

THE REIGN OF JUSTICE

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The beneficial effects of true wisdom

IF mankind were taught by divine wisdom, all people would look at things in the right way. They would leave confusion behind them and reach knowledge of God's ways. However, they do not like to change their viewpoint, and so, they are constantly steeped in error. They are forever taking good things for bad and bad things for good, and this leads them into faithlessness in numberless ways, most of the time without their realizing it. Why is there in the world such a great need for checkers, auditors, inspectors, etc? Because in a great number of cases, people are neither faithful nor sincere, no more with themselves than with their fellow men, and besides, as we have said already, without realizing it.

For a man to be able to clearly make out his true condition, he has to get face to face with the Pattern, our Lord and Saviour Jesus Christ, and try to imitate him. He cannot do it in any other way. Religious people readily talk about the admirable dispositions of our Lord Jesus, but give little thought to wholeheartedly living up to them in practice. Yet he came to Earth to show us the way. He said: "Learn from me, for I am gentle and humble." He lowered himself to take on the shape and condition of a man to be in a position to lay down his spotless life for the Redemption of mankind, and, with his line of conduct, to set them the pattern for their lives. He spread joy, peace, consolation and happiness around himself. To follow him means to obtain all these things.

Mankind are unable to understand these profound truths because they are suggestionized by the devilish spirit. They think the Lord's yoke is very hard to bear. Yet the Lord's advice is a kind as it can be and wiser beyond anything one could conceive of. He does not give it to us for his own personal gratification, for he gets nothing out of it for himself. His intention is to place us at the benefit of it, because, if we follow it, it means joy to our hearts and health to our whole being.

The Lord wishes us well. He is glad for us to follow his ways because that means happiness and prosperity for us. When He sees us in distress, He is deeply sorry. Most religious people believe God will punish them if they do wrong. The truth is that God does not punish evildoers, they punish themselves. They commit suicide by having wrong feelings and doing wrong things. God indulges in no harsh or bitter feeling. He is a fond and kind Father, wonderfully lovable. He is perfectly faith-

ful, perfect in all things, and this utter perfection makes Him incapable of the slightest faithlessness.

The Universal Law has provided us with glorious enlightenment. It is that law that has made it clear to us that there are things impossible to God. For instance, it is impossible for Him to do wrong, His dispositions are opposed to it. Whereas, as concerns ourselves, we are frequently unfaithful. When we amend ourselves by living up to the Truth, we learn to become faithful to what is good. Obviously, it is impossible to be faithful to error and to evil, that would be utter stupidity. That is an exceedingly profound teaching. It makes it clear that you can only be faithful if you are informed of the nature of error and of wrong. At present, mankind have no correct idea of this. That is why they cannot be faithful either.

The divine programme leads us along the way of happiness and blessing, which goes the way of faithfulness. But this is no easy thing to humans, because as soon as they attempt to become attached to principles of faithfulness and uprightness, they run into trouble. For example, if you intend to be faithful to the Truth, you cannot be a good trader, because you are incapable of deceiving a buyer by passing off bad goods for good ones, or by charging more than they are worth. If then one intends to be faithful to the Truth, one soon finds oneself compelled to go out of business. That is what practical Christianity, lived up to sincerely, leads to.

When you consider for a moment what is meant by faithfulness to divine principles, you find that there is little of it to be met with among so-called Christians. In the many religious denominations, the Ten Commandments are constantly being read, and among them: "You shall not kill." Yet, when war is declared, one kills one's fellow men without a twinge of conscience. So there it is: what contradictions there are in the world of religion! The fact is that it is impossible to reconcile worldly principles with those of the Kingdom of God.

Anyone who intends to behave as in the Kingdom of God, cannot wish for anything but good in all ways for his fellow men as for himself. The worldly spirit, on the other hand, is selfish and makes one the enemy of all others. One who wishes to follow the way of the Truth, which means the way of goodness, has to deny his selfish tendencies and to do his best to love others as much as himself. In dealing with people who bear him ill will or who get on his nerves, he should not

seek to avoid them, but rather to seek them out, to try to do them good, and so completely to overcome the evil in his own heart.

