

THE WEALTH MAKERS.

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N. I. P. A.

"If any man must fall for me to rise, Then seek I not to climb. Another's pain I choose not for my good. A golden chain, A robe of honor, is too good a prize To tempt my hasty hand to do a wrong Unto a fellow man. This life hath we Sufficed, wrought by man's estate; for; And who that hath a heart would dare prolong Or add a sorrow to a stricken soul? That seeks a healing balm to make it whole? My bosom owns the brotherhood of man."

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NOTICE.

All delinquent subscribers to THE WEALTH MAKERS are asked to pay their subscription immediately. DON'T be negligent about this matter, friends. We know that times are hard and it is not EASY to get money; but you must make SOME EFFORT to pay us. Remember the responsibility that rests upon you. It is the ONE DOLLAR that we get from each one of our subscribers that makes it possible for us to keep up and make valuable this paper. We are wholly in your power, and we want you to realize it. Again we say, DON'T be thoughtless--negligent. If you care anything at all for the success of the Populist party and this paper, RIGHT NOW is the time to "show your faith by your works."

For the past two years we have battled against fearful odds. We have had to fight enemies without and foes within. Designing men, selfish men, unprincipled men, in and out of the party, have done everything they could to destroy us; but we are here yet, and how well we have "kept the faith"--the "middle of the road"--you yourself know. Is the paper worthy your support? Then let us have it NOW WHEN WE NEED IT. All through the panic of '93 and the crop failure of '94 we have fought a battle royal; but our hardest time is yet to come before this year's crop is harvested. Friends, we depend on you. Let every man who owes us a dollar on back subscription pay up now and renew for another year. Let every man who is able, pay for a few copies of THE WEALTH MAKERS to be sent to doubtful voters during the campaign. There ought to be five hundred men in Nebraska who would give \$5.00 each to pay for campaign subscriptions to this paper. How many will do this and do it NOW?

Address,

THE WEALTH MAKERS, J. S. HYATT, Bus. Mgr. LINCOLN, NEB.

THE COMING CONVENTION

The Populists of Nebraska are soon to meet in state convention and under most favorable conditions and circumstances. The rapid march of events has prepared the way for our national movement to command the attention and inspire the hope of the people. The latest census report shows that fifty-one per cent of the families in the United States are landless, have no home of their own and therefore no country, except what they pay rent for. The railroad strike a year ago developed the fact that the railroads now own not only monopoly franchises which enable them to stand as legalized highwaymen and rob all producers and consumers, but that they also practically own the courts of justice, so-called, and by a new use of injunctions can (do, at least) imprison without jury trial the leaders of organized labor and effectually break up all important strikes. They also have through the present administration, the United States army at their beck and call, and are enthroned beyond reach of the people so long as either of the two old party machines continue in power. They exercise a controlling voice in all state conventions and legislatures, and have a thumb on almost every Republican and Democrat in congress. The bankers' panic and unequalled hard times of the last two years have also awakened millions to realize that something must be done to deliver the industries of the nation from the money loaners' power.

Land, transportation and money monopolists and the lesser trusts and combines of corporate power, the people see are fast absorbing our liberties and expropriating and pauperizing the masses. The rich refuse even to be taxed their share, and the Supreme Court changes its mind in a month to save the self-accumulating millions from any check on their increasingly rapid absorbing power.

The old party leaders have been forced to lay the cause of the commercial paralysis, falling prices and distressing lack of demand for labor to something, and the trouble could not be charged up to the tariff. So they have declared it to be too much and too little silver, the gold standard and the fear of a silver standard. The fight over these statements has waxed warm and the people outside of the Populist party have been reading and thinking as never before. The agitation is beyond control of the politicians and no machine tricks, trades and compromises, such as were recently resorted to in Kentucky, will hold the rank and file together. The strife in each of the old parties over silver will drive hundreds of thousands of voters out of each of them and into the Populist party; because it is perfectly plain now that there will be no change in the attitude of the old parties on the money question.

