

SOCIETARY
RECONSTRUCTION:

A Chapter from
"GENETICS."

BY SAMUEL T. FOWLER.

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Knowing that in Genetics are embodied many new and important ideas not obtainable elsewhere, and that the ninth, tenth and eleventh chapters are especially adapted for popular perusal, we herewith present this chapter for the honest investigation and criticism of all liberal minded people.

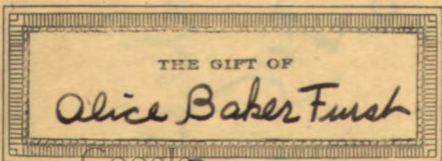
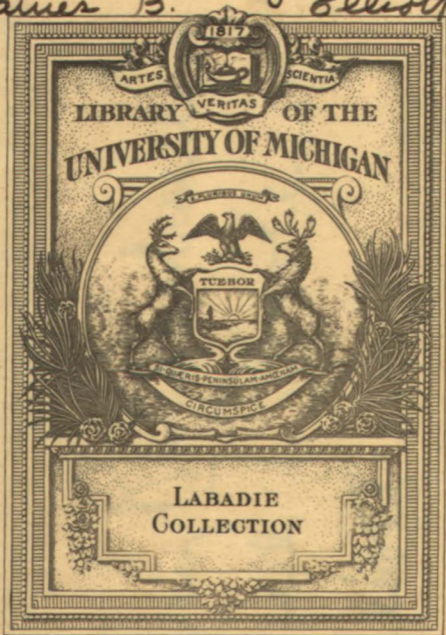
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Secondary Reconstruction
by Samuel T. Fowler.
Chicago

CHAPTER XI.

SOCIETARY RECONSTRUCTION.

On the discoveries set forth in the preceding chapters were based plans of reconstruction that have been well tested by a living model, and in the light of that experience a constitution has been accomplished, that may serve as a guarantee of rights in the pursuit of better societary arrangements.

Several persons have spent much labor in connection with practical tests, for the perfection of this constitution, and we have been able to make no improvements thereon since the fall of 1878; and the following is a copy thereof, accompanied with explanatory comments:

CONSTITUTION.

Art. 1. This compact shall be known as the Industrial Public.

Comments. The word Republic is derived from the latin *res-publica*, which is composed of *res*, which signifies pertaining to, and *publica*, the people.

A Republic is a compact of political despots, organized over the people.

An organization of the people would be a Public, and not a Republic.

Industrial Public signifies a compact of the people, organized for industrial purposes.

Production and commerce are both industrial, and the Industrial Public is an organization for productive and commercial purposes.

Art. 2. The objects of this compact shall be the securing of such societary arrangements, with such home, educational, industrial and productive facilities as are requisite for a useful, joyous life, in which are comprised the proper exercise and supply of every function and necessity of our nature.

Com. Art. 2 is intended to meet every requisite of human nature, regardless of any religious creed or moral code that is based on the ownership or chattelhood of either men, women or children.

Art. 3. There shall be a first or dependent, and a second or voting degree of membership.

Com. Art. 3 is based on the idea that it is not right for dependent persons to control those on whom they depend; and that it is right for dependent persons to be controlled by those on whom they depend, in all that wherein they are dependent.

Art. 4. Any person while subject to the control, or held as the property of husband, wife, parent or guardian, shall not be eligible to membership in either degree; and any person to be eligible to membership in the second degree must be a solvent, self-supporting member of the first degree; also, any child born in the Industrial Public shall not be held or considered as the property of either parent, but as a member in the first degree of the Productive Union in which it is born.

Com. The intent of Art. 4 is, first, to avoid conflict with civil authority; second, to prevent dependents from controlling those on whom they depend for support; third, to secure the rights of children.

