

## SCIENCE FICTION IN THE ISLAND OF DR. MOREAU AND THE TIME MACHINE

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**Abstract:** The present research paper is about two different novels, which are the Island of Doctor Moreau and the Time Machine, which are written by H.G.Wells; who is one of the most prominent writers in the 20th century. The main objective of this research paper is to explore the theme of science fiction and reveal the role of literature to express the power of science fiction, as the human beings can create and innovate, because they cannot do so if they are prisoners of their limited reality. As all people in the 20th century concentrate on scientific theories and struggles between classes, H.G.Wells reflects these two ideas according to his point of view in his works; the Time Machine and the Island of Doctor Moreau, using the power of science fiction to imagine other worlds that are not available in concentrate reality, predicting how the life will be and how to live within for the outside world past and future.

**Keywords:** Science Fiction, H.G.Wells, The Island of Dr.Moreau, Time Machine, Travelling Through The Time, Transplantation, Vivisection.

### 1. Introduction

Herbert George Wells (21 September 1866 – 13 August 1946)—known as H. G. Wells ,was a prolific English writer in many genres, including the novel, history, politics, social commentary, textbooks and rules for war games. Wells is now best remembered for his science fiction novels and is called a "father of science fiction". Some of H.G Wells' master pieces are The Island of Dr Moreau and The Time Machine. In the first novel, the writer has presented many views which are related to the importance of law to regulate our life and the importance of punishment for every guilty who commits a crime. These views embodied significantly in the present novel as Dr Moreau who represents a god figure that could control the animals which represented people by applying a law and punishment for the lawbreakers. In The Time Machine, H.G Wells dealt with many themes including class struggle, racism and science. In both novels, there is a mutual theme or factor which led to the same result, namely the progressivism of science and its consequences on the human beings themselves. Accordingly, it is clear that the writer wants to convey a certain message, namely the progressivism of science sometime may lead to bad result in the event of the absence of ethics or morals.

Consequently, the present research deals in details with many themes included in The Island of Dr Moreau and The Time Machine: It also shows these themes through presenting the plot of the novels.

## **Research Problem**

In the novel, Wells effectively argues many of the concerns of his time. Following the consequences of Charles Darwin's theory of evolution, science was affirmed as the doctrine of people's means of understanding the world, as well as where we place ourselves in it. Though *The Time Machine* concentrates on the establishment of time travel in the nineteenth century, but was rather more interested in the vast ramifications of evolutionary theory.

## **2. Review of literature**

### **2.1 The Author**

#### **2.1.1 Biography**

H.G. Wells was a writer of science-fiction works—including *The Time Machine* and *War of the Worlds*—who had a great influence on our vision of the future. Born in England in 1866, His parents were shopkeepers in Kent, England. His first novel, *The Time Machine* was an instant success and produced a series of science fiction works which pioneered our ideas of the future. His later work focused on social criticism. Wells formulated his socialist views of human history in his *Outline of History*.

Wells was the son of domestic servants turned small shopkeepers. He grew up under the continual threat of poverty, and at age 14, after a very inadequate education supplemented by his inexhaustible love of reading, he was apprenticed to a draper in Windsor. His employer soon dismissed him; and he became assistant to a chemist, then to another draper, and finally, in 1883, an usher at Midhurst Grammar School. At 18 he won a scholarship to study biology at the Normal School (later the Royal College) of Science, in South Kensington, London, where T.H. Huxley was one of his teachers. He graduated from London University in 1888, becoming a science teacher and undergoing a period of ill health and financial worries. (Nicholson, 2009)

#### **2.1.2 His Literary Works**

##### **H.G. Wells - His Science & Non-Science Fiction**

Most of people amazed by the number of books he wrote. And He is so famous because of his science fiction works but he wrote a lot of non-science fiction too. He seemed to write a lot of books that challenged traditional social conventions. They had impression that the best of his non science fiction was *Kipps*, which was autobiographical. He seems to have been very popular in his time, but apart from his science fiction from his early years, he is not read anymore.

