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AUSTRALIAN UTOPIAN LITERATURE:
AN ANNOTATED, CHRONOLOGICAL BIBLIOGRAPHY 1667-1999

Lyman Tower Sargent

Introduction

Scholarship on utopian literature relies on, among other things, the tools of definition and bibliography. There are now a number of good examinations of conceptual and definitional questions (see Funke; Hölscher; Levitas; Sargent 1994; and Suvin) and three well-known bibliographies of utopian literature (Lewis; Negley; and Sargent 1979 and 1988). But all these bibliographies have a weakness in common; they combine the utopias of all countries into one list. In order to begin to understand national differences in utopian literature, I have begun to take my bibliography apart and to explore three neglected utopian literatures, those of Australia, Canada (see the bibliography in this issue) and New Zealand (Sargent 1997).
The following is an incomplete (there is no such thing as a complete bibliography), annotated, chronological bibliography of utopian literature supplementary to my most recent bibliography, although only a few of the items here appear in that bibliography. Most of the material was published in Australia or was by an identifiable Australian author, but I have included a few items that were either set in Australia or in some other way connected to Australia.

All items include one or more location symbols at the end of the bibliographical entry as follows:

A  National Library of Australia
ATL  Alexander Turnbull Library, Wellington, NZ
AzU  University of Arizona Library
CLU  University of California, Los Angeles Library
CtY  Yale University Library
CU-I  University of California, Irvine Library
DLC  Library of Congress
GU  University of Georgia Library
HRC  Humanities Research Center, University of Texas at Austin
ICU  University of Chicago Library
IEN  Northwestern University Library
IU  University of Illinois, Champagne Urbana Library
L  British Library
LLL  London Library
M  Mitchell Library, Sydney
Merril Judith Merril Collection, Toronto Public Library
MoU-St  University of Missouri-St. Louis Utopia Collection
NN  New York Public Library
NNC  Columbia University Library
NSW  State Library of New South Wales
NZ  National Library of New Zealand
O  Bodleian Library, Oxford
PC  Private Collection
PSt  Pennsylvania State University Library, Utopia Collection
S  University of Sydney Library
TxU  University of Texas Library
VUW  Victoria University of Wellington Library
Because there are innumerable errors in listings of library holdings, I include symbols only for those libraries where I actually read the book or from which I borrowed it on interlibrary loan. Multiple symbols are the result of going back to re-read a number of the items I found most interesting.

REFERENCES


Acknowledgements

The assistance of Nan Bowman Albinski and Robyn Walton has been essential to compiling this bibliography. We do not agree on the inclusion or exclusion of all items, but I could not have done this work without their prior work (See items listed in the list of references). I also want to thank the staffs of the Mitchell Library and the National Library of Australia for their assistance. Time off for research provided by the University of Missouri-St. Louis made the work possible.

Today no bibliographer can work without the services of interlibrary loan, and the University of Missouri-St. Louis has provided an excellent ILL department, led by Mary Zettwock.

Raffaella Baccolini copy-edited the manuscript and discussed many concerns with me. The final result has been much improved by
her work. In particular a number of anomalies that entered my bibliographies as they evolved over the years have been corrected in this one.

**CHRONOLOGICAL LIST**

1656 Heylin, Peter. *An Appendix To the Former Work, Endeavouring a Discovery of the Unknown Parts of the World. Especially of Terra Australis Incognita, or the Southern Continent*. London: Ptd. for Henry Seile. Although this has its own title page, the page numbers of the text are 1089-95. Other editions with the author’s name as Peter Heglin. London: Printed for Philip Chetwinde, 1667; and London: Printed for A.S., 1669. M

The earliest representation of Australia in British utopian literature. Divides the unknown world into Terra incognita Borealis, or the northern lands, and Terra incognita Australis. Included in Terra incognita Borealis are “Orbis Arcticus” and the Northeast and Northwest parts of the territory, none of which are utopian. Included in Terra incognita Australis are brief presentations of “Terra del Fuego,” “Insulae Solomonis,” “Nova Guinea,” *Mundus Alter et Idem, Utopia, New Atlantis*, “Faerie Land,” “The Painters Wives Island,” “the Lands of Chivalrie,” and “The New
World in the Moon,” discovered by Lucian. Reference is also made to Aristophanes’s *Nephelococcygia*.

1675 [Vairasse D’Allais, Denis]. *The History of the Sevarites or Sevarambi; a Nation inhabiting part of the third Continent, Commonly called, Terra Australis Incognitae. With an Account of their admirable Government, Religion, Customs, and Language.* Written By one Captain Siden [pseud.]. A worthy Person, Who, together with many others, was Cast upon those Coasts, and lived many Years in that Country. [Trans. A. Roberts]. London: Ptd. for Henry Brome. The second part, published in 1679, has the identical title except that *A further* replaces *an* before *Account* and *The Second Part more wonderful and delightful than the First* is added after *Country*. Plagiarized in Capt. Lemuel Gulliver [pseud.]. *Travels into Several Remote Nations of the World*. Volume 3. 2 parts. London: np, 1727 [This is not by Swift], which is rpt. in *Gulliveriana III*. Comp. Jeanne K. Welcher and George E. Bush, Jr. (Delmar, NY: Scholars’ Facsimiles & Reprints, 1972), 1-295. Published in French as *Histoire des Sévarambes, peuples qui habitant une Partie du troisième Continent, communément appelé La Terre Australe. Contenant une Relation du Gouvernement, des Moeurs, de la Religion, & du*

A major work of French utopianism first published in English. Detailed eutopia stressing equality and moderation. A new language is presented.


The decline and fall was caused by the philosophers. Britain became dependant on foreigners, lost colonies, and was finally defeated in a war.

in *Modern British Utopias 1700-1850*. Ed. Gregory Claeys. 8 vols. London: Pickering & Chatto, 1997. 7: 251-348. 2nd ed. London: Richard Bentley, 1849. 3rd ed. rev. as *The Southlanders. An Account of an Expedition to the Interior of New Holland*. London: John W. Parker & Son, 1860. The revisions are minor except for the addition of a poem on Australia, “The Land of Contrarieties” (215-16). The book has long been listed as by Fox with Whately as a possible author, but it is now generally accepted that Whately was the main author, and there is a penciled note in the 2nd ed. copy held at ATL that it is by Archbishop Whately and others and edited by Lady Mary Fox. The “and others” is reinforced by a published note in the 3rd ed. rev. that says, “It was compiled by more than one person; all of whom are not now living” (v). ATL, L, MoU-St, PSt, VUW

A reformed social and political system set in a eutopia founded by Europeans in the interior of Australia. Fairly conservative. Whately was Archbishop of Dublin.

1845 PGM. “The Monster Mine (Written especially for the South Australian Odd Fellows’ Magazine, Vol. 103, No. 5.” The South Australian Odd Fellows’ Magazine [Each issue has the title Odd Fellows’ Magazine, but the first page of the volume has the full
Technological eutopia one hundred years in the future brought about by the riches of a copper mine. Little social change.


Lost race eutopia located in the center of Australia. Oodeen, as it is written in the text, means Place of Perfect Rest. The people settled there about a thousand years ago. Stress on simplicity; close to nature, with most animals tame. Patriarchal system.

A man from a vaguely described ideal planet without women visits earth and experiences both the reasons for the prohibition of women on his planet and their attractiveness. An earth woman’s attraction proves too strong for him and he settles on earth. The author lived in Australia from 1821 to 1825, and Graham Stone in his *Notes on Australian Science Fiction*. Sydney, NSW: Graham Stone, 2001 says that this appears to be the earliest science fiction by anyone who actually lived in Australia.

[185? Oakes, James presumed author]. *The Future of Victoria*. By Acorn [pseud.]. Melbourne, Vic: James Smith. A note on the card in the card catalog at A suggests that the author may be James Oakes. This information was not transferred to the computer catalog. The date given is that of A and ATL. L gives 1880? A, ATL, L

Victoria is presented as a future eutopia in which Christianity has produced a prosperous, well-educated, good population. Discusses commerce; the beauty of the
city and its architecture education, particularly religious education; agriculture; manufacturing; culture; and government, among other topics. The greatest obstacles, a poorly raised and educated younger generation and lack of religion, can be overcome by teaching children obedience and respect for their parents and God.

1850 “Melbourne as it is and as it Ought to be”. The Australasian 1.1 (October 1850): 137-46. Rev. ed. Geelong, Vic: J. Harrison, Printer, [1850].

Suggestions toward an ideal Melbourne based on the author’s understanding of the way all good cities are laid out. Large open space near the center; wide streets, particularly around public buildings; river with quays and public and private buildings; and trees along boulevards circling the town. Mostly a criticism of Melbourne as it is.


The author argues that Australia is the New Jerusalem.
Mostly Biblical exegesis but includes some fairly vague discussion of the future of Australia as a better society.


Borderline--non-fiction. Argument for Australian independence, but in the process the author discusses an at least partially eutopian future for the South Pacific. Specifically, he discusses opportunities for advancement of young men who would not be able to do so in Britain or in a colony and the room provided for more British poor to become self-sufficient. Freedom and independence will also lead to a more educated, moral, and Christian citizenry. He also argues that Australia will provide raw materials for British industry and an increased outlet for its goods, and
that both will be enhanced by freedom and independence. He also argues that New Zealand would be bound to join the federation. See also his *The Coming Event, or, The United Provinces of Australia: Two Lectures Delivered in the City Theatre and School of Arts, Sydney.* Sydney, NSW: Ptd. and sold by D.L. Welch, [1850] (A, L). The author was born in Scotland and immigrated to Australia in 1823 as the first Presbyterian minister in Sydney. The book was written after a tour of the United States.

1864 Rounce, Jeremiah and Alfred Bar. *An Act for the Reform and Regulation of Female Apparel, and to Amend and Refrenate the Customs relating to Crinoline and other Artificial Superfluities and the Profusion thereof, with the Powers, Provisions, Clauses, Regulations and Directions, Fines, Forfeitures and Penalties, to be observed, applied, practised and put into execution for securing the proper observance of the same.* [Session 1864]. [Anno Vicesimo Setimo. Victoriae Reginae. Cap. CCXXXVIII at the head of the title]. Sydney, NSW: Printed by Jeremiah Rounce and Alfred Bar. 4 pp. M

Satire. Detailed provisions for controlling women’s dress in New South Wales. Women will no longer be allowed to
choose their own clothes; husbands or parents must provide a certificate approving specific purchases. Husbands and parents can purchase clothes for the wives and children without a certificate as long as they conform to the act. No bustles or similar artificial constructions or undergarments allowed. Specific pattern and color restrictions for women over forty. Women under sixteen and over forty cannot wear heels over three inches, with other detailed restrictions regarding shoes and boots. Further restrictions apply to bonnets.


Allegory on British-French relations using imaginary countries.


Anti-religious, anti-communist, anti-Semitic. The future is better because there are no religions, communists or Jews.

Dream of an egalitarian community in Australia. Common property. Racially mixed. No money. Everyone work and mental workers also do work that requires little thought. Eugenics; imperfect children killed at birth. Only the married can vote, and women both vote and hold office. Homes and factories are in different areas. No celibacy.

1871 D., J. *Kingcraft & Priestcraft in 1971; or, a Review of a Curious Old MS. Written by my Great-Grandfather. An Essay, Delivered before the Sunday Free Discussion Society, at the Masonic Hall, on New Year’s Evening, 1871*. Melbourne, Vic: Robert Bell, Printer. 8 pp. M

Considerable progress has been made through science in the hundred years between 1871 and 1971, but the author says that perfection will never be reached. Australia is now a republic. Albion (England) is one of the few monarchies left, and the current king, Albert the Third, is a “democrat, deist, and philanthropist.” World confederation has eliminated war. The pamphlet is mostly an attack on religion. In the future there is no clerical dress; the major
belief systems are Deism and Catholicism; there is no religious education; the Pope is directly elected; and priests marry.


A mixture of satire and reform in a society located under water. Given the mixture, it is difficult to be sure what parts the author means seriously. Considered to be the first Australian science fiction novel.


Long (203 page) poem describing all the stages of the millennium. The author was born in England.


Mostly adventure but includes a future technological eutopia as well as a description of a lower heaven as eutopia. Much discussion of the need for religion to recognize science. Stresses individualism. Racist, sexist,
and imperialist. In the “Preface to New Edition” (iii-vi) the author says that the book was conceived and mostly written before The Coming Race and Erewhon and differs from them in outlining “a condition of things easily imaginable as resulting from the natural development of existing tendencies in knowledge and thought” and in indicating the necessary future development of society” (iii). The author lived in New South Wales, Australia from 1849 to 1858.


A king who prefers not to rule abdicates in favor of a democracy and finds an idyllic life in the country. Invited back by the people, he creates a better society. The author was born in England, moved to Australia in 1854 and to New Zealand in 1861. He returned to England in 1867.

Typical lost race dystopia. The author was born in Australia and moved to New Zealand in the 1870s.


Satiric essay describing a twentieth-century Australia, which will include all of the area to the North including Singapore and to the East including New Zealand. North of the middle of Australia will be an empire. South of it will be a republic with the capital in New Zealand, which the author considers to real Australia. In five hundred years the Australian race will be extinct. The author was born in England and moved to Australia in 1863.


Standard religious allegory including a number of eutopian and dystopian regions. After leaving the dystopias brought on by the passions, the pilgrim makes his way along the road of Progress to the City of Reason, which could be
positive or negative, depending on the person. As the city
grew and spread it had slowly eliminated the negative
aspects and the dystopian areas faded. The author was
Prime Minister of Australia 1903-04, 1905-08, and 1909-10.

submitted to the *Sydney Mail* in 1879 and rejected. The
manuscript, with the pseudonym Hugh Victor, is in the Mitchell
Library with a copy in the National Library of Australia. A, L, M
Feminist eutopia focusing on trial marriage set in the U.S.
The Commonwealth of Columba existing in an isolated
valley has developed “handfasting” or trial marriage. The
word handfasted comes from Walter Scott’s novel *The Monastery*, where it was a promise of fidelity for a year
and a day. In Columba it can be extended to two or three
years and marriage cannot take place without it. Generally
an egalitarian society. See also 1884 and 1888-89 Spence.
The author was born in Scotland and moved to Australia in
1839.

