must purchase abroad. Her financial security rests upon a balanced budget. With this in mind, her people are pledged to limit themselves to indispensable imports, to forego luxuries. Significant of the new Spain is the spirit of sacrifice. She has endured insufferable hardship and privation to procure peace. She stands pledged to endure yet more for the purpose of preserving peace.

HITLER CAN POINT

PITIFUL indeed is the plight of the 907 Jewish refugees from Germany who have been wandering around the Atlantic on the Hamburg-American liner St. Louis, unable to land at any port. Little imagination is needed to picture their agony of mind when refused admission to Cuba.

The National Coordinating Committee of New York has been “working day and night continuously” for the rescue of these unfortunates, particularly in trying to raise the money for the $453,000 bond required by the Cuban Government for their temporary maintenance.

The publicity given to their plight may help right a grievous wrong. But why, in a land of free speech and democracy, should some wrongs be publicized and others passed over in total silence? Surely the cause of all would profit if publicity were given to the wrongs of all.

With the entire press disturbed, in the solid South as in the “liberal” North, over the difficulties of refugees, why can no word be uttered concerning events that take place right within our own borders? Where is there any notice given to the lynching on May 8 of Joe Rodgers, a Negro lumber worker and a respected citizen of Canton, Mississippi?

According to the testimony of the National Association for the Advancement of Colored People, Rodgers, a deacon in Canton’s Mt. Zion Baptist Church, enjoying a blameless reputation, was tortured with hot iron, brutally cut, and his body thrown into the Pearl River by a foreman of a local lumber mill where he was employed. He had been notified by his foreman that he must live in mill quarters, and he refused the order. The company deducted from his weekly wages none the less the sum of $5.50 for rent. Rodgers protested; torture and death followed. His lynching brought no arrests, no publicity in the local papers. Town officials issued an order advising local citizens to refrain from discussing the crime, despite the fact that Rodgers’ body (like that of Saint John of Nepomuk) had been recovered from the river and given a decent burial. Even the local press has kept total silence on the incident.

The year 1939 has already seen four other lynchings, of three Negroes and a white man. When we cry out to Hitler about the refugees, Hitler can perfectly well point to over 5,000 lynchings, which our supposedly democratic State governments have shown themselves utterly incapable to cope with; can point to the silence of our local and national press, and humble us with unanswerable sarcasm.

As we learn to know ourselves, our wonder grows that God loves us. That He does love us is the central theme of God’s revelation to man. The story of Our Lord’s life upon earth tells us in a more appealing manner the old story of revelation that God loves us with a love that is without bounds. He lived for us, teaching us, giving us the example of His love that pursues us, and clings to us, and will not let us go. Probably the only answer that we can fashion for the question, “Why does God love me?” is that God’s love, unlike the tenderest love that can beat in a human heart, is an infinite love. But the real answer will remain a mystery, even when our little love of God has widened, and broadened, and deepened in the Beatific Vision. In that ecstasy we shall know much more about it, but even then we shall not know all.

When we turn from this speculation to the Gospel for tomorrow (Saint Luke, xv, 1-10), we can sit at Our Lord’s feet to hear Him tell two stories about God’s love for us. As was their wont, the Scribes and the Pharisees had been “scandalized” because “the publicans and sinners drew nigh unto Jesus to hear him.” Saint Luke seems to imply that that publicans and the sinners had fallen into a custom of frequenting Our Lord’s company, and the same inference may be drawn from the words of the Pharisees: “This man receiveth sinners and eateth with them.” For once their accusation was perfectly true; Our Lord did receive sinners, for it was His mission to save them by love. Instead of answering the Pharisees directly, Our Lord tells the touchingly beautiful story of the shepherd who leaves the ninety-nine sheep that were safe in the sheepfold, to go out to seek the hundredth that was lost.

No less illustrative of God’s love but woven, one might say, in a humbler pattern is His second story of the woman who on losing one of her ten groats, all but upset the house to find it, and on recovering it, called in the neighbors to rejoice with her. “So I say unto you, there shall be joy before the angels of God upon one sinner doing penance.”

In moments of sorrow and discouragement, we can find consolation in the thought that Our Lord’s love for us never falls away. Even when we turn from Him to seek forgetfulness in the desert of sin, His love follows us, eager to bring us back. But let us also note how Saint Luke and the Pharisees draw nigh unto Jesus to hear Him.” To turn away from Jesus in sorrow and discouragement is to turn away from God. In moments of sorrow and discouragement, we can find consolation in the thought that Our Lord’s love for us never falls away, even when we seek forgetfulness in the desert of sin.