

THE REIGN OF JUSTICE

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for moral and social uplift. Published monthly

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What have days to come in store for us?

MANKIND are presently ignorant of what good is. They are unable to distinguish between the spurious and the true, because their mentality is warped. Although they are skilful in constructing and manufacturing all sorts of useful things, and in gaining knowledge of all manner of sciences, they are unable to grasp the essential thing: that which creates happiness.

Mankind are confined to narrow limits. They do not have the courage to do good to their fellow creatures, even when they feel it is their duty. Nevertheless, some people have attempted to do good to those around them, but their fellows have been ungrateful, even, in some cases, to the extent of imposing on their benefactors, and the latter have finished by growing weary, owing to this black ingratitude. At present, mankind are generally urged on by the selfish spirit, the devilish spirit, which impels them to seek their own interests and, in this way, to impose on their fellows and to make profit out of them.

In the past century, school has become compulsory in all Christian countries, and the heads of the children are stuffed with all sorts of fantasies. They are taught cunning and dishonesty, and how to strip their fellows without breaking the law. A future general will have to learn how to get the better of his enemy. Engineers, men of science, and clever businessmen have to be capable of getting the better of their fellows in competition. The various theologies — every kind of Catholicism and Protestantism, and their offshoots — are armed with all kinds of threats and of vengeance against those who do not agree with them: Hell, Purgatory, everlasting torments and damnation. In business, big companies undermine the small tradesmen to crowd them out without mercy. Unions, employers and workmen are at war. All this displays the fierce mentality of savage beasts, covered with a coat of varnish, called "the proprieties". This is the result of school and so-called progress, the use of which is simply to gratify the selfishness of those who have the power in their hands.

In all of that, there is nothing for the heart. Are children taught to esteem their little school fellows, to love and to respect their parents who have given them life, and to be humble, sincere and affectionate friends to all by setting a good example? Nothing of all this is taught. And what can be expected of those

who teach them, who are part of that selfish society and have themselves been educated in the same way?

Such is the result of the devilish spirit which directs the nations. It inculcates, in mankind, its cunning, its deceit, its wickedness and also its religiousness, which is hidden behind the Master's teachings, which Christendom does not live up to. So, the Bible calls Christendom "Babylon [the confusion]".

The Holy Scriptures give us magnificent instruction. They announce things in advance, and the predictions are fulfilled with exactitude. When honest and sincere people take them for their basis and follow up their promises, they can receive a glorious impulse in their hearts, the hope of pure joy and felicity. However, divine promises have conditions attached to them. To be able to feel this, one needs at least a glimmer of sincerity, an ounce of uprightness, and an atom of honesty.

Those sentiments are even supplied by the great God of Heaven, by Him Who has given the promises and has set the thought of eternity in the hearts of men, as we are told in Ecclesiastes. Sincerity is therefore a spark, lit in the heart of man, by divine compassion. It is the glow of an ember, and it rests with each of us to supply this glow with the elements required to make it break into a flame, so that it will be capable of giving light and of providing blessing.

The Scriptures report our Lord's sermons, and he himself says, concerning the present time: "As it was in the days of Noah, so shall it be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, and marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away. So shall it be at the coming of the Son of Man."

As we have explained elsewhere, our Lord has been present to his faithful disciples throughout the age of the High Calling, whereas mankind generally place him in what they call Heaven, without having any true idea of what Heaven is. If the Bible tells us that, in our days, it will be like the days of Noah, it would be expedient to know all about the conditions existing in those days, and how he was to know that there would be a flood. The Scriptures indeed inform us quite clearly that till then, it had never rained on Earth. How

then was Noah able to bring such a message to his contemporaries?

It is generally believed that God came down in person to speak to Noah directly, that He took on material form, or at least sent an angel from Heaven to announce the Flood, which was supposed to be a punishment administered to mankind, owing to their wickedness and their violence. But how can one reconcile such an idea with the wonderful God of kindness, described by the Bible in these words: "God is love"?