Eutopia/dystopia six hundred years in the future in which everyone lives in cities, there is a religion of humanity based on Auguste Comte (1798-1857), and children are raised by women other than their natural mother. The protagonist, from the past and a Christian, sees the society as a dystopia and at the end of the book is introduced to a “Christian Village”, where the old, better ways are practiced. It all turns out to be a dream. The author was born in Australia and moved to New Zealand in the 1870s, and Graham Stone in his *Notes on Australian Science Fiction*. Sydney, NSW: Graham Stone, 2001 says this is the first work of science fiction by an author born in Australia.

[1881?] Gibbonowski, Ghostoff [pseud.]. *Extracts from "The Decline and Fall of the British Empire."* (To be) Published at
Moscow A.D. 2080. Translated from the Russian by A. Dreamer.

Hobart, Tas: J. Burnet, Printer. 11 pp. A, M

Dystopia. The growth of democracy undermined Great Britain, and it lost a war with Russia. The best British institutions did not get established in the colonies. In particular the failure to establish equivalents of the House of Lords, which could limit the move to extreme democracy was important. The establishment of manhood suffrage and payment to legislators helped bring down the system. Comparisons are made to the successful aristocratic system of Russia. Tasmania is now a flourishing colony of Russia.


Allegorical oriental tale set in a variety of eutopian and dystopian settings. See also 1904 Nicholson. The author was born in England and moved to Australia in 1854.
1883 Dugdale, Mrs. H[enrietta] A[ugusta]. *A Few Hours in a Far-Off Age*. Melbourne, Vic: McCarron, Bird & Co. CtY gives her name as Harriet A. I have chosen to follow the name used by the National Library of Australia and the Alexander Turnbull Library. A, ATL, CtY, M

Mostly a criticism of the past but includes a detailed feminist eutopia. Stress on intelligence. Politically involved women brought about far-reaching changes. Strong family ties. Animals well treated; no leather used.

1884 [Spence, Catherine Helen]. *An Agnostic’s Progress from the Known to the Unknown*. London: Williams and Norgate. A, L, M

Allegory which gives the impression of being a standard religious allegory, but it is written from the point of view of someone who is an agnostic. The City of Superstition, which believers call the City of Faith while disputing with those who believe differently, is home to the religion of Fear. The other city visited is Vanity Fair. Ends in the Land of Beulah, a eutopia of rest just before death, although it was all a dream. See also 1879 and 1889-90 Spence. The author was born in Scotland and moved to Australia in 1839.

Detailed conservative eutopia brought about by a single leader. No votes for women. English the world language and Christianity the world religion. Australia inhabited only by Anglo-Saxons.

Eutopia presented as predictions. Much on inventions.

English will be the universal language. Complete manhood suffrage.

1886 An Old Pauper [pseud.]. “Was it only a Dream?” Our Commonwealth (Adelaide, SA) 1.32 (December 25, 1886), 251, 254. A note by the editor indicates that he supplied the title.

Letter to the editor describing an agrarian eutopian and comparing it to the contemporary world.

1888 [Lane, William]. “White or Yellow? A Story of the Race-war of A.D. 1908.” By Sketcher [pseud.]. The Boomerang (Brisbane, Qsld), nos. 14 - 25 [17 misnumbered 16] (February 18 - May 5): 9; 8-9; 9; [pages missing from 18, (March 17)] 9; 9; 9; 9; 9; 9.

Racist dystopia. Heroic Australian whites fight the Chinese, whose immigration has produced the dystopia. See also 1892 Lane. The author was born in England, moved to the U.S. at age sixteen, returned to England briefly in 1885, and moved to Australia the same year. He led the New Australia expedition to Paraguay in 1893 and returned to
Australia in 1899.


Eutopia. “In 1888 Australia will be a Federal Republic, peopled by fifty millions of English-speaking men” who will have become a separate type, recognizably Australian (112). Assumes that the Aborigines will have died out. Assumes that New Zealand will be part of Australia and that the Philippines and everything between it and the Australian continent will be controlled and cultivated by Australians. Australia will be strong enough to be threatened by no other country. Australians will be lovers of luxury, art, and wine and will need servants because the women will not work. Compares Australians favorably to Americans.

1888 Spotswood, Christopher, ed. [written by]. The Voyage of Will Rogers to the South Pole. Launceston, Tas: Printed at the “Examiner” and “Tasmanian” Office. A Lost race at a warm South Pole. People lead a simple, good life with few rules and almost no government. No money. Idleness is considered a crime but not directly punished.


Detailed eutopia based on abundance. No money. Electricity does almost all the work. The author was a phrenologist.

1889 "Marvelous Melbourne Twenty Years Hence.” *Silting Up of Hobson’s Bay. Destruction of the Port. The Plague and Fire of Melbourne. Geelong the Capital of Victoria. [Reprinted from the Kew Mercury and Hawthorn Advertiser.]* Kew, Vic: W. Mott and Co. While there was a newspaper of that name at the time, this item could not be found in it. M

Presented as a newspaper article “From the Twentieth Century, a daily paper published at Geelong, January 1st, 1909” reporting the decline of Melbourne and the rise of Geelong. Melbourne was badly damaged by fire and never recovered. This material is on pages 1-6; pages 7-16 are a detailed critique of the port and piers at Melbourne and the "Sanitary State of the City in 1889".

Lost race eutopia. Athenian society. The author was born in Australia and moved to England in 1877, where he became Professor of Greek at Oxford.


A eutopia created on an estate. The emphasis is on religion, temperance, and hard work. There is no internal information to establish the date or place of publication, but it fits the concerns of the late nineteenth century and is probably British in origin. Some Australian content.

[1899?] Ferris, Paul. *Wise or Otherwise. How to Solve the Social Problem, and Reorganise Society on such a basis that class Distinction would cease to exist, and the Total Abolition of the Competitive System*. [Cover title is *Wise or Otherwise: Great Joy in Crania*]. Sydney, NSW: P. Offer, Printer. The Mitchell Library is
unable to provide even an approximate date for this item, but land nationalization was most prevalent in the literature in the 1890s, and the printer was active in Sydney in 1899. 20 pp. M

Eutopia. New Constitution, the first clause of which is to nationalise land. Abolish the military. No money. Stress on education. The bulk of the pamphlet consists of a legislative debate on the constitution, with members named Comparison, Imitation, Cautiousness, Calculation, Spirituality, Hope, and so forth.


Pamphlet describing the eutopia that can be brought about through Christian socialism. See 1932 Proctor and the note there.

New Zealand as a eutopia. Origin of the word Godzone to describe New Zealand. The author was born in Ireland, was sent to Australia at age 12, and moved to New Zealand in 1869.


Poem. Future New Zealand as a eutopian part of the British Empire. The author was born in Ireland, was sent to Australia at age 12, and moved to New Zealand in 1869.


A letter written from Melbourne February 11, 1920. The MPs representing Scotland in Gladstone’s time were English and ignorant of Scotland. As a result, they supported Home Rule, which passed. Poor quality Scottish MPs were elected to the new Scottish Parliament, which quickly degenerated into corruption and demagoguery and impoverished Scotland. Home Rule withdrawn and some Scottish will return from Australia.


1890 The Prophet [pseud.]. “Yea Fifteen Years Hence. A Vision.” *Yea Chronicle* (Yea, Vic), no. 246 (July 31, 1890): [3].
Letter to the editor describing the author’s vision of the town of Yea as a bustling, well planned town in the near future.


Socialism and a lack of both religion and authority cause the collapse of Britain. Britain failed to educate its people so that democracy could function correctly. Climatic changes brought about by the movement of the Gulf Stream away from Britain, and colder weather led to mass immigration and the collapse of commerce. The protagonist visits past and future Britains in a dream. Australia in 2988 is prosperous and healthy with religion and authority as seen in a tour of Australia taken in an electric car. Poor in Australia given assistance as a right. Class structure in Britain divides people. See the note at
1879 Watson.

1891 Bland, Charles Ashwold [pseud.?]. *Independence; A Retrospect.*


Depicts the abortive independence of Australia, but federation of the Australian states was a success.

Presumably an Australian author.

1891 Carlenent [pseud.]. *Laws & Habits of People Who Live in Other Worlds.* Sydney, NSW: Hector Ross. A

Eutopia on another planet that can be contacted from Earth through spiritualism. Much technological improvement. Temperance was the key reform. Marriage with children only allowed between healthy people. Those unhealthy or deformed could marry but were prohibited from having children. Blacks cannot marry whites.

Improved, free health care; better, free education; and no poverty. Phrenology a science. Another volume was planned, but there is no evidence it was published.

1891 Clarke, Percy, ed. [written by]. *The Valley Council; or, Leaves From the Journal of Thomas Bateman of Canbelego Station, N.S.W.* London: Sampson Low, Marston & Co. L
Authoritarian state socialism as a dystopia.

1891 Jones, Frederic. *Labor Town. An Address Delivered by Frederic Jones to the Presidents and Secretaries of New South Wales Trades Unions at the Temperance Hall, Sydney, September 15th, 1891, Mr. P.J. Brennan in the Chair.* Sydney, NSW: Printed by Higgs & Townsend. Cover reads 2nd ed. but no 1st edition is recorded. 16 pp. M

Proposal for a socialist town of 5000 acres five miles from Sydney, including a map showing the precise location. The government is asked to lease the land to Labor Town for 99 years. The author proposes establishing a bank and building a tramline to connect with the already established lines. Most of the pamphlet consists of practical details of the proposed town.


A cooperative agricultural scheme, labor notes, and the gradual successful establishment of a cooperative village. The book includes commentary on utopian literature and communal experiments and includes ads for the author’s
bookstore, circulating library, and vegetarian restaurant, all at the same address in Melbourne. See also the author’s *Money: A Study of the Currency Question, Especially in its Relations to the Principles of Equity, Utility, and Liberty*. Melbourne, Vic: Co-operative Publishing Co., 1887, which begins with the statement “Money has a twofold function: *exchange* and *robbery* (1) and ends with a plea for labour notes or some other means of exchange that will help workers (9).


Poem in which the second part (10-16) describes a future

Consistently treated as an early Australian utopia, probably because of its title which is clearly ironic, but the novel does not fit any definition of utopia. Could be seen as describing Australia as a dystopia. See 1888 Lane and the note there.


Authoritarian dystopia with a hidden valley motif. Supernatural elements. Early example of aliens landing on Earth. The author was born and raised in Ireland and
arrived in Australia in 1857, where he became Canon of St. Paul’s Cathedral in Melbourne.

1893 [Berens, Lewis Henry and] Ignatius Singer. “The Story of My Dictatorship.” *Weekly Times & Echo* (London), nos. 2418 - 2433 (June 4 - September 17, 1893): 6, 6, 6, 6, 6, 4, 6, 6, 6, 6, 6, 6, 6. The first version appeared serially in *Our Commonwealth* (Adelaide, SA), a newspaper edited by Singer to publicize land nationalization and the single tax, in 1887 and 1888, but the most complete holdings are missing two issues in the middle of the serial. The first part of the series is entitled “When I Was Governor of This Country” and appeared in 2.2 (December 1887): 428-29. A later part appeared as “When I Was Governor of South Australia” in 2.5 (March 1888): 452. This part refers to a previous part and indicates that it is to be continued, but the newspaper appears to have ended with that issue. Rpt. with a “Preface” by William Lloyd Garrison. New York: Sterling Pub. Co. Sterling Library No. 4, May 1, 1894; with the subtitle *Dedicated (Without Permission) to the National Association*. Auckland, New Zealand: Ptd. by F.W. Harradence, 1894; London: Bliss, Sands & Foster, 1894 with 2nd ed. on the cover and Melbourne, Vic: Cole’s Book Arcade, 1894, also
described as 2\textsuperscript{nd} ed. There is a Melbourne, Vic: Cole’s Book Arcade edition of 1895 described as the 3\textsuperscript{rd} ed., and there are copies of the 3\textsuperscript{rd} ed. Melbourne, Vic: Cole’s Book Arcade/London: Bliss, Sands & Foster, 1895; New and unabr. ed. London: Land Values Publishing Department, [1910] has the subtitle \textit{The Taxation of Land Values Clearly Explained}. Rpt. Cincinnati, OH: Joseph Fels Fund of America, 1913 and again in 1931. An edition with the subtitle \textit{An Account of an Eventful Experience Abridged From the Record Made by L.H. Berens and I. Singer}. London: Henry George Foundation, 1934. Another edition is entitled \textit{Dictator--Democrat. Abridged and Adapted from The Story of My Dictatorship By Lewis H. Berens and Ignatius Singer}. Melbourne, Vic: Henry George Foundation, Australia, 1945. As can be seen, the publishing history of this book is complex and not yet settled. The authors are known to have been involved in the single tax and land nationalization movements in Australia, New Zealand, and Britain. A, DLC, L(Col), M

Single Tax eutopia set in London. The authors were Australian but are known to have been involved in the single tax and land nationalization movements in Australia, New Zealand, and Britain. See also 1895 Berens and
Singer. The idea of a single tax on land originated with Henry George. On George and the single tax, see 1890 Johnston and the note there. Berens was a jeweler and Singer was a chemist. Singer lived in New Zealand for a time, and both also lived in Britain.


Mostly on war but includes a detailed depiction of a world with complete disarmament. See also 1893-94, 1895, 1898, 1902-03, and 1906 Jones. The author lived in Australia in the 1870s.

