

I. The Pursuit of Colonial Ideals in *The First Men in the Moon*

This present research is based on British novelist's H.G. Wells novel *The First Men in the Moon* (1901). It explores the theme of colonial mentality of British people demonstrating the colonial anticipation inherent in the text through the means of technological invention. This research will be based on post-colonial studies of Margret Kohn to make a critique of colonialism and to show the colonial motive of British characters. The scientist Cavor and impoverished business man Bedford explore the new land through the means of science and technology with the invention of an anti-gravity machine. The novel tells the story of an expedition to the moon commenced by the two characters, the impoverished capitalist Mr. Bedford and the brilliant but unconventional scientist Dr. Cavor. On arrival, Bedford and Cavor find the moon inhabited by an extraterrestrial civilization the two refer to as "Selenite". The novel can be read as an analysis of existing political belief of the era, chiefly of imperialism. In Wells' earlier and famous work, his subject matter of a clash between civilizations is reminiscent and it is hinted that the non-human civilization presented might reflect the way of human society in the non-west or other territories than that of western society. As such, the expedition to the moon by British character portrays the colonial mentality of exploring new land with natural riches.

This research proves the hypothesis that the persistent search of the perfect world full of gold and riches and act of disturbing Selenities' world by the businessman Bedford and the scientist Cavor communicating in English with the selenities and mainly by both character's leap in moon, anew land but not of their own, is the true depiction of the colonial project of colonial rule by colonial agent. And by depicting these colonial agent suffered in the territory of moon along with Bedford's return without any achievement and Cavor's extermination by Grand Lunar makes Wells an anti-colonists. The colonial project is demonstrated by Bedford's

desire of accumulating gold by which he can change the world with the power of money and wealth with the help of scientific invention of Cavor; as, it is true that most of the colonizing process was only successful by the help of scientific invention like- firearms, compass etc. So, the colonial mentality of British people is represented by the two characters, which they want to spread not only to the earth but also to the moon.

The motives of Bedford and Cavor, in planning their journey to the moon appear simple. Bedford was out for money; all the money that was to be made out of a monopoly in moon. He wants to accumulate all the wealth of the moon and reform his earthly world bringing happiness and prosperity through his money from the moon. But motive of scientist Cavor is to seek the knowledge about the moon and spread to the earth, which will make him be spread as a scientist in the world i.e. he also wants to have monopoly of the new search of knowledge.

Expedition to the unexplored land, especially by the British character, the current research mainly reveals the colonial attitude of the then England and the project of their colonization with the help of technological advancement and the problem faced by them in new land. To, explore the colonial behavior and colonial thought of England, this research has made a deliberate choice to view the text through the viewpoint of post-colonialism. As the major purpose of the research is to demonstrate the colonial vision or mentality in H. G. Wells' *The First Men in the Moon*, it has included the critique of colonialism through theoretical modality of post-colonial perspective, which emphasizes the colonial project of seizing the others property in the new land not of their own, and disturbing the world of inhabitant of that colonized land. The current research will integrate colonial ideas put forwarded by several post-colonial theorists such as Margret Kohn, Keally Mcbride A.P.

Thornton, Ronald J. Horvath, Elleke Boehmer, Chinua Achebe, Cantor & Hufnael, and others.

H(erbert) G(eorge) Wells was born on September 21 in 1866 at Bromley in Kent. He is known to the modern reader as a writer of scientific romances, as a social reformer, and as a sociological novelist. His writings are not the varied and continuous expression of any certain outlook but if they are carefully examined the thought underlying, Wells never, in his wildest fantasy, lost sight of the human factor and the cosmic note. In his scientific romances we can find a different kind of test of planetary expeditions and mixture of imaginative and thoughtful ideas, in which the hero experiences a life-in-death efforts resulting from some unexpected technical growths. Wells eulogizes science and technology for their marvelous benefits to human beings through which they can colonize the world as well as space and also condemned them for the possible dangers and threats posed to human beings. His well-known scientific romances are *The Time Machine* (1895), *The Island Of Doctor Moreau* (1896), *The Invisible Man* (1897), *The War of the Worlds* (1898), *A Modern Utopia* (1905) etc.

H. G. Wells, in his novels, tries to create something new that is scientific experiment, through which the British character desires to have some kind of monopoly either in the lower class society or in others territory, which exemplified the characteristics of the colonization. Wherever Wells tries to show the colonialism there also comes the problem faced by the colonizer. His notion of the whole destruction of the world by class division, stationary and leisured life and by that the launching of new kind of perfect world becomes the destruction of the world only which he created in his novels. *The First Men in the Moon* cannot meet any of the notions of his other novels because it has created and attempts to implement a colonial

rule in spite of all the obstacles and hindrances faced by the two men in the world of moon.

The First Men in the Moon has been implemented as film, radio plays, comedian books and television series. Other writers have created similar narratives of it. It has influenced the existing fictional tendency. *The First Men in the Moon* has been taken variously as the parable of the demonstration of death imagery, socialism, and search of utopian world and generally as the presentation of exploring the new land full of natural riches where the British Empire could establish the new colony. It was acknowledged very constructively by both booklovers and critics. It practically invests the genre of science fiction, and has been openly imitated by would-be novelist in the field ever since. And yet as forward-looking as Wells a first novel is, it is deeply rooted in the Victorian era. *The First Men in the Moon* takes us in the world of the moon where the two men searching natural riches through which they can change the world with the power of money obtained from moon.

The critic Michael Sayeau relates the text with socialism and shows the development of social and technological society. He relates the text with the example of the change in the society in various sectors along with the science and technology. So he argues:

The First Men in the Moon stands as one of the foundational works of science fiction. It is a true product of time, a reflection of the fast pace of technological development and social change that makes a romance of the ideology of advancement for its own sake. But between the lines of its adventure plot we find evidence of another more complex story being told. Wells' work is plagued by ambivalence about the outcome of the social and scientific progress – the selfsame progress that gave birth to *The First Men in the Moon*. (432)

So according to Sayeau the world of *The First Men in the Moon* is the reflection of the outcome of the extreme development of the technology and other forms of social elements. But the world of the moon is nothing more than a quest of colonial territory as we take the remark of Sayeau from the colonial perspective. In colonialism also technology and scientific invention are used to suppress the people of colonized land and to disturb their peaceful society.

Another critic David J Lake presenting the death image in *The First Men in the Moon* argues that there is the death imagery in the text which shows by the image of the snow and the whiteness of the moon. He argues that the light in the moon is absent always which is the demonstration of the death and absurdity of life. He argues that the two men come in the moon in search of the hopes and aspirations. They come in the moon in search of light but they find nothing more than whites and darkness which is the images of the death. As he argues:

There is not much moonlight in the moon in the *First Men in the Moon*, principally because for much of the novel we are on the moon itself. The whiteness of the snow, however, is associated with death in one extremely powerful sense. Cavor and Bedford arrive on the moon in what looks like a drift of snow; but they soon realize that most of this is frozen air. They witness the morning resurrection of the frozen air. (15)

So according to Lake the world of the moon is a kind of hell because everywhere there is the image of death and destruction. The moon is a place where the two men are searching their future of perfection but according to Lake they are searching their future in the midst of darkness and shadow of death. Though Lake take the world as the demonstration of death and relate it with death imagery, the world of *The First Men in the Moon* is an example of colonial project of British Empire because the mad

scientist Cavor and impoverished businessman Bedford have shown the advanced machinery and seeks their future in that unexplored world.

Another critic Charles Gannon argues that *The First Men in the Moon* represents the fundamental excessive of Wells' technical and armed resourcefulness. He says "although dismissed as pure fantasy in Wells' own time, a modern reader may find his description of the Selenite weapons submerged with urgent implications" (40). Indeed, Wells' inventiveness seems to go beyond imagination. He further extrapolates a terrifying future from contemporary technological and scientific developments. Wells was convinced that the ability to build and control machines would be the decisive factor in future conflict through which the British Empire uses to conquer the most of the part of the world.

