to be international in their movements, while at the same time we have no international machinery either physical or mental for dealing with them."⁴ Wells further states that the tragedy of the years 1929-31 was due to suspicion and ignorance and a failure to use the accumulated knowledge of economic science. He says even a nation cannot ruin its customers without suffering itself.

H. G. Wells goes so far as to state definitely that economic nationalism is the root of this, the greatest slump the world has ever known. This, of course, he does not consider the only cause. Our monetary policies have contributed much. Money, Wells tells us, is an artificial thing the amount of which can be increased or lessened artificially. There were two main sources of pressure on the supply

⁴H. G. Wells, The Outline of Man's Work and Wealth, p. 346.

of money and credit. The first has been the financial distress of governments, made more acute by war debts. The second cause was the return to the gold standard by Great Britain and other industrial countries.

During the early years of the depression both France and America were receiving more gold than they could use. Although Wells believes that no country could have flourished under the monetary conditions of the period, nevertheless, the situation was made much worse because of the high tariff walls erected by both France and the United States. Under a system of free trade if gold flows into a country, goods will flow in after it and bring the gold back again. But France and the United States did not use their gold either to increase the money in circulation or as a basis for fresh credit. Nations buying from these two prosperous areas were unable to pay their debts in goods and found themselves obliged to send yet more gold to markets already gorged with it. Wells says:

From a world point of view the countries which should have admitted goods freely were the most determined to shut them out, and the nation which could perhaps least afford to do so--having regard to its monetary system--bought too much from abroad. ⁸

Another factor in causing the depression was the fact that all over the world a series of plentiful harvest occurred. Had world trade been good, this would have added to human well-being, but coming at a time

⁸Ibid., p. 353.

when prices were being forced down by monetary influences, they caused the prices of raw materials to fall yet further and increased the distress.

Wells believes that one of the chief factors which prolonged the world-wide depression was that the costs of producing manufactured goods were not falling as prices, especially of agricultural products, had fallen. Efforts were made to deal with this problem by reductions of rates--with the effect that purchasing power fell still further.

Organised devaluations of money cannot be achieved by a single country or group of countries. Wells declares it must be recognized as a world problem. Mr. Wells writes:

But concerted world action is essential. Without that the economic degeneration and social dissolution will continue, down to some point when with a sufficient dwindling of population and vitality, a sort of barbaric stabilization will be achieved.⁶

Wells classifies human persons into three main types, each of which has a different attitude toward property. The first type, which he calls the peasant persona, he describes as acquisitive and preservative in regard to ownership. He calls the second type the nomad type. He includes here not only the gypsy, but also the gambler, the soldier, and the ruling class with their traditional glory in waste. Fundamentally this class despises work, and their spirit toward property is "easy come and easy go." The third class of persona consists of the

⁶Ibid., p. 366.

educated. This type is more or less aloof from possession and gain, and serves from a different motive.

Although we live and breathe in a world of property, yet its principles are very little understood by the majority of the people. Wells observes that the Encyclopaedia Britannica has an article a column and a third long on Primitive Property while it contains seventy-four columns of letterpress and forty-one page plates of Pottery and Porcelain.

Both in property and conduct, the law holds up the notion that a man may not act in a manner contrary to the public good. The ordinary school teacher knows nothing about the different types of property, as the ordinary man grows up with the idea that what he owns he owns absolutely.

In discussing the abolition of property, Wells declares that the governments of the world might "abolish" all private property to-morrow by a series of declarations, and those declarations would have about as much effect as the Kellogg Pacts. The reason for this is that the owner of the property possesses rights of enjoyment and use of a thing owned. If his ownership is abolished, it will be transferred to someone else. So plainly the ownership of the property was not abolished, but merely handed over to other receivers. This, Wells maintains, is the weak point in the Communist proposals. They do not clearly indicate a competent receiver for the "abolished" private property. They denounce the national State as a competent receiver. Wells believes that the guiding principles of the Socialists and Communists are often

sound, but that they lack practicable working plans.

Wells observes:

And what the Socialist or the Communist is really after when he uses such phrases as the "abolition of property" is, in fact, the abolition of the property motive in economic life; that is to say, the abolition of the two most fundamental social types in favor of the third, the trained and educated type. The world has to become a world of men and women working to serve and not to own.⁷

The Socialist idea is really the idea of an universal education for service. Wells declares that if it does not mean that, it means nothing at all of the slightest practical value.

Before the advent of the socialist and communist views, a necessary principle of human thought was the idea of "for everything an owner." What property did not belong to individuals was assigned to God or the king. Thus the people traveled on the king's highway and were defended by the king's navy.

However, after a century of socialist discussion, Wells declares we find it possible to take quite another view of property. Instead of assuming the need for an owner for each individual thing, we begin now with the communist proposition that everything belongs to all mankind. Wells says, "We can work downward from the conception of one human commonweal instead of upward from the basis of nineteen hundred million individual appropriations."⁸

Our minds have been released by the phrase, "the abolition of

⁷Ibid., p. 284.

⁸Ibid., p. 287.

property." Wells believes that we should be able to ask each and every holder of property to show reason why he should continue to administer that property, inquiring further whether his administration was the best for the human good, and if not, by what means it could be transferred to a better administration.