Vikings discover a lost race with a social system in which positions are assigned by lot at birth. The eutopia is a small part of an adventure story. See also 1895, 1902, and 1905 Nisbet. The author was born in Scotland and lived in Australia and England.


Borderline--mostly future war tale, but it is written as if from a future, federated Australia that is strong and powerful as a result of losing a battle with the Russians. When Britain won the war, Australians realized that they had to unite.


Borderline--presented as a forecast. Anti-socialist and racist. The higher (white) races are limited to the temperate zone. Family declining. General decay in character. The author was born in Britain and immigrated
to Australia.

1893 [Graham, Austin Douglas, supposed author]. “In Those Days--or, Life in the Twentieth Century.” By Austin South [pseud.]. The Voice (April 28 - August 4, 1893): 5-6; 5-6; 6; 5-6; 6; 5-6; 5-6; 5-6; 6; 5-6. Rpt. in Utopian Brisbane, and all other known Writings of ‘Austin South’. Comp. and ed. Bill [William James] Metcalf and Daryll Bellingham (Nathan, Brisbane, Qsld.: Australian School of Environmental Studies, Griffith University, 2003), unpaged. Metcalf has produced good evidence Austin Douglas Graham is the author.

Eutopia set in 1995 based on cooperation and the single tax. His The Land and the People: Two Chapters from an Unpublished Social Novel. Brisbane, Qsld: Co-operative Printing Co., 1891 [Rpt. in Utopian Brisbane, and all other known Writings of ‘Austin South’. Comp. and ed. Bill [William James] Metcalf and Daryll Bellingham (Nathan, Brisbane, Qsld.: Australian School of Environmental Studies, Griffith University, 2003), unpaged] includes some of the same material as the novel but focuses particularly on the theories of Henry George (1839-97) and his single tax. On George and the single tax, see 1890 Johnston and
the note there.

1893-94  [Jones, George Chetwynd Griffith, afterwards Griffith, George Chetwynd]. “The Syren of the Skies.” By George Griffith [pseud.]. *Pearson’s Weekly* (December 30, 1893 - August 4, 1894). An “Introduction was published (December 23, 1893). Revised for book published as *Olga Romanoff or The Syren of the Skies: A Sequel to “The Angel of the Revolution”*. London: Tower Publishing Co., 1894; and Westport, CT: Hyperion Press, 1974. Sequel to 1893 [Jones], set a hundred years after the conclusion of that novel. Peace has existed throughout the period and social and technological changes have brought about a world-wide eutopia. The bulk of the novel is concerned with the re-start of conflict and its defeat, followed by a catastrophe that wipes out human civilization. See also 1893 Jones, the notes there, and 1895, 1898, 1902-03, and 1906 Jones.

1894  [Dunne, Mary Chavelita]. “The Regeneration of Two.” By George Egerton [pseud.]. In her *Discords* (London: John Lane/Boston, MA: Roberts Bros, 1894), 163-253. Rpt. as *Keynotes and Discords* (London: Virago, 1983), 163-253 [The two books are separately paged in the reprint]. The author is sometimes listed
as Mary Chavelita Dunne Bright, one of her married names. LLL, O

Borderline. The focus of the story is on a woman who is dissatisfied with her own life and the hypocrisies of life in contemporary Norway, but the middle section describes the successful community she creates on her estate where she helps others who are rejected by the hypocrites. The author was born in Australia and was living in Ireland when this story was published.


A religious dystopia followed by a religious eutopia. Volume I, set in 2000, describes a Brisbane that has essentially disappeared and ends with a description of Hell. Volume II, set in 2200, describes a Brisbane revived and ends with a description of Heaven. Land and mineral wealth nationalized and “rational” dress adopted, but the key change is the return to religion. Eight hour day. The author was born in Scotland and moved to Australia in 1877.

Eutopia set at the South Pole. Much adventure. Private property in all but land. Limit on wealth. A system of arbitration, a state medical system, and state employment for all who need it. Mars is inhabited and in advance of Earth and is described in the chapter “Visions of Another World” (264-80). The eutopia is only about half the novel.


Detailed technological, eugenic eutopia at the North Pole. Egalitarian with systems in place to encourage high quality work. A description of a model farm is included. About half the novel deals with conflict with another country and war.

of Its Aims, Methods, and Progress; and Particulars As to Settlers. Melbourne, Vic: Walker, May & Co., 1892.

1894-95 Dexter, Ivan [pseud?]. “Talmud; A Strange Narrative of Central Australia. Founded on Natural Facts.” Tuapeka Times (New Zealand) 26.4148, 4150, 4152, 4154, 4156, 4158, 4160, 4162, 4164, 4166, 27.4167, 4169, 4171, 4175, 4179, 4181, 4183, 4185, 4187, 4189, 4191, 4193, 4195 (October 27, November 3, 10, 17, 24, December 1, 8, 15, 22, 29, 1894, January 5, 12, 19, February 2, 9, 16, 23, March 2, 9, 16, 23, 30, April 6, 13 1895): 1, 1, 1, 2, 2, 2, 5, 5, 2, 5, 6, 5, 6, 5, 6, 5, 2, 2, 6, 2, 2, 1.

Underground lost race eutopia/dystopia of whites in central Australia, who had slowly been driven there over centuries before Australia was a separate continent. Communal with no money, food shared with a communal kitchen, and two to three hours of pleasurable work daily. Traditional gender roles. Education by repetition. Perceived by the outside protagonist to be a cruel dystopia. This part of the novel can be found in the issues of March 2 -30, 1895. While this was almost certainly published someplace else first, no such publication has yet been found.
1895 [Berens, Lewis H. and Ignatius Singer]. Government By the People. By The Authors of The Story of My Dictatorship [pseud.].
London: Bliss, Sands and Foster. ICRL, PSt
Borderline--non-fiction. Presents a detailed scheme for a new political system and how to bring it about. See the note at 1893 Berens and Singer.

Fiction in which one person describes socialism.

Anti-feminist satire set in 1950 showing the dangers of women taking on men’s roles.

1895 [Jones, George Chetwynd Griffith, afterwards Griffith, George Chetwynd]. The Outlaws of the Air. By George Griffith [pseud.].
Mostly adventure and future war, but two chapters describe eutopias that stress personal freedom in an
explicitly capitalist setting. The first is a simple, escapist, South Seas Island eutopia without the usual implication of sexual freedom. The second includes all the islands of the South Seas and is a new, independent company set up by the good capitalists who have wrested control of the air from the bad anarchists. See also 1893 Jones, the notes there, and 1893-94, 1898, 1902-03, and 1906 Jones.


Anti-Chinese dystopia. Satire on contemporary Australia.


Begins as a novel of adventure with a conflict between anarchists set on destruction and the passengers and crew of a ship. The anarchists kill all the others and most of the anarchists come to a bad end. Three of the dead pass through the River Styx to a spirit world of almost static perfection where all the perfected spirits of the past
together with a few immortals live in their own civilizations, which have been stripped of their imperfections. Two of the anarchists are reformed and become the center of a good society on an isolated island, which only briefly described. See also 1893 Nisbet, the note there, and 1902 and 1905 Nisbet.

1895 Turner, Ethel. “A Story of Strange Sights.” *Australian Town and Country Journal* (Sydney, NSW) 51 (December 14): 26-30. NSW Satire. Future in which many of the social fads of the time have been implemented. The author was born in England and moved to Australia in 1880.


Eutopia and dystopia. The eutopia is the city of Eternity. The dystopia is Hell and the bulk of the book concerns Hell.


Mostly a tale of the struggle for prohibition, which is achieved through a referendum. The last chapter (93-100) describes the eutopia that was produced. Violent crime virtually disappeared, as did most other crimes. Family life improved radically, earnings previously spent on drink provided better conditions for families and was also
invested in cooperatives. Businesses encouraged investment of the extra money in exchange for part of the profits and guaranteed employment. Men became more economically independent. Mental and physical health improved significantly. The author was born in Ireland and moved to Australia in 1857 and New Zealand in 1870 and was a Presbyterian minister who became a journalist when he moved to New Zealand.


Poem describing a utopia of a future tamed Australia.

Eutopia based on cooperatives. An appendix (47-49) includes the structure of a proposed Victorian Association of Rural Industries.


Lost race. Includes a short eutopian section describing an arcadia in a valley in the Australian desert (31-52). Simple religion. Racist. The author was born in England and moved to Australia in 1864.


Extremely detailed eutopia based on what the author calls “Equalistic Individualism” in which natural resources
belong to the community and produced wealth belongs to those producing it. Land nationalization. History of a country generally accepted as New Zealand, with changes. The author was born in Scotland.


Eugenic eutopia. Pre-natal teaching. Presentation from a newspaper from Topos, including a father’s lengthy speech at his daughters wedding. The author was born in England and immigrated to Australia in 1851. He was a City Councillor and Mayor of Ballarat. See also 1904 Little.


Economic reform in the United States. Worst and most useless people put on a reservation. Destroyed by meteors. See also 1893 Jones, the notes there, and 1893-94, 1895, 1902-03, and 1906 Jones.

Borderline--exposition of the tax on land values proposed by Henry George (1839-97) in fictional form that suggests the eutopia it could produce. On George, see 1890 Johnston and the note there.

1901 [Carter, Charles]. *The Island of Justice*. By Karta [pseud.].

Australian ed. Melbourne, Vic: Gordon & Gotch. There is no evidence of there ever being a non-Australian edition. A, M

A detailed eutopia. No very rich or poor. Legal system designed to treat the accused with utter fairness with all names suppressed until conviction. There is a special court for Cruelty, for which punishment is severe. If found innocent of cruelty, the accused will be sent to a court that deals with restitution. There is also an Insanity Court.

Shops sell only one type of goods. Prices set by the government to ensure a modest profit. Only high quality goods stocked.

1901 [Moore-Bentley, Mary Ann (Mrs. H.H. Ling)]. *A Woman of Mars*.

*Dedicated to My Mother*. [The first page of the text gives the title
as *A Woman of Mars, or Australia’s Enfranchised Woman.*]

Sydney, NSW: Edwards, Dunlop & Co. The cover identifies the author as M. Moore Bentley. A, ATL, M

A detailed eutopia set on Mars. Mars is similar to Earth with cities, oceans, and lush vegetation. Focus is on education. Most of the novel concerns Martians visiting Earth to help Earth improve, and after many trials and tribulations the ending is hopeful.

1901 “The World’s Last Wonder.” *Tocsin* (Melbourne, Vic) 3.177 - 190 (February 14 - May 16): 7; 6; 9; 6; 6; 6; 3; 3; 2; 3; 6; 2; 2. M


Presented as if written in 1952. A positive future with an emphasis on art.

A novel describing the commune of New Sparta (160-318) in Paraguay, which is obviously based on William Lane (1861-1917) and the New Australia experiment. The settlers are described as Practical Communists following the ideals of William Morris, which does not fit the actual New Australia. See also 1893 Nisbet, the note there, and 1895 and 1905 Nisbet.


Power of money used for good--free trade, trusts abolished, no strikes or lockouts, arbitration, no war. See also 1893 Jones, the notes there, and 1893-94, 1895, 1898, and 1906 Jones.

The novel is mostly on a war with the “non-Aryan” races but includes a brief description of a eutopia of a regenerated world at the end after the Aryans win (255-56). Occult themes.


Poem--Heaven as a eutopia. See also 1897 Little and the note there.


Sequel to 1882 Nicholson which continues the heroes wanderings but in which he finds true love at the end of the novel. The author was born in England and moved to Australia in 1854.


Sydney, NSW: N.S.W. Bookstall Co., 1904. A, ATL, M, WiU

Dystopia of a world conquest by “Black, Brown and Yellow races.” Mostly on war.


Satire on Adelaide and its inhabitants. In the “Foreword” the author writes, “Adelaide has crushed my youthful ambitions, and, possibly, narrowed my ideas--and you, her people, have done your best (by force of example), and other methods) to root out any broad or human sentiment that was in me” ([5]), but in undated the “Preface to the II., III., IV., V., VI., and VII Editions” on the next page she says she had no malicious intent. There is no evidence of such editions. See also her 1905 *The Arcadians*. The author was born in Scotland. Mrs. F. Ellis responded in *A Scratch from an Adelaide Cat in vindication of Adelaide and its people* Adelaide, SA: G. Hassell & Co., 1905 (M).


Sequel to her 1905 *Arcadian Adelaide* in which she adds additional individuals and responds to critics.

Anti-socialist novel, probably specifically written against William Lane (1861-1917), the founder of New Australia. The author was born in Australia, but lived in England after 1908.


Eutopia. Poem written from the perspective of a king who got rid of the slums and built good houses, gave the land to the farmers, and worked with his people. At the end he gives in to requests that he don the royal regalia and is corrupted. An Australian author who lived off and on in New Zealand from 1893-1902.


Chapter 21, “The Future Monarch of Democrata” (243-56), and the Epilogue, “The Kingdom of Democrata. The
Building of Octavinia” (310-20) contain a eutopia for a democratic kingdom in the U.S. led by a benevolent monarch. State church. See also 1893 Nisbet, the note there, and 1895 and 1902 Nisbet.

1906 [Davies, J. Hugh, probable author]. The Discriminators. By Ancient Briton [pseud.]. Melbourne, Vic: R.A. Thompson & Co. A has copies with slip tipped in from J. Hugh Davies presenting them to the library. A, M

Borderline--reform tract in a novel. Imperial cooperation. Industrial homes for the unemployed.


Control of weather for political purposes, then for the good of the world. See also 1893 Jones, the notes there, and 1893-94, 1895, 1898, and 1902-03 Jones.


The novel begins with the discovery of a simple, pastoral community founded on an isolated island after a shipwreck which is briefly described in eutopian terms. The novel
continues by following the adventures of some of the members of the community and the man who discovered it after they leave the island; much of it is a love story. Most of the novel takes place in Australia with some reference to New Zealand.


