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A wondrous sentiment that balances all things

As we all know, there are two sorts of love. At present, mankind are aware of nothing except devilish love, and that is why they have a deal to suffer. The more intensely they love with this chaotic love, the more disappointments they meet with. With this unbalanced sentiment, the one who loves is tormented, and the object of this love is persecuted. Devilish love, which is selfish, is the exact opposite of divine love, which is altruistic. Inevitably, the consequences are also diametrically opposed. Divine love allows full liberty and does not force itself on anyone. One who loves in this way derives unmixed felicity from it. His love bears admirable and glorious fruit.

One whose heart is so inclined loves his neighbour, and if his neighbour does not respond, he nevertheless feels kindness towards him, and this sentiment is an offshoot of divine love. On the other hand, when human beings are, what they are pleased to call, “in love”, they suffer a great deal owing to their selfishness, the source of jealousy, suspicion and doubt, which cause them ceaseless torment.

Love that is divine is sublime and glorious. It was our dear Saviour who revealed this sort of love to us, as we are shown in the Gospel of John, chapter 1. John declares, as follows: “The law was given through Moses, but grace and truth came through Jesus Christ.” It was he who sealed the whole vision and the prophets, which means that he provided a wonderful explanation of the result of his admirable Work of love. Divine love bears delicious fruit, whose nobility and delicacy are inexpressible. Devilish love bears an utterly opposite kind of fruit, and is at the root of the birth of numberless children. Those children die, every one of them. They cannot keep going. They give no satisfaction, because they have not been brought into the world by the spirit which bears good fruit.

Our dear Saviour's love also gives birth to numberless children, but that offspring is stable, magnificent and sublime. Concerning this, Isaiah says of the coming Kingdom of God: “No longer will they build houses for others to inhabit, nor plant for others to eat. ... They will not labour in vain or bear children doomed to disaster.” Therefore, the love that is expressed in Jesus Christ is something entirely new. It is what will take place in the course of the Restoration of All Things, which will be carried out on Earth, and whose early signs can already be seen by those people who have faith.

That will be the result of the sublime Work of Redemption that Christ came to do on Earth, with his faithful associates. The graves will open and the dead will come out, brought to life by the Saviour's word. Under the guidance of Christ and of that Little Flock, they will form altruistic characters and will turn into a fully regenerated humanity: altruistic people who are consequently viable.

As we have learnt, a person's character is his true identity. Neither his eyes, his mouth, his hair nor his deportment have to be taken into account. What is truly of account in a human being is the sentiments of his heart. The identity of an altruist is expressed in benevolence, kindness, humility, uprightness, faithfulness, attachment, the pursuit of lawful principles, and the happiness of doing good. The identity of a selfish man is expressed in the opposite sentiments. An egoist only thinks about himself; he seeks nothing but his own advantage; he only thinks of carving out a prominent position for himself in the world, heedless of whether, in doing so, he treads on the hearts or the positions of others. Those who act so will, of course, only reap what they have sown, that is to say, discomfiture, misfortune, grief and pain. They chase after happiness without ever finding it.

Happiness is only come by along the road of altruism, of selfless love. A selfish man does not love his neighbour; he does not love his Saviour, the Son of God; he does not love God, his Benefactor, the Creator of all things, the Author of all excellent grace, and the Giver of every perfect gift. The truth is that a selfish man does not love himself either, for if he did truly love himself, he would step out in the direction of good, and he would become attached to true things, which are not figments or bubbles, and which alone are able to bring lasting peace, contentment and happiness.

To be happy, you have to love in the divine way. Love, as it should be displayed by God's children, especially consists in showing deepest mercy to the poor, groaning and dying human race, in displaying affection for them in all manner of ways, by being amiable, affectionate, generous and all kindness. Even if people will not hear a word about the Truth, we do them good whenever the opportunity arises. Never should we do good in the hope of it being returned, but only for the sake of the ideal, for the love of good, which is divine.

We should never hope for a reward, for if we do, our love falls short of being selfless.