Wells states that the human animal wants a feeling of security, freedom, and power. These fundamental motives often have been realized in the form of tangible property. The educated type of persons finds that these desires can be satisfied in quite other forms.

Our civilisation can not give up the use of money now. Money should guarantee to every worker a certain definite purchasing power. It must stand for so much goods. A worker should be able to feel that his purchasing power will be practically the same next month or next year. Wells says, "Stabilised prices is only another expression for trustworthy money."⁹

Wells discusses the gold standard at length. One objection to the gold standard is the inevitable drying up of the gold supply. Competent authorities estimate that by 1950 the new gold production will have shrunk to a fifth of its present volume. Wells considers it absurd that the general economic prosperity of the world should be at the mercy of an unknown probability, but that is how things are while we are ruled by gold. H. G. Wells expresses the idea in these words:

⁹Ibid., p. 313.

To trust to gold is to put the economic life of the world at the mercy of the unforeseen. It is to rob the world of any pretence to economic justice.¹⁰

However, the approaching exhaustion of the gold supply is not the immediate reason for regarding gold as unsatisfactory for a monetary standard. One of the main reasons is that the United States collects debts in gold and wants to sell without buying. This has been taking gold out of circulation to an enormous extent.

H. G. Wells declares that the time has come for mankind at large to consider the working of its monetary organization. Most of the literature on monetary reform is in Wells's opinion extraordinarily superficial. He has divided these reformers into two sections: (1) those who insist that some commodity be made the standard of value by substitution of other commodities for all or some of the gold in use, and (2) those who realize that money can be detached altogether from standard commodities. Wells calls the first class the Old Money School and the latter the New Money School. The Old Money School can not get away from the desire for intrinsic worth in money itself.

Both classes of monetary reformer can be divided into two main sub-classes: those who consider finance as a national problem, and those who take a wider view. Mr. Wells believes that the currency problem must be treated as cosmopolitan.

The teachers of the world arise out of the educated persons. They

¹⁰ ibid., p. 315.

believe that the satisfaction of good achievement is greater than the satisfaction of possessions, and they instill this tradition to some extent into that part of the population that comes under their influence. Wells declares that the modern wage worker does not even think of ever being wealthy; he merely wants to be safe, comfortable, and free from anxiety and excessive labor. H. G. Wells says, "They do not want money for its own sake, and they do not want money for power."¹¹

The majority of the rich belong to the investing public. Wells says of them:

There can be little question that the existence of this irresponsible rich class, so conspicuous in contemporary life, involves a very considerable waste of human resources, a vulgarization of youthful imaginations, and widespread demoralization of potential producers.¹²

Wealth is not always reactionary. Wells points to the Rockefeller endowments as an example of riches used intelligently in the field of modern research. The rich have also developed the arts and protected freedom.

It is unsound to assume that wealth is the cause of poverty, Wells insists. However, the modern rich generally do not feel any desire for the poor to be less poor, so long as their poverty does not make them dangerous. Wells satirically remarks, "They are evidently prepared to endure the suffering of others with smiling courage."¹³

¹¹Ibid., p. 296.

¹²Ibid., p. 441.

¹³Ibid., p. 449.

H. G. Wells declares, "Poverty is not a thing confined to the species Homo Sapiens; it is a phenomenon throughout all the orders, classes and kingdoms of life."¹⁴ Whenever a species is lifted into abundance for a time, it increases in number until the margin of hunger is once more attained. It is only since man has become civilized that a sustained effort has been made to make deaths from exposure and undernourishment impossible. Wells says:

In all the rest of the kingdoms of life defeat, whether through defect or ill luck, has meant death. So hitherto life has been driven up the scale of efficiency. Now, what does defeat mean in the modern community? Stagnation. A dingy and unhappy stagnation.¹⁵

Wells thinks that a few hundred million economically active people could now feed, clothe, and house all the rest of the race, and still have a fairly pleasant type of successful life for themselves.

The movies, radio, and press have tended to bring inequalities of fortune more vividly before the minds of the have-nots. Wells says, "The supreme ambition of the boorish element among the modern rich seems to be to destroy hope."¹⁶ Wells prophesies, "We have here the necessary elements for an intensifying class war."

Wells fears that people who have been deprived of adequate knowledge and education are more likely to break up the contemporary organization than to reconstruct it. These people live on the margin of subsistence, and they will say that "anything is better than this."

¹⁴Ibid., p. 483.

¹⁵Ibid., p. 486.

¹⁶Ibid., p. 472.

While, of course, Wells observes that it could be much worse.

If Soviet Russia succeeds and begins to prosper, Wells believes there will be an increase of insurrectionary tension in the Atlantic populations. However, if the rich and influential people lead in making extensive economic readjustment, the world may experience progress instead of disaster.

The antagonism of the ignorant and base-spirited rich above and the ignorant and base-spirited masses below have led to illegal dictatorships in various parts of the world. In many cases the dictatorships are more or less controlled and steadied by an organization. This is true of the Fascisti in Italy and the Communist Party in Russia. In China the Kuomintang struggles to maintain a constructive nationalist ideology against foreign exploitation.

Wells declares that the masses are being disillusioned about the social system to which they have hitherto submitted. Economic morale is destroyed and the world faces the possibility of social disintegration.