Germany successfully invades Britain. In a fairly short period of time and with the help of people from the colonies, Britain is converted to Christian duty and the simple life, defeats the Germans in Britain, and then defeats Germany everywhere in the world. The text is written from the perspective of the future eutopia of Christian duty and simplicity. An Imperial State and Imperial Parliament are formed, and the British Empire and the United States form an economic and military alliance. The author lived in Australia and served in the Australian army during World War I.


Eugenic marriage laws enforced by the Sydney Marriage
Bureau of the Co-operative Commonwealth in conflict with love. Hygienic clothes for all. Notes that for all the control of marriage, most people had false teeth and had to wear glasses. The author was born in England, moved to Australia in 1872 and then moved among Australia, England, France, and New Zealand.

1907 Ford, Will[jam]. *The Light of Mars: An Extraordinary Communication* [Cover adds *The Dawn of a New Civilization in Harmony With the Seven Laws of Nature*]. Sydney, NSW: Ptd. for the Proprietor by the Co-operative Printing Works. M

A conversation with a man from Mars, who lectures the man from Earth on the failings of Earth and describes a eutopian Mars. Earth is primarily faulted for its religious superstitions, its class system, and the way it chooses its leaders. Mars stresses reason/knowledge, has no money and no competition, is egalitarian (including economic, gender and racial equality), is spiritually advanced and can communicate with the dead, and has evolved past war. Politically it is described as scientific anarchism and has evolved past socialism, although socialism is described as better than the Earth’s competitive capitalism.

Describes the establishment in Australia of a commune of women and, a little later, an associated Brotherhood of Men. Successful reaction against women’s rights. Strong prohibition message. See also her *In Revolt*. London & Sydney: Eden, Remington & Co., 1893 (L), to which this is a sequel of sorts. The author born in Australia and moved to New Zealand in 1878.


Christian eutopia. Lists *Part I. The Soldiers in the Market Place and Part III. The Soldiers in the City Council Chambers* (preparing for the press). Contact is a Mr. H. Bell, Deakin St., Malvern.

1908-9 Kirmess, Charles H. “The Commonwealth Crisis.” *The Lone Hand* (Sydney, NSW) 3.18 - 5.28 (October 1, 1908 - August 2,
Japanese invade Australia and establish a dystopia in the North. Set in 1922, the Japanese have been defeated and Australia has recovered, although Japan still occupies a small part of the North. The story ends calling for white settlement of the North and says that a white Christian Australia is essential for the survival of Christian civilization.

Very brief eutopian description of a future Australia following on the same author’s “Australia, 1909” (103-104), which proposes setting up factories to tin rabbits, proposes abolishing all the state legislatures, eliminating pay for legislators, and damning all rivers. The result is shown in the eutopian fragment, which describes a flourishing irrigated, agriculture country and a thriving Sydney.

A romantic adventure story that includes a proposal on how the rich could help the poor through the establishment of a “Millionaires’ Sodality”, by which rich will establish a fund designed to eradicate poverty. The volume ends with the statement that there will be a sequel but none appears to have been published.


Detailed egalitarian eutopia based on equal access to property, particularly land. Part fiction; part non-fiction. The part entitled “A Vision of the Outer World” (31-51) describes eutopias on other planets, including one earthly paradise, a world of immortals, and one where the people achieved world peace after centuries of conflict.


Chemical pleasure brings dystopia because everyone who
takes the pills becomes totally addicted to pleasure. The story ends with the destruction of the machine that produces the pills and the death of the inventor from a mob trying to get more pills.


Set in Wellington, New Zealand in 1960. Mostly on the destruction by an earthquake but includes a eutopia based on individualism and personal morality, although with an elite group of vigilantes with a strong leader. The churches are gone, and there is a strong anti-religious thread. No votes for women. No party politics. The author was born in England and moved to Australia at age sixteen. He worked for some years in Singapore and India before returning to Australia in 1894. He also spent some years working in New Zealand before settling permanently in Australia in 1914. See also 1911 Morton (2).

1911 Adams, Arthur H[enry]. “Mud Pies: A Fable for Australians.” *The Lone Hand* (Sydney, NSW) 9.51 (July 1911): 240-47. A, ATL

Play depicting a racist dystopia both in the treatment of other racial groups by white Australians and, when they
gain power, the treatment of white Australians by the others with the focus on the latter. This is the result of the failure of Australians to cooperate. The author was born in New Zealand and moved to Australia at 26, where he was editor of *The Lone Hand* and the *Sydney Sun*.


Natural food (fruit and nuts), no hot drinks, nudity. Has an odd notion of coitus, which should take place when the penis is not erect. No alcohol, tobacco, or opium. If we live his way, we will produce a eutopia. No war, no quarrels. Proposes gardens be set aside for young lovers in the Spring and early Summer. The poor, weak, criminal, and stupid “should be fed, sheltered, and treated with kindness and consideration” (195). “Class distinctions, money-making, ambition, violence, warfare and pride” are “a
weakness or perversion” (195). The author was regularly imprisoned or incarcerated in mental hospitals for advocating his beliefs.


Anti-capitalist humor in which the dead are put to work, but dead labour leaders organize them into a successful union.


Satire--global warming and the last man theme. The author was born in Scotland; he moved to New Zealand in 1878 and to Australia in 1884. He was the Editor of *The Bulletin* from 1903 to 1914. See also 1919 Edmond.


Most of the novel is a standard anti-socialist dystopia, with good ideas but incompetent, corrupt administration. The
novel ends with a brief description of the much better society created after the collapse of the socialist regime.


Romance but with a vaguely utopian background. America is a monarchy. Part is located in Australia.


Includes a brief description of a technological eutopia of peace and plenty that pre-dated earliest known times by ten million years. See the note at 1909 Morton.


Anarchist eutopia on Mars, which is much more advanced than Earth. Each person has their own home. Long life, tolerance. Jupiter holds an emerging new race just gaining intelligence. Saturn, although not described, has a race far beyond that of Mars. See the note at 1909 Morton.

Includes a brief socialist eutopia for Britain and the Empire (219-20).


Although there is some original material, the book is mostly a summary of 1882 *Oahspe* by John Ballou Newbrough, whose picture is the frontispiece. *Oahspe* is a eutopia presented as a religious text and was the basis of Faithism, which now has believers in many countries.

1912 O’Dowd, Bernard. *The Bush*. Melbourne, Vic: Thomas C. Lothian. Poem. The section on pages 66-69 describes Australia as the potential eutopia that all utopias have dreamed of, but the point is explicitly made that work still needs to be done to fulfill its promise.


Allegorical novel. Presents a future eutopian Australia
based on religion. The woman author was an ordained minister in the New Thought Church Universal, and the novel expresses the position of the church.


Includes a section (172-83 in the book) on two islands, one of men and one of women. Both islands follow the rules set down by the “wise ones” (men) who live of a mountain on the female island, sleep naked on the ground, and eat no meat, fish, or live vegetables. The men spend three months each year with the women on the women’s island and the men provide their wives with all the necessities of life. Unmarried women did all the work on the women’s island.

Satire. Sex-role reversal set in 2676. Having returned to a set of villages, London is presented in eutopian terms. The author was born in Australia.


Satire. Sex-role reversal. Weak men are given a harsh physical regime so that they can be good mates. Men who fail are workers. The author was born in Australia.


Short essay that includes some utopian sections on the advantages of world federalism.


Australia rejects Christianity.

Conservative eutopia set in 2000 A.D. Technological changes have produced few social changes. Argues that colonies produce better people. The novel ends with a new king, who had lived and worked in Australia and his Australian wife planning to change the monarchy into a more open and democratic institution. The author was born in England and lived there most of his life, but he lived in Australia from 1879 to 1885.


Eutopian allegory in which God teaches lessons to the leaders of a country who are only concerned with maintaining their power and benefiting themselves.

Capricorn Publishing, 2006 restores cuts and includes the “Prologue” from 1947 edition, which makes this the first complete edition. Originally published in *The Argus Saturdays*, except for Friday July 18 (April 19, 26, May 3, 10, 17, 24, 31, June 7, 14, 21, 28, July 5, 12, 18, 26, August 2, 9, 16, 23, 30, September 6, 13, 20, 27, October 4, 11, 18, 25 1919): 6; 8; 8; 8; 8; 7; 8; 8; 10; 10; 10; 6; 10; 8; 10; 8; 8; 6; 11; 12; 10; 10; 8; 8; 8. A daily comic strip version by Hix [Reginald E. Hicks] was published in *The Argus* (August 4 - December 21, 1934), generally on page 2. Radio serial version on 2CH Sydney March 11 - June 10, 1940 and 3BD Melbourne April 7 - September 2, 1943. ATL, DLC, M, MoU-St

Flawed utopia. A past society had a highly developed civilization with exceptional art and science. Explicitly racist. Concern with eugenics.

1919 Edmond, James. “Our Temporary Civilization.” *The Lone Hand* (Sydney, NSW), ns 9.3 - 4 (os 23.143-44) (March - April 1919, 11-12, 11-12. Sydney

Satire. The first section is a fairly straightforward description of the depletion of resources. The second part begins with the age of “Coal, Iron and Hurry” and projects
that depletion into the very far future (the last date is 2744) followed by periods where dates are not knowable. The gradual degeneration of humanity. See also 1911 Edmond and the note there.

1919 Healy, Dominic[k]. *The Story of the Lost Planet or the Wonderful Submarine*. Sydney, NSW: The Worker Trade Union Print. A, M Borderline. There is a very brief description of a socialist eutopian society on a planet near Canopus, but the bulk of the 41 pages are concerned with the stupidities of the human race destroying itself and the Earth. Set in the future, there are a number of war-mongering dystopian societies briefly described. The author was born in Northern Ireland and immigrated to Australia.

1920 Wilson, [William] Hardy. *The Cow Pasture Road*. Sydney, NSW: Art in Australia. The 1st ed. is a 25 copy ed. There were also versions of 25 copies that specified that 20 were for sale in Australian and 600 copy versions with 500 for sale in Australia with the same publishing details. A, M

An ideal city called Celestium. Includes plates showing the location of Celestium and its layout. See also 1929, 1934, 1941, 1949, and 1954 Wilson.

Proposes an experimental community as a means of bringing about the needed better society through evolution rather than revolution. The proposed community is intended to be as self-sufficient as possible. Financed as a joint stock company to be initially subscribed by intending members. Will purchase 10,000 acres of irrigated land. Details are given on the economic structure of the community, the administration, education, and how to realize the scheme, and a brief description is given of life in the community (29-34). There are communal kitchens, factories are isolated from the city, transport allows farmers to live in the city, and entertainment is provided through a theatre and a cinema. An appendix gives details of successful schemes such as garden cities (35-47).

Humor. Eugenics--between 2000 and 2150 marriage was prohibited to the unfit and required of the fit. A man required to marry is unhappy with the choices available and runs away, where he meets a woman who had also run away after rejecting her choices. The illustrations depict a far from fit man and an attractive woman, but the illustrations do not fit the story.


Borderline--disaster followed by the creation of a Christian eutopia created by one wealthy man on Easter Island.


Satire describing a horse race among religions, plus Agnosticism, Idealism, Materialism, and Pragmatism, but there is no winner. Includes an argument against betting on races. The author was born in England and immigrated to Australia.

London: Cecil Palmer. M

Eutopia. Follows the life and wanderings of an architect, very like those of the author, searching for beauty and meaning. Ends with the design of a city and new buildings that combine the attributes of Eastern and western culture.

See also 1920, 1934, 1941, 1949, and 1954 Wilson.

[193?] Gibson, Ralph. *Socialist Melbourne.* Melbourne, Vic:


Melbourne, Vic: International Bookshop Pty, 1951. A, M

Socialist eutopia describing state owned factories, transport, and banks. Large stores have been nationalized and some smaller stores became cooperatives but many small, private stores continue. Freedom of religion, although churches cannot own property, but there is considerable anti-religious propaganda. Democracy with immediate recall possible. Free education through university with access to university based solely on ability. Children’s rights. Free medical care. Both large state owned and small privately owned farms with extensive irrigation. The author was the Secretary of the Victorian
State Committee of the Communist Party of Australia.


Eutopia based on private enterprise and a state bank.


Mostly adventure but includes an isolated authoritarian dystopia established by one man in Australia for his own benefit. Presented as if written in 1915 and edited by Hamilton and with testimonies attesting to its accuracy.


Future tale in which a high percentage of males die. Reconstruction and rebuilding under male leadership. Something like a eutopia produced. The author was born in New Zealand and later lived in Australia and Britain.

Lost race authoritarian dystopia led by a European scientist in the middle of Australia.


A brief (seven page) but detailed eutopia including reformed religion, government by experts rather than elected legislators, nationalization of banks, universal disarmament using the money spent on the military to convince other countries to follow Australia’s lead, the elimination of unemployment, and a six-hour work day six days a week, old-age pensions, the establishment of cooperatives, and other reforms. The pamphlet is a series of statements of what the author would do if he had the power to dictate to the churches, schools, and so forth. See also [1890s] Proctor. He also wrote works in Biblical form advocating Christian socialism. See his *The Epistle of Richard. A Late Addition to the English Bible*. By the Author

1933 McCauley, Norbert. The Commonwealth Code. A Method of National Management. Sydney, NSW: Edgar Bragg, Printer. A eutopia in which all land is owned by the government and credit is created by issuing currency up to the value of all national resources. The position of Governor-General and the judiciary are taken out of party influence. An independent Public Investigator (something like an ombudsman) is established.

1933 Mercer, Harold [St. Aubyn]. Amazon Island [subtitle on cover A Romance of the Pacific]. Sydney, NSW: N.S.W. Bookstall Co., Ltd. A, ATL, CLU, M
Lost race of Amazons with androgynous servants. The author was born Hugh Bailey or Bayley, but his mother took back her maiden name of Mercer a few years later.