All persons, without regard to age, sex, color or parentage, are entitled to the best possible conditions; and it is self-evident that an organized public could secure better conditions for each and every member of society, than is possible in its present unorganized form. In the present isolated family arrangement, all provision for motherhood rests on one man and one woman; but in an organized society, the provision for each mother, child and father rests on the entire organization; therefore,

neither of them can be deprived of adequate support by the disability or death of any person.

Art. 5. In any locality, organization shall commence with a Productive Union composed of voting members who have adopted this constitution.

Com. Art. 5 is based on the idea that the first organization in any locality should furnish the basis for a complete local department, rather than an industrial family for one branch of business.

A Group should admit to membership only such members as are compatible with harmony; but a Productive Union may take in any person to whom they can furnish employment.

Members of a Productive Union would have a good opportunity for acquaintance preparatory to the organization of Groups.

Art. 6. The Productive Unions shall organize into Commercial Unions by the election of one representative each, to a Committee of Commerce, and the Committees of Commerce shall organize the Commercial Unions into a General Union, by the election of one representative each, to a Committee of Unity.

Com. Art. 6 provides arrangements for ascertaining and supplying the wants of all the members of the entire organization in the most economical

manner, and for universal harmony, productive and commercial.

Art 7. In each Productive Union the voting members may organize into Industrial Groups, and each Group may become the head of an Industrial Family, and arrange its own terms of membership.

Com. Art. 7 is intended for the promotion of social harmony between individuals, by rendering perfect social adjustment easy at all times, and without personal or public disadvantage.

Art. 8. The number and functions of the Committees of Commerce shall be so determined as to secure a just representation and an orderly commerce.

Com. Art. 8 is suggestive, pointing out the desired ends, while it leaves the ways and means to be determined by experience.

Art. 9. In each Productive Union, Committee and Group, organization shall be accomplished by the election of a president, a secretary and a treasurer, as its executive officers, and such other officers as are necessary.

Com. Under the provisions of Art. 9, no department or branch of the I. P. can be organized with less than three voting members. Articles 5, 6, 7, 8 and 9 furnish complete organic arrangements for Universal Human Unity.

Art. 10. In each department the executive officers shall have power to make such by-laws as may be found necessary to secure order and efficiency in the transaction of the business imposed on them ; also, they may act as trustees until other provisions are made.

Art. 11. In each organic department the president shall be the chief executive, and all other officers shall perform their functions under presidential supervision, except when otherwise provided.

Com. Articles 10 and 11 indicate the powers and duties of officers.

Art. 12. All members of the Industrial Public shall conform to representative rule, but any dissatisfied member may enter protest against any action of any representative to his or her constituents ; also, the secretary and treasurer may, by a joint written protest, with reasons, restrain the president until they or the president shall have brought the case before their constituents, whose decision shall be final.

Com. Art. 12 indicates the duties and rights of members, and is based on the necessity for honest obedience to the rule of representatives, so long as their rule is constitutional, and no longer.

Art. 13. Any vacant office may be filled, its term and salary determined; and any officer may be instructed or restrained by a majority vote; but a two-thirds vote shall be requisite for the removal of any officer before the expiration of his or her term of tenure.

Com. In Art. 13 the idea is recognized that while a majority vote may be sufficient and safe for some purposes, it may not be, and evidently is not for others. Some cases require the conditions of freedom and speed, while others require the conditions of stability and safety.

Art. 14. All votes shall be recorded in journal, and balanced in ledger, and these records shall be accessible at cost, to any voting member, for inspection, correction of errors or change of vote, so that at all times the records shall represent present choice.

Com. This mode renders any attempt at fraud easy of detection, and gives all voters an opportunity to express their wishes at any time at their own expense, without waiting for a meeting, or for the expiration of any term of office.

Art. 15. In any Productive Union, any eligible person may be accepted on trial or to membership in the first degree by a two-thirds vote of the ex-

ecutive officers until other provisions are made; also, any eligible person may become a voting member by conforming to established regulations, signing this constitution, and bearing his or her share of public responsibility in such a manner as shall have been determined by a two-thirds vote, and the same shall be continuously a test of suffrage franchise.