H. G. Wells concludes:

The old-world rich were real masters; the old-world poor were real slaves and serfs. The old-world civilization was only possible with that dominance and that subjugation. That order of things seemed inevitable. But the new-world rich are no longer essential to the productive scheme, they have become curiously detached from its administration, and their relations to the poor are indirect and complex. Possibilities of release and liberation open before our species, undreamt of before the conquest of power and substance began.¹⁷

¹⁷ Ibid., p. 477.

Democracy is "the idea that the state is the 'embodied will' of the people, that all power comes from the people and all governmental service is ultimately the service of the people and of their common rights and liberties."¹⁸ In other systems of government the divine right of rulers is assumed. In modern democratic systems the people themselves are supposed to watch and understand government and to signify their assent by their votes.

Wells considers the contemporary governments of the world to be creaky and clumsy with underpaid, corrupted, or underdeveloped civil services. Nowhere have men tried to run a business with an upper and lower board of directors. Yet these governments are the only available legal apparatus for regulating and reconstructing the common affairs of mankind.

It is impossible for politicians to mould or direct opinion. They have to pick up such opinions as exist already in the community, and use all their skill and science to impress their "personification" on the popular imagination. Their statements must be simplified down to the level of the average voter. They naturally seek the cheapest and widest appeals that the public intelligence will tolerate. The two cheapest and most effective appeals are the appeals to patriotism and class jealousy, Wells declares.

For a number of generations the democratic process has meant release, freedom, and the breaking down of controls. Wells believes

¹⁸Ibid., p. 541.

that mankind is challenged by the need for reorganization and reorientation, political, social, and intellectual, which is quite beyond the power of the negligent common voter and his politicians.

H. G. Wells writes, "As Democracy became ascendent in our world, its spirit produced new forms in political life, in literature, in art, in music."¹⁹ In politics it produced government by elected representative assemblies. In literature the democratic spirit found its natural vehicle in the Novel. In all these fields Democracy meant fragmentation and reduction to the unorganized masses. Wells observes:

In that liberty science has won its way, established itself in a world-wide system of research and record, gained an invincible inertia. Music has achieved the most glorious developments, painting risen to unprecedented levels of technique, literature learnt a new fearlessness, and industry and commerce have tried and expended a thousand subtle and huge combinations no official control would ever have permitted.²⁰

Wells says that the next stage to representative democracy is Anarchism, in which theory no government is required, since people are supposed to be directly capable of solving whatever collective problems may arise.

There are many criticisms of democracy, the main one being that it has produced a special and objectionable type of ruler, the politician. The theory of electoral democracy was that capable statesmen would be chosen for their known gifts and virtues. But the business of getting elected proved to be complicated and demanded some-

¹⁹ H. G. Wells, The Way the World Is Going, p. 64.

²⁰ loc. cit.

thing more than conspicuous public service.

The chief interest of the office seeker, Wells maintains, cannot be what is good for his country but rather what will gain or lose votes. Wells writes:

And so we find in all the great democratic countries that the direction of affairs has passed into the hands of men who are great merely as politicians, and who are otherwise neither remarkably intelligent, creative, nor noble beings...Outside of America extraordinarily few people still believe in political democracy at all except as a makeshift to stand in the way of worse things, tyrannies, oligarchies, and like horrors.²¹

The essential weakness of democracy is that the great mass of human beings are not sufficiently intelligent nor sufficiently interested to follow political issues at all. All schemes for making democracy more effective or more truly representative fail to touch this problem.

Wells remarks that he has often criticized the Fascists for their stupidity, brutality, cruelty, and injustice. He has no respect for their idol, Mussolini. However, he recognizes that, "These movements of Communism and Fascism may be mere first attempts of that unsatisfied seriousness to make a new world out of our present disorders."²²

In defining Socialism, Wells says:

For there is scarcely any form of Socialism that does not fall within the definition of an attempt to take the general economic life out of the direction either of repre-

²¹Ibid., pp. 40-45.

representatives elected by the workers, or to politicians elected by the voters of the entire community. Socialism is the attempt to democratize economic life as political life has already been democratized. ²²

One of the strangest things in the history of Socialism according to Steele (The Anatomy of Frustration) is the fact that the socialists have advocated the most drastic limitation in regard to property and yet have refused to face the complication of their problem. The nearest approach to a new money that the socialist movement ever made was the issuing of Labour Notes of Robert Owen. The nearest thing it has to an administrative organization is the Communist Party, and Wells says of it, "This was essentially a revolutionary organization, conspiracy, secretive and quasi-criminal."²³

Socialism began as an inspiring idea. Wells calls it the creative hope of the century. Many thousands have toiled in the hope of bringing this idea into reality. It has resulted in the birth of an Eastern Monster "without eyes or ears."²⁴ The main reason for this frustration of the Socialist idea, according to Steele, is that it was rushed into a premature offensive. The Communists pretended that if they cleared away the Capitalistic System that they would find another and better system underneath. This was a foolish belief.

Socialist thought has been moving away from the idea of co-operatives in the direction of the "social revolution" of the Communists

²²Ibid., p. 65.

²³H. G. Wells, The Anatomy of Frustration, p. 66.

²⁴Ibid., p. 67.

er of socialization through the development of public services or Fabianism.