If that were taught in all religious congregations, and, above all, if it were lived up to, there would very quickly be a big change all over the world. On the other hand, anyone who does evil is an evildoer, and the wages of sin is death.

Mankind have an overweening opinion of themselves, particularly when possessing worldly titles. When, however, the light of the Truth is shed on them, their every defect shows up. The Truth tells us that to be truly noble and worthy of esteem, one must be an altruist. In the Kingdom of God, only the nobility that is from the heart can pass muster, titled nobility is of to account at all.

At present, anyone who intends to faithfully live up to divine ways, immediately finds himself at outs with the world. As the Scriptures tell us, you cannot serve God and Mammon. If you intend to live up to divine principles, you are of no use in helping to bolster up the kingdom of the Adversary, the kingdom of falsity, because you speak nothing but the truth, and the truth is greatly disliked in the reign of evil and of hypocrisy.

Only on the Earth is there so much disorder and confusion. Everywhere else in the universe, there is the Kingdom of God in full harmony and perfection. The time is at hand when the Earth will no more be a blot in the universe as it is now. It is going to be restored to perfection, man also, and everything the Earth contains. The remedy which is going to permit mankind to get out of their sorry plight, is now being shown to them. A number of people have already set forth in the right direction, following the teachings of the Truth. That number is increasing daily. Obviously, mere religion is not enough for this purpose. People think in all sorts of erroneous ways. Their thoughts are suggested by the devilish spirit working within them, unknown to themselves. Only knowledge of the Truth will make one aware of this intrusion. The Truth has been set forth in The Message to Humanity, whose fourth chapter exposes to mankind the world of unclean spirits, which they know nothing at all about and under whose dominion they are suffering and groaning. This world of unclean spirits is made up of Satan and his demons, the fallen angels now confined to the Earth's atmosphere, from where they exert their influence over our planet.

So powerful is this influence that unless people seek refuge with God and obtain his protection, they are quite defenceless. They can do this through our dear Saviour in whom Salvation is being offered to every one

The equivalence of attachment and faithfulness

DAWN had just broken over a little industrial town. In the distance, two horses were already stepping out in a lively fashion, led by Stephen who was out to serve his many customers. For some years already, he had run a wood and coal business that had become a flourishing concern. Prosperity had entered the home where Louise, his wife, affectionately cared for the two children: Germaine and Camille. Life was sweet, and the days were carefree for the young household.

The years passed, and 7 other children came to increase the family in whom harmony reigned. Sunday after Sunday, they made trips to the local forest. Stephen knew the many pathways through the forest, and it was a joy to him to impart the love of nature to his family. Stephen was deeply moved by

all that surrounded him: the trees, the flowers, the insects in constant movement, the sun with its rays through the branches of the trees, and the animals in the woods. But above all, he appreciated all the affection of his father, that kind counsellor and wonderful friend.

Unfortunately, Stephen did not know how to manage his commerce with care. Dishonest customers did not pay him, and he did not dare to claim from them. His wife had no aptitude for keeping the books and spent without counting. The easy life suddenly came to an end like a dream that vanished. Little by little, all the happiness of the family disappeared. Bankruptcy was at the door. From that moment on, they came to know dark hours in which the table was sometimes empty. The creditors were without pity. The business had to be sold to pay the debts. The social service did its best for the family, giving them tickets for bread and milk, which

Stephen had to exchange. How painful that was for him!

The situation got even worse. One morning, an assistant from the social service came to ask the children: "Would it be of help for you to leave home?" Without realising what it meant, they all accepted...

Camille is 12 years of age. At the beginning of winter, he is placed with a farmer, 11 miles away from his home. His sister is sent elsewhere. The following day, another brother and sister are taken from their home. The situation worsens, and the municipal authorities have to step in to take charge of the rest of the children. The 5 remaining children are sent to another county, to a Catholic home. Having been baptized Protestant, they are at once rebaptized Catholic. Father and mother are placed elsewhere and are separated. Now, the whole family is disbanded and spread like crumbs thrown to the wind, to the great despair of them all, especially to the poor fa-

ther. For Stephen, the suffering is intolerable, especially since the directive is: no writing to each other. For him — who dearly loved his family, his parents, as well as his brothers and sisters — it was dreadfully painful.