We have to show kindness and sympathy, and do good to others in a way that is quite selfless, as the Lord does. He lets the Sun rise on the righteous and on the unrighteous, and He causes the rain to fall on the good and on the wicked. He is open-handed and generous. However, if the good the Lord does us is to reach us, our sentiments need to correspond. It is a sure thing that one who does wrong has no right to hope for happy results. As we are told: “Light [the Truth] is sown for the righteous, and joy for the upright in heart.” The harvest is always the logical outcome of the seed sown, in accordance with the immutable Law of Equivalents.

So now the question is to sow good things, that is, true love, which leads to joy and blessing. A great help is the sentiment of gratitude. For this reason, I cultivate it with the greatest possible care; and I quite distinctly feel that when my gratitude falls, my joy and contentment of mind, diminish by the same amount. To me, this is an indicator with absolute precision and exactitude. For this reason, whenever I feel my joy diminishing, I immediately search my heart and say to myself: “You haven't been thankful enough. Make an effort to pull yourself together and to show, with the sentiments of your heart, that you have great esteem for everything you receive from the Lord's kind and generous hand.” For everything we receive comes from Him.

They are immutable principles. It is the automatic operation of the Law of Equivalents. Mankind cannot become happy on Earth without applying themselves to follow the road of law-abiding. If man is not happy, he cannot go on living. He kills himself by slow degrees. What kills us is the sentiments with which we are animated. Those sentiments do not have their roots in outward circumstances, but in our character. Of course, outward things can give us joy or sorrow, but if we live the Truth, we are able to maintain our balance, so that joy has the better of trouble and affliction. That was what led the Apostle Paul to say: “Where sin increased, grace increased all the more.” This is the effect of the action of God's Holy Spirit, which is able to operate in a heart submissive to everything the Lord allows and sure that all things work together for the good of those who love God. The condition is that one should love God, then one is certain of his love and knows that everything He allows must perforce change, for one, into blessing. Joy and heart's content then have the better of all circumstances.

It follows then that we must learn to love God, and we learn to love Him as we come to love our fellow

Forgive us as we forgive

THE morning gave promise of magnificent weather. Although it was still early, the Sun was shining warmly, inviting all people to feel glad they were alive and to be thankful, as it greeted them with its comforting and life-giving rays.

Helen awoke to its caress and got up lightly, humming a catchy little song, learnt on her mother's knees when she was a little girl, praising the Maker of the Universe. Unconsciously, she had fallen into unison with nature, which was praising the Author of all excellent grace and of every perfect gift. Sparkling with happiness and grace, she started preparing breakfast, rejoicing in the happy prospect offered by this particularly sunny day. For some time now, she and her husband had been planning a fishing trip with some friends and their little girl. The long-expected day had come at last, filled with

sunshine. So, Helen was looking forward to it with unmixed feelings, for there was nothing to worry about looming on the horizon to dim the radiance of her happiness.

In the course of the few years of her married life, her happiness had been simple, peaceful and yet profound. Her husband was an honest and upright workman, and she an ordinary working girl. They were free of any special ambition and very happy in their home, and liked to get together at the end of a day's work to enjoy a few moments of affectionate communion in serene quietude. They were kindly disposed towards others and always willing to share the worries of their neighbours, to whom they were always ready to give a helping hand when needed.

War too had come in its own time to trouble their quietude, inflicting five years of separation on them, with its ups and downs of despair and of hope. Helen's husband had been taken prisoner and imprisoned far from

his native land, in an inhospitable region, whose climate was exceedingly trying. The letters from his young wife — which were few and far between, and which would reach him after long months of waiting — would have the effect of a tender ray of sunshine warming the heart of the prisoner with the affection they expressed.

When, at last, he was set free, Helen perceived a great change in him. The strain of war had left deep marks in his mind. He had become more reserved and more pessimistic. Nevertheless, she kept up her confidence and did her best, with all the warmth of her affectionate heart, to put life and good temper into the home life, so as to dispel from her husband's heart, little by little, the depressive effects of five years of captivity. Under this happy influence, gaiety and liveliness returned into the home, creating a happy life between their work and the relaxation in the feelings of affection which bound the

two together. So, Helen was fully aware of her happiness as she was joyfully preparing for the outing, so long looked forward to. She was hastening her last preparations as she chatted merrily with her husband till the sound of a horn outside alerted them that their friends awaited them in their car in the street. There were gay greetings, and the happy group sped out of the town with merry and contented hearts.