Wells writes, "It is alleged in the controversies between Individualism and Socialism, controversies still gerrulous in their decay, that the search for profit has an enormously stimulating effect upon the energy, enterprise and responsiveness of a concern."²⁵ The profit motive plus competition is regarded as the perfect method of adjusting supply to need. The critics of socialism assert that those who work under the profit system are chosen for their enterprise and loyalty. Their characters are supposed to change when they work in the public service.

The facts of the case, Wells observes, seem to be that as businesses grow larger, they become impersonal in character, and that by the time they have reached the dimensions of a railway system or other large organization, the differences in the spirit of the direction remain the only differences between public and private ownership.

Publically conducted business is in many cases unenterprising because of the ordinary politician's habit of following, rather than leading, public opinion. On the other hand, Wells declares, private profit tends to develop monopolization of markets and raw materials. Private businesses have been extremely able in controlling the press, which is their medium for advertisement. This practically strangles adverse comment.

²⁵H. G. Wells, The Outline of Man's Work and Wealth, p. 256.

Man has to learn to live financially. Wells says that finance is no more instinctive in man than is aviation. The whole world machine must be designed so that the property-money system will play in with the system of production, with the educational system, with the organization for the extension of science, and other world controls. These must all interest with one another.

Russia has attempted to answer the question of poverty by applying the principles of Communism. Wells calls the Russian system an ultra-modern State Capitalism. The state is the universal buyer and seller. The author believes that the whole world is moving in the same direction as Russia, but the rest of the world is going more slowly and less passionately and bitterly. Mr. Wells is hopeful that the motive of profit in the world will be replaced almost altogether by the motive of service, and that goods will be distributed as common needs rather than as industrial and financial prizes.

One of the difficulties of Soviet Russia is the fact that her economic development was conceived a score of years before there was any general need felt for developing economic life on lines of a world system. Russia, Wells writes, has had too low an educational standard and a too great lack of industrial development. One of her great difficulties with other governments has come because of her attempts to spread her social and political propaganda in other countries. Wells states that her very existence is a propagandist demonstration. He says:

Dogmatic, resentful and struggling sorely, crazy with suspicion and persecution mania, ruled by a permanent terror, Russia nevertheless upholds the tattered banner of world-collectivity and remains something splendid and hopeful in the spectacle of mankind. ²⁶

Wells tells us that, "Poverty still broods over all things Russian." They go short of clothing and food, but they are busy. They are not defeated and sullen like the accumulating unemployed of the Atlantic civilisations. They have enthusiasm and hope.

Russian plans include internal comfort and no unemployed. Russia plans to become an exporting country, underselling the produce of profit-seeking agriculture and industrialism. She plans to have internal comfort and no unemployed. Wells remarks that even if this goal is only partly achieved, it is bound to compel very great readjustments in the economic organisation of the rest of the world.

The relationship of antagonism between employer and employed is the most important fact of our present phase of economic development according to Mr. Wells. The Communist would obliterate the employer and solve the problem in that way. Wells calls this carrying the idealism of democracy to its economic conclusion. The Communist believes that in some way the masses can eliminate all need for compulsion and change the spirit of direction. Work then would be spontaneous and joyful. Wells observes, however, that Communist rule in Russia has not so much as manifested a disposition for it.

²⁶Ibid., p. 466.

It is a grave error in the Communist ideology, Mr. Wells asserts, that they confuse the true proletarian persona with the organized labor in Britain, France, and elsewhere. The large part of such labor is not truly propertyless and proletarian. Another fundamental error of the Communist is his assumption that the acquisitive people growing rich and working people growing poor are the whole of contemporary society. They seem to insist upon the entire supremacy of economic considerations in human life. However, Wells thinks that perhaps we of the Atlantic world are too disposed to be ungrateful to the vast experiments Communism has made. He believes, nevertheless, that its dogmatism has set a very definite term to its usefulness to the world.

Fascism and Communism are alike in many respects. They are both composed mostly of young people. The movement dominates the entire life of the member. The individual gives himself to the movement in a spirit essentially religious. The masses of the population in neither Italy nor Russia seem to resent the dictatorship of these associations.

Russia has been and will likely remain for some time a barbaric country. Large areas of Russia are as backward as England was in Tudor times. In the days of the Czar the resources of Russia were so wasted as to wreck the whole social system. The Bolsheviks are in possession of the wreck. Wells says, "They are in possession because they were the only people with sufficient faith, discipline, and determination

to held together in the general chaos." ²⁷

In March, 1927, Wells could foresee something of the conflict that has recently torn Spain and threatens the whole world. He said at that time:

Coming events cast their shadows before, and keen eyes can detect a number of shadows of what is coming. But the two shadows to which I would particularly draw your attention are the Communist Party and Fascism. ²⁸

Man faces the alternative of decadence and disaster or else a New Life. Wells says that the correlative to mass production is social consumption. We must have collective consumption of the surplus productive energy in the general interest. This surplus energy can be poured into public housing, a continuing reconstruction of homes and cities, an incessant beautifying of our world, a vast extension of public education, great medical clinics, and a multitude of giant enterprises in research, exploration and social adventure. This is inevitable if progress is to continue. Man must live on expanding life in this expanding universe.

²⁷H. G. Wells, The Way the World Is Going, p. 100.