Wells was a very good writer of the social development of his time but his main concern was the promotion of science in the cause of that development, although his writing underlines the irony of scientific advance's adverse impact on social stability. This is the theme of two of his better novels, *Love and Mr. Lewis* and *Tono Bungay*. An early supporter of socialism, he backed off later when he saw which way it was going but much of his writing sees socialism as a scientific means to achieving the equality that he felt necessary to a more ordered rather than a fairer society. "Wells's scientific view of humanity leads him to tell Maugham: "I'm indifferent to the individual; I'm only interested in people in the mass." Nevertheless, Wells create amusing characters such as Kipps and Mr. Polly among others who make up the dramatis personae of his novels. Maugham's overall view of Wells is that: "He had had an immense influence on a whole generation and had done a great deal to alter the climate of opinion."

His Non-Science Fiction Works such as: *Text Book of Biology*, *Certain Personal Matters*, *Mankind in the making*, *Future in America* and *The Misery of Boot*.

His Science Fiction Works such as: *Invisible Man*, *the Sea Lady*, *When the Sleeper Wakes*, *the War in Air*, *Modern Utopia*.

After about 1906 the pamphleteer and the novelist were in conflict in Wells, and only *The History of Mr. Polly* and the lighthearted *Bealby* (1915) can be considered primarily as fiction. His later novels mainly showed little concern for the novel as a literary form but were discussions of social and political themes. Wells himself affected not to care about the literary worth of his work, and he dismissed the guardianship of the American novelist Henry James, saying, "I would rather be called a journalist than an artist." Indeed, his novel *Boon* (1915) included a malicious parody of James. His next novel, *Mr. Bristling Sees It Through* (1916), though touched by the prejudice and shortsightedness of wartime, gives a good picture of the English people in World-War I.

World War I shake Wells's belief in short-term human progress, and in later works he edited his conception of social evolution, putting forward the view that man could only progress if he would adapt himself to changing conditions via knowledge and education.

To assist bring about this attempt of adaptation, Wells began an ambitious work of popular education, of which the main products were *The Outline of History* (1920; revised 1931), *The Science of Life* (1931), co-written with Julian Huxley and G.P. Wells (his elder son by his 2nd wife), and *The Work, Wealth, and Happiness of Human* (1932). At the same time he maintained to publish works of fiction, in which his gifts of enlistment and dialogue give way almost entirely to controversy. His sense of sarcasm reappears, but, in the memories of his *Experiment in Autobiography* (1934).

Wells's version returns to the utopianism of some earlier books, but as a whole his predictions grew increasingly less optimistic, and some of his later novels contain much that is frightfully satiric. Fear of a dramatic wrong turning in the development of the human race, to which he had early given imaginative expression in the distorted animal mutations of *The Island of Doctor Moreau*, controls the short novels and fables he wrote in the later 1930s. Wells was now sick and aging. With the breakout of World War II, he lost all faith in the future, and in *Mind at the End of Its Tether* (1945) he illustrates a bleak vision of a world in which nature has refused, and is destroying, mankind. (Nicholson, 2009)

## **2.3 Science Fiction**

Science fiction can be defined as that branch of literature which deals with the reaction of human beings to changes in science and technology. Imagination is a natural force deposited by God in the human soul, to come out of the limited world to beyond. Imagination helps the human being to imagine other worlds that are not available in concentrate reality, and literature is to express this imagination. As for science fiction it has become non-existent, and we are already living in scientific progress every day as it is a realistic guess about possible future events.

Fiction dealing principally with the impact of actual or imagined science on society or individuals or having a scientific factor as an essential orienting component (Collins English Dictionary - Complete and Unabridged, 1991, 1994, 1998, 2000, 2003, 2006, 2007, 2009, 2011, 2014).

A literary or cinematic genre in which fantasy, typically based on speculative scientific discoveries or developments, environmental changes, space travel, or life on other planets, forms part of the plot or background (American Heritage® Dictionary of the English Language F. E., 2016).

Science fiction is that class of prose narrative treating of a situation that could not arise in the world we know, but which is hypothesized on the basis of some innovation in science or technology, or pseudo-science or pseudo-technology, whether human or extra-terrestrial in origin (Kingsley, 1960).

## **2.4 Themes**

### **2.4.1 Vivisection**

Is the act of Practice of cutting into or otherwise injuring living animals for the purpose of scientific research (American Heritage® Dictionary of the English Language F. E.).