Then, too, the Populist party has been directly served by the public utterances of such men as Lyman Trumbull, Judge Gaynor and Justices Harlan and Brown of the Supreme Court of the nation. The words of the latter especially are of great weight in advertising the necessity of swift action to secure public ownership and operation of public utilities, such as railroads, telegraphs, telephones, express business, street railways, waterworks, city lighting, etc., etc. This public control of natural monopolies is a very important part of the Populist demands, and the people, great and small, are by millions and millions coming to see that the Omaha platform is the greatest and wisest political platform that was ever put together. The people who are honest and intelligent must all come to it.

It is a time for us to be proud that we are Populists, proud of our principles and zealous in promulgating them. The times are ripe for a great movement to us if we stand united on the Omaha demands and bear proudly aloft the banner first flung to the breeze the 4th of July three years ago. It is not a time to look backward, or to the right or left hand. Let us go into the coming convention at Lincoln with enthusiasm for our great principles, and consider our party the first party in the nation, as in truth it is. On the Omaha platform we can agree. On anything less we cannot agree. There is no opportunity for us to disagree among ourselves if we keep moving straight onward and refuse alliance with either division or subdivision of our political enemies.

The Populist party, judged by its press, which comes to us from all organized states, is standing splendidly true to the great trinity of demands, regarding money, land and transportation, the three-branching monopoly question which must be all disposed of in order to get either one settled.

THE NEW MAN

As everybody is having a joke, a fling, or a good word for "the new woman," we are constrained to say something about the new man. "The old man with his deeds" (of selfishness) is passing away, and we believe is passing away. The procession, however, is a world embracing one, and it will be a long time before we shall see the last of the selfish, unmanly man.

All hail the new man, the noble man, the strong, unselfish man.

He will think of others first, not simply in matters of courtesy, but in all the activities of his life. He will put the mean men to shame by seeking to serve instead of to gain. He will startle the business world by calling its wisdom folly. The church will be angered by the criticism of his higher standard. He will seem to the selfish an insane or ill-

balanced man, but to the oppressed he will come as one who brings good news from a far country.

The new man will undoubtedly be called at first an anarchist, although he comes to bring divine order out of universal strife and disorder. He will be met by the monopolists of the earth, the rulers of every grade and rank of power, with their hireling parasites, and they will take counsel together and leave nothing undone to destroy his influence and check his progress. But in the majesty of truth and right he will move forward and overthrow all opposition. The new man will be seen to be of the family of "the sons of God," for the manifestation of whom the whole creation groans. The sons of God (new men) will shout for joy over the work of laying the foundations of the "new earth." They will see its completion by faith, and be jubilant over the organization of men in justice. There will be no sad faces among them as they see the work of the new social order increase. They will be children of nature, healthful and simple, with moral reason emancipated, and by the power of union they will master all forces and transform the entire earth into a garden in which each shall enjoy to the full the creations of God and the perfect productions and perfect power of united humanity.

"UNION OF REFORM FORCES"

The Prohibition party of this state has some grand men in it, and they are progressive men. It is a question if their progressiveness, manifested in their recent convention discussion and platform, will not take them out of touch and relationship with the party as a whole. Their expression of willingness to unite with other reform forces and their declarations on the land, money and transportation questions put them in practical harmony with the Populists. They are Populists of the best, most consistent and intelligent kind on these three great fundamental questions of our party. On the questions we agree on, it is such a pity not to be able to mass our ballots.

How many the good honest people of all parties get together, seems to be the question that in a sense includes all other questions, because it is the question that must first be answered. Separated, no reform is possible, and with our present intelligence (and ignorance) we cannot seem to unite in either of the parties. The writer is perfectly clear in his own mind that the Populist party is where every voter should now be found; but equally honest men are found in great numbers in other parties who are of opinion that in their particular party most effective results can be obtained. It is certain that Populists, Prohibitionists, Republicans and Democrats, fighting as political enemies, cannot be all wise; and distinct, ununited, they must oppose each other. Those of one mind on the question of government banks, silver, transportation, land, natural monopolies of every kind, the liquor question, etc., ought to be able to express themselves, authoritatively if in a majority, on these, on each and every question agitating the public mind.