²⁸Ibid., p. 72.

THEORIES ON INTERNATIONALISM AND WORLD PEACE

The dream of a World Pax runs through all of Mr. Wells's books. His Utopia of a World State rests upon technology and power. He would gladly sacrifice individual liberty for social progress.

The suppression of war is generally regarded as central to the complex of contemporary problems. Wells says that political institutions have very largely developed in relation to the idea of a war. Defense and aggression have been important in shaping the outer form of every state in the world. Cooperation on the other hand has shaped its inner organization.

Up to as late as a century and a half ago the world was really divided in a number of autonomous economic systems. Men and women were fed, clothed, housed, and sustained by the resources of the country in which they lived. The national states were the best working pattern for the human community. Patriotism and loyalty were excellent social cement. Mr. Wells tells us:

Man had a localized patriotic mind because his economic life was definitely local and bounded. A century of invention and science has altered all that. Today we eat food from the ends of the earth and are clothed with the resources of the planet. Insidiously the average man has ceased to be part of a localized economic system and has become part of a vaguely developed, but profoundly real world economic system. You can not put him back in this old state of affairs unless you are prepared to shatter this developing, civilization, altogether.

It is slowly dawning upon us that a change of scale and economic range demands a corresponding change in

political forms.¹

All the main sovereign states of the world have more or less attempted to secure world-wide control of the raw materials necessary for mechanical civilization. Either these independent states must fight among themselves until only one survives, or else mankind must substitute for the out-of-date traditions of independent national sovereignty a new idea of world organization.

Hanging over all the world is the possibility of widespread destruction, social disorganization and hopeless inconclusiveness of suffering. For centuries mankind has muddled along with war and conquest. Wells cleverly says:

Modern war is the idiot child of invention and tradition. Invention ought to have killed tradition--not married it. We dare not be disarmed in this modern world.²

Wells declares that war has changed its nature. It has changed to something monstrous and dreadful and anti-human. Humanity is doing remarkably little to arrest this advancing menace, but Mr. Wells is sure that everyone will agree that something ought to be done. "Meanwhile," he says, "the naval war material accumulates, the new armies swell and the populations drill submissively."³

Mankind has still to achieve any world-wide mental unity. It is Mr. Wells's opinion that:

We think within the compartments of language, nation-

¹H. G. Wells, "New America," in Colliers, Vol. XCV (May 18, 1935), p. 9.

²H. G. Wells, "What Next?", in The American Magazine, Vol. CLXII (Oct. 1936), p. 119.

³H. G. Wells, "New America," in Colliers, Vol. XCV (May 18, 1935), p. 9.

al literature and political tradition; the national partitions are down, the whole world is open to us, but we have difficulty in realizing that. Power--gigantic power--has come to us and we can use it only in mutual injury according to the methods of the warring past.⁴

According to H. G. Wells there are two fundamental ideas in our society. One is the modern liberal idea that we all belong to one single world community. That is a view which considers all the world belonging to all of mankind. The other idea is the older traditional idea which claims the individual for the national sovereign state, which is engaged in perennial struggle for existence with other sovereign states which are in the world. Wells declares that this idea is in flat contradiction to the material imperatives of our time.

Wells considers a World Pax an urgent necessity. He says that for any living species a fundamental change of conditions means either adaption or destruction. Either man must adjust himself to his new conditions, or he will be tortured and "selected" until he has been licked into some new shape by them, or he will be exterminated altogether. He cannot remain as he is. Wells concludes, "We have to achieve a World Pax speedily or face biological disaster."⁵

Humanity has been accumulating energy at an enormous pace. There are millions of young people in the United States and England who have no jobs, no compelling interest in life. Wells asks, "What is the

⁴H. G. Wells, "New America," in *Collier's*, Vol. XCV (May 18, 1936), p. 8.

⁵H. G. Wells, "The Next War," in *Collier's*, Vol. XCVIII (July 4, 1936), p. 36.

Nazi movement in Germany? What is Fascism in Italy? Young men who have nothing to do. Hitler and Mussolini offer them excitement and possible glory." ⁶

In discussing the causes of war, Mr. Wells says:

No country goes to war because it is poor, no country goes to war because it is weak and unhappy. A country goes to war because it is full of vigour, because it has a great mass of unemployed people, because it has materials at hand. ⁷

Wells insists that it is not sufficient to nag at war; it has forcibly to be prevented. The independent sovereign state is war and in the last resort if we are against war we are against the sovereign independence of our state.

Patriotism is rich with associations; it is romantic and poetic. Mr. Wells points out that it is always nice and strengthening to hate something, and patriotism gives you the whole outer world for that sustaining use. The chief drawback is that it takes you along roads that end sooner or later in war, and that war becomes more frightful, disgusting, destructive, and futile every year. Another drawback to patriotism, Mr. Wells observes, is that it restricts your movements to your own country, and that on the rest of this planet you must travel about as a latent enemy and a potential spy.

Wells says:

Unless people are prepared to accept the idea that the economic life of the world can be regarded and con-

⁶H. G. Wells, "Civilization of Trial," in Foreign Affairs, Vol. XIII (July, 1936), p. 596.

