

HG Wells – Experiment In Autobiography 1934

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...wider clearer vision of my universe that was coming into being before my eyes. Science in those days insisted, if anything, overmuch upon the reign of law. The march of progress was still being made with absolute assurance, and my emancipation was unqualified. It must be hard for intelligent people nowadays to realize all that a shabby boy of fifteen could feel as the last rack of a peevish son-crucifying Deity dissolved away into blue sky, and as the implacable social barriers, as they had seemed, set to keep him in that path unto which it had pleased that God to call him, weakened down to temporary fences he could see over and presently perhaps hope to climb over or push aside.

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Socialism was plainly ahead of us all, when everyone would be active and happy.

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Now by a conspiracy of happy accidents I had got right through to contact with all that I had been just hearing about. Here I was under the shadow of Huxley...Huxley lectured Charles Darwin. These two were very great men...intellectual liberators...giants

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Huxley was hammering away at the importance of biology in education. The drive of this need was resisted by the established religions... The new educational organizations essential to the proper working of the new order, had to grow against these resistances and were greatly delayed, dwarfed, distorted and crippled in the process.

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There was one idea which united them all and did indeed constitute them Socialists. This was the idea that the motive of profit, which then dominated economic life, was wrong. All Socialists wished to eliminate profit from economic

life and consequently all of them wished to abolish private property in any but the most immediately personal things.

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They did not realize that a change in the size and nature of communities was going on. They did not grasp the modern Socialism demands great administrative areas. ...this idea it had led me to the realization to the inevitability of a comprehensive world-state, overriding the sovereign governments of the present time.

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(speaking of Bernard Shaw)

(He) assumed that the division of the whole planet amongst a small number of imperialisms, each under the leadership of a Great Power.

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In my Modern Utopia (1905) I even threw out the idea of a currency based on energy units.

In 1906 indeed I was already protesting to the Fabian Society that in order to bring about Socialism we must "make Socialists," ...

It is however only in quite recent works of mine such as the Work, Wealth and Happiness of Mankind (1932) and The Shape of Things to Come, (1933) that I recognize that public education and social construction are welded by the very nature of things into one indivisible process.

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World planning takes Socialism in its stride, and it is Socialism plus half a dozen other equally important constructive intentions.

Why would the NWOrdor want the “so called Christians” to actively pursue seek their demise? Because they must accept the Mark of the Beast!

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We were completely ignoring the primary function of the school in human society, which is to correlate the intelligence, will and conscience of the individual to the social process.

Page 272 [speaking of Well’s friend later, a publishing magnate]

He did not understand the breadth and slowness of the process by which the modern world-state has been and is still coming to self-realization. It had not dawned upon him what a heaving pretentious mess economic, social, and educational science still was, because he had never come to grips with the stuff as I had done.

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So to the multitudinous demand of the advancing new generations for light upon what they were, upon what was happening to them and whither they were going, the pedagogues and professors replied in just as antiquated and unhelpful form as possible.

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[Wells originated and helped tutor in a program of correspondence for those taking the university examinations.]

We met the demand for biological tutoring as it had never been met before and if it was a strange sort of biology we taught, that was the fault of the university examinations.

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Biology was and is a particularly aggressive and revolutionary subject, and that is why so many of us are urgent to make it a basal and primary subject in a new education. [Yes, it is an education based on evolution and repudiation of God]

Page 296

That humorous, that almost facetious Destiny that rules my live...

Page 297 [Wells speaking of his first wife]

If we had not been under the obligation of our marriage and our sentimental bias to agree in a hundred judgments and act together upon some common interpretation of life, all would have been well with us. But the need for a community of objective was the impossible condition, which separated us.

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[Wells speaking of meeting two young women, Adeline and Catherine in his tutoring class. Later, he leaves his first wife to live with Catherine and after a time they marry.]