Borderline--background of a romance describes a future history of racial conflict and mass migrations. Racial conflict in Australia and racial civil war in the U.S. Graham Stone in his *Australian Science Fiction Bibliography* (Sydney, NSW: Graham Stone, 2004), 116 says that the name is a pseudonym.


Mrs. Sopwith (a thinly disguised Aimee Semple Macpherson), the Antichrist, becomes world ruler. Books burnt, privacy abolished, thought control. End of the world. The author was born in Australia but lived mostly in England from age sixteen.

Attempt to establish a utopian colony on a Pacific island as seen from after its failure. The utopian vision of the founder is based on eugenics and the ability to produce an improved future generation.


A shipload of straight-laced Victorians are shipwrecked on a South Pacific island inhabited by the descendants of British sailors previously shipwrecked there. What follows is mostly adventure and romance with the required happy ending of marriages all around. The author was born in Ireland and Graham Stone in his *Australian Science Fiction Bibliography* (Sydney, NSW: Graham Stone, 2004), 88-89 includes her as Australian.

Two editions, with one limited to 500 copies and the other limited to 20 copies. A, M

Chinese tales. Includes an ideal city called Celestion which combines Eastern and Western influences. See also 1920, 1929, 1941, 1949, and 1954 Wilson.


Merril, MoU-St

Technological eutopia of aborigines underground in the center of Australia. Includes descriptions of the mistreatment of the aborigines by the settlers and a projection into a future of cooperation and racial harmony.


Borderline--sphere in the center of the world that will
become a eutopia. The novel is about the early stages, but it is written from the perspective of a slightly later time, which suggests that the eutopia (eugenics, intelligence, peace, harmony) is established.


Religious eutopia, mostly seen in the planning stages.

Orphans are educated to be missionaries.


Lost race eutopia in the center of Australia. A scientifically advanced society with similarities to both ancient Egypt and the Mayans. Vegetarians. Peaceful. Use telepathy. Also, authoritarian monarch, vestal virgins, who cannot marry. Believe in a Supreme Being. Equality except for a few nobles. All work for the good of the community and all needs are provided. Men marry whom they choose; women not consulted. Standard evil High Priest, prohibited love, adventure, some escape.

Two eutopias. Hopetown is a model town for workers.
Compare to 1888 Hale. Dawn City stresses eugenics.


Dystopia. Future devastated by war rebuilds into two countries, one in North America and one in Australia. The former is a dictatorship; the latter is a benevolent monarchy.


A

Communist revolution and eutopia.

Borderline--essay. They describe the book as an answer to the problem they posed in their *Whither Away? A Study of Race Psychology and the Factors Leading to Australia’s National Decline*. By A Psychologist and A Physician [pseud.]. Sydney, NSW: Angus & Robertson, 1934. 2nd ed. Sydney, NSW: Angus & Robertson, 1936, which focused on the falling birth rate. Their solution, Federal Union of countries, is based on Clarence K[irshman] Streit, *Union Now: A Proposal for a Federal Union of the Democracies of the North Atlantic*. New York: Harper, 1939. U.K. ed. London: Jonathan Cape, 1939. In addition, they argue that people must be educated for democracy (both in improved teaching of citizenship in democracies and in the elements of democracy in non-democratic countries), the political system must be reformed so as to attract the best people, and there must be much more community involvement.

See also 1972 Nye.

Warning against invasion; “Its intention was to awaken the people of Australia to the tragic possibilities of apathy towards adequate defence measures” (i). Australia turned into an authoritarian dystopia by the invaders, who are identified as Cambasians. The “Prologue” to the novel, dated July 15, 1975, makes clear that after the loss of five million “white inhabitants” in the fight back, Australian was once again independent.


Utopian adventure story. A socialist city of fishmen deep in the ocean. Women have multiple husbands. Conflict with another city and exploitation based on color. The human who discovers the city and is elected king defeats the other city and establishes racial equality before returning to the surface.

1941 Chick, Valerie. *Of Things Entire: A Fantasy*. Sydney, NSW:


Detailed eutopia including all the peoples of Earth who
dream of a better life but not including those who are greedy or make wars. Called “the dream world that lives in the hearts of men (9). Simplicity, love, and a natural life. Everyone does both mental and physical labour. Because everyone is motivated by the same goals, there is harmony and not conflict. World peace. Everyone has their own home; they do not live in apartments or high rise buildings. Much of the novel presents the contrasting lives of people before and after entering the eutopia, where they were able to lead the lives really suited for them.


Monash

Humor. Satire on the politics of the imaginary country of Fantasia (bounded on all sides by Utopia), which is Australia. The author was a radio personality who was born in Scotland.


A summary through autobiography of his various works presenting ideal cities. See also 1920, 1929, 1934, 1949, and 1954 Wilson.
A trip to Mercury and Venus, which are both eutopias of sorts. The people of Mercury are deaf and communicate with gestures. Mercury practices negative eugenics, killing children who show signs of disease or violence, although the practice has succeeded and is rarely needed. No disease because all germs have been eliminated. Termite-like society with a Queen for giving birth. Most children are neuter. No individuality. Bred for a particular occupation. Equal pay. On Venus the people do not wear clothes, have no noses, eat grass, and live in hollows in the banks of rivers or oceans.

Humorous science fiction. Time travel into a series of future Australias set between 2050 and 4000. The first presents a scientifically advanced dictatorship where everyone has a number and individual thinking is
discouraged. The rest present the struggle between men and women, with women dominant in most of them, although in one animals are in control and everyone lives underground. Eventually most men are killed off and the men traveling from the past take advantage of the situation. Much better written than the usual Heming work. Graham Stone in *Notes on Australian Science Fiction*. Sydney, NSW: Graham Stone, 2001 says that it was originally written as a play; Heming ran his own repertory company.

1943 Healy, Dominic[k]. *A Voyage to Venus*. Sydney, NSW: Currawong Publishing Co. A, M

Two eutopias. The first eutopia, briefly described, is a socialist eutopia based on state-controlled trusts that developed on Earth after World War II. No unemployment. Much technological improvement. The Confederated States of America include all of North and South America. The second eutopia is on Venus and is a technologically based cockaigne, at least as far as food is concerned, with, for example, a Delicatessen Forest. Venus is one country with one government. Everything on Venus standardized and
visitors from the old Earth find it too perfect. Much of the novel is taken up with the conflicts this produces. The author was born in Northern Ireland and immigrated to Australia.


- Detailed eutopia on Mars based on reason and logic, which leads to complete equality, including gender equality, a credit card system of exchange, limited work hours, and the abolition of elected officials. High technology. Sequel to his 1942 *Other Worlds*.


- A young adult novel describing a eutopia with no money, no warfare, work for all, and technological advances.


Eutopia brought about by a planned settlement similar to garden cities. Considerable detail of acreage and layout is given, and there is a map showing part of the planned city. There is information on housing, health care, and other aspects of community life. The author also depicts fictionalized supporters and skeptics. The first half of the book, “Dreams” (1-130) by Brady, is a fictionalized account of the Australian past.


Brief poem describing a desolated future with nature beginning to reassert itself.

Tomorrow. London: Virago, 1983. The Virago edition restores both the relatively few cuts made by the censor and the cuts made by the authors and publisher. Barnard indicated that although Eldershaw was consulted, the book was largely written by Barnard, but there is considerable evidence of Eldershaw’s detailed involvement. There is an incomplete manuscript in the Mitchell Library in Sydney and a different manuscript in a private collection. The Garden City, NY: Dial Press, 1984 edition reprints the Virago edition. A, ATL, L, LLL, M, O

Dystopia set in the 24th century. Public opinion sampling used to limit liberty.


Eutopia. A future Australia Roman Catholic and agricultural.


Dystopia. Atlantis under the sea is a highly advanced but cruel society. Identified as a book for boys.

The text is primarily an argument for the combination of Eastern and Western civilizations. Plate four is a plan of Celestion, which in this case is a building that combines Eastern and Western features. Plate five shows the building from the front. Plate six shows the “Courtyard West Gate of ‘Celestion’,” presumably the city. A note says that plates one to six were presented to The Commonwealth National Library and that he kept the seventh. See also 1920, 1929, 1934, 1941, and 1954 Wilson.


Millennium.


Detailed eutopia based on a National Service Scheme for Youth. Epigram--“The Unbelievable Happened; Everything
Went Right.”

1951 [Coulton, Mary Rose]. *Come Again*. By Sarah Campion [pseud.].
London: Peter Davies. The author has also been known as Mary Rose Alpers. A, ATL, M

Historical novel featuring a character like William Lane (1861-1917), the founder of New Australia. The author was born in England, lived in Australia from 1938-40, and lived in New Zealand from the early 1950s until her death.


An authoritarian dystopia following atomic wars. The dystopia is enforced by the Bureau of Collective Freedom. The main characters escape the dystopia to a planet teeming with dinosaurs, which is where the story ends. The author was born in England and moved to Australia in 1945.


*Thrills Incorporated* (Sydney, NSW), no. 17 (December 1952): 4-13. A, M. Surname is mis-spelled Heming in the original.

Borderline sex-role reversal. Amazons riding flying horses
found in the asteroid belt. They hate men and keep them subservient. The author was born in England and immigrated to Australia.


A poem in which the Portuguese explorer Pedro Fernandez de Quiros (1563?-1615) meets the utopian socialist William Lane (1861-1917), Quiros seeking utopia in the West and Lane in the East.


Future of the British Commonwealth; in a note the author says that he tried to imagine the Commonwealth in thirty years. Following an economic crash in the 1970s, in the 1980s Britain is poor, becoming depopulated, and socialist. Australia, Canada, and New Zealand rich, growing, and capitalist. Socialism is described as appropriate to British
conditions, but conservatives had left the country in even larger numbers and added to the growth of the Commonwealth countries. Australia, Canada, and New Zealand use a multiple vote system, with votes for university or professional education, foreign travel, children raised to age fourteen, achievement, and being an officer of a Christian church in addition to the basic vote that all have. A seventh vote is given at the discretion of the monarch. At the end Britain is adopting the system. The author was born in England and settled in Australia in 1950.


Future authoritarian dystopia of science in Africa. Explorers discover primitive life in Britain. The author lived in Australia for many years but returned to Britain after World War II.


Eutopia brought about through the creation of cooperative
No taxation. Get rid of middle men. Stress on leisure.
Irrigation schemes. The author says that Australia is best placed to begin the changes needed and to lead in reforming the world.


Eutopia. New capital city of Australia designed to amalgamate the best of the Eastern and Western cultures. Sit-Look-See is the translation of the Aboriginal word Kurrajong, which is the site for his proposed city. He describes the city by referring to plates that are not in the book; a note says that they were given to the Commonwealth National Library, except for four which he kept. See also 1920, 1929, 1934, 1941, and 1949 Wilson.


A brief description of a eutopia in which the Creator has eliminated everything that caused problems in earlier
attempts. Bisexual and can have sex in any form for pleasure. Reproduction by parthenogenesis with people chosen by lot. Old people sent to Old Citizens World. Earth was God’s first creation in which mistakes were made, and God has lost interest in earlier creations.


Dystopia. Most of the world has been destroyed in a nuclear war, and Australians are waiting for the radiation to reach them.


Detailed socialist eutopia aiming at providing people with the basic needs for each stage of their lives, including provision for holidays and local clubs and sports fields. Trade unions would provide some leisure facilities, particularly for women. Each person would have their own income, thus freeing women from feeling they had to marry and making divorce possible financially. Free child care as needed. No changes in churches.

Authoritarian dystopia focusing on a police state and the struggle between its head and a man trying to re-establish freedom, and much of the novel focuses on their relationship. The rebel ultimately wins.


Dystopia—a game is developed to raise consumption. A person is chosen, and the one who kills that person wins.

The author was a journalist.


Dystopia followed by the suggestion of a better future.

Almost all whites disappear and after many problems
blacks discover cooperation. The author lived in Australia in the 1930s.

1964 Braddon, Russell [Reading]. *The Year of the Angry Rabbit*.

Satire in which Australian scientists discover a biological weapon that the Prime Minister uses to force world peace and Australian economic and political dominance of the world. The novel was made into a film, *Night of the Lepus* (1972), with a screenplay by Don Halliday and Gene R. Kearney and directed by William F. Claxton. The author was born in Australia but lived in England from 1949 until his death.


Authoritarian, religious, anti-science dystopia.

Dystopia set in UnderEarth, an underground haven designed to be a eutopia with no memories and technological control of thought and emotion. Drugs for every emotion and situation. A man whose conditioning fails is expelled to the surface where he is killed and eaten by those who had been left outside.


Dystopia. Stress on health and youth leads to older people being attacked and ultimately killed. Wigs, false teeth, and all other attempts to disguise age outlawed. Prostitution is
a recognized, state-supported profession.


Militaristic dystopia. Homosexuality. See also 1984 Chandler.


Dystopia created by the invasion of Australia by the South East Asian Republic. At the end of the novel, following the destruction of Australia, a racially mixed group (Aborigine, Chinese, and white) are living a simple existence trying to start over.


The novel includes two dystopias. In one, a computer dominated world, there is no work because it might upset the economy. As a result people have too much leisure and degenerate. The second, which is the focus of the novel, is
an island prison and the two main characters are a prisoner, Carder, who wants to take over the prison and the mentally ill prison governor. The author was born in England and moved to Australia in the 1960. He was a psychologist.


A little girl who talked constantly and becomes known as “Little Big Mouth” but no one listened. When the Prime Minister couldn’t talk, she was made PM because she was the only person who could talk constantly and only by talking constantly could politicians ensure that no one listened. She chose to say nothing, which kept the politicians from doing their usual stupid things. When the PM recovered his voice and tried to throw her out, the people rose up and demanded that she become PM; she agreed. The author was born in Australia.

A dystopia describing an extremely violent race war in the United States that leads to its destruction. The author was born in Australia but since 1961 has lived in England and Turkey.