Is the act or practice of performing experiments on living animals, involving cutting into or dissecting the body (Collins English Dictionary – Complete and Unabridged, 1991, 1994, 1998, 2000, 2003, 2006, 2007, 2009, 2011, 2014).

### **Vivisection**

The human-animal bond as a marketed concept, even as a “veterinary meme”, has been with us for over a decade, and in its positive aspects, it is meant to highlight the happy aspects of owning and caring for a pet, zoo therapy and an overall desire to connect in some way emotionally or existentially with non-human sentient beings.

However, in the author’s opinion, the human-animal bond has a darker side that casts a long shadow over our relationships with companion animals as well as all other species that have been used in research. This historical overview stems from an examination of past and present issues in the place of non-livestock animals in society, and how they have been and continue to be used in ways that are potentially troublesome for contemporary veterinarians in the Western world.

“As a master of poker-faced fantastic narrative, Wells could start off with a serious discussion of a curious aspect of some contemporary scientific subject—for example the fourth dimension or the habits of deep-sea squid—and then modulate effortlessly into a tale of exciting events that might have seemed rather improbable if the read had not already been hooked by his sober, well informed presentation of scientific fact and theory.” (Harris,2009)

The word vivisection was first coined in the 1800s to denote the experimental dissection of live animals - or humans. It was created by activists who opposed the practice of experimenting on animals.

The Roman physician Celsus claimed that in Alexandria in the 3rd century BCE physicians had performed vivisections on sentenced criminals, but vivisection on humans was generally outlawed.

“Moreover, as pains, and also various kinds of diseases, arise in the more internal parts, they hold that no one can apply remedies for these who is ignorant about the parts themselves; hence it becomes necessary to lay open the bodies of the dead and to scrutinize their viscera and intestines. They hold that Herophilus and Erasistratus did this in the best way by far, when they laid open men whilst alive – criminals received out prison from the kings – and whilst these were still breathing, observed parts which beforehand nature had concealed, their position, colour, shape, size, arrangement, hardness, softness, smoothness, relation, processes and depressions of each, and whether any part is inserted into or is received into another.” (Celsus, 300 BC)

Experimenters frequently used living animals. Most early modern researchers considered this practice acceptable, believing that animals felt no pain.

Even those who opposed vivisection in the early modern period did not usually do so out of consideration for the animals, but because they thought that this practice would coarsen the experimenter, or because they were concerned that animals stressed under experimental conditions did not represent the normal state of the body.

Prompted by the rise of experimental physiology and the increasing use of animals, an anti- vivisection movement started in the 1860s. Its driving force, the British journalist Frances Power Cobbe (1822-1904), founded the British Victoria Street Society in 1875, which gave rise to the British government's Cruelty to Animals Act of 1876. This law regulated the use of live animals for experimental purposes (A physiological demonstration with the vivisection of a dog,1832).

On the One hand, vivisection—which is the dissection of a still-living creature—was advancing understanding of biological processes. On the other hand, at this time religious authorities, poets and artists, activists and philosophers began to raise doubts about the morality and ethics of the treatment of animals generally and vivisection in particular. Underneath these real concerns and debates ran a dread and fear of human vivisection that was in large experienced by those in the lower classes.

Since laws limited the medical use of cadavers in the early nineteenth century, teachers and students of anatomy were permitted only a certain number of cadavers each year — those of executed criminals, who by and large came from the lower classes. A common belief among the lower classes was that many doctors who treated the poor did so to exploit them as subjects, not to aid them without ulterior motivations.

“It is a clumsy and misleading name for experimentation on animals for the sake of the knowledge to be gained thereby. It is clumsy and misleading because it means literally cutting up alive and trails with it to most uninstructed minds a suggestion of highly sensitive creatures, bound and helpless, being slowly anatomized to death.” (Wells 221-30)

Moreau picks his victims from among the voiceless—animals who cannot protest effectively (no matter how loudly they scream on the table). Moreau has abandoned, or been driven from, London after one of his victims escapes. Its pitiable state rouses public opinion against his work, so he goes underground, to an island “that seemed waiting for me,” he says, as if the hand of destiny had guided him there. Moreau resents even Prendick’s awareness of his work. Moreau is utterly careless of the beasts he destroys and of those on whom his experiments “succeed.” He never tries to improve their condition or relieve their sufferings; in fact, he states openly that he has “never troubled about the ethics” of his methods or of their results, which Prendick calls abominations.