As they drove through the countryside, there were many exclamations expressing their admiration of the scenery, which — while not displaying the rugged majesty of lofty mountains, or the smiling surface of sparkling lakes — was so radiant, fresh and green that its charm could not fail to grip the heart. The rays of the morning Sun brightened the orchards and the fields, dotted with myriads of flowers, and sparkling with dew drops which still lingered in the lush grass. Every village they went through, and everyone they met,

creatures. We are the objects of the love of God, and we have to reflect it on those around us, otherwise we are selfish people, and the good we have received is harmful to us because nothing has been produced to balance it. Circulation is indispensable. Water is an excellent illustration of this principle: if it does not circulate, it turns bad; whereas if it goes on flowing ceaselessly, it maintains its goodness and takes the shape of magnificent blessing.

As we can see, there are some things we cannot change. We possess sensory nerves, which are satisfied when they feel we are loved and given affection; but that love received has to be passed on, otherwise there will be stagnation, the result of selfishness, which will cause disappointment and the curse. Mankind behave madly and so must perforce suffer, and such suffering is the logical outcome of their way of doing things. They do not know the Truth. We are glad to bring it to them and to tell them that to be happy, one has to live a life of law-abiding.

In everything, there are conditions to fulfil. If a car is to run, it must have petrol. Without it, it is nothing but a mass of scrap iron and utterly useless. This illustrates how numberless people who could be joyful are sad and despondent, owing to their habits which they will not get rid of and to their sentiments which they refuse to change. Naturally, everyone is free to do as he likes, but can only reap what he has sown. We have all received selfish impressions communicated to us by the worldly spirit, which itself is selfish. So, the question remains whether we intend to break free of them or whether to go on being swayed by them. One thing is certain: we shall not be able to obtain real and lasting happiness unless we live up to the principles of the Universal Law of altruism and of goodness. There is no other way of being happy with lasting happiness, which is never dimmed.

Mankind do not live up to those principles, and that is why they are unable to love. They are unable to come to any agreement. There are international disputes and quarrels within nations, among fellow countrymen and among husband, wife and children. When a member of the family has been away for any length of time, letters are exchanged: "I'm looking forward to seeing you again. I hold you in great affection. I shall do this and that to please you." Then, when we get together again, war breaks out anew. This proves that we are not going along the right road. We go the selfish way about everything, and selfishness leads to nothing else but discord, to trouble and to discomfiture and grief.

As I have just been saying, only one road will get us out of that wretched situation: it is the way of altruism, of true love: pure, limpid and selfless. We can succeed in displaying it by respecting the principles of the divine law, as shown and practised by our dear Saviour. Those principles consist in being kind and amiable to all. Our kindness should not depend on whether or not our fellows are good to us. Such is a divine principle from which we must never depart. By respecting that principle, we are joyful and happy because we are benefactors. It is in being consistent with divine ways, in this way, that our hearts will always remain in excellent condition. When we live this programme, we succeed in overcoming our antagonists with the power of the real love we show them. Nothing can resist real love. The Bible tells us that love is stronger than death. It was that powerful and invincible love that impelled our dear Saviour to come down from the Heights of Heaven, to Earth, and to willingly give up his own life as the Ransom for the Salvation of fallen man.

One day, all people will be confounded when they realize what a power of love has been displayed to-

wards them by the Almighty. As I said before, that love is going to make it possible for all those who are in the graves to come back on Earth, to "the land of the living" in the Restoration of All Things, which has now already begun, though imperceptibly. One day, it will make its appearance in a glorious manner. At that time, all mankind — restored to perfection in the Garden of Eden re-established on Earth, this being the result of the Work of our dear Saviour and of his faithful associates — will brim over with gratitude. They will bow their heads before the Almighty, celebrating his greatness, his power, his glory and his love. At the same time, they will say to our dear Saviour: "Lamb of God, you are worthy to receive homage, worship and praise for ever and ever."