That awful separation lasted 4 long years, without their knowing anything of each other's whereabouts. What cruel suffering for the parents and for the children! Finally, the father succeeded in returning to the town in which he had had his business. He finds work in a large brickworks. An apartment is empty, which he rents, and his wife is allowed to join him. Camille and another brother and sister are allowed to join their parents. What immense joy there is despite the sorrow caused by the absence of the other members of the family!

Unhappily, that joy is soon swallowed up by new difficulties. The painful trials of the long separation have greatly taken Stephen's nerves to task, he has fallen to that dread-

of them. If anyone accepts that salvation, he is justified by faith, and this induces in him a feeling of peace and security. A new life then starts in him, provided he will turn around and head in the opposite direction to that which he has been taking up till then. For that purpose, he needs to receive the seed of divine grace in a heart that is well disposed, for the question is to live up to the principles of faithfulness to the divine programme, seeing to it that the Kingdom is able to gain a footing in his heart. Consequently, everything that would cause obstruction to that most important Work must be eliminated. This calls for great vigilance, for if one allows the slightest feeling of bitterness, of resentment, of suspicion, of unkindness or of jealousy to rise in one's heart towards anyone, whomever it may be, one is immediately cut off from divine grace. So, the question is to become faithful in all circumstances.

The Lord advises us to be faithful in the little things in order to be capable of being faithful also in the big things. That is a principle that ought to be taken very dearly to heart, and we must watch that we do not depart from it, however little.

Our dear Saviour always remained quite faithful and was able to say that Satan had nothing at all in him. We also have to reach a position in which we are able to say the same. For that purpose, we need to keep our hearts with all diligence. Being faithful in this way, we shall automatically feel safe under divine protection, and then nobody is able to do us any harm. It is exactly as David said: "Though a thousand might fall at your side, and ten thousand at your right hand, no harm shall come near you." That is the result of faithfully living up to divine ways.

Our Lord Jesus laid down his life to redeem us from condemnation. He provided us with a new life. We have a right to existence by reason of his sacrifice. However, if we wish the effects of it to work in our favour, we must henceforth not do things that make us suffer and die.

What gives us a right to eternal life is the cast of mind, characteristic of the Kingdom of God, that we display, for lasting life is only possible in the atmosphere which is the law of the human body. Now, the Universal Law, which is God's law, is summed up in these words: "You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. You shall love your neighbour as yourself."

That was the programme set for the children of Israel. They did not keep to it and consequently failed to obtain the blessing that would have ensued if they had. Similarly, in the years that followed, that programme has never been kept to by any religious denomination. It has only been kept to by Christ's small Church, by that Church which has been a hidden mystery until today, but now has to appear as the Revealing of the Sons of God, together with the Host of the Lord that is rising and is also keeping to that glorious programme. The Church of Christ sacrifices itself to death with its Master, and inherits divine nature for having renounced its earthly life. The Host of the Lord with all who shall join it in living up to the Universal Law, are called to inherit the Earth and its blessings in Paradise restored, all to the glory of God.

All this is due to the incomparable faithfulness of the beloved Son of God who went to his Father, saying: "Behold, I have come to do your will, O God [your law is in my heart]." Not only did he utter those words, he also lived up to them with peerless fidelity in accomplishing the painful work of the Ransom, so that mankind might recover life and happiness by being, in their turn, quite faithful to the divine principles, doing that which will ensure their possessing life for evermore.

ful habit of drinking. In this way, he spends part of his money. When he returns home, his embittered wife hurls reproaches at him. She is hard on him. The poor man goes off again to find his friends at the local.

Camille is 16. He works with all his might in the brickworks to bring back a little money to the house. With many efforts and much courage, their condition improves. Father stops going to the pub. He becomes kind, kind as he once was, responding to the affection of his family, especially that of his children. Life in the home becomes agreeable. In this way, 7 more years pass. Camille has some good friends, and he loves sport. Football takes up most of his time. The other 5 children cannot often return home.

Suddenly, the father, whose moral and physical suffering had worn him out, fell ill. Pneumonia forced him to take to his bed. The state of his health worsens. All the children who are still Protestant are around the bed.