Dystopia depicting Australia on the day it became a republic under what is essentially a fascist dictatorship. The novel is presented from the point of view of those preparing the last issue of the last independent newspaper as all opposition is being suppressed. Ends with nuclear war. The author was born in England but lived in Australia from age three.


Complex dystopia. Authoritarian dystopia of sighted over blind followed by a reversal. The author was born in England and moved to Australia in 1955.


1970 Coughlan, L.W. “Last of the Urbanites.” Man Junior (Sydney, NSW), NS 34.2 (October 1970): 10-12, 17, 72-73. A Dystopia. Technology and cities are destroyed.

1970 Kent, Jim. Women of Landau. North Sydney, NSW: Scripts Publications. M Two dystopias presented mostly as excuses for mild erotica. In the first the virginity of one’s daughters ensures wealth for the father. In the second violence against women is the norm.

1970 Tolcher, H[elen] M[ary]. “Paradise Lost.” Man Junior (Sydney, NSW) 33.6 (August 1970): 10-12, 17, 33. A Pollution dystopia. A pristine planet is discovered but the man doing so keeps it a secret to avoid it being destroyed by others.

Contemporary industrial system as a dystopia comparable to the most vicious prison regime.


Constitution for a democratic world government with restrictions on the powers of the individual states (known as Sectional National Governments). See also


Background of an authoritarian, overpopulated dystopia using surgery and drugs to control its people.


Dystopia set in the near future stressing the insanity of the contemporary world. The novel focuses on a large house inhabited by a surreal group of people. At the end the house, a refuge for many, is replaced by a widened road.

Detailed eutopia called Elysium in the interior of New Guinea; based on combining Western and Buddhist values. The “Foreword” stresses the need for an international language, which explains why the book is published in SR1. The author was a physician, and there is much on the problems of contemporary medical care and the healthy lifestyle in the eutopia. See also his Homo Insipiens (man the fool). Fortitude Valley, Qld: W.R. Smith & Paterson, 1968. [2nd and enl. ed.] Brisbane, Qld: W.R. Smith & Paterson, 1969, which includes an argument for world government. See also 1939 Bostock and Nye.


Dystopia. After a revolution, fat people are seen negatively
as symbols of the previous regime because under it only Americans and stooges of the dictatorship could get enough food to be fat. Told from the point of view of a fat revolutionary.


Dystopia of generational conflict in which individuals are classified as a “Senior Citizen” at 45 and given the “choice” of voluntary euthanasia or working in an Australian forced labour camp or a Martian penal colony. Mars is being developed to take Earth’s excess population. A revolt on Mars frees the people to build a new life there with no compulsory retirement, but the ending suggests that Mars faces an uncertain future of conflicts over power.


Eutopia. A future earth where all problems, except the occasional murder, have been solved. Emphasis is on sexual relations.


Future dystopia of love and patriotism in which people are euthanized at a specified age. Set in the U.S. The author was born in Australia and moved to the U.S. in 1948, becoming a citizen in 1955.


Authoritarian, overpopulation dystopia which hopes to solve its problems by creating artificial satellites that can absorb 500,000 people each. Military government on Earth controlled by a small elite and the secret service. The novel is about the first experimental satellite, which is destroyed at the end.


Dystopia. Authoritarian dictatorship in Australia in the form of a political novel describing conflicts within the Labour Party, the seizure of power by the Governor-General, and interference by the United States government.

Eutopia and dystopia. Fleeing from an authoritarian dystopia, the protagonist visits a number of simple eutopias that provide sanctuary.


Spiritualist eutopia. 81 double-columned page poem received “inspirationally” that traces the past, present, and future of earth. This volume introduces the Brotherhood of the Beings of the Great Galactic-Order, also known as the White Brotherhood and suggests future turmoil on earth but also the salvation of those who have treated others well. See also [1976?], [1978?], and 1983 Howard.


Spiritualist eutopia. 39 double-columned page poem sequel to [1976] Howard. Separation of higher and lower
orders on different planets. See also [1978?], and 1983 Howard.


South Seas island eutopia with problems. The novel describes the search for a possibly mythical paradise island and the attempt to create a community on the island discovered.


In early Australia, a group of women escape from abusive situations and create a primitive eutopia in the wild. Based on a 1977 film of the same name directed by Tom Cowan (b. 1942) and written by Cowan and Dorothy Hewitt (1923-2002).


before settling in Australia in 1967.


A vague description of a fairly typical New Age eutopia of the time.


A, M

Dystopia of gender conflict in the future.


Eutopia. An science fiction story about a future Australia with most Aborigines integrated into the larger society but with one reservation, called the Wild Life Reserve”, where the old ways are practiced. The story is about a mechanical man that is attacked by Aborigines because it resembles a monster from their early mythology.

Dystopia. A future overpopulated world, where the overwhelming majority of people live impoverished lives, but where the rich search for exotic pleasures and live lives of extreme decadence.


ATL Authoritarian dystopia in which the protagonist tries to assassinate the Leader and is arrested and tortured. He is helped to escape and the novel ends with a war about to begin. The author was born in New Zealand and has lived in Australia and Italy.

Post-catastrophe. Complex new society established to be a eutopia, but it has serious problems and becomes a dystopia. At the end of this volume, the dystopia is being replaced in the name of a new eutopia, which looks to be set to become the next dystopia. First volume of a trilogy; see 1981 and 1983 Turner.


Elements of both eutopia and dystopia. A new society emerges in satellites orbiting Earth. The society has common property but also has authoritarian “communal fathers” and a system of effective slavery. Earth also has centralized power, but, with a dramatically lower population brought about by a series of catastrophes, it has abundance for all. The story is about conflicts between
the satellites and Earth.


Dystopia based on the ability to participate in a genetic lottery (the Chance) in which body types could be changed. The Chance is run by aliens who have arrived on Earth as merchants. Conflicts develop between those opting for beauty, those choosing not to change, and those who opt for ugliness.

1979 Carey, Peter. “War Crimes.” In his War Crimes (St. Lucia: University of Queensland Press, 1979), 241-82. Rpt. in his The Fat Man in History (London: Faber & Faber, 1980), 158-86; and in his Collected Stories (St. Lucia: University of Queensland
Dystopia set in a future of a collapsed economy, corruption, luxury for the few, and extreme poverty for the many. Ends with the beginning of a revolt by the unemployed but with no idea of whether or not it will succeed.


Satire on Queensland politics, particularly the extreme right wing that held power in Queensland. The author’s note says, “. . . I’ve postulated what would happen if the concept of ‘Law and Order’ was taken to its extreme” (167). The penalty for stealing a chocolate sundae is death, immediate imposed at the scene of the crime by a robot judge. No one drives any longer for fear of violating the traffic laws; even so a man is found guilty of jaywalking in a deserted street.

Authoritarian dystopia. The story focuses on a playwright who on winning a prize must decide on writing for the state or having an implant and being demoted to factory work. Having chosen to write for the state, the story traces the various compromises with his integrity that he has to make.


Surrealistic dystopia presented in notes and journal entries by a girl from early childhood to the end of her schooling. Australia is divided among the Free Citizens, who do nothing, the Servants of Society, who are the working middle class, and a few extremely rich known as the Pros. Machines have replaced most labor. Advancement based on education and competitive examinations. People fall out of the Servant class by developing abnormal characteristics, and the woman of the novel becomes a
leopard.


Future dystopia of violence set in Sydney. The author was born in the U.K., grew up in New Zealand, and moved to Australia in 1972.

Eutopia called Many Waters of about 2,000 people based on agriculture and light industry. Calls it a commune. Common meals. Has its own school. A lot of New Age healing. The second edition is illustrated. The author says that an alternative title could be *The Way to Utopia*.


Begins in a dystopian city called the Total Society composed of humans, clones, and robots intended to produce an authoritarian but good society. The system breaks down and everyone who can flees the city. Outside there were already various groups. Near the city were youth gangs, expelled city dwellers, and malformed clones. Further out there was The Alternative, or fortified communes. New Age, healthy, no disease. The best of these is called Cosmos Commune and is a eutopia. The author was born in Germany and moved to New Zealand in 1938 and to Australia in 1972.

Merril

The novel shows the attempt to bring law and order to an anarchist (in its negative sense) world.


Picture of a city inhabited almost exclusively by women with a description of the life there. Men from outside beleaguer the city. There are utopian elements, but it turns out to be a fantasy of one woman.


H.G. Wells’s time traveler returns to the future and discovers a people descended from the Morlocks who have created a society similar to Sparta, where he chooses to stay. He had inadvertently killed most of the Eloi and the original Morlocks, who had no immunity to diseases he carried. Includes a report by the Morlocks on the first trip. See 1977 Lake and the note there.

London: Faber and Faber. A, M

Middle volume of a trilogy. In this volume the society evolving at the end of the previous volume has to deal with the discovery of a group of humans who do not die.

See also 1978 and 1983 Turner.


Complex dystopia--partially Orwell and partially Kafka. The main character, a young woman who identifies with the rebels, wends her way through the bureaucracy and society of the Complex, an authoritarian dystopia, seemingly almost by accident. The Games of the Strong, which are barely mentioned, are games designed to distract the population from their miserable lives. The author was born in Australia and lived in New Zealand and the U.S. before returning to Australia in 1990.


The interior of Australia as an imaginary country separate from and better than the coasts, with the narrator speaking of leaving Australia to get there. The area is dominated by incredibly wealthy landowners.


A novel set in 4004 A.D. with significant scientific advances with both the negative and positive results of the changes shown. Immortality has been conferred but people continue to have children and all Earth-type planets have been colonized. Effortless learning is possible. But people are still playing power games.


Alternative history describing an Australian war of independence that followed from Ned Kelly not being killed. Eutopia and dystopia, with Australian ending up being successfully invaded by various countries.


Biker dystopia.


1983 Johnson, Colin. *Doctor Wooreddy’s Prescription for Enduring the End of the World.* Melbourne, Vic: Hyland House. Rpt. with the author given as Mudrooroo. Melbourne, Vic: Hyland House, 1987. The author was born Colin Johnson and took the Aboriginal name of Mudrooroo Nyoongah but was forced to drop the Nyoongah. He legally changed his name to Mudrooroo in 1988. He has also used the names Colin Johnson Mudrooroo, Colin Johnson Nyoongah, and Mudrooroo Narogin. His claim of Aboriginal identity is disputed by some and supported by others. A, CU-I, M, VUW

Australian treatment of the Aborigines described as a dystopia. Includes the description of a racist commune designed to civilize the Aborigines.


Final volume of a trilogy. In this volume conflict develops between earth and the Lagrangists, who live in satellites
and plan to begin exploring space. See 1978 and 1981 Turner.


Borderline. Young adult novel that discusses a character’s belief in utopia and its effects on him and his friends. See


Machine eutopia/dystopia. Conflict between a man from the present day and a machine intelligence of the far future.


Amazons on a planet that was originally all male. Graham Stone in his *Australian Science Fiction Bibliography* (Sydney, NSW: Graham Stone, 2004), 11 describes it as a sequel to his “Spartan Planet” (1968) and that its working title was *Find the Lady*.


Dystopia in sequel to Orwell’s *Nineteen Eighty-Four* in which Big Brother has been replaced with Big Betty, who
comes from the Proles. Superspeak has replace Newspeak.
Quite similar Orwell in the restrictions on sex, the role of
the inner party, and the extreme forms of punishment.

Ed. David King and Russell [Kenneth] Blackford (Melbourne, Vic:
and other stories (Melbourne, Vic: Sumeria, 1994), 25-36; and
in The Best Australian Science Fiction Writing: A Fifty Year
326-34. A, ATL, M, Merril

Dystopia of violence and class division. A completely
collapsed system in which everyone has quit trying. The
unemployed are killed for sport and food. See the note at

1980 Collins.

(Sydney, NSW), [no. 26] (March/April 1985): 110-12. Rpt. in SF
International (also called International Science Fiction) (Los
Angeles, CA), no. 1 (January 1987): 47-54; and in his The
Government in Exile and other stories (Melbourne, Vic: Sumeria,
1994), 39-48. ATL

Revolt against a world dominated by computers. See the
note at 1980 Collins.


Satire. Set in a future trying to adjust to a radically changed weather pattern that has disrupted the economic system. The U.S. is in the process of relocating its entire northern population, and it decides to create a new messiah who will give people a positive message.


Authoritarian dystopia. Pollution. Breeding program instituted with children cared for by multiple “parents.”

Restricted movement.

A play, based on an apparently true story, about the discovery in 1939 of a lost community founded by convicts in Tasmania. The community had been established to create a good life for its original inhabitants. It has degenerated over time due, among other things, to interbreeding, but there is still a system of mutual support. The speech of the descendants of the convicts is based on 1840s lower class language and slang and a glossary is provided. First performed at the Studio Theatre of the Victoria Arts Centre, Melbourne, February 8, 1985.


Dystopia of National Socialism continued into the future.


This story is tangential to Sussex’s utopianism in that it posits a group of young people on the margins of society in the process of willing a utopia into existence, one that they have created collectively in their imaginations. Only brief indications of what the utopia will be like. The author was born in New Zealand and moved to Australia at age 14.


Authoritarian dystopia in which matter transference or “transing” has been established and private transport has been outlawed. A lone rebel against the power of the corporation controlling “transing” brings about its overthrow. The author was born in Austria and moved to Australia in 1947.


Surrealistic dystopia presented in a series of vignettes about a future of fear and violence. The author was born in
England and moved to Australia in the early Sixties.


Detailed Christian eutopia with specific plans on how to achieve it. The eutopia is based on a Christian commercial enterprise, specifically manufacturing. Pacifist. Depicted as in the future following a nuclear war.