In his influential reading of literary illustration of future wars, Clarke explains Wells' *The First Men in the Moon* as "the ideal nineteenth-century legend of imaginary war" (65). By this he means that Wells had joined a number of rudiments previously in the public psyche at the time and had given them look in a symbolic depiction that was instantly understood. These rudiments or thoughts are all based on scientific and technological discoveries. Wells argued that scientific workers are one of the most important agents of colonization process. For him, man is a cosmic animal, whose purpose is to maintain and extend his organic empire in the face of hostile forces. Moreover, Wells questioned the very colonial project supposed to be fulfilled by the development of science and technology as Patrick Parrinder, a critic asserts:

In *The First Men in the Moon*, Wells had shaped an additional society opposite of the penalty of the Law of Entropy – the Selenite, ugly caricatures of the 'Man of the Year Million' who were enforced by the cooling of the planet to search for another home closer to the earth . . .

[and forecasts] man's only way of avoidance inevitable extinction.

(456)

So according to Parrinder, men in the earth have to find the new land for their settlement near their home planet, to be secure after the atmosphere cooling of the earth i.e. means the way to colonization. And by writing about science and machinery, principles and honesty, the fate of individual and the human being race, love and duty, culture and nature, he sets up the ground-rules for one of the most well-liked genres of the twentieth century: Science Fiction.

Many critics have tried their best to unfold the various aspects of this text. The novel has been viewed on the theme such as death image, utopia, socialism, technological development, creation of new genre: science fiction etc. by many critics. Mostly the play has been researched for the utopian theme. But the prime concern of this research is different from the issue of other critics. It explores the colonial motives of the characters, representative of colonial agent.

The First Men in the Moon tells the story of a businessman and a curious scientist who invents a spacecraft by which he plans to have his journey to the moon. The book shows that the journey of the moon is not only the journey to the moon but also the journey to the unexplored world where the two characters have anticipated with various colonial mentalities. The narrator is a London businessman who leaves to the countryside to write a novel, by which he hopes to improve his monetary problems. Bedford rents a small countryside house in Lympne, in Kent. He describes the place outside the window of his room which he says to be a part of England in roman times, "I doubt if the place would be there at all, if it were not a fading memory of things gone forever. It was the big port of England in Roman times, Portus Lemanus, and now the sea is four miles away"(19). In the first portion of the novel we can see the nostalgic view for the lost Part of England which depicts the colonial

mentality of Bedford, a British character. His colonial intention not only remained to the earth but also extends to the moon after he approaches the man, who proves to be an isolated physicist named Mr. Cavor. Bedford befriends Cavor when he learns he is developing a new material that negates the forces of gravity. The isolated scientist invents the anti-gravity sphere the Cavorite to search the monopoly of discoveries and inventions. His thirst for discoveries and inventions leads him to the thirst for colonial world. When a sheet of Cavorite is prematurely produced, it makes the air above it weightless and shoots off into space. Bedford as a capitalistic colonial agent sees in the commercial production of Cavorite a possible source of ". . . We might make wealth enough to work any sort of social revolution we fancied; we might own and order the whole world. I told him of companies and patents, and the case for secret processes" (33). Here, we can see the mentality of accumulating other's wealth to have order in own land which is the mentality of the colonial agent. Cavor hits upon the idea of a spherical spaceship made of "steel, lined with glass," and with sliding "windows or blinds" made of Cavorite by which it can be steered, and persuades a reluctant Bedford to undertake a voyage to the moon.

Postcolonial theory studies about the exploitation, domination, traumas of the colonial period. In a colonial regime relationship between the metropole and the colony and between colonists and the indigenous population was full of chaos and disorder. Colonists colonize the indigenous people in order to have monopoly in their land through which they accumulate the natural riches of the inhabitant people and take to their own land for the development of their own homeland. In the postcolonial studies, the issue of colonial mentality is focused on the dichotomy relationship between the colonizer and the colonized. The colonized are always shown as inferior, uncivilized and in need of leadership, incapable of self-governance and in managing

their resources. In this regard James Tully states in “The Struggles of Indigenous People for and of Freedom”:

Colonization, therefore, is not the appropriation of labour (as in slavery), for this has been peripheral, or depopulation (genocide), for indigenous populations have increased threefold in this century, or even the appropriation of self-government (usurpation), for at different times indigenous peoples have been permitted to govern themselves within the colonial system (as in the early treaty system and perhaps again today). Rather the ground of the relation is the appropriation of the land, resources, and jurisdiction of the indigenous peoples, not only for the sake of resettlement and exploitation, but for the territorial foundations of the dominant society itself. (qtd. in Kohn and McBride 102)

As defined by Tully, the central element of colonization is territory. Colonizers colonize in order to seize the territory of indigenous people. Along with territory colonizer also exploit their culture and lifestyles. Indigenous people are always treated as inferior, barbaric, savage and colonizer themselves assumes as the reformer of natives.

Post-colonists define colonial fiction as genre nearly related to the invasion literature, which relates the issue of the colonized and the colonizer. They are always related with the western or European empire domination over non-west. This domination is not the present phenomenon; it was inherent in the society from the early ages. Strong has always suppressed the weak. In this regard Margret Kohn in her essay “Colonialism” writes:

Colonialism is not a modern phenomenon. World history is full of examples of one society gradually expanding by incorporating adjacent

territory and settling its people on newly conquered territory. The ancient Greeks set up colonies as did the Romans, the Moors, and the Ottomans, to name just a few of the most famous examples.

Colonialism, then, is not restricted to a specific time or place. (187)

Colonization, therefore, is always inherent in the societies. As the time changes the form of colonization also changes, it in past was exercised with military power and in present in different forms, either in the form of media-communication or in the form of social or national institutions. The same thing is also remarked by Lois Tyson in the book *Critical Theory Today*:

Colonialism is no longer practiced as it was between the late fifteenth and mid-twentieth centuries, through the direct, overt administration of governors and educators from the colonizing country. Today, through different means, the same kind of political, economic, and cultural subjugation of vulnerable nations occurs at the hand of international corporations from such world powers. (425)

Thus, colonialism is eternal in societies of all eras. The domination and exploitation is always there. It never has changed; the only change is in the form of domination and exploitation. The exercise of power is always situated in the political system of the world because of unbalanced power and economic distribution.

Roger Tignor says in the preface to Jürgen Osterhammel's *Colonialism: A Theoretical Overview*, "For Osterhammel, the essence of colonialism is the existence of colonies, which are by definition governed differently from other territories such as protectorates or informal spheres of influence"(qtd. in Kohn 189). So colonialism as defined by Kohn is a relationship between an indigenous (or forcibly imported) majority and a minority of foreign invaders. The fundamental decisions affecting the lives of the colonized people are made and implemented by the colonial rulers in

pursuit of interests that are often defined in a distant metropolis. Rejecting cultural compromises with the colonized population, the colonizers are convinced of their own superiority and their ordained mandate to rule.

According to Post-colonial theory, the colonial mentality is centered on the power relation between West and non-west. Boehmer views that the westerner represents non-westerners as, “‘other’ and themselves as the archetypal workers and provident profit-makers” (39). Thus, colonial mentality always has represented the westerners as intellectual, superior, civilized, masters of the world and apostle of light and the non-westerners as degenerate and barbaric. “The colonizers believed that only their own Anglo-European culture was civilized, sophisticated, or, as postcolonial critics put it, metropolitan. Therefore, native peoples were defined as savage, backward, and undeveloped” (Tyson 419). Westerners think that it is their duty to civilize non-westerners because of their colonial mentality. In this context Thornton writes:

The purpose of all good colonial educational systems was to train good civil servants for the extant regime, who should prove educators of others in their turn: to produce a conservative white-collar middle-class, animated by "western values", whose main function would be to interpret the wishes and ideas of the rulers to the illiterate mass. (342)

The colonizer always exploit the colonized and keep them illiterate so that they can easily rule them but in some extent if they give them any chance of gaining education, its only because to make mediator to spread their colonial motive. If they make some native or colonized people educated they can understand natives easily as well as they can also spread western values with using these educated natives.