⁷Ibid.

trolled as one system to the general advantage of the race, their aspirations for a universal peace will remain the most unreal of all possible aspirations. Separate economic systems must compete, must jostle, must forestall, and must drive, for all their virtuous protestations, towards a tussle. ⁸

Wells sees a connection between the birth control movement and world peace. Nature's way with species seems to have been multiplication up to the limits of subsistence and consequent struggle to survive. Mr. Wells observes that birth-rates fall as knowledge increases; the lower the standard of life, the greater the breeding. He believes that unless there is a wider distribution of information throughout the world, this biological suffocation of peace possibilities will continue. Civilization will suffer from the militant protective necessities imposed upon it by such slum-breeding regions as Fascist Italy, Japan, and Bengal. The space-consuming communities are forced to arm against them.

The change of scale came upon the English-speaking communities in the past hundred years at an angle quite different from those of the rest of the world. They had room to grow in. The Americans freed the West. The British had a colonial empire that seemed as limitless. "Emigrate" was the British equivalent to "Go West, Young Man." All the European states have been under pressure along their boundaries for nearly a century; the tension has been particularly intense in

⁸H. G. Wells, The Way the World Is Going, p. 164.

France and Germany. The English-speaking peoples have reached their boundaries only in the past two decades. This has given them a peculiar mentality of their own. Their outlook on the world has become modern and futuristic. Wells says, "The idea of a geographically expanding political system, which seems utter nonsense to a Frenchman or any other continental national, is fundamental to these cultures. Westminster and Washington, if anywhere, the intimations of a future world state are to be found."⁹

The minority which favors war is very largely the professionally belligerent class officers, their men-at-arms, and every sort of person who upon occasion wears uniform and is entitled to a salute. Wells believes that salutes are ten times more intoxicating than absolute alcohol.

Wells says that four countries alone are responsible for the continuation of armament at the present time: Great Britain, France, Germany, and the United States of America. They are the only countries which possess the complete industrial outfits needed to equip great modern armies. The iron and steel industry, the chemical industry, the electrical industry and oil refineries are at the root of all armaments. In concert these four countries could suppress modernized warfare, but they prefer to stimulate it.

Wells believes that the way of escape does not consist in trust-

⁹H. G. Wells, "New America," in Collier's, Vol. XXV (May 18, 1935), p. 35.

ing in governments. He thinks it consists, on the contrary, to a criticism, possibly a revolutionary attack on governments. We need to rescue world interests from national government control as speedily as possible. He declares that we need a new practical world religion whose declared objective is a desire for a federated world. The essential quality of this new religion, Wells maintains, must be the repudiation of nationalism and the establishment of a World Pax and a new way of living for our race.

It is Wells's opinion that until the world finds some other means of using its surplus energy wars will go on. He believes the way to get rid of war is not by leagues. He thinks the only thing to do is to invent a successful form of peace. This means a new sort of life for human beings. He says:

The choice before us is war or a new world--a rational liberal collectivist world with an ever rising standard of life and an ever bolder collective enterprise, in science, in art, in every department of living. The reason that we are at the present time drifting back toward destruction is that we have not had sense enough to discover what to do with our accumulation of social energy. If humanity fails, it will fail for the lack of organized mental effort and for no other reason.¹⁰

The supposition that sovereign governments are competent instruments is a mistake embodied in the constitution of the League of Nations. The League of Victors would be a good name for it, Wells believes. Their idea of peace is simply the protection of boundaries.

¹⁰H. G. Wells, "Civilisation on Trial," in Foreign Affairs, Vol. XIII (July, 1935), p. 593.

In speaking of the League, Wells said that the end of the World War was an excellent time for a bold break with the system of competitive independent sovereign states. He said that the League was born in a sudden convulsion of human hope, but this organization has been more than useless. Mr. Wells considers that it has been dangerous, because it has acted as a mischievous opiate. Wells thinks people might have been more actively and intelligently at work against the war-makers had it not existed to lull them into a false security.

Wells claims that war cannot be "outlawed". He says of it, "It is just another piece of empty, fruitless American "Idealism" utterly worthless to the world at large."¹¹

In 1927, Wells said:

The last war was a war to end war, and the politicians and statesmen have not made good. So now is the time for people who want to delay and avert a catastrophe before the more deliberate organization of a world peace can be achieved, to make it clear that the war-makers will have to reckon with immense defections.¹²

Wells is probably correct in his belief that if the peace of the world could be secured for ever by a show of hands, that there would be a considerable majority in its favor. But more than a show of hands is needed to bring peace to the world. He says:

If you are not prepared to see your own country and your flag so far subordinated to collective control, what-

¹¹ H. G. Wells, The Way the World Is Going, p. 175.

¹² Ibid., p. 179.

ever protestation of peaceful intentions you make are either made unintelligently or in bad faith. Your country cannot be both independent and restricted. Either you are for Cosmopolis or you are for war.¹³

According to Wells there are two types of passive pacifism. The first class consists of those people who resolve to have nothing whatever to do with war. They would refuse military service and payment of taxes in wartime. The second class looks to political arrangements, international courts, agreements between states, disarmament conventions, and tariff unions to abolish war. Both types of proposal depend on a new education.