I found two exceptionally charming young women making friends at the end table... They were both in a phase of mental formation and student curiosity, they were both reading widely, and it was the most natural thing in the world that comparative anatomy should lead to evolutionary theory and that again point the way to theological questions and social themes. The disposition of Adeline Roberts was towards orthodoxy; her mind had been built upon an unshaken and wholly accepted Christian faith; Catherine Robbins had read more widely and had a bolder curiosity. She was breaking away from the tepid, shallow, sentimental Church of England Christianity in which she had been brought up. ...I could talk of my ideas and ambitions more freely than I had ever done before... I posed as a man of promise and effort and, as I posed, I began to believe in my pose.

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...my peculiar Destiny set itself...

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[Wells speaking of his primary system of reference, his family]

I was at least half way through life before my emotional release from that original matrix was completed.

Page 312 [Maybe what Adam did?]

The strongest secondary system of reference I ever developed was to my second wife, the moral background of half my life.

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[Wells has been sick, unable to tutor and writes to his soon to be second wife Catherine.]

Moreover I have sorrowed greatly over Miss Roberts. When I was near the lowest point of my illness she sent me a wicked book by some evangelist-a word I have long used as a curse-about how that Huxley will not look his (the evangelist's) substitutes for arguments in the face, how that geology supports the book of Genesis (which is a lie) how that the gospel of St. Mark was written before A.D. 38 (which is idiotic) and all those dismal things. Egged on by this wicked book I wrote two letters to Miss Roberts blaspheming her gods, saying I knew God was a gentleman and could not possibly have any connection with her evangelist and the like painful things. I am sorry now because I certainly was uncivil, but this particular form of Religion arouses all the latent 'Arry in my composition. But I know Miss Roberts will never approve of me anymore.

[Compare this with George Bush's mandate that those involved in the periphery of his second inauguration not look him directly in the eyes!]

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I have told what I know of my childish and boyish sexual development. It was uncomplicated and I think very normal. There was only a very slight slant towards

homosexuality. Less I think than is usual. As a small boy I had adorations for one or two big fellows and as a boy of twelve or thirteen I had affections for one or two little chaps, who obviously played the role of girls in my unoriented imagination.

Page 351 [Wells speaking of Catherine]

My nature protested at having to wait for her so long, protested against having to marry her in church instead of at a registry office. I didn't believe in marriage anyhow, I insisted. The great thing was not marriage but love. I invoked Godwin, Shelley, Socialism.

Page 353 [Wells speaking back on his first marriage]

After six "engagement" years of monogamic sincerity and essential faithfulness, I embarked, as soon as I was married, upon an enterprising promiscuity.

Page 357 [Speaking of his relationship to Catherine]

Other people were different. We were by mutual agreement two beings of an astonishing genius with an inherent right to turn accepted morality upside down. It was an explosion of moral light.

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We did not believe in the Institution of Marriage and we did not intend to marry.

Page 362

I spoke out for "Free Love." I did my best to maintain that love-making was a thing in itself, a thing to thank the gods for, but not to be taken too seriously and carried into a larger constructive interests of life.

[In the true form of Utopian minded, social engineers, Wells makes the following statement: "...in my Modern Utopia (1905) I could preach these doctrines [free love] with no thought of how I would react if presently my wife were to carry them into effect, since she was so plainly not disposed to carry them into effect...]

[Wells displays evidence of double mindedness. He uses words such as Luck, Providence and Destiny interchangeably, which he emphasizes or personifies by capitalization. He displays his contempt for Christianity, yet he often uses scriptural quotes for emphasis.]

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...we may have come much nearer to being absolute and uncomplicated sample man and woman, than do most young couples.

...if we had not married, half our energy would have been frittered away in a conflict of garden-wall insults and slights and domestic exactions. We had no disposition for that kind of warfare.

We dropped our disavowal of the Institution of Marriage and married, as soon as I was free to do so, in 1895.

At this point I will use the other file on Free Love

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...in a paper I read to the Fabian Society in October 1906, under the title of Socialism and the Middle Classes... I say plainly that I “no more regard the institution of marriage as a permanent thing than I regard a state of competitive industrialism as a permanent thing”...