Com. We claim that responsibility, and not age, sex, color or parentage, is the only just and safe basis of suffrage franchise.

Art. 16. The expulsion of members from any Productive Union or Group shall be regulated by a two-thirds vote; but to expelled members shall be given all that rightfully belongs to them.

Com. Art. 16 is intended as a provision against the hasty expulsion of a member by the whims or prejudices of two or three persons, and against the depriving of an expelled person of the use of their own property.

Art. 17. Any solvent member, not a minor, may withdraw after a six months' written notice of intentions, or at any time by mutual arrangement, and any balance of dues or credit shall be drawable as provided for by the Productive Union to which they belong, unless otherwise mutually arranged.

Com. Art 17 is intended as a provision against the withdrawal of a person who is in debt to the organization; and against withdrawals that may interfere with business engagements, and it is intended to provide for speedy withdrawals when no harm can come of it.

The exception of minors is intended for their protection against undue outside influences.

Art. 18. So far as practical, all work shall be authorized, the limit of price set, and proposals for bids made by representatives whose business it is, and the lowest responsible bidder shall be entitled to the preference; also, any job done by any person or persons on their own responsibility may be appraised and allowed for by authorized representatives, but they shall not be entitled to pay until said allowance is made.

Com. Art. 18 is intended to secure unity and harmony of efforts, with freedom for private enterprise.

Art. 19. Each department and member of the Industrial Public shall be duly credited and debited for all service, and each shall be entitled to all the profits and losses of their respective acts and investments.

Com. Art. 19 is based on the idea that the profits

and losses of an investment rightly belong to the investor, whether the investment is made by one person or by a compact of persons; and it is designed to secure collective as well as individual rights.

In an industrial organization the individual members should be employed by the public, and paid according to service rendered, or the investment made.

The public would thus become an investor, entitled to the profits and losses of its investments, on the basis of service rendered, or damage done.

All profits derived from the investment of individual effort should be regarded as sacred to the individual, for his or her use or disposal; and all profits derived from the investment of public effort, should be regarded as sacred to public use or disposal.

This public profit should be held as a public fund, to be used only for the purposes set forth in Art. 2; and no dividends should be made to members except in case of dissolution.

Art. 20. In each organic department the executive officers shall issue credit bills and due bills as evidence of service rendered, and these bills shall indicate terms of payment, and shall be issued in

check or currency form at the option of the receiver.

Com. These bills represent investments made, as well as service rendered; therefore, they entitle the holder to profit or loss, in the ratio that the cost of production is increased or decreased.

If in any department the cost of production is decreased by any investment, it will decrease the cost of commodity in that department; but if the cost of production is increased thereby, the cost of commodity will be increased; thus, the value of credit may be increased or decreased.

All gain occurring in this manner is legitimate interest, that rightly belongs to the investor, whether public or private.

The money system enables one person to draw interest on the investment of another, without any regard to loss or gain in the case; hence, it is a system of robbery and oppression.

The bills of credit are evidences of service rendered to the public by the people; also, they show title to service from the public.

This credit for service rendered can be mobilized at the option of the holder, by rendering them due to bearer.

Thus mobilized, they become a reliable medium

of industrial exchange; therefore, they are an industrial currency.

The amount of currency would be regulated by the will of those who hold the credits issued for service rendered.

For making change, the currency form of credit requires a greater number of bills than the check form.

The cost of these extra credit bills comprises the entire cost of the industrial currency.

Can a currency be more economic, adjustable or reliable?

Commodity cannot furnish a just basis of currency, because some of the necessary commodities are perishable; therefore, a discrimination would be necessary, and that would work disadvantage to the producers of perishable articles.

Commodity cannot furnish a safe basis of currency, because it is liable to deterioration in quality, fluctuation in value, and removal from custody.