Seeing him suffer so much, they weep aside. When they return to the bed, the father has died. Camille was alone with the father at the last. What a frightful impression for the adolescent, coming near to death for the first time! And in that he loved his father so deeply, who now was inert before him, insensitive to his calls!

Time has passed. Camille is 24 years old. He is very courageous and has taken the place of the chief of the family. He is full of attention for his mother and for his younger brothers and sisters who have returned home. The very youngest of the family are still away. One evening, one of them knocks timidly at the door, no longer able to put up with the Catholic ambience that stifled him. Camille gave him a tender welcome and set him to learn a trade. At home, the ambience is agreeable, and each one tried to make things easy for the mother, whose devotion knows no limit for her family. Every Sunday,

she prepares some nice things to make happy the hours they are together. With care, she watches over everything: there is never a button missing from the clothes of the boys. Everything shines in their big kitchen, and flowers add their beauty.

A kind person sometimes passed in front of their house. She liked very much to speak to Camille, because she knew how much he had suffered. He was always interested in his football. Long months went by. The kind person continued to speak with the young man, speaking to him of divine hopes that she had in her heart. The young man listened respectfully but thought no further about the matter. She invited him to attend a meeting. Camille, at this period, loved his sport more than anything. But what the kind lady had said pleased him very much. An evangelist called at his door, speaking about the same hopes, leaving a paper with him entitled *The Monitor of the Reign of Justice*. Camille read

to all the oppressed: "Blessed are those who hunger and thirst for righteousness, for they shall be filled" (Matthew 5: 6). In this Kingdom, the Earth and people will no longer be exploited. The latter will no longer have to work underground to mine ore or to breathe poisonous dust. They will thrive in the light of the sun of divine love, which has planned for the happiness and prosperity of all. They will eat the delicious fruit of the restored Garden of Eden and will no longer live on or for money, but on the grace of God's love, which will lavish them with all the true riches.

Money will have disappeared, and with it, all those who rule the world and who think of nothing apart from profiting from it. The Earth belongs to God, Who created it, and Who will give it to the meek: to those who utilize it for the good of all, who love their brothers and sisters, who share and who live for the common good (Matthew 5: 5). We can hasten the coming of that blessed time through our effort. Let us fulfil our duty: the ministry of love that the Lord has entrusted us with. Let us speak out to proclaim the Truth of the everlasting Gospel that brings freedom to all, so that people are no longer treated like slaves, but like children of God, who were redeemed at the highest price through the immeasurable love of the God of the universe, and his beloved Son.

The power of silence

From the Belgian French-language monthly health magazine *En Marche*, No. 1593 from the 19th of October 2017, we quote a very interesting article about silence and its benefits, which we reproduce as follows:

Places of silence

One might define "silence" as "the absence of noise" or "not speaking". According to circumstances and personal opinion, it might bring serenity or trigger contemplation, but might also produce discomfort or even anxiety. Our society, accustomed to noise, has increasingly excluded it from our daily life. Yet silence profoundly changes our relationship with the world.

"Silence is not the absence of sound or a world without motion or change, where nothing can be heard. A zero degree of sound does not exist in nature," explains David Le Breton [a French anthropologist and sociologist] in his book *About Silence*. The feeling of silence has been felt by everyone who has walked in nature: the rustle of leaves, a bird flapping its wings during take off, the splashing of water on the surface of a pond, the snap of a twig under one's feet... In the absence of human activity, one discovers thousands of sounds that inhabit nature.

In solitude under water, a diver is condemned to silence. A few hand gestures from one are enough to show one's fellow divers that everything is in order and that the group can continue moving in the depths. Under water, one must pay attention to one's breathing. One's body moves according to the resonance of one's internal sounds: the heart beat is muffled, and the breathing strengthens. In circumstances where one listens to silence, "it might feel as though one belongs to this world. Silence gives a denseness that can overwhelm the consciousness and sometimes even change it," describes David Le Breton.

Out of the silence, words

One does not always pay attention to it. But there is silence even in speaking. "Language does not exist without the punctuation of silence, which makes it understandable," explains this anthropologist. "It requires competence in its use, in its pauses in order to not cause unpleasantness." That is shown in the example of a babbling, whose words pour out like an unstoppable torrent of water. Like a creek that has risen above its banks, one can flood a conversation and make it impos-

the paper without understanding anything of it. The kind lady continued to pass, inviting him to attend a meeting of the Philanthropic Association, the Friends of Man.