The Apostle Paul describes divine love as follows: "It bears all things, believes all things, hopes all things, endures all things. ... Overcome evil with good." Our dear Saviour taught his disciples to bless those who cursed them, and to pray for those who persecuted them, demonstrating, in this way, that love, which is the truth, will overcome evil, which is error. How then can one believe for a moment that the Father would do differently from what is taught by his Son in his message? It is impossible. But the religious people who have interpreted the Scriptures have made a gross caricature of the Almighty's glorious person.

In the days of Noah, then, it was as it is today: unheard-of violence reigned on Earth. There was the same spirit of beating around the bush, of deceit, of dishonesty, of wickedness and of hypocrisy, as there is today. All wanted to be wise when their wisdom was nothing but foolishness, since they used violence, exactly like those who govern the nations today. They should represent the Lord, but not a diabolical system.

According to the Scriptures, Noah was a righteous man, and owing to maintaining justice in his behaviour, he had a sound idea of the Universal Law. He was thus able to perceive that the line of conduct of his contemporaries, was going to lead to catastrophe. Similarly, what is going on today cannot lead to anything else but a frightful upheaval for all who are not under the cover of divine protection. Such protection is the result of the enlightenment granted by the Lord to those who fear Him and love his law. He establishes them with the influence of his Spirit, so that they may follow a line of conduct which automatically draws divine protection to them.

Noah displayed his attachment to the Lord by approving of his law of love, and conforming to it. He could see that, in nature, all things exist to do good, to be a blessing, all things being useful. According to the divine law, containing the Law of Equivalents, which he was able to discern to some extent, he realised that the destruction of the tall trees that then existed on

The victory of good over evil

HENRY, being straightforward and honest, was a man with his heart in the right place. He did his best to set his wife and his son, Richard, a good example, and to instil in them some good principles, which were salient features of his character, and which could only bring blessing on to his small family. There was especially one which he would often quote to them. It was this injunction from the Holy Scriptures: "Do not be overcome by evil, but overcome evil with good."

Henry particularly sought to instil that principle in Richard, so that he might adopt it for the basis of his line of conduct, all his life.

Henry was not in the least religious. He was never to be seen in church, nor was his wife, but they both believed in an almighty God, Who is all kindness and compassion. They did their very best to live, in all simplicity, what

they understood of the Gospel. So, theirs was a model home in the very best sense of the word, and they were thought highly of by all who knew them.

Richard held his parents in great respect, and had great esteem for the very noble principle his father sought to instil in him with so much patience, and his father was made very glad and encouraged to persevere by the amiable sentiments he met with in his son. Of course, the boy was unable to grasp the full value and scope of this splendid maxim: "Overcome evil with good," and what true education meant.

There arose a favourable opportunity to further emphasize, in the lad's mind, the value of that maxim. A business competitor created a lot of difficulties for Richard's father, who immediately seized the opportunity to put his own teachings into practice for the benefit of the man who had done him so much harm and had made things hard for him. The

man was profoundly impressed by Henry's behaviour and his response to the way he had treated him. At last, one day, he went to him with tears in his eyes to apologize, for he was completely won over by Henry's attitude towards him, in spite of the wrong he had done to him.

That experience made a deep impression on Richard. This visible victory of good over evil, obtained by his father, gave him a keen desire to be able to do as much himself. Henry repeated this action many times, to the great edification of his son, who became ever-more sure of the virtue of this maxim when honestly carried out.

Time marches on, and Richard grows up. Then, war breaks out, and Richard — one of millions of other youths — to his parents' great sorrow, is called up. His father gives him one last and very-frequently-repeated recommendation: whatever happens, he must always remember to try to overcome evil

with good, and to not permit himself to be impressed by anything else.

Some time later, Richard is taken prisoner, and the enemy treat him exceedingly harshly. They take out, on him, all the hatred they feel towards their opponents. This great adversity weighs heavily on him. He finds it very hard to maintain his determination to always fight evil with good.

