

***The Time Machine: Scientific Advances and Social Milieus*
in H. G. Well's Vision of the Future**

**Assistant Lecturer Taisir Abdulhafed Abdulrahman
Department of English / College of Education for Women /
University of Baghdad**

Abstract

This study is qualitative, it illustrates H.G. Wells's *The Time Machine* through the scientific and social framework of the Victorian Era. Wells's portrayal of future societies examines the rapid technological progress and social changes of the 19th century. The analysis scrutinizes the division between the Eloi and the Morlocks, tracing the consequences of social division. To meet the objective of the study, Victorian frame of mind is utilized to examine the class struggle that is symbolized by the Eloi and the Morlocks. The analysis highlights the economic and social effects of industrialization and how Wells examines the capitalist system and its impact on human relationships and class division. The study also utilizes concepts from Darwinism to explore how Wells responded to these scientific ideas in his novel. By examining Wells within this historical and intellectual context, the study helps reveal his skepticism towards progress and his prophecy of human degeneration caused by uncontrolled technological and social evolution. The study also considers the narrative structure, characters, and symbolic elements in the novel to uncover Wells's broader criticism of the nature of human progress and the modern age.

Keywords: H.G. Wells, Science Fiction, Victorian Era, Darwinism, Modernity, scientific progress.

الة الزمن : التقدم العلمي والبيئات الاجتماعية في رؤية هيربرت جورج ويلز للمستقبل

المدرس المساعد تيسير عبد الحافظ عبد الرحمن
قسم اللغة الأنكليزية / كلية التربية للبنات / جامعة بغداد

المستخلص

تمثل هذه الورقة دراسته نوعيه، و تتضمن تأثير رواية "الة الزمن" للكاتب هيربرت جورج ويلز من خلال دراستها ضمن الأطار العلمي و النظام الاجتماعي للعصر الفيكتوري. أن تصور ويلز للمجتمعات في المستقبل يركز فيه على التطور التكنولوجي السريع وما تبعه من تغير في النظام الاجتماعي في القرن التاسع عشر. يهدف الباحث من خلال تحليل نص الروايه الى تسليط الضوء على الفرق بين مجتمع المورلوكس و الالوي ؛ موضحا تبعات الانقسام الاجتماعي. من اجل تحقيق هدف الدراسة؛ يوظف الباحث الأطار الزمني للحقبه الفيكتوريه لدراسة الصراع الاجتماعي المتمثل بقبائل المورلوكس والألوي. ويسلط الضوء على الأبعاد الأقتصادييه والاجتماعيه لثورته الصناعيه و على نقد ويلز للنظام الرأسمالي واثره على العلاقات الأنسانيه و التباين في الطبقات الاجتماعييه. توظف الدراسة أيضاً مفاهيم من نظرية دارون لتوضيح كيفية استجابة ويلز لهذه النتائج العلميه في روايته. من خلال دراسة رواية ويلز ضمن هذا الاطار التاريخي و الفكري؛ تساهم الدراسة في ابراز مخاوف ويلز وتنبؤاته تجاه الحداثه و مخاطر التطور التكنولوجي المتسارع و أثره السلبي على الأنسان. كما تنظر الدراسة في هيكلية السرد والشخصيات والعناصر الرمزيه في الروايه لتوضيح نقد ويلز لطبيعة التطور البشري و العصر الحديث.

كلمات مفتاحية: هيربرت جورج ويلز . الخيال العلمي. العصر الفيكتوري. نظرية دارون. الحداثه. التطور العلمي