Though some writers pretend to show their sympathy to the non-western people and their situations, they are in fact motivated by their will to dominate the orient. They express love and sympathy to the non-westerners as a new mode of powers to govern them. Colonists see the colonial discourse as a means to justify their mission of

colonization in various forms. Since the beginning of the human civilization, the westerners have put themselves in the centre and the rest in the periphery. They created the term 'other' in relation to the term 'we'. It exercises the power relation between the occident and the orient. This term "other" is used to dichotomize the 'West' and the 'Rest'. In *Key Concepts in Post-colonial Studies*, Bill Ashcroft, Gareth Griffith and Helen Tiffin argue on the same vein as:

In general terms, the 'other' is anyone who is separate from one's self. The existence of others is crucial in defining what is 'normal' and in locating one's own place in the world. The colonized subject is characterized as 'other' through discourses such as primitivism and cannibalism, as a means of establishing the binary reparation of the colonizer and colonized and assisting the naturalness primary of the colonizing, culture and world view. (169)

The term is also relevant to the culture. The western culture always tries to justify itself as the superior or the centre and the non-western culture as inferior or the other. The strong foundation of today's hierarchical discrimination between the high culture and lower culture and civilized and uncivilized began to be manifested since the late sixteenth and early seventeenth centuries with the expansionist venture of the power of western imperialism. Westerner always thinks of white's burden to teach and civilize which they bring into practice. But this superiority of white may be burden to the non-westerners. This type of burden is domination in the eyes of colonized which can be seen in the scene of a story *Weep Not, Child* by non-western writer Ngugi, where a character laments:

The white man makes a law or a rule. Through that rule or law or what you may call it, he takes away the land and then imposes many laws on the people concerning that land and many other things, all without people agreeing first as in the old days of the tribe. Now a man rises and opposes that law which made right the taking away of the land. Now that man is

taken by the same people who made the laws against which that man was fighting. He is tried under those alien rules. (qtd. in Kohn and McBride 84)

This quoted line from a story also gives the glimpse of white's or western domination over non-western. It shows how in gradual manner westerners exploit the non-western; colonizers at first make laws and rules to suppress colonized and after that they make tyrannical behavior over colonized by seizing their land which is continued in the suppression of native's life style along with their life.

Many postcolonial theorists like Kohn, Horvath, Thornton and others have defined the colonialism in different ways. All have put their own views but the common features find in all the theories is exploitation, maintaining of power, acquisition and expansion in new land by the powerful nation. Colonization is never done with the desirable condition of natives. Instead it is forced action by strong over weak. Thus, colonialism is the strained authority over new land and its natives by colonial Empire or western countries.

Therefore, this research will explore all the elements of colonialism in H. G. Wells' *The First Men in the Moon* which is proved by the colonial mentality of the impoverished businessman Bedford and mad but intelligent scientist Cavor. So to explore all the issue of colonial mentality and the problem faced by colonizer in the process of colonizing, this research purviews the text along with incorporating the critique of colonialism from the perspective of postcolonial theories presented by Kohn in integration with McBride, Horvath, Thornton and others. The first chapter is the introduction that gives the whole summary and introduction of the entire project. The second chapter is the textual analysis that analyzes the textual elements along with the theory of colonialism inherent in the text. And the final chapter is the conclusion of the entire thesis.

II. Critique of Colonial Mentality in *The First Men in the Moon*

This research focuses on *The First Men in the Moon* as a novel which depicts the colonial mentality of the character. The novel was written in 1901 when the first foot of men was not leaped in the surface of the moon and the novel's characters are from Britain which was then known as British Empire that had colonized most of the territories of the world. At the time of the novel's publication the British Empire was in its most aggressive phase of expansion, having conquered and colonized dozens of territories. It was also the time when the foundation of British Empire was being trembling in all the colonies and the publication of novel in the same time which depicts the subject of one more leaping of British character, an impoverished businessmen Bedford and a mad scientist Cavor, in the new land for possessing the natural riches shows the true example of colonial mentality of character which represents the British colonial agent. The "moon" in the novel though is not any colonized land of west or Britain but it can be symbolically represented as the colony of British Empire and journey of the character symbolically represent the expedition of the colonial agent in search of new land where the British Empire would establish power and exploit the land for their own benefit. The expedition in the novel can be compared with the Columbus reaching America in 1492 and Vasco da Gama sailing around Africa in 1498 and discovering way to India in late 1490s; which was the starting of western European expansion in the world that put "West" in the position of absolute domination and control.

The critics, Cantor and Hufnael argued that *The First Men in the Moon* can be interpreted as a parable of the failure of British Empire which the central character Bedford ultimately realizes understanding the world of the moon and the horrors of the Selenite. Relating the text with imperialism they remark, "*The First Men in the Moon* suggests a kind of imperialist anxiety that informs Wells vision of the future of

Britain” (42). Analyzing their remarks it is clear that through the realization of the character Bedford about Britain and its people, H. G. Wells relates his own understanding about the impoverished businessman Bedford that he is in search of a success which he will get in the form of money and property in the moon. Cantor and Hufnael write “one might read this aspect of *The First Men in the Moon* as a comment on the British belief that they were by nature entitled to rule the world” (42). Cantor and Hufnael see Cavor and Bedford as the colonial agent. The two critics say that they are the agent of the colonial mission of the British Empire. They take the return of the businessman Bedford as the failure of the British Empire.

Colonial mentality of the people always have only the negative aspects which tries to possess other’s property, which can be seen in the first part of the novel in the character Bedford when Cavor asked him to sell the bungalow in which he lived and which was not his own as illustrated in his meditating :

I meditated. Naturally, I wanted to think the matter over thoroughly before anything decisive was said. I was generally ready enough for business in those days, and selling always attracted me; but in the first place it was not my bungalow, and even if I sold it to him at a good price I might get inconvenienced in the delivery of goods if the current owner got wind of the transaction, and in the second I was, well—undischarged. (25)

As, the colonial character always have greed in them, the character of the novel have also the greed in them. Bedford’s greed is for wealth whereas Cavor for scientific knowledge. Though the colonial mind is mostly seen in Bedford’s character, Cavor also fulfill some characteristics of colonial agent, especially by making a new scientific invention through which the colonial project will be fulfilled. While Cavor talks about the project of his research of anti-gravity machine, Bedford a true example

of colonial agent think of making money and rule the world by the commercialization of that machine:

My first natural impulse was to apply this principle to guns and ironclads, and all the material and methods of war, and from that to shipping, locomotion, building, every conceivable form of human industry. The chance that had brought me into the very birth-chamber of this new time—it was an epoch, no less—was one of those chances that come once in a thousand years. The thing unrolled, it expanded and expanded. Among other things I saw in it my redemption as a business man. I saw a parent company, and daughter companies, applications to right of us, applications to left, rings and trusts, privileges, and concessions spreading and spreading, until one vast, stupendous Cavorite company ran and ruled the world. (31)

As the colonial regime always tries to expand its territories either in land or in business, Bedford also thinks of accumulating wealth from the Cavor's invention.

The First Men in the Moon is narrated by Bedford the impoverished businessman who accidentally meets Cavor, the inventor of a substance that cut off the gravity. The novel tells the story of a journey to the moon carried out by the two protagonists, with the help of an anti-gravity device called 'Sphere'. They have two different agendas -- Cavor hopes to discover a new knowledge in new land and Bedford is purely interested in monetary gain. After reaching the moon, they find the underground civilization of the ant-like creatures called the Selenites. Attracted to the efficiency and scientific organization of the society, Cavor chooses to stay on the moon but Bedford is forced to abandon Cavor and return to earth. The last part of the novel is Cavor's first-person radio transmissions from the moon, giving a brief sketch of Selenite civilization. It is also associated with the colonial project. Though Cavor

sends the information as scientific research but it can be assumed as the colonial agent sending message to colonizer home land for more information of the colonized land.

Ronald J. Horvath defines colonialism as the exercise of power over the behavior of an individual or group and their territory by other individuals or group. In colonization the land, property, lifestyle, customs of the indigenous people are exploited by the metropolis. Horvath in his *A Definition of Colonialism* says:

It seems generally, if not universally, agreed that colonialism is a form of domination—the control by individuals or group over the territory and/or behavior of other individual or groups. (Colonialism has also been seen as a form of exploitation, with emphasis on economic variables, as in the Marxist-Leninist literature, and as a culture -change process, as in anthropology; this various points of departure need not conflict, however, and the choice of domination as a focus here will not exclude the culture-change dimensions of the phenomenon.) The idea of the domination is closely related to the concept of power. (46)

So, the domination by one group over another group in any form, which is continued from the initial phase of human civilization till today, is another name of colonization. In the process of colonization, according to Horvath, though domination is prominent characteristics, which according to Marxist-Leninist literature is exploitation, it's not necessary to have culture-change process.

In the case of Bedford, accumulating enough riches and wealth by stepping in the moon is colonialism. Colonization in most territories is mainly done for accumulating natural riches and resources through which they can develop their own land. This intention of colonialism is purely applied in the characteristics of Bedford.