Then, selfishness, which is the origin of devilish love, will have been eradicated from all hearts. Divine love will reign everywhere, and owing to this, there will be no more tears, crying or pain anywhere on Earth. The former things will have passed away, and entirely new things will take their place. In those conditions, mankind will be able to live eternally, having acquired the sentiments that make it possible for them to go on for ever in ideal living conditions, those of the Kingdom of God established on Earth for ever, to the glory of God.

Message of hope

The following article was published in the monthly French-language health and environment magazine *Biocontact* — issue no. 364, from February 2025 — and discusses a growing phenomenon, particularly among young people: "eco-anxiety" (ecological anxiety, eco-distress, climate anxiety, environmental anxiety):

When the climate crisis impacts the mental health of the young...and the not-so-young.

Eco-anxiety is a relatively recent phenomenon that is becoming increasingly present in our society, emerging with the growing awareness of environmental and climate issues. The term began to be used in the early 2000s to describe the chronic fear of environmental catastrophes. It is an emotional state of anticipatory worry, accompanied by a sense of powerlessness in the face of unpredictable environmental changes.

Eco-anxiety, literally "anxiety about the environment", is a term used to describe a range of emotions and symptoms, in response to the ecological crisis. They might include fear, sadness, anger, or feelings of powerlessness, in the face of climate change, pollution, deforestation, or the loss of biodiversity. Eco-anxiety does not appear in the DSM-5 (the Diagnostic and Statistical Manual of Mental Disorders, used by mental-health professionals to diagnose and classify mental illnesses) and, in fact, the range of emotions generated by environmental destruction should not be viewed as an illness or a disorder. Putting these feelings into words and recognizing them, is an essential first step in therapy. Eco-anxiety has become a growing concern in psychology and psychiatry, because of its frequency and emotional impact.

Behind eco-anxiety lies a heightened awareness of the ecological emergency, an "eco-lucidity" [an environmental awareness]. The affected individuals experience a deep sense of unease, often associated with difficulty in accepting the impact of human activity on the planet. The intensity of the symptoms and their nature have even been described as a form of pre-traumatic stress.

Who is affected by eco-anxiety?

It is a condition that particularly affects young people

Eco-anxiety is a phenomenon that isn't limited to a specific age group, but it is true that it is more often observed in young people. There are several reasons for this trend. The current generation of young people is

growing up with the awareness that the planet is going through an unprecedented crisis, and they are often better informed about environmental realities than previous generations. They sometimes look at the adult world with a sense of anger over what has been destroyed or damaged. Indeed, for young people, eco-anxiety is linked to existential anxiety about an uncertain future. This anxiety is exacerbated by the feeling that current government actions to protect the environment are insufficient, despite repeated warnings from scientists.

That said, eco-anxiety also affects adults of all ages and backgrounds, especially those who work in fields directly related to the environment or those regularly exposed to alarming information. So, the question is not so much who is affected, but rather how each person reacts to the environmental crisis, depending on their age, personality and experiences.

Inside the minds of eco-anxious people: what are the symptoms?

Eco-anxiety can manifest through a range of physical and psychological symptoms that exist along a clinical continuum.

For those affected, it often appears as a feeling of sadness or grief for nature. This sadness might be accompanied by anger at the inaction or denial of certain stakeholders, guilt feelings about one's own "ecological footprint" [effect on the environment], or sometimes a sense of powerlessness in the face of the immense challenges ahead.

The symptoms might also resemble those of general anxiety, including panic attacks, insomnia, or repetitive or obsessive thoughts. Avoidance behaviour is also often observed, such as avoiding information about the climate crisis, or conversely, obsessively searching for information on the subject.

In the most severe cases, eco-anxiety can lead to feelings of despair or paralysis, making it difficult to think about the future. Sufferers sometimes feel that their individual efforts are useless in the face of the magnitude of the problem. This can result in a loss of motivation, or a certain loss of meaning in their daily lives, and can even lead to depression.