Not only does he have to put up with mental stress, but also a frightful physical ordeal. He suffers a great deal as a prisoner of war. For several weeks, he is placed in solitary confinement. During the day, he has his hands tied behind him, and he is left all day long in this wretched position. Very frequently is his father's wonderful maxim recalled to mind. This principle, which had filled him with enthusiasm in prosperous days, now appears very hard to him, even impossible to carry out.

All he has to suffer: pain and ill-treatment,

Earth, would, without a possibility of doubt, cause a catastrophe.

Those trees were there for a purpose. They were doing good work by extracting the moisture from the air with their leaves, and transferring it automatically to the soil through their branches, trunks and roots. The destruction of this water cycle must inevitably create a deal of trouble. What happened was that the tall trees, having been ruthlessly done away with by man in some regions, were no longer able to cope with all of the moisture in the air. As the work of channelling the water from the atmosphere into the soil was no longer being done as it should have been, condensation, on a vast scale, was the inevitable result, causing a worldwide flood.

The only thing to do to not be the victims of the resulting Deluge, was to build an immense wooden vessel to shelter himself and his family as well as a pair of each of the magnificent animals that the Lord had placed on Earth under man's protection, of which Noah thus became the protector.

All of those things became ever clearer to Noah's mind. So, he began building his ark. This called down upon him the mockery of his contemporaries. They laughed at and scorned him, being unable to believe that a flood was possible. Since the whole Earth was covered with tall trees, they thought that to destroy them in patches did not matter in the least. So, they did not share Noah's point of view. For this reason, they made a laughing stock of him, and even opposed him bitterly.

The foregoing demonstrates how all things take place naturally. It also gives us to understand that we always reap what we have sown. Noah's good dispositions and his respect for the divine law of nature, which we today call the Universal Law, received powerful encouragement from the grace of God, and automatically called down upon him the Spirit of wisdom and of holiness. Noah's assurance thus became conviction, owing to the influence of God's Holy Spirit, which inspired him with intelligence and the discernment to perceive what would be the consequence of the behaviour of the men of his time.

It is exactly the same today. Mankind's selfishness is hardening. Men fight one another and practise violence and wickedness with all sorts of modern devilish inventions. One is compelled to adopt endless precautions and security measures. One nation falls upon another to compel it to submit, and the instruments of carnage, now invented, can only lead to a veritable catastrophe of which it is impossible to have any true idea. Just as in the days of Noah, the godless world perished under the waters, human society is today also about to perish. Its whole organisation — all its wisdom, its science and its pride — will be swallowed up in the Distress of the coming day, burning like an oven. Peter talks of a deluge of fire this time.

In the days of Noah, they very foolishly cut away the blessing. It was not the Lord Who unleashed the Flood to take vengeance on the wicked and rebellious human race. Men themselves caused this disaster by breaking up the water cycle.

The Lord has never hidden the Universal Law. On the contrary, it is there for everyone to read everywhere in nature and in our own bodies, where each thing exists for the good of all others. Mankind have failed to read the Universal Law either in nature or in their own bodies. They have been unable to realize the wonderful kindness, the gentleness and the love contained in the divine creations. Their eyes were blinded by their own selfishness. This terrible sentiment, as the Apostle Paul writes to the Romans, prevents them from seeing

the invisible perfections of God, which are clearly seen when contemplated in the things He has made. But the time has now come when the shroud that is cast over all people, and the sheet that is spread over all nations, shall be destroyed.

The "one among a thousand" — mentioned in the Book of Job, chapter 33 — has come to show man what is right for him, and what to do to not go down into the pit, owing to the Ransom paid for mankind by our dear Saviour and his small faithful Church.

In his day, Noah warned his contemporaries. He pointed out to them how important it was to respect the divine law, but no one would listen to him. It was truly a wonderful thing that he would even have had seven of his own family to heed him and to associate in God's Work, in building the ark, and in doing the immense amount of work entailed by bringing together all the animals which were to be preserved.