Commodity cannot furnish a cheap basis of currency, because it must be retained as security, or used as the currency material, and the commodity quality is incompatible with the currency function.

When metal is measured by coinage for currency use, its use as a commodity is suspended. This

renders gold and silver scarce, and more costly for commodity uses; also, scarcity renders them controllable by monopolists, so that they can fluctuate the market.

Political despotisms have taken advantage of these facts and conditions, by instituting a set of diplomatic, financial contrivances, called the money system.

The money system is a toll-gathering appliance that has been attached to the military system for the collection of revenues under false pretences.

A currency is that which renders current or flowing.

An industrial currency facilitates industrial exchange.

The money system furnishes a toll-gate arrangement, by which industrial exchange is debarred until the toll rates are paid.

A portion of this system consists in a toll-gate, ticket, pass arrangement, that may be called the monetary currency system.

This system furnishes permits of passage, but it does not furnish mobilizing power or channels for exchange purposes.

By the aid of the money system, an organized political despotism can compel service, with a small

military force that answers as a summary court martial, where the civil courts fail to secure obedience.

A genuine industrial currency is possible only in a truly publican compact, organized for productive and commercial purposes; such an organization cannot be accomplished on the present despotic social basis. Woman must be free, as well as man.

Art. 21 Compensation shall be regulated by competition, and in commerce competitive results shall be the basis of comparison; also, all credit or due bills shall conform to this scale of measure:

10 modicums = 1 deal. 100 deals = 1 unit

Com. In the past of society, compensation and competition have been made to conserve the aspirations and principles of the first stage; and by this conservation, military compulsion has been modified to monetary compulsion, and personal chattelism has been modified to industrial chattelism.

While compensation and competition conserve other principles, they are coadjutants and not principles; hence they are conformed to whatever they conserve, so that their real character is not apparent. They are in the guise of that which they conserve.

In the Industrial Public, compensation and competition will become dominating principles, and act in harmony with the aspiration for rightness, instead of harmonizing with the aspiration for supremacy, as they now do.

The scale of measure adopted is for the purpose of change making.

Art. 22. All dependent persons shall be controlled by those on whom they depend, in all that pertains to their dependence, and in each Productive Union all dependent persons shall be provided for by a loan advanced from the public fund, to be refunded as the recipient is able.

Com. Art. 22 is based on the idea that public provision should be made against individual want, in the ratio of ability and need; that all dependent persons should be controlled by those who support them, in all that wherein they are dependent; and that provisions should be made by a loan in the form of advanced credit.

As representative persons are under the control of their constituents, persons under their control would be safer from abuse than if they were controlled by irresponsible persons.

This article also recognizes the idea that the public should provide for the necessities of its

members, and that this provision should be accomplished by loan and not by gift.

Art. 23. In any Productive Union, any balance in favor of any person at decarnation, shall become a public fund for the repairing of any loss sustained by the Union, and for the procuring of lands, machinery, and whatever else may be classed as public wealth, or is of general interest.

Com. Art. 23 is based on the idea that, whereas the Industrial Public becomes responsible for all dependent members, whether child or adult; therefore, the surplus wealth of the members should be inherited by the Public at their decarnation.

Art. 24. If, at any time, public necessity exceeds the public fund, in any Productive Union, the executive officers thereof may assess a loan on the basis of suffrage franchise.

Com. Art. 24 is based on the idea that public necessities should be met by loan instead of tax; and on the idea that such loans should be furnished by the responsible voting members, assessed *per capita*, refundable as circumstances may permit.

Art. 25. Each member and department of the Industrial Public shall, to the best of their ability, promote the actualization of what is right for every member and department, and all shall be protected

in their rights as members, at public expense.

Art. 26. In any department of the Industrial Public a Committee of Reference may be chosen for the settlement of wrongs or grievances, and a system of appeal may be provided for a transfer of jurisdiction.

Art. 27. This constitution shall be considered as a mutual agreement; therefore, any person who habitually violates its provisions shall forfeit the right of suffrage franchise until amends have been made.