Lost in the “strange, colorless delight of these intellectual desires,” Moreau ceases to see “an animal, a fellow-creature” and sees only “a problem” to be solve—another scientific experiment to succeed.

Some critics see the beasts that endure Moreau's experiments as representatives of the social lower classes who are exploited, used up, and cast aside by those in power. In fact, Wells' concern for this lower class of the have-nots is well documented in his fiction as he deals with it symbolically in both his novellas *The Time Machine* and *The Island of Dr. Moreau*.

H.G.Wells studied biology under T. H. Huxley, the evolutionary biologist and zoologist who argued that while pain is the natural law of the universe, the great achievement of the human mind is ethics—the imposition of an orderly justice on the chaos of nature. On the island, Moreau has taken a different view of human achievement by using pain to drive and enforce a new order. To do so, he has had to cast aside ethics and justice, which exist only in the perverted Law. Montgomery, by contrast, cannot lose the ethical impulse. He attempts to ameliorate the beast folks' plight and, when he cannot shield them from Moreau, drinks to blunt his disgrace. Prendick, through whose eyes readers watch the action, shares Montgomery's feelings to the degree that he can (revulsion limits him), but he is in danger of losing his ethical sense, readers see, as the puma's quasi-human cries of pain afflict him less and less the longer he hears them. Ironically, the trauma of Prendick's experiences on the island renders him unable to sympathize—to feel a common human bond—with the people who surround him in London after his return. It is as if his exposure to Moreau's experiments in vivisection have revealed to him a fact that he cannot grapple with, the shared animal nature of all creatures of flesh and blood.

Rather than moving Prendick toward a more ethical view of his "fellow-creatures," this fact Drives him away from the chaotic, messy realities of biological-existence.

He finds solace mostly in gazing at the stars, which provide him with a sense (perhaps false) of "the vast and eternal laws of nature." The distant stars do not, as far as he can see, suffer "the daily cares and sins and troubles of men"; in other words, they make no demands on his shattered ethic.

#### **2.4.2 Transplantation**

Is an act, process, or instance of transplanting; especially: the removal of tissue from one part of the body or from one individual and its implantation or insertion in another especially by surgery the transplantation of lung tissue.

(Bryan, Jenny, and John Clare.. *Organ Farm: Pig to Human Transplants*. London: Carlton, 2001).

Is the process of taking an organ or living tissue and implanting it in another part of the body or in another body.

(Koch, Tom. *Scarce Goods: Justice, Fairness, and Organ Transplantation*. Westport, Conn.: Praeger, 2002)

Organ and tissue transplantation is an accepted form of medical treatment. The future of donation and transplantation is dependent upon the continued support from both the medical community and the

general public. As an individual, you can help by signing up online and talking to your family about donating life.

Making animals more human was discussed in fiction, however. HG Wells' 1896 novel *The Island of Dr Moreau* is often used as a morality tale against genetic engineering, but in the book the transformation of the animals into man-like hybrids is more physical. Moreau is a vivisector, he grafts skin, cuts and manipulates flesh, sets bone. For the rest, he relies on what we'd probably call neuroplasticity.

"You forget all that skilled vivisector can do with living things, you have heard of a common surgical operation re-stored to in cases where the nose has been destroyed, and these creatures you have seen here are animals' carved and wrought into new shapes. You begin to see that it's possible to transplant tissue from one part of an animal to another, or from one animal to another, to alter its chemical reactions and methods of growth." (Wells-*The Island of Dr Moreau*, Ch14 Pg76)

The possibility of vivisection does not stop at a mere physical metamorphosis. A pig may be educated. The mental structure is even less determinate than the bodily. In our growing science of hypnotism we find the promise of a possibility of superseding old inherent instincts by new suggestions, grafting upon or replacing the inherited fixed ideas) They had been using animals for spare parts and as medicine for centuries.

If we're uncomfortable about the idea of growing spare organs in pigs it can't just be because this crosses a species barrier – perhaps, instead, it's because human-pig hybrids are a rather uncomfortable reminder of how closely related we are to the animals they use (published in *Lustige Blatter*, 1910).