At the close of the present era also, the Lord appointed a "servant", to give out "food at the proper time", whom, moreover, he promised his people in the 24th chapter of the Book of Matthew, in verses 45 and 46. He had to warn the last phase of the Church, that of Laodicea, saying: "You do not know that you are wretched, miserable, poor, blind and naked." This message had already been entrusted, of old, to the Apostle John, but a special servant was required to discern the lukewarm Church of Laodicea, and deliver the message.

A small number of Laodiceans, who made up the good grain, were gathered into the Lord's barn, as, of old, a small number of people were gathered into the ark. The modern ark takes the shape of "the tabernacle of God with men" which contains the ark of the covenant. These matters are now entirely spiritual. It is the covenant of Salvation for the people who join God's Work and make up the Host of the Lord, under the protection of the Little Flock. All who come forward may join that holy Militia and head, at once, for eternal life under the guidance of our dear Saviour and of "the tabernacle of God", made up of the last members of the Church of Christ.

The Ransom was paid by our Lord on Calvary, for all mankind, as the Scriptures inform us, to make the introduction of the Reign of Justice, and the Resurrection of all who have gone into the grave, possible on Earth. This is the Restoration of All Things, and the Times of Refreshing, announced by the Apostle Peter, the regeneration of mankind and the setting free of all the unfortunate of the Earth.

That is the product of the revelation of divine love, manifested in Jesus Christ, our dear Saviour, and assisted by his faithful Church. Therefore, while, with their selfish and senseless line of conduct, mankind have prepared a harvest which will take the shape of terrible Tribulation, this catastrophe will be followed by the setting up of the New World.

Having become wise, mankind will at last rally to the principles of the Universal Law, which requires all things to exist to do good, and to bring blessing. They will, in this way, be able to recover their glorious destiny, which is everlasting life, on the restored Earth, wonderfully attractive as it was, of old, in Paradise. All people will love one another and will live together as one big family, the terrestrial divine family. They will again find communion with the Lord, which was lost in Eden. They will have become earthly sons of God, with all the beauty and the nobility that the term implies. All God's true children are now occupied with this magnificent programme, under the direction of our Saviour and Master, Jesus Christ.

The depollution of the planet, and its cost

Environmental pollution, especially carbon dioxide (CO₂) emissions, is a hot topic. The French newspaper *Ouest-France* — on the 22nd of March 2023, in its column "France" — addresses an interesting aspect of this issue, namely, how much it would cost to eliminate carbon-dioxide pollution from the world. A report by André Thomas:

The paltry cost of a planet without carbon dioxide

A report estimates the cost of carbon-free energy at 3 trillion US dollars per year. Expensive? No, it's only 1.3% of the world's wealth produced each year [the potential average annual global "gross domestic product" (GDP)].

In its report published on Monday, the Intergovernmental Panel on Climate Change (IPCC) stated that there is an urgent need to reduce our CO₂ emissions. But just how much does it cost to stop burning oil and gas? The answer has just been provided by the Energy Transitions Commission (ETC), in a 100-page report, published yesterday.

That organization does not have the objectivity of the IPCC. The ETC brings together a panel of industrialists (Schneider Electric, Tata, Saint-Gobain, ArcelorMittal), major energy companies (Shell, Petronas), renewable energy specialists (Vattenfall, Orsted, Envision, Iberdrola) and financial experts (Blackrock, EBRD).

The ETC had the advantage of reflecting the opinion of companies that are both the real polluters and those that manufacture the industrial solutions needed to decarbonize. In their view, the cost of global energy transition will be around 3,000 billion [3 trillion] US dollars annually, between now and 2050.

The rate of annual expenditure will not be linear: it will have to rise from 3,000 billion before 2030, to 4,500 billion in 2040, at which point it will fall until 2055. Unsurprisingly, it is the energy sector that will absorb the lion's share: 70%, of which 38% is for energy production itself, 26% for networks, and 6% for storage (by batteries or production of hydrogen) of electricity produced intermittently by solar panels or wind turbines.