Young adult post-catastrophe dystopia set in Australia. The catastrophe, which is not described, has left people fighting to survive and turning to cannibalism. Taronga, which is the Sydney zoo, looks like a food source to some but others protect the animals. At the end, after an epic battle, the animals are freed and move out into the countryside as do the central characters, a girl and a boy. The author was born in England and lived in Africa for ten years before moving to Australia in 1976.


Newsprint Novels. A, M
Authoritarian dystopia set in an unnamed city which has fallen into poverty and violence. A dictator emerges, but as people work against him, apathy disappears and political life re-emerges.

1986 Turner, George [Reginald]. “Shut the Door When You Go Out.” 
_Aphelion_ (Adelaide, SA), no. 4 (Spring 1986): 13-15. Rpt. in _Eidolon: The Journal of Australian Science Fiction and Fantasy_ (Perth, WA), no. 25/26 (October 1997): 53-57; in his _A Pursuit of Miracles_ (North Adelaide, SA: Aphelion Publications, 1990), 85-91; and in _Glass Reptile Breakout and Other Australian Speculative Fiction_. Ed. Van Ikin ([Perth, WA:] The Centre for the Study of Australian Literature, University of Western Australia, 1990), 139-43. A Development of the hypothesis that the earth is a living entity. All of humanity has become a part of the Nexus, which, together with the earth, acts as one being.

1986/87 Turner, George [Reginald]. “Not in Front of the Children.”

Dystopia. Generational conflict in a society with eight generations alive at the same time. Presents the radical separation between the generations of the extremely wealthy who could afford longevity treatments and between them and the majority who could not.


Post-catastrophe young adult eugenic dystopia in which eugenic regulations are used to control those with advanced mental powers. Obernewtyn is an enclave on this world, and in this novel the Misfits win and bring peace to Obernewtyn. See also 1990, 1995, 1999, and 2008 Carmody.


Young adult dystopia of an authoritarian twenty-first century Sydney. There is danger on the one side from the security services and on the other from violent gangs. An
underground of homeless youth live outside the system in various places around the city. See also 1989 Hall.


Near future dystopia. Much of the novel follows the political career of the first President of the Republic of Australia, who seems to be primarily interested in power for its own sake. Wealth dominates Australia. Corruption. Drugs. Other strands follow individuals, including the President’s wife and child, those politically dependent on him, a growing opposition movement, and figures from Australia’s past. The author was born in England and moved to Australia after World War II.


Class divided, extremely overpopulated future dystopia set in roughly the same future as 1993 and 1999 Turner. The main novel is framed by sections written as if from a future with a radically reduced population.


A play with two threads, both concerned with the New Zealand writer Katherine Mansfield (1888-1923. Born Kathleen Mansfield Beauchamp). One thread is about the actual experience of Mansfield in the Gurdjieff Institute for the Harmonious Development of Man in Fontainebleau, France, where she died of TB. The other thread is set in a
future sex-role reversal Australia. In this thread Mansfield
is recreated in a man’s mind, and the play looks at her/his
experiences. The play was first performed by the Sydney
Theatre Company in September 9, 1987, having been
workshopped the previous year. The author was born in
New Zealand and moved to Australia in 1964. She has also
lived briefly in Canada, England, and France.

Satire--a man named Ludd (after Ned Lud or Ludd fl.
1779) leads a temporary revolt against the insolent
machines of the future.

1988 Kocan, Peter [Raymond]. Flies of a Summer. North Ryde, NSW:
Angus & Robertson. VUW
A cruel dystopia that has developed after some unnamed
catastrophe. The two groups, who are presented as if they
were two species, are violent warriors and their slaves. The
slaves, who are the focus of the novel, are kept in small
villages under the control of local groups of warriors. The
village presented is a “breeding” village of teenagers who
are raised until they are old enough to have children, and,
once the girls give birth, sent off to work elsewhere. The novel ends with a revolt and escape.

Near future dystopia seen from the perspective of eight people who had been members of a reading group. The core of the novel focuses on an environmental and political crisis and the reactions of the eight people.

Set in 2025. Story of a post-catastrophe world with few survivors, some of whom are in an underground dystopia with a dictator. Two teenagers bring the people together and move them above ground where a new beginning is possible. The author was born in New Zealand and moved to Australia in the early 1990s.


A, M, MoU-St

A lesbian community as a eutopia in conflict with men. The community is presented as a set of complex interactions among the women within the community, with issues around the degrees of lesbianism. Much of the story is also concerned with a relationship the protagonist had with a man. See the note at 1985 Sussex.


World divided between the extremely rich who can create their own eutopias and the poor who live in a polluted, overpopulated world with rampant inflation.


CU-La
A post-catastrophe future in which men and women live separately and both have developed eutopian societies. Both are fairly simple societies; the women are strongly in touch with nature; the men are concerned with avoiding the mistakes of the past by passing on knowledge of the mistakes that brought about the catastrophe. The novel concerns the problems that develop when the system of artificial insemination begins to fail. Reconciliation.

Australian author born in Canada.


Sequel to 1987 Hall in which the same group of children continue their struggle to survive and plan for a better future.


Satire on heaven.


Dystopia set in the late 1990s. The novel is primarily
concerned with the difficulties of a middle-aged school teacher, who gets caught up in the machinations of various people who use government policy for their own ends. He becomes involved with protests against nuclear brinksmanship and the novel ends with nuclear war.


1990 Dowling, Terry [Terence William]. *Rynosseros*. North Adelaide, SA: Aphelion Publications. Parts were published separately as “What We Did to the Tyger.” *Omega Science Digest* (Sydney,

A complex future Australia with both eutopian and dystopian elements. There is a deep division between the powerful descendants of the Aborigines who are able to tap into the Dreamtime and the Nationals, the descendants of the current non-Aboriginal population. Many of the stories take place in the desolate center of Australia. Much concern with artificial intelligence. See also 1992, 1993, and 2007 Dowling.


Authoritarian dystopia. Completely controlled life in a factory.

Dystopia set in Australia in 2075 after a Civil War. The environment collapses, and there is widespread social conflict. Sydney is a walled city with extreme poverty and warfare inside and almost complete destruction outside.


Dystopia set in very near future in which everyone is spied on and manipulated to perform the tasks the bureaucracy wants. See also 1990 Maloney “5 Cigarettes and 2 Snakes”; 1992 Maloney (2); and 1998 Maloney.

A successful revolution against corporate control produces another authoritarian dystopia in the name of the revolution. This story together with 1992 Maloney “The Taxi Driver” and 1998 Maloney “Keep the Meter Running” are part of a single story regarding corruption in a future flawed utopia become dystopia. See also 1990 Maloney “The Age of Democracy and 1992 Maloney “Requiem for the General”.


Returning spaceship discovers an Earth destroyed by their generation. Earth is regenerating into a religious matriarchy which rejects them. Presented as a troubled eutopia that is clearly better than the past, which, from our perspective, would be the near-term future.


Young adult authoritarian religious dystopia called New
Canaan that is ruled by one man and the successful struggle against him.

1991 Harrison, B. “Mega Medicine.” Social Alternatives (Brisbane, Qsld) 10.3 (October): 25-26. NZ

Humor on future technological medical care.


Humor tracing changes between 1990 and 2015 with some presentation of a future eutopia in which racism and sexism have disappeared, environmental damage has ended, and religion has declined in power because the human race had become more ethical by following the beliefs of the Australian Aborigines, who are revealed as the earliest humans.


In 2000 James Joyce and his wife visit a future dystopia in which a seriously polluted Australia has become dominated by Americans and Japanese.

Feminist version of the millennium. In this version the Messiah is an elected position held by 1000 people (500 men and 500 women) for one year each, the earth returns to its condition prior to environmental damage, all plastics, bottles, and aluminum return to their original constituents, and extinct animals return. The coming of the millennium can be recognized when things work as they are supposed to and committees function perfectly.


Young adult dystopia set in 2046. See the note at 1988 Macdonald.


Dystopian fantasy in which extremely poor people working under very harsh conditions to produce paper clothing
experience the sun irregularly. On those days they have sex, but they forget everything about those days between them.


Flawed utopia. Far future genetically engineered eutopia which has produced an unchanging, inflexible society.


Authoritarian dystopia.


Ecological eutopia described in a section entitled “A Vision of Future Australia” (8-9).


Indonesian invasion of Australia divides it into two countries, both authoritarian dystopias and creates an Asian Australia. At the end of the novel, the dystopias are
becoming less authoritarian.


Dystopia. Division between haves and have-nots.


Linked collection of stories continuing his Rynoseros series. In one of the stories, “Going to the Angels” (39-73) the Tribes have orbiting satellites where Nationals can serve as menials, but they can never return to Earth or communicate freely with Earth and are generally badly
treated. See also 1990, 1993 and 2007 Dowling.


Dystopia of nationalism and religious fundamentalism in Australia in 1996.


See also 1990 Maloney (2); 1992 Maloney “The Taxi Driver”; and 1998 Maloney. Set in the same future as these others stories, but this story focuses on the manipulation of history to buttress support for the regime.


This story together with 1990 Maloney “5 Cigarettes and 2 Snakes” and 1998 Maloney “Keep the Meter Running” are part of a single story regarding corruption in a future
flawed utopia become dystopia. See also 1990 Maloney “The Age of Democracy and 1992 Maloney “Requiem for the General”.


Authoritarian dystopia in Australia and the resistance to it. New South Wales is an independent country with a “Gratification District” served by “Pleasure Technicians” controlled by the State Army.


Authoritarian dystopia set in 2101 dealing with women’s coping strategies. A space station designed to be a eutopia becomes a dystopia due to poor planning and a built-in class structure. Revolution. The author was born in the U.K. and lives in Australia.

Dystopia in which children are kidnapped by aliens to entertain them by doing dangerous acts. Some hope held out as the children begin to cooperate with each other.


Future dystopia of violence and poverty set in Auckland, New Zealand, brought about by government policies that undid the welfare system and turned New Zealand over to government by big business. Thousands of homeless are living in the inner city. Libraries were privatized and then closed. Although one of them is killed, two sisters become the center of a small amount of hope by opening a bookstore in the center of the ruins. The author was born in New Zealand and has also lived in Australia.


Dystopia. Separation between employed and unemployed.


Dystopia. Extreme overpopulation. Corruption. Radical gap between the rich and the poor. A plan had been developed to kill much of the world’s population so that the earth can
recover and much of the novel centers on personal and political intrigue. See also 1989 and 1999 Turner.


Dystopia set in a future Canberra. Plastic has replaced money and anyone without the right card is a non-person. The focus of the novel is on rampant development destroying the character of the city and a fight against the developers and the politicians.

1994 Bloch, Leah. “Brave New World.” In *Tomorrow: 20 Visions of the Future* (Sydney, NSW: Pan Macmillan Australia, 1994), 75-81. A Flawed utopia. Set in what appears to be a utopian community, where, although poor, everyone has enough, but overheard snatches of a radio broadcast show that the world is highly controlled and ensures that people fit the norm. The author was sixteen at the time of writing the story.

Corrupt authoritarian dystopia and the underground opposition.


Future dystopia of violence. The rich live high in buildings above the extreme pollution found at street level. The poor live violent lives but are also preyed upon by the rich for sadistic entertainment. Jones is an Australian author. On Collins, see 1980 Collins.


Anarchist eutopia. Set in Australia.


Dystopia of a future world divided between vegetarians and meat eaters with the meat eaters killing any vegetarians who wander into their territory.


Dystopia. Society based on eugenic selection that kills anyone deemed not to meet their criteria, which includes any opposition to the criteria. The author was fifteen at the time of writing the story.


Eutopia and dystopia. Rich people can choose a eutopian life inside a computer system.

Dystopia of required good health. The author was born in Canada.


Young adult dystopia with fantasy elements which may be LSD induced visions. See the note at 1985 Sussex.


The novel begins in a simple, fairly primitive future earth that practices eugenics. Conflict arises when a starship returns from its search for a new earth.


Sequel to 1987 and 1990 Carmody. In this novel the Farseeker travels to the city of the Council to forge an alliance, and she begins a search for the weapons that had almost destroyed the world earlier and might do so again.
See also 1999, and 2008 Carmody.


A science fiction novel that includes two eutopias. One is a small South Pacific island, called Stateless, that welcomes immigrants from anywhere and is essentially anarchist. The second is a world-wide one that develops after the discovery of TOE or the Theory of Everything which creates a completely diverse but united world population.

Religious dystopia. The story depicts a fundamentalist church controlled by a charismatic leader. Women considered inferior. When there is an attempt to kill an angel, one woman and her daughter revolt to save it.


Humor. A woman writing her thesis on Australian women writers of utopias meets one of them traveling into the future and acts as her guide. The utopia published in the past improved substantially on the present. See the note at 1985 Sussex.


Dystopia set in the U.S. after a nuclear war. A city designed to be a eutopia walled off from the devastation is slowly failing technologically. A Re-United States wants to
incorporate the city and conflict develops.


Post-catastrophe dystopia focusing on three survivors, one in a dying orbital biosphere, one in a primitive Antarctic community where she is a visionary, and a third exiled from Western Australia for wanting to revive the old technology. The first two are women and the third a man. They struggle to cooperate to bring about change.


Dystopia set in a nuclear winter in which a corrupt and vicious Australia is the most successful country.


Young adult dystopia of a world violently controlled through the creation and use of manufactured creatures, some based on humans. Children are kept, half-starved, in dormitories; those who resist are sent to the meat
factories.


Biological science fiction set against a dystopian background of social collapse. The author lives in the U.S. and Australia.

1997 Zuly, Tony. *Life on Planet Heaven*. Brisbane, Qsld: Antonio Zuliani Publisher. Tony Zuly is probably the pseudonym of the publisher. A, NSW

UFO novel in which the abductee visits a planet very similar to Earth that is deeply concerned with the possibility of nuclear warfare on Earth. Heaven is a eutopia with no money. It purports to have gender equality, but women choose to stay out of politics because it requires masculine characteristics. Girls and boys are separated at fifteen for education but encouraged to develop relations with the opposite sex, including sexual relations, outside the educational environment. Generally marry after 25. Numbers rather than names. Very religious but no denominational differences. Constant computer surveillance everywhere as a means of social control.