تاريخ القبول: ٢٠٢٤/١٠/٠٧

تاريخ الاستلام: ٢٠٢٤/٠٧/١١

Introduction

Born in 1866, Herbert George Wells was a British Journalist and fiction writer in late Victorian Britain. He publishes nearly fifty novels and is well known for his science fiction novels in which he prophesies the dangers of technology and the rapid progress that takes place in the 19th Century, H.G. Well is known as the founder of science fiction, (Bell,2018). H.G. Wells's *The Time Machine* is a science fiction novel published in 1895. Science fiction refers to the type of narration which represents an imaginary world that is different from ordinary reality. The setting may occur on another planet or at other times in the past or future. Mary Shelly's *Frankenstein* (1818) is regarded as the earliest science fiction text, the more developed fictional worlds appeared late in the nineteenth century with works of H.G. Wells who is regarded as the father of science fiction in his remarkable novels *The Island of Dr. Moreau* (1696) *The War of The Worlds* (1898) and *The Time Machine*. (Abrams,2005) Patrick Parrinder, the editor of *The Critical Heritage of H. G. Wells* describes Well's fiction as a modern myth similar to the flying carpet (Parrinder, 1972) Concerning his approach in writing fiction, Wells believes that the novel, in essence, is a space to express ideas, and the novelist, Wells assured "should cherish and burnish this faculty of seeing crudely, simply, artlessly, ignorantly, of seeing like a baby or a lunatic, who lives each moment by itself" (Aleen, 1954).

First , it is crucial to shed light on the era in which H.G. Wells grew as a reader, a man of science, and as writer. A simple introduction about the 19th century and the main events of this century may explain the source of Well's inspiration. This paper argues that H.G. Wells's *The Time Machine* reflects the impact of the Industrial Revolution and the advancement of science, exploring the contrast between progress and its damaging consequences on society. It is significant also to remark that, to understand and fully grasp Wells's scope in his novel, the reader of *The Time Machine* must approach it with the mentality of a Victorian reader.

Historical Background On the 20th of June, 1837 Victoria becomes the queen after the death of her uncle William IV, her reign witnesses significant developments in the social, economic, and technological spheres of life, it is also the age of the expansion of the British Empire

and the advancement in science and education. The writers of this age reflect the outer world and their perception of the future in their writings:

“A great deal of Victorian intellectual effort was spent in trying to hold together a universe which was exploding. It was an age of conflicting explanations and theories, of scientific and economic confidence and of social and spiritual pessimism, of a sharpened awareness of the inevitability of progress and of deep disquiet as to the nature of the present.” (Sanders, 1999)

The Victorian age is also an age of skepticism concerning the methods and history of Christianity, these doubts increase with the new scientific theories, especially the theory of Charles Darwin in his *The Origin of Species utilizing Natural Selection*. (1859) “Having studied Biology, Mr. Wells must needs to begin with the conception of evolution, and he pays his respects to Darwin. He then applies the ‘Darwinian’ theory to the current problems of society” (Parrinder, 1972. p92). It is important to remark that the evolutionary theory had an impact on the narrative of the fiction during that era, Gillian Beer’s *Darwin’s Plot* (1983) explores how Darwin’s theory affected the Victorian literature, especially the content of the fiction and the narrative techniques. Writers of this period changed the way they approach fiction, they became more as observers rather than creators of their fictional texts. This approach is mainly scientific where authors introduce characters and plots to examine their natural adaptation to their roles. The protagonist in his voyage to the future is an observer of the events, his role is similar to a scientist who observes and documents a new phenomenon, (Shackleton 2017).

Religion is weakened gradually in the face of science and development, and these changes are accompanied by new social classification resulting from the Industrial Revolution “The first true ‘machine age’ reaped both the material benefits and the social advantages of the factory system and of vigorous, unrestrained capitalism” (Sanders, 1999). This change in scientific progress is linked with the decline of traditional religious beliefs, which itself is a mark of cultural transformation (Inglehart, 1990, p.193). Parrinder remarks:

“His {Wells’s} influence was, perhaps, largely due to the time of his arrival on the literary scene; he came after the Victorian period, and

announced with enormous assertiveness that life was a grand adventure, that people need no longer believe in Hell or Matrimony or God or the Aristocracy or the Royal Family, and that Socialism was the open and inevitable gate to a better world” (1972. p. 277).

The Time Machine

The Time Machine consists of twelve chapters and an Epilogue, the protagonist is a scientific man and inventor, he is introduced by the narrator as The Time Traveller, he creates a machine with the capacity to transcend time and shift him from his laboratory room to the future, namely to the year (802,701). In the future, the Time Traveller finds two species, the upper world people – The Eloi and the Under World people- The Morlocks, the Time Traveller thinks that the two species are the future extension of his own age’s distinct classes, the Aristocracy and the working class. The time Traveller loses his Time Machine and, in his struggle to find it back, he discovers new truths about the two species of the future and changes his perception of the future of the human race. *The Time Machine* is a retelling of a retelling, the narrator is listening to the time traveller’s trip to the future, and then he tells it to the reader, the narrator tells the reader that he writes the story as he hears it, but you will never get the same reaction and impression as when the time traveller tells it, he states, describing the time traveller when he tells his adventure:

“He {the time traveller} sat back in his chair at first and spoke like a weary man. Afterward, he got more animated. In writing it down I feel with only too much keenness the inadequacy of pen and ink and of all – my own inadequacy to express its quality. You read I will suppose, attentively enough, but you cannot see the speaker’s white, sincere face in the bright circle of the little lamp, nor hear the intonation of his voice. You cannot know how his expression followed the turns of his story.” (Wells,2019, p. 27)

The novel opens with a discussion between the Time Traveller and his attendance after Thursday's dinner gathering. In the first meeting, the characters of the novel in the present are a group of educated men who listen to the Time Travellers’ story; they are given the names of The psychologist, The Editor, The Provincial Mayor, The Medical man, The

very young man. The characters are not given normal names, they are meant to represent the whole Victorian society, each from his position. Later in the novel, when The Time Traveler finishes telling the story, it is notable that each of the characters will respond differently to it: “The Medical Man looked into his face, and with a certain hesitation, told him he was suffering from overwork, at which he {The Time Traveller} laughs hugely” (Wells,2019, p.140). The narrator shares a taxi with The Editor who “thought the tale a ‘gaudy lie” (140). The Time Traveller describes himself as a “weary man”, he is exhausted mentally and physically, and his tiredness stems from the long journey to the future and the struggles he experiences in his way back to the present. He also expresses the depth and intensity of his journey to the extent that he is unable to capture it in “pen and ink” documentation. The language is insufficient to express the realities that he discovers in the future world. In the narration of the future world, the reader is introduced to only one character, Weena, a childish character from the Eloi, she becomes the Time Traveller’s friend and appears with him in his journey to find his time machine. Through the character of Weena, many facts of the future world will be revealed to the Time Traveller. The Time Traveller introduces his time machine to his guests, after a long scientific discussion about geometry and the fourth dimension; he starts the discussion by telling his guests “You must follow me carefully. I shall have to controvert one or two ideas that are almost universally accepted.” (Wells, 2019, p. 5). This sentence is an invitation to the Victorian reader, who will encounter a new type of fiction topic, a debate on scientific issues in a work of art. It is also interesting to remark that nearly every idea tackled in Wells’s *The Time Machine* is tied to certain scientific discoveries that happened during Well’s early life. The discussion about geometry and time as the fourth dimension, for instance, is traced back to the German mathematician Hermann Minkowski (1864-1909) who developed the geometrical theory of numbers and participated in the relativity theory which gives the mathematical foundation to Darwin’s Theory of relativity (Minkowski,2012, p8). Wells is interested and affected by both scientists’ discoveries and his interest is obvious, particularly in the novel.

The Eloi And Morlocks: Social Class Struggle

In the future, The Time Traveller finds two distinct species: the Eloi and the Morlocks, the Eloi live up the ground, they are innocent and childish, they are free from responsibilities; they eat vegetables only, they play and sleep. On the other hand, the Morlocks live underground, they are apes-like characters, they work day and night, they work on machines and they have the required knowledge for a living. When the story progresses, The Time Traveller discovers that the Morlocks eat the Eloi and this is the cause of the Eloi's fear, especially at night, the Time Traveller describes his visit to the Morlocks' world underground and the moment when he is certain of The Morlocks reality, he realizes his false assumption about future generations:

“The place, by the by, was very stuffy and oppressive, and the faint halitus of freshly shed blood was in the air. Someway down the central vista was a little table of white metal laid with what seemed a meal. The Morlocks at any rate were carnivorous! ... When I had started with the Time Machine, I had started with the absurd assumption that the men of the Future would certainly be infinitely ahead of ourselves in all their appliances. I had come without arms, without medicine, without anything to smoke.. I stood there with only the weapons and the powers that Nature had endowed me with- hands, feet and teeth, these and four safety matches that still remained for me.” (Wells, 2019, p.86-87)

The Time Traveller describes the place where he arrived in the future as “stuffy and oppressive” with “freshly shed blood” which indicates that the physical surroundings are dangerous and the reality of the place differs from the surface appearances. Also when he mentions “little table of white metal” in which the Morlocks eat their prey, the Time Traveller stresses the contrast between his expectations of human life in the future and the primitive reality of those creatures. He reaches a conclusion that it is not necessary that scientific progress brings about social and moral improvements.