The rest is shared among buildings, transport, CO₂ capture, hydrogen and industry. The distribution of these investments is not geographically homogeneous: 1,400 billion is required in rich countries, 800 billion in China, and 900 billion in less-developed countries.

Sobriety? Never heard of it...

That will not be enough, however. For developing countries, the ETC estimates that subsidies of around 300 billion per year will be needed, to encourage, for example, an end to coal and deforestation.

Those amounts, which are close to the IPCC estimates, can be quite staggering. In fact, according to the International Energy Agency, worldwide investment in the production of renewable energies (wind and solar) in 2022 totalled 472 billion dollars, less than half of the amount spent on producing coal, oil and gas, which should one day no longer be spent.

Furthermore, if we include all the investments needed for decarbonization, the total spent worldwide last year came to 1,400 billion dollars. The fact remains that to achieve what the ETC believes is necessary, investment will have to double by 2024 and triple by 2030.

Insurmountable? Not at all, according to the ETC: "There is no shortage of capital to finance these investments, which would only represent 1.3% of the world's projected gross domestic product [GDP]."

To save the planet, the bill actually seems paltry. And that is what the big bosses are saying! But, says the ETC, "clear national strategies" are needed to ensure that "investments are made" and "that they are

makes him bitter and fills him with hatred, which he often feels boiling up in his heart. He has to make gigantic efforts to not allow the waves of bitterness that surge up in him, to submerge him completely. At night, his hands are tied in front of him, so that he can lie down on a sloping board which serves him for a bed. He often has insults hurled at him. At times, he is left for several days without even receiving the piece of mouldy bread which, when he does get it, is thrown in through the grating of his cell door. Then, he has to crawl on his knees and pick it up with his teeth.

Day follows day in these painful conditions till, in the end, his health breaks down and he faints, being overcome by his sufferings and privations. When he comes to, he is no longer in his cell, and when he has sufficiently recovered, he is given some clearing-up jobs to do, particularly burying numbers of corpses, which he has to do every day. In the course

of this new phase of his deportation, he constantly witnesses the nightmare scenes of the inhuman way in which prisoners are treated.

There again, he has to wage a gigantic struggle to get the better of the hatred he cannot help feeling, and to master the storm of revolt which threatens to sweep him away. At all costs, to keep faith with the wonderful principles his father instilled in him — with so much patience and perseverance, and illustrating them in his own line of conduct — becomes quite impossible to the young man. It is when things have reached this stage that liberation comes, and he is able to return home, only to find, to his great sorrow, that both his parents are dead. Being thoroughly spent, both mentally and physically by all he has had to go through, Richard has to seek the assistance of a doctor to regain the balance which has been upset by his painful experiences.

The doctor advises him to seek very hard

physical work to tire himself out and therefore to drive away the hallucinations and horrible memories which haunt him day and night.

So, the young man finds work in a local mine, and courageously sets to work. He finds this sort of labour exceedingly hard, but puts his back into it, feeling that therein lies his cure.

To his great and good fortune, he finds lodgings with a kind and sympathetic woman, whose influence on him is most appealing. In conversation, she always brings forward her conviction that one day, the power of good will get the upper hand of all evil, which now prevails amidst mankind. This encourages Richard to make renewed efforts to live up to this ideal. He is most responsive to the influence for good, exerted by his hostess, and he feels his nerves relax within him, and his health begins to pick up, as well as his morale.

Perceiving that he is a zealous and conscientious worker, those over him decide to

place him at the head of a gang of prisoners of war. What a wonderful opportunity this is to live up to his father's principles! He applies himself to it at once, feeling compassion on the hard lot of these unfortunates, and he does his best to be of assistance to them. He puts his whole heart into improving their conditions, obtaining more food for them, some fruit, and doing all the good he can for them.