Should we be concerned about eco-anxiety among young people?

Eco-anxiety among young people is a complex phenomenon, and it's important to not underestimate it. While a certain amount of anxiety can motivate individuals to take action for the environment, excessive anxiety can become counterproductive and affect mental health. In young people, eco-anxiety can hinder their personal and social development by triggering negative thoughts and limiting their ability to project themselves positively into the future.

That said, it is not desirable to suppress all environmental anxiety in young people, as it reflects an awareness and a sense of responsibility for the situation. The challenge, therefore, is to find a balance between legitimate concern and maintaining mental well-being.

So, what can be done?

Creating a space to express all the emotions mentioned above, is undoubtedly one of the first steps. All these emotions — which are completely valid in the light of the multiple crises that we are currently experiencing — can then take shape and be released. That's why talking about the emotions linked to climate crisis, giving young people the chance to express how they view the future, and opening dialogue about how older generations feel about today's changes, is absolutely necessary. Taking a step back from the mechanisms of eco-anxiety, requires psychoeducation about these mechanisms. That means, understanding how they work is an important and essential step in legitimizing what the people concerned are going through.

Eco-anxiety raises the question of loss, and the search

appeared to smile their sympathy at the happy day-trippers.

Hardly had they set out, when they had already reached their destination, the bank of a deep-running river where they intended to settle down for the day. The men got out their fishing lines and tackle, and went off to seek a favourable spot where the fish were biting, while their wives sought a shady place where they could spread their rugs and set up the picnic.

The harmony of nature was expressed in many ways: in the distant view, the greenness of the vegetation, the limpidity of the river flowing smoothly along, and in the colours and fluttering of the butterflies, and the bird songs that filled the air. All these things were exerting a delightful influence on the two friends. Their hearts seemed to swell with feelings that are so frequently neglected by mankind in general: the feeling of gratitude towards the divine Craftsman who had

made all these wonders around them. Both of them, stirred by the atmosphere thus created, talked about their impressions. Anny's words revealed a disposition to thoughtfulness, to logic and to feeling. Helen, in contact with her, felt an influence of restfulness, most soothing and conducive to happiness. It gave her the impression that Anny possessed some superior moral power which she herself could not help but envy.

Anny, for her part, felt very much attached to Helen and a keen desire to impart to her her thoughts and hopes, though not wishing to thrust them on her. However, in the midst of nature — where all is simplicity and truth, and nobility and beauty — hearts are instinctively inclined to be open one to another unreservedly and in simple words.

So, the time passed delightfully for the two friends. Anny pointed out to Helen, in a few enthusiastic words, the practical example set by nature, in which all things exist for doing

good. She said that the Almighty, with immense kindness, gives untiringly so that the human heart may be happy. His forgiveness and his forgetting of offences, are shown in many ways. In spite of man's ingratitude, there is nothing to judge or condemn him. The Sun shines for the believer and the unbeliever. The beneficial rain falls on the good and on the wicked, indiscriminately. The ground produces a profusion of wealth for all the creatures living on Earth, and for mankind in particular, it produces in an infinity of varieties, demonstrating God's wonderful goodness towards his creatures. What has God not shown in the way of kindness, affection and, above all, mercy towards mankind! He went to the length of giving his dearest, his dearly beloved Son, so that one day, a day which is not far off, they will be set free entirely from their pains and their tears, which are nothing but the result of their ingratitude. This cost our dear Saviour the most dire persecution

and the deepest humiliation: the infliction of the sufferings of the Cross. He bore it all, and generously forgave. He displayed immense devotion and peerless nobility, all for love of us. Anny carried Helen with her into regions of feeling, whose existence she had never before suspected.

Helen, being deeply moved, said to Anny: "What you've been telling me is truly wonderful. Never have I thought of all these things which make one want to do something good and generous. Where did you get such lofty ideas from, which are so new to me?"