Finally, Camille decided to give her the pleasure of going to a meeting. The first impression from that meeting shocked him a little, seeing he was the only young one there. However, he listened attentively and especially felt the affectionate and kind sympathy of those present. The one who gave his testimony to the assembly made an unforgettable impression on him. He spoke a clear and precise language, showing that to bear the blessing to one's neighbour, in the first place, it is needful to change one's character. That was the only thing that Camille retained from that meeting. But it sufficed to give him the desire to undertake the fight against himself, for he had a burning impulse to be a blessing to his family! He attended the meetings regularly, and understood the ideal put forward: to

sible. The other person is only a pretext, a reflection of one's own image.

As a social construct, silence is found in various forms in different cultures. "The sparseness of words of the Athabaskan American Indians, their long pauses and their replies that do not immediately follow the silence of their conversation partners, might be awkward for one who is unfamiliar with this way of speaking and might lead one to have a negative judgement towards them, without considering that one could be judged for speaking in the opposite way: babbling, overpowering, superficial, nervous, aggressive..." explains David Le Breton.

A society of noise

In Belgium, it is rare to find places of silence. Urbanization is increasingly absorbing these places that were previously the property of nature. Motor noise, honking horns, ambulance sirens... We are prisoners in an extremely noisy world. "Not necessarily noisier than previously," says French historian Alain Corbin in his book *The History of Silence, from the Renaissance until Today*. "City noise, which changes, is undoubtedly not more deafening than in the 19th century. The distinguishing features of the new situation consist of the so-called 'flood of media', of the permanent connection and of the incessant influx of words that are imposed on people and that lead them to fear silence."

Constantly available but also avoidable. Some people have started a fight. "Pipedown", which is a militant English organization for the banning of piped [canned] music in shops and public places, has had its biggest victory. As a consequence of hundreds of letters that were sent by the organization, the chain store "Marks and Spencer" has turned off the piped music in its stores.

The need for silence is not just a mood, says French psychiatrist Christophe André: "Science has proven this. Numerous studies have long shown the stress-caused consequences of an aggressive (acoustic) environment: not only on our ears, but also on our well-being and on our performance." He is fighting for a silent environment that will protect the times we live in and also the places of silence, so that they all remain helpful to us.

Of course we will win if we relearn to be silent. Silence, if we strive for it, unites us. It says much more than words.

It is true that we live in a very noisy society where silence no longer has a right to exist. A lot of human activity is noisy. Even in relatively quiet area, for example, when one is at home after a busy day at work, either the television, the radio or music is on as background noise. One often does not listen to it, but it drowns out the silence that one cannot bear, because many modern people are afraid of silence. They are scared of being alone by themselves. They do not know what to do with silence or how to avoid it. All in all, we live in a world in which it is no longer the custom to consider or think deeply about something and even less to pray.

For many, silence represents an internal or external emptiness. But our nervous system requires moments of complete calm. It cannot continuously have demands placed on it, which is what noise and even speaking and music do. That is why we can only approve of such initiatives, which are dedicated to the benefit of silence, such the English organization called Pipedown, which is mentioned in the article, and which has succeeded in having the music turned off in some stores.

Nowadays, there is another type of demand placed on people, namely the use of the mobile phone (cell phone) and the Internet. These new technologies prevent inner silence. Even when one is alone, the mobile phone and the Internet with their social networks and all types of other sites, impose themselves on us. Without actually noticing it, these habits form our thinking, which is greatly influenced and no longer free. Therefore, in the way that we understand what the fashion

industry is for clothing and what the fast-food industry is for nourishment, we can talk of what the "thought industry" is for the mind, which is produced by television, radio, cinema and nowadays the mobile phone and the Internet.

Conscious of those phenomena, and to escape them, and also with the goal of finding contact with God, some monk brotherhoods and nun sisterhoods have decided to withdraw themselves from the world. In their midst, very little is spoken. But humankind is not destined for that. Our dear Saviour said in his Sacerdotal Prayer, when speaking about his disciples: "I am not asking You to take them out of the world, but to protect them from the Evil one." John 17: 15.