The consequence of this line of conduct soon makes itself felt. Since the prisoners are better fed and, above all, exceedingly grateful for the treatment they receive, their work becomes more productive. They show themselves very willing and ardently desirous of giving expression, in a practical way, to their gratitude and attachment to their benefactor. They do everything in their power to please him. To Richard, this is a wonderfully encouraging demonstration of the victory of good over evil, one more convincing proof that good always has the final victory.

profitable". Companies do not forget their own interests, and the ETC sets out a number of ways in which private individuals and national governments can find the necessary funding.

However, it completely omits to mention energy sobriety. The French low-carbon strategy, for example, calls for a 40% reduction in overall energy consumption. After all, the most renewable energy is the one we don't consume.

In a section of the above report, there is also a graph that represents the energy consumption of the various sectors of activity:

Industry: 70 billion dollars per year. That represents 2% of the total cost. Hydrogen: 80 billion, or 3%. CO₂ capture: 135 billion, or 4%. Transport: 280 billion, or 7%. Buildings: 500 billion, or 14%. Energy storage: 200 billion, or 6%. Energy networks: 900 billion, or 26%. Energy production: 1,310 billion, or 38%.

The above report is optimistic in that it compares the estimated cost of carbon-free energy production with global GDP. However, this analysis omits certain factors that need to be taken into account if we are to offer a global vision of the environmental pollution problem.

It can certainly be said that CO₂ emissions are not the only source of pollution. On the other hand, comparing the 3,000 billion per year needed for this operation with world GDP is meaningless in itself. That amount represents a fortune. Of course, the stakes are high, saving the planet, but we have to remain realistic. Who is going to agree with such expenditure? Because, according to the principles of economics, any expenditure represents an investment, and it has to be profitable. But in terms of value, investing in decarbonization is not profitable. Those astronomical costs will therefore be passed on to the taxpayer, substantially increasing the cost of living.

We should also consider that the means used to move away from fossil fuels, whether it is electricity or hydrogen energy, are not neutral in terms of their impact on the environment.

We therefore believe that the world has reached an impasse when it comes to energy. On one hand, we are reaching a saturation point in terms of pollution; on the other hand, there is a real desire to find and apply solutions to stop this phenomenon. However, these solutions are often inapplicable. For example, wind turbines and solar panels cannot be installed everywhere. And the output of a wind-turbine farm is paltry compared to that of the latest-generation nuclear power station, which, in turn, pollutes more through its radioactive waste.

André Thomas also talks about energy sobriety. It's obviously imperative to consume less energy, but that's not realistic. Our technology consumes a lot of energy. We have an ever-increasing number of devices that consume energy, and this is not going to decrease.

Like all aspects of human life, energy is a good reflection of our condition. We are separated from God by sin, and this situation leads us to nothingness. Humankind is like a dying person struggling in the spasms of agony. Humankind look for solutions to their problems, but the radical solution is only found in God. In fact, it is our condition of sinners that has necessitated all the infrastructures, installations, machines and devices that we use. If, on the other hand, we turn away from the path we are currently following in order to regain the condition of children of God, which we lost in Eden, our lives will become much simpler. We will no longer need everything that makes up our lives today.

In fact, the first thing that we need to clean up is the human brain. It has been polluted and contaminated by sin, and this is the battlefield where we all have to fight to free ourselves from the grip of our habits that condemn and kill us.

That great restoration project is already being accomplished. It is part of the extensive plan that the

Lord, in his immense wisdom, has established to save humankind and restore them to their destiny: eternal life, on the restored Earth, by virtue of the Sacrifice of his beloved Son, our dear Saviour.

Touching trust

The following two animal stories, both very moving, were published in the European magazines *Maxi*, No. 128, and *Femme Actuelle*, No. 254, respectively:

The only cat in the world that guards its owner

"Bob" stops in front of a gutter full of water. It's because he doesn't like getting his paws wet. And Marion Malava, aged 36, knows that she has to take a little detour.