Today, a new promised technique is being the next generation of transplantation, known as "Stem Cells". Stem cells have been the object of much excitement and controversy amongst both scientists and the general population. Attempts were made to fertilize mammalian eggs outside of the human body and in the early 1900s, it was discovered that some cells had the ability to generate a new differentiated cells, which is major goal of transplantation now are made without transplant organ from a donor to recipient.

Stem cell research has now progressed dramatically and there are countless research studies published each year in scientific journals.

Adult stem cells are already being used to treat many conditions such as heart disease and leukemia. Researchers still have a long way to go before they completely control the regulation of stem cells. The potential is overwhelmingly positive and with continued support and research, scientists will ideally be able to harness the full power of stem cells to Treat Diseases that you or a loved one may suffer from one day. (Dick,2014)

### **2.4.3 Travelling through the time**

Is a hypothetical journeying into the past or the future, as in science fiction.

(Webster's New World College Dictionary, 2010)

Is the Science fiction has proposed many methods for time travel over the years, and every work has its own rules.(Tracey, 2015)

Arguably, we are always travelling through time, as we move from the past into the future. But time travel usually refers to the possibility of changing the rate at which we travel into the future, or completely reversing it so that we travel into the past. Time travel has never been practically demonstrated or verified, and may still be impossible.

Wells spots the holes in this argument. In "The Time Machine," the beautiful Eloi seem, at first, to be the perfect inhabitants of an advanced age. But the Time Traveler soon discovers that the advancements of civilization have enfeebled the Eloi; without any pressing requirements for survival, they have become weak, lazy, and stupid. While their civilization has seemingly become perfect, they have become decidedly imperfect. In other words, evolution has problems in application to the world of mankind, since man changes his environment as he himself changes. Therefore, the changing environment may not always produce desirable changes in man, and Social Darwinism's argument that those who succeed in a given environment are naturally superior is not valid. Wells uses more ironies in the novel to pound home this point: the TT turns into a near-primal savage in his dealings with the Morlocks, for instance, and he finds little use from the more advanced displays in the Palace of Green Porcelain (such as the ruined literature), opting instead for a simple lever as a weapon. Though the TT is in the world of 802,701 AD, behavior and tools of prehistoric man--such as fire, his main ally against the Morlocks--are more effective; he must devolve to survive in the evolved world.

## **2.2 THE ISLAND OF DR MOREAU**

The Island of D Moreau, science fiction novel (1869) written by H.G. Wells. The classic tale has been adapted and published in popular culture. Like several other lost island stories of the era, Wells' story takes the manuscript found by accident, in this case by the nephew of the protagonist Edward Prendick.

"Thank no one. You had the need, and I had the knowledge" (Wells-The Island of Dr Moreau, Ch2 Pg17)

After being shipwrecked, he is saved and put ashore on a remote island with the other passengers on the boat. Here Prendick meets Dr. Moreau, a scientist who was hounded out of Britain some years earlier because his unethical work with animals that was refused by the scientific establishment. It soon out that his work on the island is even more shocking and horrible, involving vivisection and their transformation into horrifying semi-human creatures called Beast Folk; these creatures include Leopard Man, Swine Folk, Ape Man, Dog Man, and Monkey Man, among others.

The beasts' attitude is continually enhanced by laws, such as the prohibition on eating flesh and tasting blood, about what they must and must not do, and strict obeying to Moreau is "woven into the texture

of [their] minds." As each experiment fails, the victim is released into the wilds of the island to return to beast hood. After Moreau is killed by one of the beasts, Prendick lives among the creatures, as the only surviving human on the island, until finally escaping by boat.

"In our growing science of hypnotism we find the promise of a possibility of replacing old inherent instincts by new suggestions, grafting upon or replacing the inherited fixed ideas. Very much indeed of what we call moral education is such an artificial modification and perversion of instinct; pugnacity is trained into courageous self-sacrifice, and suppressed sexuality into religious emotion." (Wells, 1896)

He returns to England and tells his story, but no one believes him. Considered as mad, Prendick then leaves London for the country, pursuing his love for science in quiet isolation, away from the humanity he no longer trusts and believes soon will revert to the bestiality from which he had just escaped.