My imagination was picking itself up again. "After all," I said, "there's something in these things. There's travel—" An extraordinary

possibility came rushing into my mind. Suddenly I saw, as in a vision, the whole solar system threaded with Cavorite liners and spheres deluxe. "Rights of pre-emption," came floating into my head—planetary rights of pre-emption. I recalled the old Spanish monopoly in American gold. It wasn't as though it was just this planet or that—it was all of them. I stared at Cavor's rubicund face, and suddenly my imagination was leaping and dancing. I stood up, I walked up and down; my tongue was unloosened. "I'm beginning to take it in," I said; "I'm beginning to take it in." The transition from doubt to enthusiasm seemed to take scarcely any time at all. "But this is tremendous!" I cried. "This is Imperial! (47-48)

When he knows about the Cavor's research of anti-gravity machine which would take them to moon, he thought to be a successful businessman by accumulating money from the moon, other's territory. He gets the chance to step forward to the moon. It is the great chance for him to make money for his business which he had ruined because of bankruptcy. As "the chance that had brought me into the very birth chamber of this new time-it was an epoch, no less-was one of these chances that come once in a thousand years. The thing unrolled, it expanded and expanded. Average other things I saw in it my redemption as a businessman" (31) The mentality to make money by going to other's territory without their invitation is the colonial mentality of colonial agent which is fully characterized by Bedford. Moon is colony for both Cavor and Bedford and their anti-gravity machinery, a scientific invention, and is a means to reach that colony for colonization. "Modernity and imperialism were integrally linked, and it was difficult to separate European technical innovations and culture from the military domination and economic exploitation that were key elements of the new global system" (Kohn and McBride 39). Science has always been a medium for

colonization from past to present. In past through scientific invention of arms and ammunition, colonizer captured the territory directly with military power but in present the form had changed; the same scientific inventions is used as media colonization.

Though Cavor's intention for the moon expedition is for his advancement of the scientific knowledge he also cannot be free from his colonial attitude. He also desires to explore the unused minerals on the moon which can be seen in his persuading Bedford for the travel:

““I have no doubt there will be minerals," said Cavor.

"For example?"

"Oh! sulphur, ores, gold perhaps, possibly new elements."”

"Cost of carriage," I said. "You know you're not a practical man. The moon's a quarter of a million miles away."

"It seems to me it wouldn't cost much to cart any weight anywhere if you packed it in a Cavorite case." (47)

Being a British character, Cavor also cannot be an exception in having the colonial mentality. Inside his desire of scientific knowledge there also resides the monetary value which comes out from his mouth in above lines.

Both colonial characters succeed to make the anti-gravity machine named “Cavorite” and travel towards moon. They are travelling to moon with the great dream of their better future where they will live like king. Their journey get resemblance to the “ journey of Christopher Columbus” who went in search of the India but due to the climatic problem he turned to the most fertile land America as the land was waiting for them. This same situation can be viewed in Bedford and Cavor's journey to moon “On earth "down" means earthward, the way things fall, and "up" the reverse direction. Now the pull of gravitation was towards the moon, and for all I

knew to the contrary our earth was overhead” (59). In above lines too, Bedford made the earth, the land from where the colonizers have come is upward and the land to where they are going to colonize, the moon, is downward and they are being attracting toward moon. This attraction is not only the attraction of gravity but it is the attraction of the minerals and other natural riches. This attraction is the intentional characteristics of colonization. This type of colonization is known as exploitation colonialism. Exploitation colonization as Margaret Kohn describes in her essay:

Exploitation colonialism is the national economic policy of conquering a country to exploit its natural resources and its native population. The practice of exploitation colonialism contrasts with settler colonialism, the policy of conquering a country to establish a branch of the metropole (Motherland), and for the exploitation of its natural resources and native population. A colonialist power pursues settler colonialism to relieve the pressures of over-population upon the economy and the national territory of the motherland, and to extend its territory and culture by reproducing its society in other parts of the world. A reason for which a country might practice exploitation colonialism is the immediate financial gain produced by the low-cost extraction of raw materials by means of an enslaved native people, usually administered by a colonial government. (192)

The colonial agents had proceeded to the moon, a new colony, where they will exploit its natural resources and bring it to their homeland to increase their economy and develops their metropolises. So, the exploitation of natives and their property is the main intention of the colonizers which is also seen in the characters of *The First Men in the Moon*. Both characters reached to the surface of the moon, their destined colony, but it is not easy to colonize other's territory.

The climate, landscape, atmosphere of the new land is always anxious to new comers. They face the problem in that new land, they can get harm and injuries due to the newness of the geography of that new colony. The same things happen to Bedford and Cavor in the territory of the moon.

I caught a second glimpse of things without, puffs of vapour, half liquid slush, excavated, sliding, falling, sliding. We dropped into darkness. I went down with Cavor's knees in my chest. Then he seemed to fly away from me, and for a moment I lay with all the breath out of my body staring upward. A toppling crag of the melting stuff had splashed over us, buried us, and now it thinned and boiled off us. I saw the bubbles dancing on the glass above. I heard Cavor exclaiming feebly. Then some huge landslip in the thawing air had caught us, and spluttering expostulation, we began to roll down a slope, rolling faster and faster, leaping crevasses and rebounding from banks, faster and faster, westward into the white-hot boiling tumult of the lunar day. (72)

When they landed on the moon it was uncomfortable for them. They suffered a lot in their first day. Their sphere rolled in the uneven surface of the moon; they too rolled inside sphere. They get injuries to their bodies and bleeding occurs. They had to bear a lot. It was not so easy to accumulate the natural riches from other's territory but the corruptive nature of colonialism led the colonization to tolerate all that suffering. "It made me feel a little numb, but otherwise had no effect on me. Then he permitted me to begin unscrewing."(80) Their suffering for the monetary gain also reveals the colonial mentality of character inherent in the text. This incident in the novel also depicts the problem faced by colonizers in the new land which ways and structure are unknown to them. Though the colonization is the prominent theme of this research as well as of the text, but as in *The World of Wars* Wells' anti-colonial mentality can

also be seen in this incident of text. The incident seems as if the land is protesting against the colonizer not to come in the land which was not theirs. "Always to live in a world of other people's assumptions and arrangements is a confusing and a wearing business" (Thornton 353). By making the characters suffered, who are resemblances of colonial agent, Wells has shown his anti-colonial belief. He is against the colonial project of then England which is clarified in his novel by making his character suffered.

Bedford and Cavor wander on the moon suffering from hunger. In the rolling of sphere most of food stock had ruined and they are very far from their sphere; they are encountered with odd voices and images which was new to them. They saw everything surprising there, in the extremeness of hunger they eat a plant which was like "terrestrial mushroom". In this time of extreme hunger too Bedford thinks of colonial attitude. He thinks of the moon in the authority of earth people. He says:

At first we experienced a mere mechanical satisfaction in eating; then our blood began to run warmer, and we tingled at the lips and fingers, and then new and slightly irrelevant ideas came bubbling up in our minds. "Its good," said I. "Infernally good! What a home for our surplus population! Our poor surplus population and I broke off another large portion. It filled me with a curiously benevolent satisfaction that there was such good food in the moon. The depression of my hunger gave way to an irrational exhilaration. The dread and discomfort in which I had been living vanished entirely. I perceived the moon no longer as a planet from which I most earnestly desired the means of escape, but as a possible refuge from human destitution. I think I forgot the Selenites, the mooncalves, the lid, and the noises completely so soon as I had eaten that fungus. (103-4)

Though, Bedford is surrounded by the problems and lack of food, his colonial mind cannot be out from colonial mentality. He thinks the moon as the possible home for the earth people. He thinks moon as the property of his own race, which reflects the colonial motive of the then colonizer of British Empire. “Colonialism is that form of intergroup domination in which settlers in significant number migrate permanently to the colony from the colonizing power” (Horvath 50). As this definition of colonialism states about the permanent migration from colonizing power to colony, same thing Bedford says in above extracts where he desired moon as a possibility of “surplus home” of earth people. The first motive of colonizer is the seizure of native’s territory, which is also clarified by Bedford’s thought of “surplus home” in moon. In this regard Kohn and McBride write:

Controlling land was a basic goal and mechanism of colonialism; this is apparent in the term itself, which derives from the Latin word *colere* meaning to cultivate, inhabit, guard. Reflecting upon these examples in the first paragraph, we can start to see that one of the most momentous aspects of colonialism was its application of categories for sorting land all over the globe. . . . Colonization has often been viewed through the lens of racial, sexual, and nationalist politics, the history of colonization can also be read as the hegemonic application of conceptions of property, territory and sovereignty. European powers made maps, drew boundaries, decided which spaces were “empty” and which were already occupied. (99-100)

As described by the Kohn and McBride, land is central motive of colonization and the mentality to claim the land as theirs is colonial mentality. Bedford is not the resident of moon; it has its own inhabitant but the man from outer society claims it to be a good destination for their people. Here also Bedford mentality turned to be the

colonial mentality, which made him colonial agent who had come to new land for its exploration for the colonial empire.