I published this, bound-up with a second article which had appeared in the Independent Review (Socialism and the Family 1906) and in this last, the phrasing is, to say the least of it, more discreet. I am advocating in both what is plainly a correlative of the break-up of the family, the public endowment of motherhood. But the question as to whether this endowment is to be confined to women under some sort of marriage contract recognized by the state, or extended to all mother indiscriminately is not distinctly stated. The issue was vague in my own mind; there were questions of fatherly influence and of eugenics to consider, and I had still to think them out. It is regrettable that those perplexities still clouded my attitude; otherwise I find the record satisfactory up to this point.

[Think of this statement in terms of the current crises of considering the definition of marriage, the election of a pro-Hitler pro-eugenics Swartzeneger, the human genome project, and cloning.]

[From the 1910 Encyclopedia Britannica – Eugenics, the modern name given to the science which deals with the influences which improve the inborn qualities of a race, but more particularly with those which develop them to the utmost advantage, and which generally serves to disseminate knowledge and encourage action in the direction of perpetuating a higher racial standard. ...Useful work has been done in the compilation of statistics of the various conditions affecting the science, such as the rates with which the various classes of society in ancient and modern nations have contributed in civic usefulness...]

[From the 1910 Encyclopedia Britannica – Wells, Herbert George (1866-), ...After the success of his fantastic story The Time Machine (1895) he gave his time chiefly to the writing of romances, in which the newest scientific and technical discoveries were used to advance his views on politics and sociology. But he did not confine himself to fiction. His Anticipations (1902) showed his real gift for sociological speculation. Beginning with a chapter on the mean of locomotion in the 20th century, it went on to discuss war, the conflict of languages, faith, morals, the elimination of the unfit...]

[Question: Having studied his autobiography might it be possible to replace “speculation” with “manipulation”? But, that has always been the modus operandi of the NWOdor. Consider on page 213 the following: “In 1906 indeed I was already protesting to the Fabian Society that in order to bring about Socialism we must ‘make Socialists’”...]

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Socialism... is a renucleation of society. The family can remain only as a biological fact. [Now Wells would certainly applaud the today’s introduction of the sodomite family!] Its economic and educational autonomy are inevitably doomed. The modern state is bound to be the ultimate guardian of all children and it must assist, replace, or subordinate the parent as supporter, guardian and educator; it must release all human beings from the obligation of mutual proprietorship, and it must refuse absolutely to recognize or enforce any kind of sexual ownership.

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It was not only that the Fabian and Labor politician found my persistent development of “Why not?” in regard to the family and marriage, inconvenient, but also that I was at cross purposes upon the same score with the feminist movement in the new century.

The old feminist movement of the early nineteenth century had undergone a sort of rejuvenation in the eighties and nineties.

Page 406,407

There was a growing demand on the part of women for economic and political independence, and at first it seemed to me that here at last advancing upon me was that great-hearted free companionship of noble women of which I had dreamed from my earliest years.

[Wells admits to having a lifelong fixation on the Classical Venus figure. It is ironic that he rails against fixations yet he admits he is a fixation driven man! In later life, biographers tell of his affair with Margaret Sanger, another intellectual “god-self” and originator of Planned Parenthood]

On page 268 of the book “Margaret Sanger an autobiography”, she states of Wells, “I believed he had influenced the American intelligentsia more than any other one man.” In hindsight, I can sadly say she was correct!]

If women wanted to be free, the first thing was surely for them to have complete control of their persons, and how could that happen unless Free Love and Neo-Malthusianism replaced directed and obligatory love and involuntary child-bearing, in the forefront of their program. Their inferiority was a necessary aspect of the proprietary, patriarchal family, and there was no way of equalizing the economic disadvantage imposed upon them by the bearing and care of children, short of the public endowment of motherhood. These things and not any petty political enfranchisement, I reasoned, must surely constitute the real Magna Charta of Women, and I set myself to explain this with the same tactless simplicity

and lucidity that had already caused such inconvenience to the politicians of the Labor Party.