To us there seems to be but one way to do it. And that is, to place at the head of our platform the demand for "Direct Legislation." We all believe in it. The best people of all parties believe in it. It is government by the people, instead of by the politicians. And we believe that party which first invites all people to join it on that vital political question of the Initiative and Referendum, to help elect a legislature to turn back the lawmaking and vetoing power to the people, so putting a stop to party rule, as has been done in Switzerland, will draw from all parties to its ranks and give victory to its candidates. This may be done next year. Let us test the public mind on this matter of a campaign that shall unite the reform forces by calling a state conference, to meet next December at Lincoln, to discuss the question of Direct Legislation and how we may secure it. Who favors this?

MULTI-MILLIONAIRE MCKEAN, one of Philadelphia's 400 and a leading director of the Philadelphia and Reading Railroad, gave, July 10, \$50,000 to the University of Pennsylvania in response to the call for a \$5,000,000 endowment fund. It will be remembered by our readers that this road three years and more ago fixed up a deal with other roads to control the anthracite coal business. Having secured the power through lease, Reading Railroad stock was sold in New York at an \$8,000,000 advance in one day. That was in February, 1893, and following the deal hard coal in a few months was advanced about a dollar a ton. It is in such ways as this that McKean, now many times a millionaire, made his money. It was by monopoly force taken from the pockets of every man who buys anthracite coal. And now \$50,000 of it is placed as a permanent tribute demanding endowment, an endowment that will force western farmers or others to contribute about \$3,000 a year to support college professors like Laughlin of Chicago and Sumner of Yale to defend plutocracy and plundering schemes in the name of liberty. And McKean and his crew are all the time posing as philanthropists! Wake up, Americans!

How much variety and delight is there in the life of the average individual? Is it not what is frequently called a "demimion grind" from year's end to year's end? All work and no play takes from us the power to enjoy. The lack of inde-

pendence, the uncertainty that the work which enslaves us will be continued and the fear that we may be forced lower than our present rank or position--even to pauperism and beggary, destroys what pleasure we might take in what we have. And on the other hand the rich can grasp only the lower forms of pleasure. Gratifications that are bought are not the gratifications of fellowship, of love. The world is all wrong. "Wherefore do ye spend your money for that which is not meat, and your labor for that which satisfieth not?"

Mr. W. H. SKAGGS, chairman of the Populist state committee of Alabama, has visited every county in that state with a stenographer, and has taken the affidavits of hundreds of reputable citizens, none of whom were negroes and only one of whom was a Republican. He is about to give the public in book form the evidence he has collected showing fraud in elections. His information, he says, has been obtained from citizens of high character who have heretofore been identified with the Democratic party and many of whom were confederate soldiers. While pursuing this work of investigation he has received many letters containing threats of personal violence. His book will be a sensational revelation.

We reprinted last week an article from The Voice on America's Encroaching King, J. Pierpont Morgan. One of the great plutocrat's schemes and enterprises is the Cataract Construction Company of Niagara Falls. A few millionaires under his leading have got possession of that mighty force and all the real estate near to build a great city on, and they can soon dispense with a vast multitude of workers, and compel them to beg for less than slaves' wages. They have now by tunnels and turbines got 100,000 horse power harnessed up and can use 180,000 more without reducing the height of the cataract volume more than two inches--an indistinguishable amount.

We read the Southern Mercury with interest each week. It is one of the best and wisest Populist papers in the nation. It strikes out squarely for the Omaha platform, all of it, and is death on whoever comes between. In the last number it "rubs up against" Mr. Taubeneck, criticizing his recent letter in 'Sound Money.' The Populists of Texas are in numbers a tenth part of the entire party, and they are after the next national convention. Shall we have it at Dallas?