Com. Articles 25, 26 and 27 are based on the idea that the members of a Public have duties as well as rights; and rights as well as duties; and also on the idea that their rights and duties are mutual and interdependent each on the other.

Art. 28. This constitution may be altered or amended by a two-thirds vote of all the members of the Industrial Public.

C O V E N A N T.

This is to certify that we, the undersigned, do hereby mutually promise to abide by the provisions of this constitution, and to promote its objects to the best of our ability.

Societary reconstruction on the basis of human

rights requires the abolition of all human slaveries ; and human well-being can be maintained on no other basis.

The subjection of woman by man has served as the basis of every national despotism that has ever existed on this or any other star ; and no other sufficient foundation is possible for such a despotism.

By marriage nearly the entire motherhood of the human race has been reduced to the chattel status.

This is abundantly proven by the fact that throughout the entire civilized world no woman can become the mother of a legitimate child until she has become the chattel of some man.

When to this is added the fact that the status of the child is as the status of the mother, could despotism have a broader or a more solid basis ?

Can any system of slavery exceed that in which the legitimacy of every child depends on its being born the chattel of some man ?

Every slavery has its origin in a use, and when that use ceases it becomes an abuse, and the source of evil instead of the source of good.

Polygamy was the first requisite of societary development, and on it was based the patriarchal family and monarchical despotisms.

While these were a necessity the practice of polygamy was right and virtuous.

In the progress of humanizing events, polygamic marriage, the patriarchal family and monarchical despotisms were superseded by monogamic marriage, the paternal family and political or class despotisms.

Thus polygamy, patriarchalism and monarchalism were rendered useless ; therefore, their practice ceased to be virtuous, and when their practice became an obstacle to human progress, it became a crime against humanity.

Societary developments on this star have advanced until monogamy, paternalism and politicism have become barriers to human progress, and the source of evils that cannot much longer be endured ; therefore, their practice has become the chief of crimes instead of the chief of virtues.

Better institutions are ready to take the place of these dead, pestilential carcasses that now await their burial.

All human slaveries have become barriers to our social progress, and subversive of human well-being in both the carnal and the divine sphere ; therefore, they are a crime against the entire humanity of this star.

The industrial classes are to day writhing under political oppressions to which they will not much

longer submit ; and for this reason the most bloody revolution that ever occurred on this earth is now imminent, and can be averted only by such societary arrangements as cannot exist in the presence of monogamy ; therefore, its practice has become the most dangerous and harmful of all possible crimes.

Polygamy has now little power for harm, but the evils resulting from monogamy are advancing with fearful strides.

Monetary compulsion and hireling chattelism are now the apex centers of societary development, and human progress has rendered them almost an intolerable burden to the mass of humanity.

This burden can exist only in the presence of, and by virtue of monogamy.

The entire removal of monogamy is not an immediate necessity, but its modification must be immediate in order to avert the impending peril.

Marriage must be reduced to a purely civil contract, based on a mutual agreement, the terms of which must be subject to mutual arrangement or annulment, the same as any other civil contract.

The practice of deception or fraud in the procurement of such a contract, or the violation of its terms, should work a forfeiture to the offending party, and render him or her liable for damage.

Such a modification would open the way for industrial organization on the basis of that which is right for every member ; and from it every kind of slavery could be excluded with advantage to all of its members.

If this modification cannot be accomplished by political enactment, reformers must organize for the practice of that which is right for all, and wrong for none ; and they must sustain the rights of all at any necessary hazard or cost so far as it is in their power.

In the practice and defence of the right, wisdom must be used for the avoidance of all unnecessary conflict, but we must not cease our efforts until freedom is accomplished for every member of the human family.

In such a compact adequate provision must be made for employment on the basis of compensation for service rendered, and in it all prices must be regulated by competition.