"I say I became habituated to the Beast People, that a thousand things which had seemed unnatural and repulsive speedily became natural an ordinary to me. I suppose everything in existence takes its colour from the average hue of our surroundings." (Wells, 1896)

This story was written at a time when vivisection was debated, and increasingly condemned, and as Darwin's 1859 theory of evolution was increasing in popularity. Today, the story takes on even greater significance given contemporary debates about cloning and genetic engineering, as well as the contentious issues that still surround Moreau's modus operandi—vivisection. As with Wells's *The Time Machine* and *The War of the Worlds*, Moreau confronts readers with a horrible induction of evolution theory. The doctor also represents a series of fundamental anxieties about the role of science and human responsibility.

This novel has as much capacity to shock now as on first publication. Although Moreau's flaying of live animals and molding them into humans may be a far cry from the delicacy of genetic manipulation, this story retains the power to arouse the classic fears of "unknown" scientific methods and their consequences. (Lowne, 2014)

## **2.2 THE TIME MACHINE**

A group of men, including the narrator, is listening to the Time Traveler discuss his theory that time is the fourth dimension. The Time Traveler produces a miniature time machine and makes it disappear into thin air. The next week, the guests' return, to find their host stumble in, looking disheveled and tired. They sit down after dinner, and the Time Traveler begins his story.

The Time Traveler had finally finished work on his time machine, and it rocketed him into the future. When the machine stops, in the year 802,701 AD, he finds himself in a paradisiacal world of small humanoid creatures called Eloi. They are frail and peaceful, and give him fruit to eat. He explores the area, but when he returns he finds that his time machine is gone. He decides that it has been put inside the pedestal of a nearby

statue. He tries to pry it open but cannot. In the night, he begins to catch glimpses of strange white ape-like creatures the Eloi call Morlocks. He decides that the Morlocks live below ground, down the wells that dot the landscape. Meanwhile, he saves one of the Eloi from drowning, and she befriends him. Her name is Weena. The Time Traveler finally works up enough courage to go down into the world of Morlocks to try to retrieve his time machine.

“The Time Traveler (for so it will be convenient to speak of him) was expounding a recondite matter to us. His grey eyes shone and twinkled, and his usually pale face was flushed and animated. The fire burned brightly, and the soft radiance of the incandescent lights in the lilies of silver caught the bubbles that flashed and passed in our glasses. Our chairs, being his patents, embraced and caressed us rather than submitted to be sat upon, and there was that luxurious after-dinner atmosphere when thought roams gracefully free of the trammels of precision. And he put it to us in this way—marking the points with a lean forefinger—as we sat and lazily admired his earnestness over this new paradox (as we thought it) and his fecundity.” (Wells,1895)

He finds that matches are a good defense against the Morlocks, but ultimately they chase him out of their realm. Frightened by the Morlocks, he takes Weena to try to find a place where they will be safe from the Morlocks' nocturnal hunting. He goes to what he calls the Palace of Green Porcelain, which turns out to be a museum.

“What, unless biological science is a mass of errors, is the cause of human intelligence and vigor? Hardship and freedom: conditions under which the active, strong, and subtle survive and the weaker go to the wall; conditions that put a premium upon the loyal alliance of capable men, upon self-restraint, patience, and decision. And the institution of the family, and the emotions that arise therein, the fierce jealousy, the tenderness for offspring, parental self-devotion, all found their justification and support in the imminent dangers of the young.” (Wells,1895)

There, he finds more matches, some camphor, and a lever he can use as a weapon. That night, retreating from the Morlocks through a giant wood, he accidentally starts a fire. Many Morlocks die in the fire and the battle that ensues, and Weena is killed.

“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.” (Wells,1895)

The exhausted Time Traveler returns to the pedestal to find that it has already been pried open. He strides in confidently, and just when the Morlocks think that they have trapped him, he springs onto the machine and whizzes into the future.

“We should strive to welcome change and challenges, because they are what help us grow. Without them we grow weak like the Eloi in comfort and security. We need to constantly be challenging ourselves in order to strengthen our character and increase our intelligence.” (Wells,1895)

The Time Traveler makes several more stops. In a distant time he stops on a beach where he is attacked by giant crabs. The bloated red sun sits motionless in the sky. He then travels thirty million years into the future. The air is very thin, and the only sign of life is a black blob with tentacles. He sees a planet eclipse the sun. He then returns, exhausted, to the present time. The next day, he leaves again, but never returns.