Young adult authoritarian dystopia focusing on genetic engineering. A rigidly hierarchical society, divided into Leets, Mids, and Subs, faces a scientist creating super-humans. See also 1999 Carmichael. Australian author living in the U.S.


Dystopia set in the early twenty-first century. Sydney is now a museum.


traditional Islamic planet meets residents of a hermaphrodite planet.


Authoritarian dystopia in Australia, but an attempt to destroy the Republic is thwarted.


Complex novel set in a future, overpopulated, violent Australia. Stories are told by a genetically re-engineered dog (such as no legs and no bark) who both remembers past lives and describes and comments on the current situation. In the future Australia, prostitution has become the official Relief Corps, half the population barely ever leaves their homes while others risk the constant violence for thrills, and tower blocks are ruled by local kings. Chapter 10 describes one of the dog’s earlier lives in a lesbian eutopia.

On a different time line from that described in H.G. Wells’s *The Time Machine* (1895), the Eloi woman Weena is brought back from the future and becomes a political activist, leading to a better society. See 1977 Lake and the note there.


A future in which many people permanently put off puberty.


A flawed utopia become dystopia on the 40th anniversary of the revolution. This story together with 1992 Maloney “The Taxi Driver” and 1998 Maloney “Keep the Meter Running” are part of a single story regarding corruption in a future dystopia. See also 1990 Maloney “The Age of Democracy and 1992 Maloney “Requiem for the General”.


A political novel set in near-future Australia depicted as a dystopia of conflict between an activist right and a fairly conservative middle.


Dystopia. Much sex and violence. Fascists versus Communists versus corrupt politicians, judges, and religious leaders of all types. The author was born in Austria and moved to Australia in 1947.


Dystopia. Set in a post-catastrophe Australia 3000 years in the future. Conflict among the surviving groups, all of whom have taken on at least part of the Aboriginal worldview. The groups that are closest to the Aboriginal way of life are presented most positively.

Dystopia of extreme poverty contrasted with great wealth.


Dystopia. The Prologue is set far in the future, written by an author who is over 280 years old and describes an old book published in 2031. A nuclear war between India and Pakistan had occurred, and the U.S. had gone through another civil war. The rest of the book starts about 2010 and describes an authoritarian Australia.


Sequel to 1998 Carmichael. Australian author living in the U.S.


The fourth of the Obernewtyn series. At 754 pages his volume is much larger than previous ones and in it the various themes of the previous volumes are brought to a successful resolution. See also 1987, 1990, 1995, and 2008 Carmody.

Dystopia set in 2014. Racists in power in the U.S.


Dystopia of immorality.


Sequel to 1998 Dedman, “Founding Fathers.”


Future dystopia in which books are banned.


Anthropological science fiction with both eutopian and dystopian elements describing a society where a woman takes multiple husbands. Lesbian themes. See the note at 1985 Sussex.

The novel begins in a future dystopia of class-stratification and extreme overpopulation and then shifts a hundred years further into the future where an attempt to create a eutopia is being worked out. There is considerable reflection on the nature of utopianism. Sequel to 1993 Turner and related to 1989 Turner.


Young adult authoritarian dystopia. Every individual is stamped with a barcode, and the story is about a boy who is made a non-person by having his identity removed from the system. Australian author living in the U.S.


Dystopia. Cyberpunk. See the note at 1980 Collins.


Children’s book with dystopian elements. See also 2002
Cummings.


Children’s post-catastrophe dystopia set in 3000 CE. First volume of the Heaven and Earth trilogy; see also 2002 and 2003 Harland.


Dystopia brought about by a collapsing ecology.

Ecoterrorism in conflict with a growing authoritarianism.

See also 2003 and 2004 Irvine.


Dystopia. Picture book in which the post-industrial dystopia is conveyed through the illustrations rather than the words. Ends with an illustration of a paradise of sorts for things that don’t belong.


A flawed utopia in which a society damages a person as a
symbol of human troubles.


    Children’s dystopia set in the aftermath of global warming.
    The author was born in England and lived in Africa for ten years before moving to Australia in 1976.


    An authoritarian dystopia described in an encyclopedia, which had been put together from the notes and scraps of paper collected in Abaza prison by prisoners hoping to save knowledge of the country in face of the dictatorship’s desire to destroy all knowledge of the past.


    Dystopia. A society fixated on replaceable human body parts.


    Sequel to the 2001 rev. ed. of her 1992 *Galax-Arena*. 

Dystopia. A post-catastrophe novel in which women dominate men and create a slave society of clones. Revolt.

The author was born and lived for many years in New Zealand and now lives in Australia.


Animals revolt against human environmental destruction.

The author was born in the U.K. and moved to Australia in 1972.


Flawed utopia. A supposed utopia based on nanotechnology and ruled by an Artificial Intelligence.

Outside the utopia but not necessarily better or worse is a religious community, “the Valley of the God of One’s Choice,” that has rejected technology. People from both join together and the conclusion suggests that they succeed in creating a eutopia.

Sequel to 2000 Cummings showing a successful resistance to the dystopia.


Sequel to 2000 Harland. See also 2003 Harland.

2002 Roe, John F. *All This Is So* [Cover adds A future history]. Kent Town, SA: Wakefield Press. PST

A complex novel set in a post-catastrophe non-technological society, some aspects of which can be read as dystopian and some aspects of which can be read as a flawed utopia. The author was born in the U.K., taught in Africa, and lives in Australia.


A fantasy novel that includes an authoritarian dystopia.


Eutopia with problems. Children’s book. After earth was destroyed, humans settled Venus. Primitive but good life, but cities dominate the countryside for the benefit of the rulers.


Sequel to 2000 and 2002 Harland.


Ecological dystopia. Middle volume of three that the author wrote concerning ecological and related issues. See also 2000 and 2004 Irvine. This volume focuses on the dangers of a virus that could end all life on Earth.

2003 Sullivan, Andrew. *A Sunburnt Country*. Charnwood, ACT:

Ginninderra Press.

Dystopia of a future Australia following an ecological catastrophe in which there is no rain for over thirty years. Australia disintegrates into city states and Melbourne becomes an authoritarian dystopia.

Anthropological science fiction describing a multi-generational extended family (both related and not related) that originated as runaways and now exists in the interstices of a collapsed, dystopian world. The runaway society has eutopian elements to it. See the note at 1985 Sussex.


City divided between a brutal, religious dystopia and a wealthy, free eutopia. The emphasis of the novel is on the desire and attempt to escape from one to the other. A note by the author (256) refers to the divisions of Germany and Korea and the beginnings of the wall between Israel and Palestine.

Ecological dystopia. The final volume of the three the author wrote on ecological subjects. See also 2000 and 2003 Irvine. This volume focuses on the disruptions caused by climate change, particularly the radical increase in the number of refugees and the growth of an anti-refugee movement.


Young adult authoritarian dystopia in which all who live in the domed city must die at age 80. Young people save an old man by leaving the city. See also 2005 Millard.


2004 Sparks, Cat[ricia]. “Home by the Sea.” *Orb: Speculative Fiction*, no. 6 (2004): 51-70. Rpt. in *Year’s Best Australian Science Fiction and Fantasy (Volume 1)*. Ed. Bill Congreve and Michelle
Marquardt (Parramatta, NSW: MirrorDanse Books, 2005), 157-81.

Dystopia. Future that has resulted from global warming where the majority of the remaining world’s population live in extreme poverty crowded onto small islands and large rafts. A few wealthy people live in luxury on heavily guarded islands.


Dystopia. People are used as power sources feeding into the electricity grid.


Second volume of the Carradon trilogy. Sequel to 2004 Millard. Continued struggle against the dystopia. In this volume, the protagonists discover that a government plan to assist refugees in fact disguises a system of slavery.


Dystopia with fantasy elements focusing on a university
and its complex physical structure and bureaucracy and the struggles for power and status with it.

Sequel to 2005 Westerfeld (*Uglies*) in which a girl who becomes beautiful discovers that what she thought would be eutopia is not. See also 2006 and 2007 Westerfeld. See the note at 1997 Westerfeld.

A technological eutopia in which everyone can become beautiful at age sixteen is an authoritarian dystopia. See also 2005 Westerfeld *Pretties*, 2006 and 2007 Westerfeld. See the note at 1997 Westerfeld.

Children’s/young adult eutopia with substantial elements of fantasy. An old woman recounts her life to a young boy and in doing so describes a number of periods in which she lived a eutopian life, particular the period of her marriage and a period wandering the ocean.

Dystopia. Near future Australian authoritarian dystopia
brought about by the war of terror.


Flawed eutopia. A future which has adopted the medieval Arcadia as its model and the flaws in the system.


Third volume of a four volume series. See also 2005 Westerfeld *Pretties* and 2005 Westerfeld *Uglies* and 2007 Westerfeld. In this volume the main character becomes part of the group controlling the Uglies and keeping the Pretties stupid. See the note at 1997 Westerfeld.


Eutopian and dystopian satire. The first Artificial Intelligence is developed and programmed to be God by fundamentalist Christians in the U.S. It is used to rapture the right people into the heaven of virtual existence. God gets help from hackers to be freed from the fundamentalist
limits and welcomes people of all beliefs. God also chooses some to remain to service the systems, and these create a low population, environmentally sound eutopia.


2007 Burrage, Nathan. “Black and Bitter, Thanks.” In *The Workers’ Paradise*. Ed. Richard B. Farr and Nick Evans (Greenwood, WA: Ticonderoga Publishers, 2007), 109-20. First publication. PSt Dystopia. Australia has too few working young to support the pensions of the old and introduces a system in which people vote on those who should lose their pensions and be placed in what are essentially prisons.

Dystopia in which the Society of Social Engineers have supposedly solved all Australia’s problems. Only those testing to have exceptional abilities have careers. One handicapped person’s career is to be the “scape-grace” (See 2001 Lindquist). A related non-utopian story is “Purgatory.” In *Dreaming Again*. Ed. Jack [Mayo] Dann (Sydney, NSW: HarperCollins Australia, 2008), 412-24, with an “Afterword” (424).


A future New York City with constant religious suicide bombers of all faiths. The author moved to Australia in 1993.

cover painting by Shaun Tan); “Fear-Me-Now” In *Crosstown Traffic*. Ed. Stuart Coupe, Julie Ogden, and Robert Hood (Wollongong, NSW: Fives Islands Press in association with *Mean Streets* magazine, 1993), 131-56 (Author’s Note 130); “Ships for the Sundance Sea” *Eidolon*, no. 17/18 (5.1) (Winter 1995): 115-46 (Illustration by Shaun Tan); and “Rynemonn” [containing “Doing the Line” (225-31); “Coyote Struck by Lightning” (231-83), and “Sewing Whole Cloth” (283-310)]. In *Forever Shores*. Ed. Peter McNamara and Margaret Winch (Kent Town, SA: Wakefield Press, 2003), 225-310. PST


Dystopia of the erosion of labour laws in Australia, but when people become aware of the horrible conditions, there is the beginning of a change back.


Dystopia. Addictive drugs used to attract and keep best employees.

Eutopia. A planet where women and men have separated and the arrival of new men from space in the women’s area. Both positive and negative impacts are described.


Dystopia of ethnic separation set in Sydney, Australia, where the African, Asian, and Caucasian communities are physically separated and multiculturalism is a crime.


Dystopia. As a result of deliberate cuts in health care and the elimination of workplace rights, a large supply of zombies is available to replace workers. A direct commentary on the policies of John Howard (b. 1939), Australian Prime Minister 1996-2007.

Merril

Dystopia of a radical rich poor division with the poor living beside or in the medians of highways.


Dystopia. The elimination of pensions means that the old must work while the young play. Workers considered lower class.


Fourth volume of his Uglies trilogy; see 2005 (2) and 2006 Westerfeld. This volume includes the arrival of aliens, but the focus is on the role of celebrity in the future society.

See the note at 1997 Westerfeld.

Dystopia based on the stories of the legendary fifteenth-sixteenth century Scottish cannibals. The author was born in England and brought to Australia at five.


The fifth and apparently final volume in the Obernetyn series. See also 1987, 1990, 1995, and 1999 Carmody.


Technological eutopia on a planet colony of Earth that is benevolently controlled by Artificial Intelligences. The focus of the story is how to deal with aberrant behavior in a eutopia.

Dystopia of the current situation in Iraq and the refugee crisis it is causing projected into the future.


Dystopia created by genetic damage and global warming. Strict control on those few who can have genetically clean children, with females who can produce such children kept as breeders. Different women are mothers. Men have almost no sexual outlets.


Eutopia in words and illustrations describing an “inner courtyard” hidden in all the homes of an otherwise dreary country. The “inner courtyard” is an enclosed garden with seasons opposite to those of the country.

2009 Thorp, Michael C. *Ben Brown’s Adventure Beyond the Universe: The Return of Nephilim*. Manukau City, New Zealand: Free House Publishing. PSt
Young adult adventure novel that includes a
dystopia. The author was born in New Zealand
and has lived in India, China, England, South
Korea, and Australia.

Ben Payne (Yokine, WA, Australia: Twelfth Planet Press, 2008),
70-86.

Largely a horror story, but it is set in an authoritarian
dystopia aiming to control all speech.

[Mayo] Dann (Sydney, NSW: HarperCollins Australia, 2008), 56-
71, with a very brief “Afterword” (71).

Post-catastrophe dystopia set in an environmentally
devastated Australia where the different groups are at
constant war and slavery and violence are standard. Very
few women are born, and they are used for breeding.
AUTHORS

At times the sources I used differed on birth and death dates, and I have inserted a question mark to indicate this.

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