PRESIDENT DEBS is devoting his time in jail to study and writing. He said recently to a Chronicle reporter, "I intend to use all my influence, and it is very little, toward the co-operative commonwealth and against monopoly ownership. I have given my liberty for my convictions and I am ready to give up my life for them."

The Times-Herald of Chicago, date of April 15, contained an advertisement calling for canvassers for the new city directory. There were 2,500 responses to it, and 318 selected from the number. This item of news indicates that in Chicago there are eight men and more after every job.

The fight of the citizens with the water works company of Denver promises now to end in the city buying the plant. The company has a capitalization, with bonds, of \$15,000,000. But this is two-thirds fictitious value. The mayor thinks \$5,000,000 a fair valuation.

The O'Neill Beacon Light wants the Populist convention of the 15th judicial district held August 26th, so that delegates can attend it on their way to the state convention at Lincoln. There is economy in the plan if the same men are chosen delegates to both conventions.

The Western Union Telegraph Company and the Bell Telephone Company are beginning what seems like a big fight. Sic 'em.

THE CENTURY for July has a portrait of William Cullen Bryant for a frontispiece, and Arthur Lawrence contributes an article on "Bryant and the Berkshire Hills," which region sent out so many men noted in our history. Mrs. Burton Harrison writes of "American Rural Festivals;" "A Japanese Life of General Grant" has eleven reproductions of Japanese pictures which are novel and amusing; Edmund Gosse furnishes "Personal Memories of Robert Louis Stevenson;" "Books in Paper Covers," by Brander Matthews, is illustrated with eight reproductions of book-covers; "The Future of War," is predicted by Fitzhugh Lee who thinks that the new weapons invented are so destructive that men will be loth to make war and will settle their difficulties in a peaceful way; Henry L. Dawes writes of "Two Vice-Presidents," John C. Breckinridge and Hannibal Hamlin; James E. Keeler of Lick Observatory has an article on "Picturing the Planets" with portraits of Jupiter, Mars and Saturn; W. D. Howells gives Part Second of the "Tribulations of a Cheerful Giver;" The "Life of Napoleon" describes the close of his Egyptian campaign; the serials are continued and there are the usual number of short stories and poems. The departments, Topics of the Times and Open Letters, are of especial interest this month.

The New York legislature at its last session passed an act which declares that at the next general election "there shall be submitted to a vote of the duly qualified electors of each city of the state the question of the ownership by such city of the franchises within its boundaries of all street railroads, whether operated on or below the surface of the street, and including also elevated railroads, and irrespective of the motive power which may be used by such railroads."

Christian Co-operation or Labor Communion

(Continued from last page.)

But it is a fact that Christ's teaching is not accepted now, even by those who profess to accept it. We and our fathers have been turned from the divine simplicity of his words, and in consequence are groping in moral perplexity and contradictions into which God never led us. Is it possible to convince the church today that her business wisdom is the wisdom of the selfish world, is not divine but human, and that what she has thrown aside as folly is the true wisdom? They who would save themselves and others from the respectable selfishness of the every day business world must throw the weakness of their minds and the alleged foolishness of their hearts against the strength of established things, against universal prejudice, against the traditions of practical wisdom which govern all men in the business world and which have governed both the church and the world through many centuries of wrong and suffering. The members of Christ's body must be brought together and reformed.

Christ's first sermon to the people of his own town of Nazareth made plain what he came for, and what those who will receive his Spirit are to do. It was wonderful in the comprehensiveness and thoroughness of the salvation undertaken.