The plant they had eaten made them intoxicated. In the mood of intoxication also, these British character cannot be out of colonial mentality. Cavor seemed to think himself as he had discovered the moon, as if he was the first to find the moon as colony for his metropole:

"Whajer mean?" asked Cavor. "Scovbery of the moon—se'nd on'y to the 'tato?" I looked at him, shocked at his suddenly hoarse voice, and by the madness of his articulation. It occurred to me in a flash that he was intoxicated, possibly by the fungus. It also occurred to me that he erred in imagining that he had discovered the moon; he had not discovered it, he had only reached it. (104)

The same thing was playing inside the mind of Bedford also. He was thinking fully with the colonial attitude also in his intoxication. He describes his journey as the project of colonization, to explore the new land. He wants to annex moon which he saw as a part of White man's burden. He assumed himself in the place of Columbus, who served in great extent for the colonization project of Europe in the renaissance period. These all thing he talks in his intoxicated mood:

In some way that I have now forgotten, my mind was led back to projects of colonisation. "We must annex this moon," I said. "There must be no shilly-shally. This is part of the White Man's Burthen. Cavor—we are—hic—Satap—mean Satraps! Nempire Caesar never dreamt. B'in all the newspapers. Cavorecia. Bedfordecia. Bedfordecia—hic—Limited. Mean—unlimited! Practically." Certainly I was intoxicated. ... I embarked an argument to show the infinite benefits our arrival would confer on the moon. I involved

myself in a rather difficult proof that the arrival of Columbus was, on the whole, beneficial to America. I found I had forgotten the line of argument I had intended to pursue, and continued to repeat "sim'lar to C'lumbus," to fill up time. (105)

Colonialism is the practice of the belief "Imperialism" which is especially linked to the western society. Western imperialism becomes dominant and more transparently aggressive policy for a variety of political, cultural and economic reasons. Due to the western imperialism, western writers felt that it is necessary to write about new places and the people. They begin writing about the land and people who are colonized by the westerners. But they misrepresent the native people, culture, geography and the landscape. They become surprise when they watch the situations, life styles and landscapes of the orient people. They find strange and unique behavior and attend orient people. In this way they represent the orient people according to their own interest, taste, metaphors and the use of their own vocabularies. Arguing the same issue, Boehner says:

From the early days of colonization, therefore, not only texts in general, but literature, broadly defined, underpinned efforts to interpreted others lands, offering home audiences a way of thinking about exploration, western conquest, national valor, new colonial acquisitions. Travelers, traders, administrators, settlers, 'read' the strange and new by drawing on familiar books such as the *Bible* or *Pilgrim's Progress*. Empires were of course as powerfully shape by military conflict the unprecedented displacement of peoples, and the quest for profits. (14)

Colonial mentality is continued by classifying orients as far basic and degenerate, either dangerous or alluring. The most important function of colonial mentality is to

reveal the ways in which the world is decolorized in various manners. Due to the colonial mentality, which grew up from the books by colonial writer make European to think them as “White man’s burden” to explore and rule the world.

The same colonial mentality can be seen in the character of *The First Men in the Moon*. Cavor thinks himself as the discoverer of the moon whereas Bedford thinks himself as the explorer of the moon and to study moon as it is a part of White men’s burden to explore new land. They come in contact of the moon inhabitant of moon called as “Selenities”; and are captured by them and are taken to the subterranean world of the moon. They are prisoner in the land where they had been for colonization. In this point also, we can see the Wells’ anti- colonial view because he made his character facing problem and showing as captive of the habitant of that new land:

I was more frightened than I had yet been by anything in all our strange experiences. For a time I tugged silently at my bonds. "Cavor!" I cried out sharply. "Why am I tied? Why have you tied me hand and foot?" "I haven't tied you," he answered. "It's the Selenites." The Selenites! My mind hung on that for a space. Then my memories came back to me: the snowy desolation, the thawing of the air, the growth of the plants, our strange hopping and crawling among the rocks and vegetation of the crater. All the distress of our frantic search for the sphere returned to me... Finally the opening of the great lid that covered the pit! Then as I strained to trace our later movements down to our present plight, the pain in my head became intolerable. I came to an insurmountable barrier, an obstinate blank. (109)

Though these colonial agents gave them the name, they also can’t remain giving lower representation to these inhabitants of moon, as representation is one of the main features of colonialism. As the colonizer represent colonized as barbaric, uncivilized

and other lower category , in the same way Bedford and Cavor represent selenities as ant- like creatures, ““Well, are they? They’re much more like ants on their hind legs than human beings, and who ever got to any sort of understanding with ants?””(117) As it is described in the above part of this research that, moon can be symbolically represented as the western colony or non-west territory, and as the west represent non-west with the representation of beast, Bedford, representative of colonial agent, represent selenities as beast, “There came another of these beastly surprises of which the moon world is full” (134).

Post-colonists studies colonialism as a concept related with unwelcome as Thornton states, “The peoples who willingly obey their rule do not consider themselves "subject", in the sense of being subjected, to them. This leads us to suppose that "colonial-ism", as a concept, comes into being only when the status of subordination is recognized as *unwelcome*” (Thornton 346). The agents from any Empire are not legally entered in the any land that they had colonized. They come to the native land not because of the mutual relationship of the nations but to understand the land and its habitant which would make their colonial Empire to colonize the land easily. In the same way Bedford and Cavor had come to the moon to understand its geography and condition of natural resources but their journey is against the native’s intention because they don’t have any co-ordination with moon inhabitant of their journey. “Westernization has a dystopian dimension” (Kohn and McBride 42). That’s why; these colonial agents had to suffer in the territory of selenities. When they were captivated by selenities, and in order to flee from selenities’ arrest Bedford attack them and disturbed their world. Coming to other’s land and instead of coordinating with them, disturbing their land by attacking them is the colonial feature that can only be carried by a colonial agent:

I wrenched my wrists free from the little tentacles that held them. I turned on the goad-bearer. "Confound you!" I cried. "I've warned you of that. What on earth do you think I'm made of, to stick that into me? If you touch me again—" By way of answer he pricked me forthwith. I heard Cavor's voice in alarm and entreaty. Even then I think he wanted to compromise with these creatures. "I say, Bedford," he cried, "I know a way!" But the sting of that second stab seemed to set free some pent-up reserve of energy in my being. Instantly the link of the wrist-chain snapped, and with it snapped all considerations that had held us unresisting in the hands of these moon creatures. For that second, at least, I was mad with fear and anger. I took no thought of consequences. I hit straight out at the face of the thing with the goad. The chain was twisted round my fist. (133-34)

Both characters are in the problem and they had only think how to save their life and out from that "inhuman world". They ran from selenities' arrest and blaming each other for the problem caused. But this tension of the character dismisses when they saw something for what they have been there. The chain that was used to tie them by selenities was of gold. After recognizing the gold, their fear lost and their colonial intention aroused:

Then suddenly I saw something that struck me even then. "Cavor," I said, "these chains are of gold!" He was thinking intently, with his hands gripping his cheeks. He turned his head slowly and stared at me, and when I had repeated my words, at the twisted chain about his right hand. "So they are," he said, "so they are." His face lost its transitory interest even as he looked. He hesitated for a moment, then went on with his interrupted meditation. I sat for a space puzzling over the fact

that I had only just observed this, until I considered the blue light in which we had been, and which had taken the entire colour out of the metal. And from that discovery I also started upon a train of thought that carried me wide and far. I forgot that I had just been asking what business we had in the moon. Gold... (141-42)