"I've had this Burmese for 6 years," she says. "And even when I could see, he followed me everywhere, even in the street. He always seemed to think it was normal."

Bob's golden eyes stare at his owner. She lost her sight last November.

"I was in a very serious motor-vehicle accident," explains Marion Malava. "Surgery gave me back my face, but not my eyesight."

Perched on the back of an armchair, Bob suddenly begins to meow.

Marion smiles: "It's because he heard a noise on the stairs..."

A very precious guard cat.

"Before, I never heard him," she explains. "But he has certainly sensed that I've become more vulnerable. It's his way of telling me that I'm not alone."

And yet this beautiful young woman is doubly so. Because she is single, and because she can no longer see.

"It was a drama," she says. "My whole life has been turned upside down."

As a flight attendant, she is now out of work, but that doesn't mean she's inactive. She's learning Braille and, above all, she's learning how to navigate. "It's far from easy," she says. "At first, someone helped me, but now I have to manage on my own."

It's always with great anxiety that she walks along the streets and the corridors of the train. "But I know," she says, "when there's a step or an obstacle. Just by the movement of the leash that follows Bob's movements."

Next to her, Bob stretches out and puts a paw on her shoulder. It's almost like a tender caress for Marion.

"He's telling me that it's time for his food," Marion says, as she very carefully stands up. Bob quietly follows her.

The photo at the end of the above story shows Bob's owner holding him on a leash as he climbs a flight of stairs. In front of the disabled lady, the cat advances cautiously, aware of his responsibility and assuming his role of the leader with all the attention it requires. While the former flight attendant, deprived of her precious sense of vision, follows confidently and also with attention to any indication of the tension or slackness of the leash. When she leaves her home, this is the only means of communication with her personal guide. However, there is another bond, one that is intangible to the hand and invisible to the eye, but that unites them and puts a little soothing ointment in the heart of the unfortunate blind woman, that of friendship. To feel loved, understood and assisted, even if only by a cat, is certainly a source of great comfort to her.

"Diamond", the blind horse

Suffering from a hereditary disease, Diamond, a superb Appaloosa horse, lost his sight at the age of 2. Abandoned in his stall at an equestrian centre in the region of Isère [in southeast France], Diamond gradually became fatigued. His owner intended to have him butchered. But François, a stable boy who looked after him, became attached to him and decided to take him

to the area of Hautefort, in his home region of Dordogne [in southwest France]. "When he was put in the meadow, he walked, trotted and then galloped in concentric circles to recognize his territory. Since then, he knows every bump, every hole and every fence post." On walks, François guides him by voice. If Diamond gets into difficulty, François leads him past the obstacle, letting him touch and feel it. Since his handicap, Diamond has developed his sense of smell and hearing, and his memory and concentration. In one pass, he remembers a course metre by metre. Because he is gentle and docile, he can walk a child and even take part in sporting events...which is not always without some confusion. In the last competition he took part in, Diamond stopped 10 metres before the finishing line, because he took the public applause for the end of the event. A blind horse, but certainly a very intelligent one.

The above story is also accompanied by a photo. It shows a beautiful horse, but with an unfortunate dead look in its eyes, being ridden by a young rider who is visibly anxious to lead his mount with all the care that his disability requires. Unlike the previous case, this is an animal that must have confidence in the good care and feelings of the owner. Constantly listening to the voice that he cherishes and is familiar with, and happy to feel his master on his back, he can tread the ground with full confidence. Because if he has developed the senses of smell and hearing, and his memory, the scent of kindness also penetrates his soul, as a horse attached to a friend who looks after him. This animal is sensitive to human tenderness and, in turn, knows how to express its joy and gratitude.

What touching scenes, these two associations between humans and animals, both imbued with compassion, gentleness and devotion!

Human or artificial intelligence?