Anny answered: "Well, I attend a wondrous school, the highest university in the world, at which the intelligence of the heart is developed before that of the intellect. Come there with me one Sunday afternoon, will you? You won't regret it. It is a meeting held by the Philanthropic Association, whose headquarters are in the town of Cartigny (in Switzerland). You will be able to find out for yourself how

for meaning. Support that takes into account the regulation of the emotions, and also the evolution towards a form of acceptance, is therefore highly recommended. For this, several tools are now widely available and familiar to the general public: meditation, EMDR [Eye movement desensitization and reprocessing (of information)] and ACT [Acceptance and commitment therapy (a form of cognitive behavioural therapy aimed at restoring a person's well-being, whatever the symptoms)]. This fear, while legitimate, can become fertile ground for a form of transformative energy. Anger, for example, can be constructive when it fuels the desire to take action. In this sense, community plays a crucial role because it allows individuals to share what matters to them within a group, and to act together. Various approaches can help people affected by eco-anxiety to live better with this emotion and to even turn it into a source of motivation for action. The sense of belonging also addresses the issue of increasing individualism in our societies. Getting involved in concrete local actions can help manage anxious feelings and restore a sense of meaning.

To conclude

At a time when we are going through several crises, it seems important to us to recognize the suffering linked to the ecological crisis and all the individual and collective challenges it brings. Each generation experiences it differently, through its own lens, its fears, its hopes and its anger. Eco-anxiety raises issues at the crossroads of individual and collective psychology, with everyone's actions needing to be shared to take shape and give meaning to an uncertain future. Support for eco-anxiety requires a form of acceptance of self-destruction and a search for self-construction. Current therapies must be able to support each person's thinking, while offering tools for action to overcome legitimate fears that often lead to environmental awareness.

We understand young people and their concerns about climate issues. We also share their feelings and thoughts about the current global situation. The reactions of some of them reflect an awareness of the dangers that threaten us in the medium- and the long-term, and that are the result of the course of action taken by previous generations.

On the other hand, it's also interesting to note that the concerns of young people in particular, but also of adults, change over time. 50 years ago, for example, young people faced the prospect of unemployment, which was their biggest concern when entering the workforce, at least for those who gave it some thought. In the 1930s, the biggest worry was the threat of an imminent war, and so on.

To best understand and help those who are struggling and anxious, it is important to have an overall view of the world around us and to be properly informed. Carbon-dioxide (CO₂) emissions from France, for example, account for less than 1% of global emissions, which, in turn, accounts for 1% of the CO₂ in the atmosphere. If France were to become "carbon neutral", this would reduce the global temperature by 0.0001 degrees, virtually nothing. This doesn't mean that we should continue to pollute freely, but only that we should be reasonable.

While we are making every effort to reduce our "carbon footprint" (greenhouse-gas emissions), other parts of the world are still mostly using fossil fuels. In France, there are 2 coal-fired power plants. In China, there are 1,100. China alone consumes half of the world's coal. The CO₂ emissions of developed countries (OECD) currently account for 31% of global emissions and are stagnating or decreasing, whereas those of the rest of the world, which account for the bulk of global emissions, are steadily increasing.

Those few figures, and there are many more, help us to understand that we need to keep things in perspective and, above all, put global-climate information

within a broader context.

If the atmospheric climate is a problem, what about the spiritual climate in the world in general? It is very poor, and that is where all of the problems stem from. Our dear Saviour clearly said: "When the Son of Man comes, will he find faith on Earth?" (Luke 18: 8). That is indeed the main cause of the current situation on Earth. We are therefore not surprised by the anxiety that some of our fellow citizens might feel. This phenomenon is even going to increase, since the Word of God tells us that, at some point: "People will faint from fear and anxiety." Luke 21: 26.

Fortunately, the Work of our dear Saviour, particularly his Sacrifice, is so powerful that it will enable the Restoration of All Things. Even the climate will be easily restored by obeying the Universal Law.