It says in the Book of Genesis: "It is not good for the man to be alone" (Genesis 2: 18). Why? Not mainly to receive affection from others, to exchange thoughts with others or to share work with others, but mainly to give to others what would be good to receive from them. How true it is that it is not what we receive that edifies us, but what we give! It is therefore important for people to live in society and not to avoid others.

However, a human being also needs silence, moments to gather oneself in which one can commune with one's Creator. That is the reason why one usually does not love silence, or even fears it. The emptiness that one feels is the result of the lack of contact of a human being with the Almighty. Contact that is, however, a vital need. One's life depends on this contact. That should fill our silence. As our dear Saviour, at the beginning of his earthly ministry, answered the Adversary during the temptation in the wilderness: "Man shall not live on bread alone, but on every word that comes from the mouth of God." Matthew 4: 4.

He himself never shunned the company of those who visited him. He was always available for everyone, and no one who went to him came away empty. However, he withdrew to the wilderness to pray and to find a moment of intensive communion with his Father (Luke 5: 16). During his earthly ministry, he spent entire nights in prayer.

One sees, we have much to learn. Now, to learn, one must be able to listen. To listen, one must be silent. We should have the same disposition as young Samuel, who said: "Speak, LORD, for your servant is listening." 1 Samuel 3: 9.

A lesson in altruism from a dog

This "true story", which comes with the Animal Club logo, was told by Fernande Huc in the French magazine *Les Veillées des chaumières*.

Open your door...

This dog was found dying, skinny and aggressive, because even the best dog will revolt over time when humans make it suffer.

It was raining, and from its saturated coat, dirty rivulets were flowing on to the garden lawn.

— Come, said the man who was leaning out of his window. Come, little one!

But the dog knew that from humans, there came kicks, rod beatings, gun shots and broom hits. Beatings, always beatings! It knew humans. It therefore remained standing and trembling in the rain.

— Come! Come on!

However, the man was not holding a rod, a broom or a gun, but a piece of bread. In the dog's eyes, there shined a ray of hope: bread! Was it really being offered bread? To it, the unloved and the rejected? This must have been a trap! Humans are so clever at setting traps! But it was so hungry!

It hesitatingly put one paw in front of the other and crawled towards the hand stretched out to it. Terrible fear was in its eyes. The man raised his arm above the dog, and the frightened animal already wanted to run

away when the thrown piece of bread landed in front of its trembling nose. The dog grabbed it and wanted to hide it in some undergrowth or at the base of big tree, but the dog collapsed. It only had enough strength to devour its food with dribbles and moans. It took three days before it came up to the front step to take a piece of sugar, cake and meat out of the man's hand.

Because it was raining on the first day it stood in the garden, it was called Moses, and because he did not want to stay in the house, a kennel from old wooden crates was built for him on the verandah. When winter arrived, a warm blanket was put in his kennel, and another blanket [as a curtain] covered the entrance.

To begin with, Moses was very wary, but he day by day gained trust in this man and this woman, but continued to growl when strangers went past.

He got used to eating out of his bowl on the verandah when he was hungry, to drinking when he was thirsty, and to disappearing behind the thick entrance-blanket curtain on his comfortable kennel when he sleeps.

Despite the great cold in the meantime, he always refused to go inside the house. He knew not to walk on the waxed wooden floor, and as soon as he crossed the threshold, he laid himself flat on his stomach like a rug in the entrance hall.

— Let us leave him in his kennel, said the man, he will get used to it. I do not think that we should force him.

One night when there was a particularly heavy frost, the couple got up with the hope of finally getting the dog to come into the house. They were surprised to find him sleeping on the concrete floor of the verandah.

— What are you doing outside in this cold? At least go into your kennel. Hurry up!

The dog growled. He had not growled for weeks.

— Go on, do not be so silly, and go back into your little house.

But they withdrew when he showed his teeth. The day passed and so did the night, and the next morning, they found him half frozen in front of his kennel. He attentively watched the movements of the man and the woman, and when a hand approached the covering blanket on his kennel, he threateningly stood up and showed his teeth. The couple thought that he had gone mad.