"The Spirit of the Lord is upon me, because he hath anointed me to preach good news to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"Good news to the poor!" What was it? Christ and his disciples were to love and care for them. They would not allow them to lack anything, and they would fearlessly and faithfully condemn the selfishness and injustice under which "the common people" suffer. The unloved and heart-broken were to be clasped to their loving hearts. The captive debtors were to be freed from bondage. The blind of all classes were to be enlightened, the bruised or broken were to be unbound, and the perpetual jubilee was proclaimed, in which all debts to God and God's children would be forgiven, and the meek restored to their inheritance in the earth. There was to be beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, a garden of delights for a world of desolations. The lost who were to follow Christ, in removing the yoke and loosing the bands of wickedness, in unselfishly loving and serving, were to "build the old waste places and raise up the foundations of many generations." This was to be done not by pursuing gain, which is the supreme wisdom of the secular world, but by self-forgetfulness and sacrifices, which in business life is still scoffed at as lunacy.

The rich young man who wanted more than the earth and who was ready to purchase his title to life beyond perhaps by endowing a school of the prophets, was not peculiar, was not different from others who have property. He would, in fact, seem to have been decidedly better than the average. But Christ told him plainly that God's law, "Thou shalt love thy neighbor as thyself," had not been repealed, and that therefore he must distribute his property among those who needed it. Obeying this law of the King is the only way into the kingdom.

The disciples were "astounded out of measure" that all individual property must be parted with in order to enter the kingdom of God, and said to Jesus, "who then can be saved?" But he showed them that what seemed folly was the highest wisdom, in his reply to Peter, who stated that they had left all.

"There is no man," said he, "that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold now in this time, and houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

He thus showed them that giving all is gaining all, that sacrificing uncertain and insufficient private property secures the hundred fold abundance of common property, while loving service takes the place of compulsory hired service, and all whom we freely serve become to us brethren and sisters, fathers, mothers and children.

Later, when Peter preached at Pentecost, the sacrifice of Christ in both life and death being shown, and the wickedness of the ruling class who killed him, the one who had made known to men the ways of life and the fullness of joy (Acts 2:28; Psa. 16), three thousand souls repented of their selfishness, their separateness, from God and one another, and were "added together." (Notice the Greek word.) It was three thousand made one, and that one Christ. Observe the evidence that they were really Christ's body, i. e., that they were filled with the Spirit that the Jews had tortured out of a body and thought they had driven from the earth. It was their perfect oneness, the unity of their daily life, that gave evidence to all the world of Christ's resurrection and that he is king of men.

What did they do which manifested convincingly that they were Christ's body, controlled by Christ's Spirit? Let us turn to the record, twice given in particular detail. "And they continued steadfastly in the apostles' doctrine and fellowship [the doctrine and fellowship of sacrifice], and in breaking of bread [which signified it], and in prayers. * * * And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all, as every man had need. And they, continuing daily in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."

They sacrificed all, they communicated their individuality, they served one another with everything they had, and so had the blessed fellowship of human love that was divinely sacrificial and richly complementary in its gifts and services; and by unselfish labor, working daily with the natural energies, each became a priest, a receiver and dispenser of Divine Love. They broke the bread of God, the life of God, for one another, what each by laboring with the Infinite in His laboratory and universal workshop had gathered and was gathering each day, and by sharing it freely with one another contributed individually to the revelation of the All-Father and to the life of one another. All things were thus made holy, whole, harmonious, divine.

Let me emphasize the fact that there was a complete sacrifice on the part of the early Christians in giving up of private property and person. It was spiritual, mental and muscular, with title deeds and pocketbook added. And they were not made sad, or poor, or anxious for the morrow. In caring for one another they were each and all abundantly provided for. Not one of them was permitted to lack anything. They were the richest and happiest family the world ever contained. Each member of it had about 3,000 brothers and sisters who loved and served him, and this number was being daily added to. Life was simple, joyous, kind to them. It was service, sacrifices; and they were free from the moral perplexities which we declare ourself to be. Would not any sane person exchange his experience, yes, and his property, too, for their "gladness and singleness of heart," and their "great grace," the grace of sacrificing all (so fulfilling the law), which gave them favor with the people?