It is important to note here that H.G. Wells is a socialist, and he mocks the struggle between the newly emerged working class and the ruling capitalists as a result of the Industrial Revolution. At first, *The Time Traveller* expects that the future is an extension to his own time, in the sense of the relationship between the upper class and the working class, then, when he traces the Morlocks to their places and discovers their reality, he starts to think differently about the nature of the two species:

“I felt pretty sure now that my second hypothesis was wrong. The upper world people might once have been the favoured aristocracy, and the Morlocks their mechanical servants. But that had long since passed away. The two species that had resulted from the evolution of man were sliding down towards, or had already arrived at, an altogether new relationship.” (91)

This quote can be read as a criticism of the class structure and the decline of the social dynamic. It is not merely a conflict between the aristocracy and the working class as he expected earlier, rather, both species have declined into a new and unpredictable state of evolution. In which the Eloi, became fragile and not intelligent creatures as they drove an easy and comfortable way of life, while the Morlocks were adopted to live a harsh life which resulted in a brutal and primitive way of living. “This cannibalism of the Morlocks and the helpless status of the Eloi reverse the state of the personal utopia so that it becomes a horrible dystopia of the degeneration of mankind.” (Leong.1999, p.41)

Degeneration and Progress: Fire as a Symbol

During his stay with the Eloi, *The Time Traveller* tries to understand the nature of both species, he notices that the Eloi express fear in the darkness because the Morlocks wander in the upper world at night searching for their next prey, on the other hand, the Morlocks are scared of fire flames. Fire is something strange and new for both species, but they react differently to it. When she sees the fire for the first time, Weena tries to touch it and play with it joyfully. In *The Time Machine* fire symbolizes human innovation and his ability to use essential skills to survive throughout history, *The Time Traveller's* use of the matches to

defend himself shows that fire is an essential tool for survival. Fire is also a symbol of enlightenment, which reflects the main idea of the novel, enlightenment and scientific progress have two sides and humans react differently towards it. In the previous quote, the two species react differently toward fire, the Eloi hate darkness and they use the flames as tools to illuminate their world, while the Morlocks fear the flames, their contrasting reaction to flames points out the opposing evolution of the two species. The time traveler uses fire carefully, the duality nature of fire stands for the dual nature of scientific advancement, which has negative and positive consequences.

The Time Traveller comments: "Still, however helpless the little people in the presence of their mysterious fear, I was differently constituted. I came out of this age of ours, this ripe prime of the human race, when Fear does not paralyze, and mystery has lost its terrors. I at least would defend myself." (92) In this quote, the Time Traveller feels his superiority over the Eloi (the superior level of the future species), one major difference between Victorian man and an Eloi is his awareness and his ability to recognize the danger and ultimately defend himself. The Time Traveller is shocked when he realizes that the Eloi take no action to defend themselves from the Morlocks' daily attacks, they only express fear and sleep in groups at night. In addition to that, when the sun rises on a new day, they continue their playful practices as if nothing happened. On one occasion, The Time Traveller saves Weena from a dangerous spot in the river, where she is about to be drowned, the other day he finds "Some {of the Eloi} were bathing in exactly the place where I saved Weena, and that suddenly gave me a keen stab of pain." (122) this fact is shocking for the Time Traveller who expects a more developed human mind in future society. He concludes that a modern and civilized life may not bring about human prosperity, on the contrary; it might destroy the natural gifts of awareness and cleverness. "Humanity may be progressing but is too slow and disorganized away." (James, 2012, p.129) For The Morlocks, their attitude toward life reflects the side effects of progress, hard work dehumanizes people and hurts the environment. The description that Wells presents of the underground world where the Morlocks live resembles industrial Britain in the 19th century:

“The new industrial towns were small in area, and densely packed, as walking to work was universal....Working people lived where factories, roads, canals, and, later, railways allowed them to. The results were squalid – nineteenth-century towns smoked and stank – and, for the workers, expensive in terms of both rent and human life.” (Harvie & Matthew, 2000, p41)