Internal commerce must be accomplished by bills of credit that represent service rendered, and not by middle men, political fictions or moneyocratic frauds.

All the profits of production or commerce that result from competition must be held sacred, as a

public fund for the procuring of such home, educational, productive and commercial facilities as are requisite for a useful, joyous life.

In this organization, woman must be regarded as the equal of man, in her right to person, property, and the pursuit of happiness ; and she must maintain these rights at every necessary hazard.

The rights of all men, women and children are bound in the bundle of human rights.

The rights of the unborn child are more fundamental, therefore more valid than the rights of the highest angel.

The mother's rights are bound with the rights of the child, so that a wrong inflicted on the mother may leave its mark on after generations, and be extended to divine life.

Make such conditions as are right for the unborn, and they will be right for children, women, men, and angels.

The rights of the stronger are inseparably connected with the rights of the weaker.

Make due provision for the unborn or any other class of members, and all will be provided for equally well, for if any one member suffers all must be affected thereby.

The leveling down practices of class reformers

have wrought quite as much harm as good ; leveling up is the secret of true success.

Raise children and women to better conditions of life, and all men and angels will be benefitted thereby.

All social reforms have their origin in the requirements of human progress.

In response to these requisitions an organization has long been developing in the divine sphere of our humanity, and it has now grown to vast proportions.

They have raised up nations for reformatory purposes, and when they have become corrupt they have cast them down again.

This nation began with seeds of their planting, and they intended it as a place of refuge for the oppressed, and as a germ for a new order of society.

Oppressors saw their opportunity, planted their standards, introduced negro slavery, and in time these evils assumed dangerous proportions.

The angels of the Divine Public saw the danger, raised up preachers of righteousness, and the representatives of foreign powers were expelled, a new order of government was established, but negro slavery yet remained.

Other preachers were raised up, who portrayed the evils of negro slavery in glowing terms, and

slavery was abolished, peacefully in part of the states, but not in all.

More preachers were sent forth, the wrongs and dangers were portrayed with divine eloquence, until they were generally admitted, even by slave holders, and without doubt, the majority of the people would have voted it down, and out.

The cotton oligarchy, cotton merchants, the slave traders and many of the slave breeders rebelled against this tide of public sentiment in favor of freedom.

The people at home and their representatives in congress were deceived, bribed and bullied into submission.

In that manner, acts of congress were procured by which the North and hireling men, north and south, were converted into slave catching allies.

These successes rendered the Cotton Oligarchy so rampart that they declared that cotton was king; and on the floor of congress their representatives declared that the slave holders would yet call their roll under the shadow of Bunker Hill Monument, and crack their whip over the white man's back. They also declared that England and the British Possessions would yet be opened to slavery.

The conversion of poor whites to chattel slaves was a part of their beneficent plan.

In pursuit of their designs, they attempted to extend slavery into the territories by acts of congress, and into Kansas by a bloody contest.

As a class, the hireling men of the north had ceased their efforts for the abolition of southern slavery, because they did not wish them turned loose to become their competitors, and all they asked was that slavery be confined to the slave states.

When a determined effort was made for its extension into Kansas, they rebelled against competition with chattel labor, but not against chattel slavery for the negro.

This error led to the bloody struggle that occurred between the north and south, and the south could not be overcome until freedom was proclaimed by the north, to the colored man.

If the northern hireling had heeded the right, he would have demanded freedom for the chattel negro; then that bloody war and its attending desolation could not have occurred.

An ally of three million slaves whose subjection depended, firstly, on the votes of hireling slaves, and secondly, on the civil power they supported, rendered the southern oligarchy invincible.

That ally was taken from them by a few strokes of the President's pen.

In like manner will it be with those who rebel against hireling slavery while they perpetuate the chattel slavery of women and children.

If they declare freedom for women and children, their own freedom, from moneyocratic rule and hireling slavery, will be accomplished without a bloody struggle, or its consequent devastations and desolations.