Now, both Bedford and Cavor are caught in dilemma, either to return to earth or to the subterranean world of the moon, where gold is like piles of iron in the earth. "On the other hand, here's gold knocking about like cast iron at home. If only we can get some of it back, if only we can find our sphere again before they do, and get back, then—" "Yes?" "We might put the thing on a sounder footing. Come back in a bigger sphere with guns" (145). We can see the colonial greed of both characters, in spite of the risk of their life they are thinking of accumulating the gold of moon. They again desired to come to moon in greater sphere with ammunition and guns which would make them easy to exterminate selenites and loot their gold in great quantity. In this case, James Chiriyankandath in his essay *Colonialism and Postcolonial Development* argues:

Although their respective colonialisms expressed their distinctive experience of statehood, colonial powers also borrowed and learned from each other, by the early twentieth century perceiving themselves as being engaged in a common progressive endeavour of developing 'scientific colonialism' (Young 1998: 105). While the pattern varied, it is therefore possible to discern certain common features across the colonial world. Referring to Michel Foucault's characterization of power as 'capillary', the African historian Frederick Cooper argues that power in most colonial contexts was actually 'arterial'—'strong near the nodal points of colonial authority, less able to impose its

discursive grid elsewhere'. This was, in part, because, as a number of writers put it, the colonial intent was to 'rule on the cheap'. (41)

According to James argument, it can be said that colonial powers colonize the land where the natural riches are cheaply found, the land where nature had hidden minerals in great quantity. And these colonial powers take the help of scientific invention to explore and loot these minerals; therefore this process of colonialism can also be said as "scientific colonialism". In the land of Moon too gold is spread cheaply and the colonial agent are thinking to come back again with the large means of carriage "bigger Sphere" with the guns to ransack the gold of the moon.

Though the landscape and climate of native land is intolerable to the colonizer, the natural richness of that land, for what they had come there, attracts them and that intolerable climate also becomes tolerable. Bedford and Cavor also attracted towards the climate of moon as if they are in their native land. The same climate and landscape had disturbed and injured them when they first landed on the moon.

Bedford says:

And it is strange that we men, to whom this very vegetation had seemed so weird and horrible a little time ago, should now behold it with the emotion a home-coming exile might feel at sight of his native land. We welcomed even the rareness of the air that made us pant as we ran, and which rendered speaking no longer the easy thing that it had been, but an effort to make oneself heard. (160-61)

Because of gold that is in the moon in great quantity, both characters forget the miseries that they suffered in the moon. They are now relaxed in that critical situation, because they saw the fulfillment of the colonial motives for what they had come to moon. "We can take back an earnest of success in this gold" (165). They are on moon only for accumulating wealth, which they had now discovered. Because of

less preparation and insufficient scientific equipment they had to plan for returning but they are planning to return again with more equipment. "We could bring back lamps to carry and climbing irons, and a hundred necessary things" (165). Many books and theorists have given many definition of colonialism:

Webster's defines colonialism as "the system in which a country maintains foreign colonies for their economic exploitation."... The Russian language has no separate word for "colonialism": the same word serves for "colonialisation", and even that is carefully identified as a foreign importation. In the *Soviet Dictionary of Foreign Words* we find *Kolonizatsiya* defined as "the seizure of a country or region by imperialists, accompanied by the subjection, brutal exploitation, and sometimes annihilation of the local population. (qtd. in Thornton 336)

Although, definition of colonialism may be different according to books and per theorists, its fundamental issue is to exploit, terminate, and dominate by powerful to the powerless.

Cavor who only desires for knowledge also thinks in colonial mentality. He thinks himself as discoverer of new land full of riches and he would not keep that secret to himself only, if he didn't give that information other colonial agents would rediscover it; because of that he would also miss the chance to be the first discoverer and if he spread the news about his journey and its achievement then many colonial powers will struggle for their authority in the moon and its resources. Cavor speaks:

It was I found the way here, but to find a way isn't always to be master of a way. If I take my secret back to earth, what will happen? I do not see how I can keep my secret for a year, for even a part of a year. Sooner or later it must come out, even if other men rediscover it. And then ... Governments and powers will struggle to get hither, they will

fight against one another, and against these moon people; it will only spread warfare and multiply the occasions of war . . . if I tell my secret, this planet to its deepest galleries will be strewn with human dead. Other things are doubtful, but that is certain. It is not as though man had any use for the moon. What good would the moon be to men? Even of their own planet what have they made but a battle-ground and theatre of infinite folly? . . . Science has toiled too long forging weapons for fools to use. (165-66)

Above thought of Cavor give of glimpse of colonial rule, of the time when this novel was written, where powerful countries struggle for the authority in the different parts of the world to accumulate the natural resources, which were then recently discovered. They loot the property of the natives by exterminating them. Especially, Britain, the country from where this character had come, was most successful Empire that why the colonial mentality can be seen on the context of Cavor also. Here, by being a first discoverer, Cavor wants to make his status in colonial world, though his information given to colonial power may lead to the destruction of the moon world.

Thornton links the definition of status seeker with colonialism. He states:

The world over, men can enhance their own status only by diminishing someone else's. And they do. In public affairs as in private life, the status seeker is one who has recognised his position of subordination, has found it unwelcome, has accounted for it as due to the machinations of colonialism, and, impelled by the urge to claim a self-respect to which he is not certain he is entitled - since heretofore he has lived in a society that has not recognised it - has set out to assert himself. (348)

Many countries in the time of colonization when reached to the land of native first explored the native's land then when they found any resources of their concern or useful to their homeland, then they think only of how to capture those resources. They used the idea of hook or crook, they even don't leave to the consequences of bloody massacre. As in the novel, after knowing about the gold resources in moon, both character fight with the selenities and killed many of them:

I turned, and they were all coming towards us in open order waving their axes. They were short, thick, little beggars, with long arms, strikingly different from the ones we had seen before. If they had not heard of us before, they must have realized the situation with incredible swiftness. I stared at them for a moment, spear in hand. "Guard that grating, Cavor," I cried, howled to intimidate them, and rushed to meet them. Two of them missed with their hatchets, and the rest fled incontinently. Then the two also were sprinting away up the cavern, with hands clenched and heads down. I never saw men run like them! (153)

"To be a colonist is to be an exploiter" (Thornton 335). Violence created by Bedford and Cavor in the subterranean world of moon is a good example of exploitation, and their behavior makes them colonist. Colonialism is about the dominance of a strong nation over another weaker one. Colonialism happens when a strong nation sees that its material interest and affluence require that it expand outside its borders.

Colonialism is the acquisition of the colonialist, by brute force, of extra markets, extra resources of raw material and manpower from the colonies. The colonialist, while committing these atrocities against the natives and territories of the colonies, convinces himself that he stands on high moral grounds. "But it might be they would have difficulty in clambering in to it, or might hesitate to ascend it against our

possible resistance. At any rate, we had now the comforting knowledge of the enormous muscular superiority our birth in another planet gave us(147). Bedford here asserts that in the duel between them and selenities they becomes powerful because of their birth in the another planet, which can be represented as colonial land. And the colonial power always put itself in the higher position.

After the success of escape from the captor of selenities, Bedford and Cavor in the outer surface of the moon lost their sphere, the only means to return their homeland and the climate make them feel as they are near to dead. “We had failed to find the sphere, we no longer had time to seek it, and once these valves were closed with us outside, we were lost men. The great night of space would descend upon us—that blackness of the void which is the only absolute death” (171). They are lost in the new land and are searching their sphere. In order to have much possibility of finding sphere both character separates from each other which result in the lost of both character in the dark, silence night of moon. After the separation of both characters Bedford find the sphere and passed night inside it. He searched for Cavor when he didn't find him but a cricket cap of Cavor, thinking that he had again been captured by selenities and is sentenced to death, Bedford return to earth alone.

The return of Bedford according to many critics can be seen as a failure of British Empire. But it can also be viewed as the colonial agent returning back to his homeland with the information of the land where they had been. The colonial dream of Bedford was shattered because he had to return to earth will empty hand. (Though he has some quantity of gold to take, approximately hundred k g of earthly weight, it was zero quantity that was in his dream and in the moon.) “There would be still time for us to get more of the magic stone that gives one mastery over men. Away there, close handy, was gold for the picking up; and the sphere would travel as well half full of gold as though it were empty. We could go back now, masters of ourselves and our

world, and then— (173). ” While returning from the moon , the eye of Bedford saw Europe before his fall in the sea, seeing of his homeland, Europe, only in spite of other territory which were also in the earth makes his identity as colonial agent of Europe.