The society in which the Eloi live is described as “The too-perfect security” (79) of an environment. It is safe in the daylight and dangerous in the darkness. The idea of daylight and darkness may hold deeper meaning; it may symbolize the reality of modern and civilized societies, and modernity may symbolize “a peculiar kind of time machine.” (Tung, 2019, p.2) The Time Traveller says that in this society there is no problems of employment, no traffic problems in the streets, and there is no need for law or government, everyone knows his position and his duties. The Eloi are happy in their life, they do not complain, and their needs are fulfilled. It is apparent that there is a sharp distinction in the distribution of wealth among the two species, The Morlocks live underground in a dark and dirty environment, the Eloi are careless of this fact, and they pay the expense of their carefree attitudes. Sometimes, The Time Traveller sympathizes with them, other times he believes that it is the natural result of the uncompromised division of powers:

“Why should I trouble myself? These Eloi were mere fatted cattle which the ant- like Morlocks preserved and prayed upon ... then I tried to preserve myself from the horror that was coming upon me, by regarding it as a rigorous punishment of human selfishness. Man had been content to live in ease and delight upon the labours of his fellow man.” (Wells, 2019, p.99)

The Time Traveller loses his Time Machine, he discovers that The Morlocks hide it somewhere, as they are curious about machines. The Time Traveller’s task is to find it if ever he wants to get back to his laboratory. He and Weena begin a risky adventure to return the machine. Weena is interested in being with The Time Traveller in his quest to find his machine, but she is of no use to him, on the contrary, he is busy protecting himself and Weena from the attacks of the Morlocks. At the

end of chapter nine, The Time Traveller faces the Morlocks in a frightful fight, he has only matches to defend himself, because the Morlocks fear the fire, and he loses Weena in this fight:

“And now I was to see the weirdest and horrible thing, I think, of all that I beheld in that future age... upon the hillside were some thirty or forty Morlocks, dazzled by the light and heat, and blundering hither and thither against each other in their bewilderment. ... I walked about the hill among them and avoided them, looking for some trace of Weena. But Weena was gone.” (Wells, 2019, p.118-119)

Darwinism: A Reflection of Curiosity and Doubt

The Time Traveller starts his journey out of scientific curiosity, he expects that he will arrive at a world more developed than 19th century, after his confrontation with the Morlocks, he realizes the danger of his being in the future world, a world that he cannot solve its puzzles and is unable to defend himself, he loses his friend Weena and now he is alone fighting the Morlocks in his quest to find his machine:

“For the most part of that night I was persuaded it was a nightmare. I bit myself and screamed in a passionate desire to wake. I beat the ground with my hands, and got up and sat down again, and wandered here and there, and again sat down. Then I would fall to rubbing my eyes and calling upon God to let me awake.” (120) This passage describes the inner feelings and the psychological turmoil of The Time Traveller, the vivid description of his despair and his sense of unreality reflects the concerns about the psychological state of the characters in Victorian texts. Victorian novelists tend to capture the complexities of human consciousness, in exploring the human state of mind, they “split between a respectable, public persona and a dark, inner self.” (kucala,2019.p.1)

In addition to that, the quote highlights the crisis of faith during the Victorian Era, this period witnessed a conflict between religious beliefs and the increasing scientific advancement. This conflict is marked by Darwin’s theory which challenges the religious doctrine. “By the second quarter of the nineteenth century, substantial developments in geology, physics, biology, physiological psychology, and philosophy of science

challenged or cast into doubt theological assumptions and portions of the Bible.”

(Turner,1978,p.357)Many critics at that time “urged the authority of critical reason and empirical verification against the authority of the Bible and natural religion.” (p.357)

After a fearful struggle with the Morlocks, the Time Traveller regains his machine, and he moves to further years in the future then to his laboratory room in the present time of 19th century Britain. Wells is aware of Darwin’s theory about the law of nature, about the survival of the most fitted species: “it should not be forgotten that the debate stimulated by the publication of Darwin’s theory of evolution was raging throughout Well’s childhood and adolescence – is reflected in changes in literature and the art.” (Hammond,1988, p.12) The life of The Eloi and The Morlocks that Wells presents in his *The Time Machine* resembles the expected conclusion that the theory suggests. The Morlocks are well-trained to face the hardship of the industrial age, they know the secrets of living and they adapt themselves to live underground in the darkness, but this is at the expense of their humanity. On the other hand, the Eloi are carefree creatures, they do nothing but play, dance, and laugh, nevertheless, they all face one fatal end: they are eaten by the Morlocks, and they do nothing to face the Morlocks. They have not developed any sort of weapon to defend themselves they are not able to think logically, and their awareness of the world around them is similar to the mind of five a child. Wells describes the situation of the two species of the future in a significant quote towards the end of the novel:

“It is a law of nature we overlook, that intellectual versatility is the compensation for change, danger, and trouble. An animal perfectly in harmony with its environment is a perfect mechanism. Nature never appeals to intelligence until habit and instinct are useless. There is no intelligence where there is no change and no need of change. Only those animals partake of intelligence that have to meet a huge variety of needs and dangers. So as I see it, the upper-world man had drifted towards his feeble prettiness and the underworld to mere mechanical industry.” (Wells, 2019, p.123)

This quote reflects Well's interest in Darwinism theory. It indicates the natural selection of the best species by its ability to cope with the challenging environment. Humans don't need to use their intelligence in the usual way of living, because their instincts and habits continue to work automatically. Unless there is an urgent need to change, people will not use their intelligence.

In the case of the Eloi and the Morlocks', the Eloi are living a peaceful life, so they didn't develop their skills to face dangerous situations, they cannot even recognize the dangers around them. And when it happens, they forget how they dealt with the situation the previous time, and the comfortable life they are living leads them to degeneration. The Morlocks', on the other hand, are living in an environment that symbolizes the industrial world, they are in a continuous need to develop and change their tactics to survive. This quote also remarks Wells's prophecy of modernism, he early highlights the dark side of technology and progress, and he realizes that a modern developed way of living does not necessarily secure a peaceful life for the human race. On the contrary, it may lead to their destruction. Wells, through the Time Traveller, is pessimistic about the future of humanity "I grieved to think how brief the dream of human intellect had been." (123) humanity is in a state of degeneration, modernity is supposed to provide progress and improvement to human race, but the social state of humanity is in a form of regression for both species. The Eloi's regression resulted from a lack of struggle in their daily life, they found no need to practice the essential mental skills, and by the passing of time, they became easy prey for the Morlocks as they could not defend themselves. The Morlocks' regression resulted from their social isolation, they struggled with their daily life conflicts and requirements, forgot about their essential human traits, and became primitive in their daily attitudes.

The Time Traveller's Final Journey

The Time Traveller is in a state of bewilderment, his questioning mind represents the intellectual's dilemma in that century. In the middle of his narration, particularly in chapter seven, the Time traveller remembers

that Weena puts a white flower in his pocket, he stops a while, and picks the flowers from his pocket and presents it to his friends as proof that his story and all that he has been through is real and not imaginary: “And that reminds me! In changing my jacket, I found...” The Time Traveller paused, put his hand into his pocket, and silently placed two withered flowers, not unlike very large white mallows, upon the little table. Then he resumed his narrative.” (94) Despite this proof, The Time Traveller feels the uncertain looks of his friends when he finishes his telling, he decides to use the time machine again, and this time he prepares his camera and is determined to bring evidence with him “specimens and photographs.” (142) the Time Traveller asks the narrator to wait for half an hour and he will come back with evidence that his journey is real. After a while, the narrator heads towards the laboratory and once he opens the door, he “heard an exclamation, oddly truncated at the end, and a click and a thud...the Time Traveller was not there.” (141-142) the narrator comments that he fears that he must wait forever because “The Time Traveller vanished three years ago. And, as everybody knows now, he has never returned.” (142) Wells uses the Technique of an Open-ended novel, the Time Traveller vanishes, and his mysteries vanish with him. The novel's ending reveals two points: the first one is the uncertainty of truth at that time, nothing is certain, and nothing is fully understood. The second point refers to the dark side of progress, The Time Traveller's curiosity about science and the future causes the end of his life. Similarly, the rapid progress of the 19th century leads humanity to the unknown; no one is fully secure or certain of the outcomes of progress. Wells, through the narrator, makes a significant comment at the very end of the novel:

“I say, for my own part...I know – for the question had been discussed long before the Time Machine was made-thought but cheerlessly of the advancement of Mankind, and saw in the growing pile of civilization only a foolish heaping that must inevitably fall back upon and destroy its makers in the end. If that is so, it remains for us to live as though it were not so. But to me, the future is still black and blank- is a vast ignorance.” (144)