The Lord's redeemed people will begin to reforest the Earth, which will help restore the hydrographic balance. Rainfall will become regular again, temperatures will stabilize, and the winds will be controlled. Isaiah's prophecy will be fulfilled: "The whole Earth is at peace and at rest. They [people] break out in song" (Isaiah 14: 7). We can therefore say to all those who fear and cannot control their anxiety and distress: "Hope: Deliverance is approaching. The Lord has prepared it for you and for all who long for peace."

Another brave rescue dog

In the French newspaper *Paris-Jour*, we find the following, very encouraging story:

“Wolf” saves his owner from a runaway truck that was about to crush him

“Wolf”, a magnificent two-and-a-half-year-old German Shepherd, has been the hero of the village of Plan-du-Var — near the city of Nice, in south-east France — for the past two days. He saved his owner, the local gunsmith, Mr Dagioni. But he showed such intelligence in this rescue that those who approach him no longer content themselves with patting him affectionately on the back, they cannot help but feel a kind of respect for him. “Without him, I would certainly have been crushed to death by that truck,” says Mr Dagioni, stroking his rescuer’s head. It was on Saturday evening that Mr Dagioni nearly met this terrible end.

In his garage, he was busy tidying up boxes of merchandise. There is a parking space opposite his house. But the parking space is on a slope, and the slope is oriented in such a way that a vehicle whose brakes suddenly failed would roll towards the gunsmith’s house.

In the shop next to the garage, Mrs Dagioni was finishing updating her accounts. Wolf was at her feet. Suddenly, a storm breaks out over the village. Within minutes, terrible gusts of wind begin to shake the surrounding trees and tear tiles from the roofs.

Suddenly, as the first raindrops begin to fall, Wolf jumps to his feet, rushes to the shop door, pushes it open with his snout, and runs into the street, barking like crazy.

Stunned, Mrs Dagioni follows him. What she discovers fills her with dread: under the effect of the wind, a truck loaded with several tons of goods is leaving the parking space. Its brakes, probably poorly applied, have come loose. Driven by the slope, it picks up speed and hurtles straight toward the iron door that closes Mr Dagioni’s garage.

For the moment, the iron door prevented the gunsmith from seeing the danger. But in a few seconds, it would not be able to withstand the force of the runaway truck. The truck would crash into the garage. Only the back wall would be able to stop it. But the surprised gunsmith would be crushed against that wall.

Wolf understood all this. Did he see the truck start to move through the shop window, or did his instinct mysteriously warn him of the danger his master was in?

We will never know. In any case, his hair raised, facing the truck coming towards him, he barks furiously. At that very moment, Mrs Dagioni rushed toward the dog to pull it out of the truck’s path, and yelled to her husband to take cover.

Without understanding what was happening, the gunsmith threw himself to the side of his garage. At that very moment, the truck crashed into it, crushing everything in its path.

When Mr Dagioni came out of his garage, he was covered with dust, but unharmed.

“If you had seen the welcome Wolf gave me,” he said. “It really was as if he knew I had nearly died.”

There are countless cases in which all kinds of animals could receive encouraging rescue medals. These cases are all the more valuable because they are not carried out for selfish reasons, but simply inspired by affection and devotion.

All that, once again, confirms the harmony that could, one day, be established when the New Earth has been introduced over the whole world. How many examples are given to us, so that we only wish to follow all the opportunities we are given where devotion and selflessness present themselves to us! How much joy we deprive ourselves of when, on the contrary, selfishness and self-interest guide us!

All of that reminds us, in one way or another, of the great Universal Law of altruism: everyone and everything exist for the good. As we have often pointed out, all problems would be solved, at once, if this wonderful law, established by the Creator of the Universe, were taken seriously by all conscious beings on Earth.

How encouraging it is to think that that will not always remain a utopia, but that the time is coming when the Restoration of All Things will produce the restoration of Paradise on Earth!

The most dangerous predator

The following partly quoted article from the French newspaper *Ouest-France*, on the 13th of February 2025, informs us about the places in the world where sharks most frequently attack humans. The numbers speak for themselves.

Where do sharks most often attack humans?

A report published by the Florida Museum of Natural History [in the USA] has recorded shark attacks worldwide in 2024. They are on the decline.