The man suddenly had an idea. In a bowl, he prepared a fine soup and put it under a tree at the other end of the garden and acted as though he was not interested in the dog or his kennel. Then, while Moses was devouring his meal, the man lifted the thick entrance-blanket curtain and quickly stepped back when a threatening growl came out of the kennel.

Another dog was lying in it. It was a bitch with four puppies snuggled up to her breast, sucking from full teats. Moses, alarmed by the cries of the little ones, left his bowl and worriedly came running.

— Come on, said the man with a calming voice, settle down. Have you rented out your house? How could we have known that? Look, here is some milk for your girlfriend. You see, we mean her no harm.

No one ever knew whose bitch she was, where she came from, if Moses had known her in his previous life or even if Moses was the father of these puppies... There are so many secrets in the lives of the dogs that we meet or take in.

The story of these dogs here is a happy one because they were adopted by their masters whom they had chosen. That is why I am telling it to you. I do not like sad animal stories, of which there are so many in the world.

It is humans who make sad animal stories. Humans who should actually be compassionate and big-hearted, in one word, humane. Humans who are sometimes taught lessons by dogs like Moses in this story.

Dear readers, I ask you, if you one day find an animal at your door, hungry, shivering with cold, trembling with fear, then think about Moses, which, after a long search, found a comfortable place with people who deserve to

work for the establishment of the Kingdom of God on Earth. Gripped by that ideal, he took leave of his football companions, and gave himself entirely to the Work which henceforth filled his heart: the Restoration of All Things, and the Resurrection of all who have gone down to the grave.

His mother was heartbroken. She could not bear to feel that her son attached himself more to others than to herself. Therefore, she put up terrible resistance against him, which often took the form of violence when he was preparing to go to the meetings. Camille wept during these painful moments. War entered the home, so peaceful until that time. How often mother shouted in a rage: "You love those people more than me"! Yet Camille redoubled his efforts to be affectionate in his care of her. But opposition remained deadly. One evening, she hid his shoes so that he could not go out. One Saturday, when he was to leave to attend a congress in a nearby town, he found

the door bolted so that he could not get in. "Open the door, mother. You know that I've a train to catch," he pleaded. There was nothing doing. He gets angry and threatens: "I'll break a window if you persist." No reply. He takes up a block of wood, breaks a window, opens the door and goes in and changes. But his shoes are not to be found, and it is time to leave for the train. Without hesitating, he rushes off in his slippers!

Many times, the poor mother, eaten up with jealousy, takes Camille's Sunday clothes to some neighbours. But they have compassion on the young man and bring them to him at the moment he needs them.

Camille implores the Lord to come to his help so that he can conquer the resistance of his mother by a doubling of kindness. He hopes that divine grace will one day permit the miracle of opening the understanding of the one who is so devoted to him, despite her terrible opposition.

Camille must go on military service at the time when mother falls gravely ill and must be taken to hospital. What a painful situation this is for him! His only peace is that he has obtained permission to go and see her. Again, in the hospital, the poor woman, created a terrible scene for him, reproaching him for his attachment to divine ways. Camille rejoins his unit with a very heavy heart.

The following day, his captain calls him and says to him: "Why didn't you tell me that your mother was so ill?" Camille replied vigorously: "You knew it. I asked you for leave to go and see her in hospital." "I thought you were telling me a lie," replied the captain. He added: "Your mother has died." Camille did not reply, his heart is so torn by the dreadful pain that grips it. He hurries to his quarters, where he weeps, knocked down by the atrocious suffering of that brutal separation. Then, he leaves at once without saying anything to anyone, heavy at heart.

He goes to the hospital where he is told that his mother is in the mortuary. He goes there alone and finds a dozen coffins, amongst which, only one has a bouquet of magnificent white flowers placed on it. Instinctively, he goes towards that one, opens it nervously and finds there his mother. What sorrow it is for Camille who, for the second time, has to meet up with the implacable Grim Reaper! He sobs long moments before the body of his mother. However, his heart, worked over by suffering, feels an immense consolation, knowing that it was the Family of Faith who had the exquisite kindness of putting the flowers on his mother's coffin. Then, during the days of mourning, which are so profoundly painful, what a consolation and what an encouragement he can draw from all the expressions of tenderness, kindness and brotherliness felt from the children of God, from all the noble and devoted Divine Family!