In this extract, Wells, through the character of The Time Traveller, admits that the debate on future life and technology is the subject of discussion long before the creation of the Time Machine. This indicates that during the nineteenth century, the intellectuals discussed the subjects of the consequences of progress and modern life, people were in a state of bewilderment whether the advancements were beneficial or whether there were hidden negative impacts. Wells concludes that the long-term effect of civilization is destructive, and the term “ foolish heaping” implies that technological advancements are compiled without recognizing the aftermath of their implementation on society. To conclude, The Victorian Age is an age of science, education, and rapid advancement in many fields of life. Britain was the ruling empire in the 19th century, with remarkable stability at home. In addition to that, the era witnessed rapid economic and trade development that goes side by side with the emergence of new social classes and the conflicts resulting from these facts, the side effects of this rapid progress trigger fear and expectations in the minds of the thinkers and writers of that age and urge them to think differently about the universe. *The Time Machine* is one fruit of Well’s intellect and insight into the future of the coming generation, in which he visualizes the future of humanity from a different frame of mind. His representation of the Morlock and the Eloi is not regarded as a critique of Victorian society only, it also explores the consequences of division and the negative aspect of progress, the fast shift in technological progress widened the gap between the poor and the rich which resulted in social inequality.

References

Primary Source

Wells, H. G. (2019). *The time machine*. Ren Kitap.

Secondary Sources

Abrams, M. H., & Harpham, G. (2005). *A glossary of literary terms*. Wadsworth Cengage Learning.

Allen, W. (1954). *The English novel: From Pilgrim’s Progress to Sons and Lovers*. Penguin Books.

Hammond, J. R. (1988). *H.G. Wells and the modern novel*. St. Martin’s Press.

- Harvie, C., & Matthew, H. C. G. (2000). *Nineteenth century Britain: A very short introduction*. Oxford University Press.
- Inglehart, R. (2018). *Culture Shift in Advanced Industrial Society*. Princeton University Press.
- James, S. (2012). *Maps of utopia: H.G. Wells, modernity & the end of culture*. Oxford University Press.
- Levine, G. (1981). *The Realistic Imagination: English Fiction From Frankenstein to Lady Chatterley*. University of Chicago Press.
- Parrinder, p. (1972). *H. G. Wells: The Critical Heritage*. Routledge
- Sanders, A. (1999). *The short Oxford History of English Literature*. Oxford University Press.
- Tung, C. M. (2019). *Modernism and time machines*. Edinburgh University Press.

Internet Sources

- BBC. (n.d.). Victorian Britain. BBC History. Retrieved from http://www.bbc.co.uk/history/british/timeline/victorianbritain_timeline_noflash.shtml#top
- Britannica. (n.d.). Hermann Minkowski: German mathematician. Britannica. Retrieved from <https://www.britannica.com/biography/Hermann-Minkowski>
- Duncan Bell, Founding the World State: H. G. Wells on Empire and the English-Speaking Peoples, *International Studies Quarterly*, Volume 62, Issue 4, December 2018, Pages 867–879,
- Kucała, B. (2019). “I am rather strong on Voyages and Cannibalism”: The other Dickens and other Victorians in Richard Flanagan’s *Wanting*. *Prague Journal of English Studies*, 8(1), 161–177. <https://doi.org/10.2478/pjes-2019-0009>
- Leong, H-T. (1999). *Visions of the Future in the Science Fiction of H. G. Wells* (Master Thesis). The Chinese University of Hong Kong. <https://core.ac.uk/download/pdf/48544112.pdf>
- Minkowski, Herman (2012). *Space and time: Minkowski’s papers on relativity* (F. Lewertoff & V. Petkov, Trans.; V. Petkov, Ed.). Minkowski Institute Press. <http://minkowskiinstitute.org/mip/books>
- Shackleton, D. (2017). H. G. WELLS, GEOLOGY, AND THE RUINS OF TIME. *Victorian Literature and Culture*, 45(04), 839–855. doi:10.1017/s1060150317000249
- Turner, F. M. (1978). The Victorian Conflict between Science and Religion: A Professional Dimension. *Isis*, 69(3), 356–376. <http://www.jstor.org/stable/231040>