Wells does not agree with the passive pacifists. He says that war is the logical result of the political divisions of humanity. Not until we have a political unity will reasonable people abandon preparations for defensive war. Preparations for defensive war are indistinguishable in their nature and moral reactions from preparations for offensive war. There must be the same study and development of new and more dreadful war machinery.

H. G. Wells insists that it is not sufficient to negotiate war; it has forcibly to be prevented, so he believes in a common repressive and defensive force.

Wells feels certain that the idea of a world state is a sounder and more hopeful proposition than is the League of Nations. He gives credit to the League of Nations propaganda for bringing before the gen-

¹³ Ibid., p. 161.

eral intelligence of the world the proposition of a world law and a world unity.

Wells blames the history teaching in the schools of Europe for the nationalist obsession which is possessed by most of the people of Europe. The nationalising process goes on in the schools, the churches, in the presses, and in the highly nationalized literatures.

In his book, The Open Conspiracy, H. G. Wells discusses at length his particular plan for a super-government. He calls his plan "The Open Conspiracy" because he believes it to be essential that the World State grow openly--that it become a part of the educational system.

The movement that Wells contemplates will not aim to set up a world direction as much as to become itself a world direction. He desires to have the collective affairs of the world managed by equipped groups of the most interested, intelligent, and devoted people. Their activities should be subjected to a free, open, watchful criticism.

H. G. Wells says the enemies of his Open Conspiracy are confusion of mind, want of courage, want of curiosity, want of imagination, indolence, and egotism. He declares, "These are the jailers of human freedom and achievement."¹⁴

The substance of the Open Conspiracy is the open and declared intention of establishing a world order out of the present confusion of individualistic governments. He wishes to efface the militarist con-

¹⁴H. G. Wells, The Open Conspiracy, p. 56.

ception of governments and remove credit from private profit-seeking monopolisation.

The first task of the Open Conspiracy must be that of propaganda. The Open Conspiracy is not necessarily antagonistic to any existing government. Rather than destroy existing controls, it wishes to supersede or amalgamate them into a common world directorate. It is Wells's idea that there be a formation of small groups of friends who meet to exchange views and find themselves in agreement upon the general idea. They must agree upon three fundamental ideas: (1) the entirely provisional nature of all existing governments and of all loyalties associated with them; (2) the supreme importance of population control in human biology and the possibility it affords us of a release from the pressure of the struggle for existence; (3) the urgent necessity of protective resistance against the present traditional drift to war.

These groups will be of different size, average age, social experience, and influence. Their particular activities will be determined by these things. Students will probably be unable to do more than study the problem and engage in personal propaganda. Middle-class people in a small town may see that desirable literature is available in the public library. Parents of school children can press for the teaching of universal history and sound biology and protest against the inculcation of aggressive patriotism. Another group may undertake the printing and distribution of literature which will influence public opinion.

From the outset the Open Conspiracy will set its face against militarism.

Another important activity of the Open Conspiracy will be in the field of science. The Open Conspiracy can help science in three ways. In the first place there is a great need for endowment for setting up laboratories, observatories, and experimental stations in all parts of the world. A second need is for the proper storage and indexing of scientific results. Quite a considerable amount of scientific work is needlessly repeated. Because of the growing volume of publication, men make discoveries in the field only to lose them again in poorly organized records. The third line of liaison work between the man of science and the common intelligent man is the promotion of publications. These will state the substance of the new work in the vulgar tongue.

So through the promotion of research, world indexing, and the translation of scientific papers into the common vernacular, the surplus energies of a great number of Open Conspirators can be directed to creative ends and a new world organization of scientific work built up.

Wells states that the political work of the Open Conspiracy must be conducted upon two levels and by entirely different methods. Its main political idea, its political strategy, is to weaken, efface, incorporate or supersede existing governments. The second political idea is to unite existing governments into a working cooperation with the development of the Open Conspiracy.

Wells gives six essential requirements of the Open Conspiracy.

They are as follows:

- (1) The complete assertion, practical as well as theoretical, of the provisional nature of existing governments and of our acquiescence in them;
- (2) The resolve to minimise by all available means the conflicts of these governments, their militant use of individuals and property and their interferences with the establishment of a world economic system;
- (3) The determination to replace private local or national ownership of at least credit, transport and staple production by a responsible world directorate serving the common ends of the race;
- (4) The practical recognition of the necessity for world biological controls, for example, of population and disease;
- (5) The support of a minimum standard of individual freedom and welfare in the world;
- (6) The supreme duty of subordinating the personal life to creation of a world directorate capable of these tasks and to the general advancement of human knowledge, capacity and power.¹⁵

Wells cannot see any single individual as the head of the World State. He approves of having a council which is directly elected upon a broad franchise. Every adult should feel a direct and personal contact between himself and the World State. Wells believes that in many respects the new World Government's work will be less complex than that of national governments today. It will have no foreign enemy, no foreign competition, no tariffs or tariff wars.

¹⁵Ibid., pp. 142-143.

In his book, The Salvaging of Civilization, H. G. Wells lists what he considers the chief organs and works of the Council of the World State. In abbreviated form they are:

1. Supreme Court determining World Law.
2. World Currency.
3. Ministry of posts, transport and communications.
4. Ministry of trade in staple products and for the conservation and development of the natural resources of the earth.
5. Ministry of social and labor conditions.
6. Ministry of world health.
7. Ministry of supplementing national educational work and stimulation of backward communities.
8. Peace ministry studying belligerent possibilities of every new invention, watching for armed disturbances everywhere, and having complete control of every armed force that remains in the world.

