Justice.
(Diary Leaves).

BY NICHOLAS ROERICH

PEOPLE often speak of obvious injustices and at the same time they lose sight of the signs of justice. Of course, injustice is quite obvious and tangible and justice often manifests itself so very indirectly that a narrow thinking can with difficulty collate the different often disconnected manifestations. Truly the paths of justice are often much more unexpected than the actions of injustice. Such unexpectedness is, of course, only a seeming one. Truth follows the logical course, but the scope of its actions transcends the human horizon.

Man commits some obvious vile injustice. Casual observers see that the perverter of truth not only continues to exist, but even seems to be distinguished and as if encouraged. For the human measures it is difficult to realize that these phantom distinctions are but the road to the gallows. The criminal himself continues to rejoice, thinking in his debasity that his criminal machinations have fully succeeded and that the hand of Nemesis cannot reach him. But it is also said: "Vengeance is mine; I will repay".

Even some considerable time may pass and around the criminal, whether it be a person, a group or a country, there will accumulate some strange, quite unforeseen and incalculable circumstances. The very distinctions and seeming successes begin
to change into unexpected unpleasantnesses. Of course, the criminal thinking will not pay attention to these small forewarning flashes. In the drunkenness of an orgy of boasting, the evil ones cannot collate and correctly value the seemingly unconnected distant lightning.

Some very instructive unusual psychological moments take place, which can lead the thinker to unusual deductions. But in order to come to such conclusions one must have not only an ability to concentrate, but one must have first of all clean thinking. And it is precisely this quality which is absent in the criminal. One can see that even when some calamity begins to fall upon them, they still remain far from realizing the true causes.

The inexperienced people will ask, why does justice often seem to tarry? This question only proves that the inquirer could not go beyond the bounds of the usual. It is only here, under our conditions, that the dates appear to us as short or protracted. But there exist also other, higher and far more refined scales. And when the human mind succeeds in grasping these fine processes of correspondence, combinations and effects, then a special tremor will arise. The tremor of realization of the signs of Justice. The ancient wisdom says: "It is better to be offended, than to be the offender".

In this is expressed a knowledge of the laws of effects. And the date of process itself cannot be comprehended by earthly measures.

Only when looking back a jurist-philosopher can weigh and collate in exaltation.

*Nil admirare* (admire nothing). The Romans expressed thus not only their satiated cold attitude but also the knowledge of correspondence. One cannot be surprised at justice. One may admire these high laws, which in their harmony attract or repel something and finally yet the beautiful fire of justice will always reign. The criminal burns himself with this fire. Precisely he is singed, that is to say, he singes himself. He himself approaches the fire. He cannot avoid the path of justice.

People believe that a murderer is attracted to the place of murder. In this is contained a deep wisdom of the people. The criminal is attracted not only to the physical place, but he becomes himself involved in the orbit of issuelessness. In his dullness the criminal will imagine for some time that he avoids situations that are dangerous for him. It will seem to him that he not only succeeded in escaping Nemesis, but even received an unquestionable benefit from the committed evil deed.
"When God wants to punish someone, He deprives him of his reason." Precisely the clouding of the brain follows the evil deeds. It is in vain to think that actions of hatred and malice remain without retribution. The evil doers call upon themselves terrible consequences. And every evil, as a spot of rust, eats into the fate of the creator. It penetrates all the deeper, for so-called repentence comes very seldom. On the contrary—a hardened bluntness will try to justify the crime.

It is said that in a certain ancient country all sages-philosophers were called together in order to observe the ways of justice. It may be only a legend to emphasize the meaning of these paths and the actuality of justice, but perhaps this took place in reality. Among the ancient cultures we often meet examples of unusually high thought.

Amidst the subjects of living ethics the word about the paths of justice must be especially convincing. It will teach the young generation from school years to realize the whole impracticability of evil deeds.

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(Read, 1880).

BY NICHOLAS STEINER.
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