It was an east shore anyhow, and I had seen Europe before I dropped. I heard footsteps crunching in the sand, and a little round-faced, friendly-looking man in flannels, with a bathing towel wrapped about his shoulders, and his bathing dress over his arm, appeared up the beach. I knew instantly that I must be in England. (191)

A question arises how the sphere only falls in the sea of England, but not in other places? It's only because the character are from the colonial Empire Britain.

After returning to earth by facing many difficulties in the moon and even after the loss of his friend, Bedford cannot have come out of colonial mentality. He again desires to expedite to the moon, “I made a private note that when I went back to the moon I would take a box of eggs” (195). It is the colonial mentality which does not leave the greed of the rich resources that once found by colonizer. That richness always attracts the colonizer toward it. After many days of his return Bedford received the message send by Cavor from moon. He gives the description about the selenities. He denotes them as ant but according to Bedford, selenites don't come under any classification of earthly animal. Bedford narrates the Cavor's information:

He calls them "animals," though of course they fall under no division of the classification of earthly creatures, and he points out "the insect type of anatomy had, fortunately for men, never exceeded a relatively very small size on earth." The largest terrestrial insects, living or extinct, do not, as a matter of fact, measure six inches in length; "but here, against the lesser gravitation of the moon, a creature certainly as

much an insect as vertebrate seems to have been able to attain to human and ultra-human dimensions." (216)

As the return of Bedford can be taken as the return of colonial agent with the information of colonized land, in the same way Cavor's living in moon and sending information to earth can be viewed as colonial agent sending message to the colonial empire. Knowingly or unknowingly, Cavor has played a great role of colonial agent. Cavor gives the information about the class and ranks of selinities in the society of moon. Caste is also the determining of colonial power.

Colonialism, as Ronald J. Horvath argues in his essay, not only study about the geographical, political, social and economic exploitation of native people but it also study about the social structure of the native society and caste is one of the prominent characteristics inherent in every society. He writes:

A study of colonialism is a study of social structure; a study of social structure is the study of social structure is the study of values systems; and so on ...the interrelations of different dimensions of cultural and social phenomena can be illustrated by an analysis of the term "caste". The methodology makes it difficult to define phenomena in isolation. A consideration of colonialism as a form of domination relates to the phenomenon strati-ficational system, i.e., class and caste. Of these, only caste is related to colonialism or imperialism as defined here. Caste is a form of social stratification wherein status, wealth, and power are hierarchically arranged according to ethnic considerations and where no upward mobility is theoretically possible. (50)

The above argument of Horvath states the study of caste system of society under colonialism; caste is found in every community the world. Caste determined the category inside society. Though there are many types of categorization of caste

system according to each society but they can be categorized in common as upper class, middle class and lower class. Exploitation is inseparable element inherent in caste system. Upward caste always dominate downward cast in different ways, i.e, caste is a form of domination and domination is inseparable element of colonialism. Both character Bedford and Cavor gives information about cast system that they saw in the moon. There are ranks for each task among selenities as per their work, it depicts the Hindu cast system as Brahmin's task is to worship or religious work, Kshetriya as ruler and warrior, Baishya as trader and businessmen and Shudra as the metal worker or laborer is in hierarchical order. The upper rank had always superiority in chronological order. Cavor in his message to earth; gives the natural description of the selenities' society. Bedford narrates Cavor's information:

Indeed, there seemed no two alike in all that jostling multitude. They differed in shape, they differed in size, they rang all the horrible changes on the theme of Selenite form! Some bulged and overhung, some ran about among the feet of their fellows. All of them had a grotesque and disquieting suggestion of an insect that has somehow contrived to mock humanity; but all seemed to present an incredible exaggeration of some particular feature: one had a vast right fore-limb, an enormous antennal arm, as it were; one seemed all leg, poised, as it were, on stilts; another protruded the edge of his face mask into a nose-like organ that made him startlingly human until one saw his expressionless gaping mouth. (220)

Every selenities have different form and they have their different task. Their task is determined by their shape as well as their ranking. Their formations are also exceptional as some geometrical figures. The scientist who had been in travel for his advancement of scientific knowledge, when reached in Selenities's technologically

sophisticated land, instead of increasing his knowledge he comes to fulfill the role of colonial agent by giving description of moon world and its inhabitant to his home country, the colonial empire. It is because of his hidden colonial mentality which he acquires from his home country, British Empire.

In *Key Concepts in Post-colonial Studies*, Ashcroft, Griffiths and Tiffin elaborate Foucault's view about discourse and representation as:

Discourse is important, therefore, because it join power and knowledge together. Those who have power have control of what is known and the way it is known, and those have such knowledge have power over those who do not. This link between knowledge and power is particularly important in the relationships between colonizers and colonized, and has been extensively elaborated by Edward Said in his discussion of *Orientalism*, in which he points out that this discourse, this way of knowing the 'orient', is a way of maintaining power over it. (72)

As mentioned in above views, powerful or colonizer always tries to establish their discourse for the power and knowledge in the colonized society. To make discourse, language is needed. It is a means of communication. Cavor too in the moon communicate with the selenities, even by teaching English to the experts of the moon. He taught his own language but did not try to learn their language only because he was from the land of colonial Empire and he would be inferior to the land of others'. He kept the superiority of the English language even to the world of moon in order to fulfill his role of colonial agent:

The first word he mastered was "man," and the second "Mooney"—which Cavor on the spur of the moment seems to have used instead of "Selenite" for the moon race. As soon as Phi-oo was assured of the

meaning of a word he repeated it to Tsi-puff, who remembered it infallibly. They mastered over one hundred English nouns at their first Session ... "But it will interest only linguists, and delay me too long, to give the details of the series of intent parleys of which these were the beginning, and, indeed, I very much doubt if I could give in anything like the proper order all the twistings and turnings that we made in our pursuit of mutual comprehension. Verbs were soon plain sailing—at least, such active verbs as I could express by drawings; some adjectives were easy, but when it came to abstract nouns, to prepositions, and the sort of hackneyed figures of speech, by means of which so much is expressed on earth, it was like diving in cork-jackets.

(223)

In the colonial regime of British Imperialism, British had colonized the one third parts of the earth territory and colonial agents of the British Imperialism spread English language in those colonies. Because of the superiority and power of the colonial agents in those colonial lands made the English language most influential and powerful language all over the world. In the non-western societies English language is determined as standard determining language. The same superiority maintaining task of English language is successfully shown by the Wells in his novel *The First Men in the Moon*. One of the colonial agents of the novel, Cavor had fulfilled the colonial duty towards his colonial Empire by sending the message of the new discovered society, & its inhabitant and by teaching English to the Moonies, formerly called as selenites, which continued the discourse that colonized should learn colonizer's language to communicate with colonizer.

But Hans Bertens in his essay “Postcolonial Criticism and Theory” in his book *Literary Theory* shows the weakness of the colonial discourse from the view point of Homi K. Bahaba. Bertens writes:

The colonizer’s discourse, his most effective weapon in the cultural encounter, is less stable and secure than he thinks. One reason is that stereotyping is a basic elements of colonial discourse .Because it is one of its mainstays, colonial and authoritative as it would like to be (and as it presents itself). Apart from this, the colonizer’s language is always subject to the effects of Derridean *différance* and is always under the threat of destabilization. Its lack of complete control is, as we have just seen, partly due to reasons that have nothing to do with either colonizer or colonized. But colonial power’s lack of complete control is also the result of acts of conscious resistance on the part of the colonized. (167)

After teaching English language to the language experts of moon inhabitants and having information about the social, cultural, political system of the moon from those expert; Cavor meets with head of lunar people, called as Grand Lunar and had conversation with him ,with the help of the translator whom he has mastered the English language. They shared information about each other’s territory, but being a weak colonial agent and because of his hastiness for acquiring information, as well as of the weakness of colonial discourse of becoming superior; he revealed the same dark aspect of human civilization, which he glorified:

I told them an ironclad could fire a shot of a ton twelve miles, and go through 20 feet of iron—and how we could steer torpedoes under water. I went on to describe a Maxim gun in action, and what I could imagine of the Battle of Colenso. The Grand Lunar was so incredulous

that he interrupted the translation of what I had said in order to have my verification of my account. They particularly doubted my description of the men cheering and rejoicing as they went into battle. "But surely they do not like it!" translated Phi-oo. "I assured them men of my race considered battle the most glorious experience of life, at which the whole assembly was stricken with amazement. "But what good is this war?" asked the Grand Lunar, sticking to his theme. "Oh! as for _good_!" said I; 'it thins the population!' "But why should there be a need—?" "There came a pause, the cooling sprays impinged upon his brow, and then he spoke again. (248)

The information of war as glorifying experience might have made the Grand Lunar annoyed; and this type of information in the land of other may made Grand Lunar suspicious and may feel the threat from the people of Cavor's land and they would become secure from possible danger. Peace loving creatures of moon could not have tolerated the war making tendencies of human being as ascribed by Cavor. And he might have to face danger from the moon inhabitant. It is not always necessary that the land where the colonizers are going to colonize should be inferior to colonizer.