The Open Conspiracy proposes to end the under-developed and frustrated lives upon which the civilization of the world has thus far rested.

In speaking of the spread of the Open Conspiracy, Wells declared that whenever possible the Open Conspiracy will advance by illumination and persuasion. But it has to advance and where it is not allowed to illuminate and persuade, it must fight. Its first fights will

probably be for the right to spread its system of ideas throughout the world. The movement is bound to find itself fighting for open roads and freedom of speech. Since the Open Conspiracy rests upon a disrespect for nationality, there is no reason why it should tolerate obstructive governments.

Wells believes that the vision of a world at peace and liberated for a growth of knowledge and power is worth every danger of the way. And since in this age of confusion we must live imperfectly and anyhow die, he thinks we may as well suffer if need be, and die for a great end as for none. The translation of vision into realities has never been easy since the beginning of human effort. Mr. Wells admits:

The establishment of the world community will surely exact a price--and who can tell what that price may be--in toll, suffering and blood.¹⁶

H. G. Wells thinks that if Europe is to saved from ultimate disaster, it must stop thinking in terms of the people of France, the people of England, the people of Germany, and the people of Italy. It is only by thinking of all peoples that any people can be saved in Europe.

If we had a world law and world security, a thousand good things would come into ordinary life. Men could use their energies in the application of scientific knowledge. There would be an increase of mental and bodily health, of human power, of interest and happiness. Men could be destroying their slums and rebuilding beautiful cities. But Wells observes that these are not the things that sway people to

¹⁶Ibid., p. 193.

effort. He says, "Fear and hate, not hope and desire, have been hitherto the effective spurs for men."¹⁷ But whether it is hope of better things or fear, Wells believes that unless the species is to perish, the majority of men must be brought to a will for a single world government.

In The Anatomy of Frustration Wells reviews the works of a fictitious Mr. Steele. He quotes Steele as saying:

Pacifism will continue to be frustrated until there ceases such a dream of peace as will stir men like a trumpet... The human imagination throughout the world has to be so educated that war will be seen as a dreary diversion of energy from excitements more splendid and satisfying. War is not what it was... The terrible hero-warrior of old-world imagination becomes a dangerous and dirty sadist with a gas mask on his face and poison in his fist. When that is seen clearly, then and then only will the peace of the world be secure.¹⁸

Wells says that he is a social leveler because he wants to make opportunity universal, and not leave out one single being who is worth while. He continues:

If I am opposed to nationalism and war, it is because these things not merely represent an immense waste of energy, but they sustain a coat of blind discipline and place our lives at the mercy of trained blockheads. Militarism and warfare are childish things. They must die. Naturally my idea of politics is an open conspiracy to hurry these tiresome, wasteful, evil things--nationality and war--our of existence; to end this empire and that empire and set up the one Empire of Man.¹⁹

¹⁷H. G. Wells, The Salvaging of Civilization, p. 35.

¹⁸H. G. Wells, The Anatomy of Frustration, p. 105.

¹⁹H. G. Wells, "What I Believe," in Forum, Vol. LXXIV (August, 1920), p. 70.

CONCLUSION

Mr. H. G. Wells has undertaken the immense job of reorganizing the world. He has a dream of Utopia, of a new world to come. His dream is hazy in places, and in others it is a sort of nightmare. But always his alert mind is busy planning for progress in human affairs.

All Wells's hope for improvement rests in his educational theories. The masses of the people must learn to dream and plan for a better social order. They must be educated to realize the need of world peace, world economic control, and international government. So Wells turns to the schools of the world and points out to them where they have failed, and how they might more fully succeed in preparing boys and girls for world citizenship.

Some of Wells's most interesting writing has been in the field of personal relations. He has a decidedly masculine viewpoint in regard to women. His discussions of women in industry, of the education of women, and of marriage and divorce are not profound or of especial importance. But he gives us a new point of view in this little understated field.

In the field of politics and economics Wells takes himself most seriously. He has studied carefully the governments of the world and their economic policies. He has often changed his opinion in regard to such things as socialism and democracy, but each change has probably

brought him nearer the truth.

Of course, war and the peace of the world have required a vast amount of Mr. Wells's time and effort. While he over-emphasizes some causes of war and leaves out others equally important, he, nevertheless, has probably come as near as any other living author to the root of international conflicts. The World State of H. G. Wells would in many respects defeat its own purpose. However, it may lead to a plan for a really unified universe. But at the present the plan is not sufficiently matured.

H. G. Wells has collected a vast amount of material in his lifelong study of world problems. He has tried to organize his material so that it will be useful to the world. In so doing, he has criticized practically every institution of modern society. But he has done more than merely tear down; he has also tried to construct a new world to take the place of the old. The mind of H. G. Wells has sped swiftly along from problem to problem, and always he has found an answer to the most baffling questions of contemporary life.

Wells expresses well his spirit when he says, "Progress continues in spite of every human fear and folly. Men are borne along through space and time regardless of themselves, as if to the awakening greatness of Man."¹

¹H. G. Wells, The Outline of Man's Work and Wealth, p. 736.

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