The following report appeared in the French newspaper *Ouest-France*, from the 23rd and 24th of September 2023. It talks about artificial intelligence (AI), which has put the scientific community in a quandary with the justified fears that this technological innovation could be used maliciously.

Intelligence is human

We should be careful that "artificial intelligence" does not make us completely stupid. The subject is of enormous importance, as is the progression of the capabilities of digital technologies.

Computers are capable of swallowing unimaginable amounts of data and then using it to carry out very concrete actions in our daily lives. They can do a certain number of things for us, they imitate us and are capable of "reasoning, planning and creativity": three actions cited by the European Parliament in its definition of "artificial intelligence". Month after month, the progress made by these machines made by humans, surprises us, but also worries us.

Open letter to request temporary stop of work

They are today capable of writing and speaking for us, and of calculating at the speed of light what no human has ever calculated. Already, some are announcing a new world to us and assuring us that "artificial intelligence" will take care of everything, work for us, organize our lives, and soon rule the world. Fascination with the performance of machines, even reaches those who design them. In March 2023, hundreds of "artificial intelligence" researchers signed an open letter to request a temporary halt to development work on the most efficient systems, while they think about how to control them (1). In brief: humans are in the process of designing tools that are so powerful that they might be incapable of mastering them. But is this really new?

Richard tells his amiable hostess about this experience, and she is filled with enthusiasm. When he returns from work in the evenings, they have long conversations and together read bits out of *The Message to Humanity* (the Book of Remembrance), and Richard, in this way, is initiated into the splendid principles of the Truth, and into the Almighty's divine plan. Richard imbibes this spiritual food, which reminds him of the assurances his parents used to impart to him, namely, that God was good and compassionate. It makes him very happy to be able to pass these wonderful things on to those around him. His heart overflows with gratitude for being able, through knowledge of divine ways, to understand the vast scope of the thought expressed in the Holy Scriptures, which his father had adopted for his motto.

When Richard left the mine and said goodbye to his work mates and also to the prisoners

of war, the latter showed, in a touching way, how grateful they were to him. He had done his best to initiate them into the magnificent principles of his father's motto, and to inform them of the wonderful divine hopes contained in the publications of Truth. He obtained a very feeling response from those hearts, so severely tried, who had been at the benefit of the living example set for them by Richard in doing his best for them in every way. The young man had the immense satisfaction of instilling in their hearts, before he left them, the wonderful hope of the Kingdom of God on Earth, where there will be no more tears, no more bitter pain, no more deep sorrow and no more death. Not only had he been able to do them good materially, but he had also had the joy of comforting them with the wonderful consolation of divine grace. Above all, in the good he had been able to do these unfortunate prisoners of war, he had drowned all the wrong their fellow countrymen had

done to him when he himself was in that sorry position.

Many years have gone by since then. With ever-growing conviction and joy in divine ways, Richard has persevered in living up to divine principles. He has become a zealous evangelist of the Kingdom of God. His joy and happiness are renewed and increased every day as he publishes, around him, the wondrous message of the final and absolute victory of good over evil. His enthusiasm is fed daily by being able to talk about the Restoration of All Things, announced by the prophets and made possible by the Sacrifice and the wonderful Work of Redemption, accomplished by the Saviour of the world, for the everlasting blessing of all mankind.

With full conviction, and with all the joy of his heart, he sings this verse of a hymn, which tells us:

Of good, the Father's ruling,

*Aweary never grow.
Your cure lies in its schooling,
And peace it will bestow.
When evil doth assail you,
With doing good, resist.
Then, blessing ne'er shall fail you,
Life and help to subsist,
Because God doth assist.*

News in brief of the Reign of Justice

We hear a lot about wars and rumours of wars, just as our dear Saviour foretold us (Matthew 24: 6). And he added: "Don't be alarmed. All these things must happen, but that is not the end yet. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginnings of the birth pains" (Matthew 24: 6-8). We are struck by the near-literal fulfillment of this prophecy of our dear Saviour concerning the End Times.