### **3. Conclusion**

Here H.G. Wells’ proved that *The Time Machine* is one of early novels that influenced much of the science fiction that was to come. In the novel, Wells effectively argues many of the concerns of his time. Following the consequences of Charles Darwin’s theory of evolution, science was affirmed as the doctrine of people’s means of understanding the world, as well as where we place ourselves in it. Though *The Time Machine* concentrates on the establishment of time travel in the nineteenth century, but was rather more interested in the vast ramifications of evolutionary theory. His dissatisfaction is still well-founded in the modern day. When *The Time Machine* is examined from a Darwinian perspective the reader can see how Wells showcases the theory of evolution as a motif, key to this is the concept of duality in an individual. This is recognized when the Time Traveler acknowledges that the conflicting characteristics of the Eloi and Morlocks lie within the individual and are adhered by feelings of love and intellectual interest. Imperialism is Wells’ leading issue, where in this post-Darwinian society, life itself is the struggle for existence. The focus is not on species improving, but rather which can better adapt themselves to their environment the whole of the novel can be perceived as an observation of the social and political characteristics of the human race as Europe progresses from an agrarian society to an industrial one.

On the other hand, the *Island of Doctor Moreau* In the time of publication, vivisection had been around long enough that people had begun to disapprove and often times were outraged at the barbarity of it.

This novel and its implications along with vivisection informed the public of some of its down sides, as well as its good things. Only two years after the publication of *The Island of Doctor Moreau*, Anti-vivisection movements like that of the British Union for the Abolition of Vivisection began, and this book no doubt played some role in helping to shape the argument for different negative reasons for vivisection (Conceptual).

## **Recommendations**

Based on the above mentioned in this research paper from my personal perspective that imagination is a natural force deposited by God in the human soul, to come out of the limited world to beyond. H.G Wells used this gift to create virtual worlds that defined and figured critical issue in his society. And this makes literature, a good tool to spot on critical issues in a different way. On one side, science with unlimited sky may lead the humanity to a narrow tunnel of un-ethical problems, losing the mankind thousands of civilization and millions of biological one-way evolution. Hence, the global ware should take this into consideration, scoping these research with a care not anger eyes. We know that science is the greatest tool made by man, and should not to be limited or to be traditional, but have to be observed under responsibility. On the other side, nowadays a lot of theories talk about " Time", a Most element that to be discussed on our life, related to past, present and future, also to the ones we love and the ones we lost. H.G Wells again use the power of imagination and escape traveling through the time. This teaches us how to appreciate your present time, that will be the past and the base of the next, time is a one-way line, never comes back and never to be under control. So we have to live our moment, full of its real feelings and real actions. We have to respect it more and stop it`s leaking with ones that not proper or things which not regard.

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## عنصر الخيال العلمي في روايتي: جزيرة دكتور مورو والسفر عبر الزمن

الملخص: هذه الورقة البحثية تقدم روايتين مختلفتين وهما: جزيرة الدكتور مورو، والسفر عبر الزمن، وقد تمت كتابتهما بواسطة هيربرت جورج ويلز، وهو من أشهر الكتاب خلال القرن العشرين، فالهدف الرئيسي في هذه الورقة البحثية، إظهار عنصر الخيال العلمي وتوضيح دور الأدب في التعبير عن قوة الخيال العلمي، فالبشر قادرون على الإبداع والابتكار حتى لا يصبحون سجناء واقعهم المحدود، ومع اهتمام العامة بظهور النظريات العلمية والحروب التطبيقية، فقد قدم هيربرت ويلز هذه العناصر من وجهة نظره الشخصية في أعماله: جزيرة الدكتور مورو، والسفر عبر الزمن، مستخدماً قوة الخيال العلمي في إبداع عوالم ليست كعوالمنا، ويتنبأ كيف ستكون الحياة وكيف سنعيش خارج عالمنا في الماضي والحاضر.

الكلمات المفتاحية: الخيال العلمي، هيربرت جورج ويلز، جزيرة الدكتور مورو، السفر عبر الزمن، زراعة الأعضاء، التشریح