As the novel was written in the last phase of colonial era and in the time of the publication of novel, colonized were rebelling against colonial Empire in most of the colonies and a glimpse of some rebel or defense can be viewed in the Grand lunar's exterminating Cavor. A famous philosopher Albert Memmi once said, "One doesn't leave one's own self behind as easily as all that"(qtd. in Kohn and McBride 56).

Grand Lunar the leader of indigenous people of moon becomes aware of possible threat from earth people who as stated by Cavor are war glorying races. This type of indigenous leader's awareness and self-determination is needed for the sovereignty of their native land. In this regard Kohn and McBride say:

Indigenous leaders needed to take up self-determination, but not on the terms of progress and liberalism as defined by the colonizers. Instead, self-determination needed to be a break from the colonial past, not a natural outcome of their period of tutelage by the Europeans. Why? In the most general terms, it is important to recognize how the terms of self-determination and liberalism, and the tools of modern governance including the rule of law, constitutional government and bureaucracy, were deeply tainted by their association with the brutalities of colonial administration. (15)

Thus, as stated by Kohn and McBride, the indigenous people should break the law and custom of colonial regime which was imposed upon them. Without the rebellion they cannot get freedom and peaceful life. The colonial agent Cavor with his friend Bedford has disturbed the Selenities' world and for this act Cavor has to suffer in the hand of colonized. This suffering can be seen in the Cavor's context as he says in his message:

. . . Interrogated me very closely upon my secret. I was able in a little while to get to an understanding with them, and at last to elucidate what has been a puzzle to me ever since I realised the vastness of their science, namely, how it is they themselves have never discovered 'Cavorite.' I find they know of it as a theoretical substance, but they have always regarded it as a practical impossibility, because for some reason there is no helium in the moon, and helium . . . (249)

Colonial mentality of colonial agent sometimes becomes problem for them too. The mentality of being super sometime put the colonial agent in ditch. The colonizer's discourse is not always accepted as granted in all the lands; it might create threat to other's which may result in revolt against colonizer or colonial agent. “. . . the colonial experience also effects the colonizer. More especially, for Bahaba the colonizer cannot escape a complex and paradoxical relationship with the colonized” (Bertens 166).

And then suddenly, like a cry in the night, like a cry that is followed by a stillness, came the last message. It is the briefest fragment, the broken beginnings of two sentences. The first was: "I was mad to let the Grand Lunar know—" There was an interval of perhaps a minute. One imagines some interruption from without. A departure from the instrument—a dreadful hesitation among the looming masses of apparatus in that dim, blue-lit cavern—a sudden rush back to it, full of a resolve that came too late. Then, as if it were hastily transmitted came: "Cavorite made as follows: take—" There followed one word, a quite unmeaning word as it stands: "unless."(251)

Cavor is succeed to send some messages to earth though he had put himself in the danger because of the weakness of colonial mentality inherent in him. In spite of all the problems and weakness he is proved as colonial agent in the text. Bedford who has returned to earth can't be out from the greed of acquiring gold from moon because of Colonial mentality. Bedford meditates: "In that satellites of ours there are new elements, new appliances, traditions, an overwhelming avalanche of new ideas, a strange race with whom we must inevitably struggle for mastery—gold as common as iron or wood ..." (233). Physical and mental injuries and loss of friend also can't change the colonial mentality of Bedford. He now also is claiming the moon as his colony and it's gold as his property which depicts us the true picture of European Colonial power struggling for natural riches in newly discovered land.

So, every kind of activities and description shown in *The First Men in the World* is a true example of a colonial mentality. The hopes of accumulating gold in the moon, Bedford's happiness in the moon in spite of many problems and Cavor's remaining in the moon and giving information to the earth as well as spreading English language to the moon etc proves the novel with colonial issue. The fictional world described in this novel is true depiction of the practice of colonial project which have experienced by the two character with colonial mentality which are presented in the novel to make the novel an interesting and thrilling example of colonial practice by H. G. Wells.

III. The Accomplishment of the Colonial Motive in *The First Men in the Moon*

After the analysis of *The First Men in the Moon* as critique of colonialism with the theoretical modality of Post-colonialism, the researcher comes to the conclusion that the journey to the moon described in the text is true example of a colonial fiction. Despite of some horrors of the ant-like creature of the moon called the Selenite, faced by the two men Bedford and Cavor, they succeed to collect information about the society and resources of moon for their homeland which makes the novel depiction of the colonial process of colonial Empires. The world presented in the moon through the perspective of the Businessman Bedford is full of unused natural resources like gold through which their colonial Empire can rule the world. At the first glance we can see various factors of pains and terrors in the novel which is proved by the hardship faced by the two men in the moon. By looking the fight among them we can speculate the world as a degenerated world. But, if we analyze the novel in deep we can find the pursuit of colonial power through the means of science and technology and money. As, this research compare the moon as the non-west territories and journey to moon as the colonial project of colonial Empire, thus the novel can be represented as colonial novel.

In colonial novel, the colonial writers always follow the fixed and stereotyped construction while representing the countries and people they had once colonized. The discourse of west, representing west's desire to govern, to dominate and to control the other the westerners believes that the easterners are not able to govern themselves. They believe that non-western people are passive, barbaric and emotive and they also assume that every scantier and technological discovery is made in the west. With this imaginary evidence about the orient, the west tries to justify their mission of colonization. "A text can reinforce colonialist ideology through positive portrayals of the colonizers, negative portrayals of the colonized" (Tyson 427). Colonial discourse

serves the colonial purpose in an effective manner because it attempts to design the fixed geographical, cultural and political concept about the non-western people in the mind of readers. In the same way characters of *The First Men in the Moon* also constructs the image of moon inhabitants as ant-like, beastly, ungrouped, describes them as geometrically shaped etc which also shows the colonial mentality of the characters inherent in the novel.

The intention of both characters for the moon expedition was only for exploring and accumulating money from there, through which they can change their future to the brightness full of monetary gain by the use of scientific and technological invention. This intention of both characters is the colonial intention of colonial agent. Both characters had fulfilled the role of colonial agent in very good manner. They only think of capturing the territory of moon and gold scattering there on the moon by their colonial Empire. They battle in the land of selenities and disturb their peace society; this type of disturbing other's society only for their own selfishness is also one of the prominent features of colonization, which proves the character to be a colonial character. As, a colonial character with colonial mentality Cavor tried to learn about the social, political, economic system of the selenities' society and send that information to the earth, especially to the English land. In order to collect information, colonizer either had to learn the language of colonized land or he had to teach his colonizer's language. As the colonizer always had kept themselves in the superior position as well as they always had maintained the superiority of their language too. This superiority is also further continued by the colonial agent Cavor. In this regard Chinua Achebe in his *Colonial Criticism* states: "To be colonist mind it was always of the utmost importance to be able to say: "I know my natives,"" (1192) But sometimes , the confident of knowing natives turned out to be destructive to the colonial agent as Cavor had suffered at last which may had led to his end of life only

because of glorifying war-like tendencies which was because of Cavor's over confident of thinking Selenites as weak, uncategorized and foible creatures.

Anyway, in spite of all this he had turned to be a colonial agent, and though the return of Bedford had taken as the failure of colonial power British Empire this research take it as the colonial agent returning with the information of his exploration which can be clarified by his desire to return to moon with the many useful equipment. Directly or indirectly, the mentality and intention of both character turned out to be colonial mentality and colonial intention, and directly and indirectly both character serves as a colonial agent for the colonial power British Empire. Because of the depiction of all these colonial activities and colonial thought, the novel is true example of colonial fiction and true depiction of colonization project.

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