We no longer have in the churches--and few think it possible to have--that first labor communion which complete self-sacrifice gave, that perpetual seven days in the week sacrament of joy which dividing with and unreservedly serving one another brought. And the church is blind to the fact that her communion with God is cut off, is made formal and unreal, because we have refused communion with our brothers, the communion of week-day constant service. Communion with God ceases when we cease to love one another as we love ourselves. The communion of words and emblems is a lie, because the communion of labor is, by self-worship, cut off. Talk does not cost any thing; labor is life and love.

Our brothers cannot be reached by mere words on Sundays; neither will God hear us, if we separate our interests from theirs in the working days between. And charity, or love that appears as charity, can never bridge over and unite the hearts which week-day selfishness separates. Despite our professions, the practical assumption that we own ourselves and that the property we produce or can command belongs to us and our individual families, except what is needed to pay preachers for talking, leaves us little save words and charity with which to commune with others, and our week-day selfishness digs impassable gulfs between us. Charity repels all except beggars, and words that are not backed by unmistakably unselfish deeds are as sounding brass. The basis of communion or communication to unite all men, is not knowledge, or culture, or charity. The one common power and life medium is labor. But there are two kinds of labor. The labor that is bought and sold brings no communion, calls forth no love on either side.

But how can we live without selling our services and purchasing one of another to supply our needs? The Holy Spirit, or Spirit of the whole, has shown a way. "The multitude of them that believed," in Jerusalem, "were of one heart and one mind." How was it shown? "Not one of them said that aught of the things that he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all."

What does "great grace" do? What was its manifestation? "For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostles' feet; and distribution was made as any one had need."

The disciples of Jesus who did this were filled with the Holy Ghost, the Spirit of perfect wisdom, take notice, and it was following Christ's example and teachings. He taught the divine political economy of all helping all and caring for all in the present, which does away with competitive waste and strife, and the seeming necessity of individuals or family hoarding, in the presence of need and suffering, against an uncertain future whose losses and needs we cannot know or estimate. Even the selfish corporations are to-day teaching in part the economy of cooperation; and we must realize that the unavoidable waste of unorganized love is an almost immeasurable sin. We are wasting the life of God, the energies of God, and are guilty of the blasphemy of putting a price on Him and His work, which the poor and plundered cannot pay; and because of this there is hunger of every sort, there is intensified and multiplied temptation, there is anxiety and agony and death everywhere. And will not "the Just One" bring us to account for all of this?

The world cannot be made any better under the present competitive or selfish method of doing business. The churches, if they remain attached to this method and refuse to break with it, are apostate. It cannot be denied that about all the evils which afflict men are bred and fostered by the each-for-himself struggle for gain, for a living, and that the system makes Ishmaelites of us all. It is unquestionably true that the Christian communism or labor communion of the apostolic church was according to the will of God, the Holy Spirit, and the will of God has not been changed, cannot change. That first social organism, filled with the divine Spirit, was not natural or in any wise a failure. Persecution broke up the first Christian body, and as the disciples wherever they went met with persecutions, it was not possible for them in those times to stay organized as communes and live openly in unobstructed helpfulness. Life, nevertheless, depends on contact, association, exchange of services. So it was in the power of enthroned selfishness to scatter the disciples, suppress their freedom, divide their forces, destroy their leaders and crowd them back into the habits and weakness of individual isolation. But, when first scattered, wherever they went they held up Christ as the world's example and preached the law not alone of Christ's sacrifice but of mutual and universal sacrifice as the means of salvation. It was not an individual gospel, but a social gospel. It was not a mystical or metaphysical gospel, but a simple and natural gospel. It was both spiritual and material, material things being there recognized medium of the spiritual, and therefore of very great importance. Paul particularly taught that first fundamental law given to man, that each should work in order to be honest, in order to be helpful. "Eat your own bread." If any will not work neither let him eat." And do you think Paul would say, the question of what is our bread may be settled by either competitive or monopoly force? Yet these are the forces which make all prices and establish all market values today.

Paul writing to the Corinthian Christians in the year 60, A. D., concerning the drouth sufferers at Jerusalem, said: "For I mean not that other men be eased and yet burdened; but by an equality, that now at this time your