Ye hireling men, hear and know, that the Divine Public of our humanity have determined and decreed the abolition of all the human slaveries that now exist on this earth, and that vast preparations have been made for its speedy accomplishment.

They have raised up preachers and teachers of righteousness who have plainly portrayed the evils of womanhood slavery, but the oppressor will not cease the oppression.

They have moved people to efforts of social reform that have proved the practicability and the necessity of the abolition of childhood and womanhood slavery.

The church and state have conspired to prevent these reforms, and hireling men, as a class, regard them not, but continue a firm grasp on their human chattels.

Societary development on this star is now ap-

proaching the end of the transition from the first to the second stage, and the incoming of the second is near its accomplishment.

The "old heavens and earth" of our Societary World will soon pass away, and the "new heavens and earth" will soon be in their place. Then all humanity will rejoice with unutterable joy. Poverty and crime will be impossible on this earth, no more, forever.

In this transition the super apex center has been removed from the monarchical compact to the monetary system of dispensation, and the sub apex center has been removed from the patriarchal family to the hireling system of service.

The monetary system is now the super or causative center of development, and the hireling system is the sub or sequentive center.

These centers furnish the points of reconstructive commencement, and from these points we must evolve the compensative and the competitive principles, and they will become the apex centers of the second stage.

Through the money and the hireling systems compensation and competition are now made to conserve the compulsory principle of dispensation and the chattel principle of service.

The paternal family is the inevitable sequence of monogamy; and these are both indispensable as the foundation of the monetary and the hireling systems.

This places all industries under the control of the moneyocracy; therefore, those who have not the money must do the work for those who have it.

Monogamy was accomplished, and is perpetuated by the subjection of woman, as a class, to man as a class; hence it is a political (many-headed) or class despotism.

As a class, men can become free only by abdicating their rule over woman as a class, and then she must be regarded as a free competitor in all industrial operations.

When organized on the basis of human rights, neither the monetary nor the hireling system will be necessary; therefore, all will be freed from the money power and hireling slavery.

Hireling men have the freedom of women in their immediate power, and through her freedom his freedom can be accomplished, without asking any favors of the moneyocracy.

If hireling men rebel against the money power while they hold woman as a subject class, they will surely fail of success, and when once in the fight

they will emancipate woman rather than submit to military rule.

Influences from the Divine Public are agitating hireling men throughout the civilized world, and there is no carnal power that can prevent it. And unless they emancipate woman, a fight with all the monetary and all the military powers of this earth is inevitable, and that fight will result in universal freedom.

Are hireling men so besotted with selfishness that they will rush into the jaws of destruction, rather than emancipate their slaves?

Do hireling men, as a class, expect to become moneyocrats, and have their quota of hireling slaves? Vain hope. If all are masters, who will be their subjects?

All slaveries are dangerous, and of all slaveries, woman slavery is the most dangerous. It is the foundation on which all other slaveries rest.

Abolish it, organize all industries on the basis of universal right and universal freedom, and the labors of all will be crowned with plenty, to the exclusion of all poverty and crime from earth's humanity.

Then all hearts will be made glad, and sorrow will cease forever on this earth.

THE RECONSTRUCTIONIST.

A 64 PAGE PAMPHLET,

BY SAMUEL T. FOWLER.

This work was published in Jan. 1883 as the first number of a quarterly, but in consequence of the decease of the editor and author, no subsequent numbers have been issued.

It is brimful of new and startling ideas, presented in a clear, concise and forcible manner.

The author applies the newly discovered Gene-tive Law to Astronomy, and thereby shows conclusively that matter never attracts matter; that no star was ever a blazing ball, a solid globe or a molten mass. That neither light nor heat was ever transmitted from one star to another; that neither the earth nor the moon are extinguished or defunct stars; that no star ever revolves on its polar axis, but *how* and *why* they do revolve is clearly demonstrated. The distinction between electricity and magnetism, and their relations to each other are also shown in a new light.

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