Who hasn't feared being eaten by a shark at sea? These marine animals are among the species considered the most threatening on Earth, at least in the collective imagination. While incidents occur regularly along the coastlines, there were fewer of them in 2024. It was “exceptionally calm” in terms of shark bites, according to the International Shark Attack File, maintained by the Florida Museum of Natural History.

Five attacks in France's history

A total of 51 attacks were recorded worldwide, of which 4 were fatal, compared to 10 in 2023. 47 people were injured, which is 22 fewer than the previous year and well below the 10-year average of 70. The report is based only on “unprovoked” bites, meaning that there was no prior human provocation.

Since the year 1580, when shark-attack records began, 1,640 shark bites have occurred on the coasts of the United States (US), making it the country with the most such incidents in the world. It is followed by Australia (with 706) and South Africa (with 262). France ranks 36th, with 5 recorded shark attacks in its history.

The 4 deaths related to shark bites in 2024 occurred in Hawaii, Egypt, the Maldives and near Western Sahara. This last incident is the first ever reported in this region. However, the area with the most recorded at-

profound the teachings given are, aimed at helping us to acquire a new mentality which provides joy and peace. It is an education which makes it possible for us to weather the most painful squalls of life today, in the kingdom of ‘the god of this world’ which is still going on for a little time.”

After that agreeable conversation, which had drawn the two young women closer together than any family ties, the day went on in the splendid relaxation of mind and body. The two men returned to their wives, happy about the success of their fishing. The return journey was as gay as the outgoing one, but the only cloud to the sunshine of their happiness, was the thought of going back to work tomorrow.

Some weeks later, urged by a vague feeling, Anny decided to pay Helen a visit. For the occasion, she bought a magnificent bunch of roses. They gave out such a delightful perfume that Anny was filled with keen emotion

which expressed itself in intense gratitude to the divine Maker. On arriving at her friend's door, she gave a gentle knock. The door opened, and there was Helen, who, on seeing her friend, burst into tears, her features distressed by what appeared to be the most terrible grief.

“Oh!” she exclaimed, between sobs, “God Himself must have sent you. I don't know which way to turn. I've been hoping to see you for days, and I've been hiding my distress from those around me... My husband has suddenly left home, going after another woman. I don't know who she is. He went off without any explanation, and there was nothing before to give me the slightest hint of what was going to happen. I'm so upset that I don't know what I'm doing half the time.” Then, Helen laid her head on her Anny's shoulder, and sobbed her heart out.

Seeing her friend's suffering, Anny felt a great lump rise in her throat. She put her

arms around Helen, and ardently prayed to God to give her the words able to soothe this poignant grief. The words she was able to express from her loving and compassionate heart were a wonderful relief to Helen's sorrowing heart. She told her about the sublime divine forgiveness, reminding her of the day they had spent together on the river bank in the midst of nature, the living reflection of God's infinite mercy, showing her that He is inexpressibly good, almighty and affectionate, and the Comforter of those who grieve, and their Father, their Protector and their wonderful Friend.

Little by little, as Anny spoke, Helen's heart was appeased. The trial was still there in all its keenness, yet being sustained by this friendship which she felt was sincere, true and strong, she promised to make the effort to forgive bravely and with trust in Him Who knows all things and Who leans tenderly towards all who seek his assistance.

From then on, Helen accompanied Anny to the meetings of the Philanthropic Association. From every one of them, the sorely tried young woman drew fresh energy for obtaining, within herself, the victory of good over evil. Whenever a feeling of bitterness would invade her thoughts, she would promptly drive out the thought that provoked it, so that she might preserve, unimpaired in her heart, the esteem she had for her husband, and the thought of forgiving.

One day, at midday, as she was leaving the office, a woman, who seemed to be hesitating, accosted her somewhat diffidently. “You are Mrs X, aren't you?” she asked.

“Why, yes,” answered Helen, in surprise. “Well then, would you oblige me by walking a little way with me? I'm the woman currently living with your husband.”

Deep in her own painful thoughts, this woman, without even seeming to notice the pained expression which immediately came

