

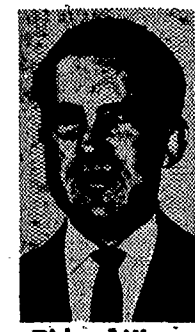
# Inside WASHINGTON

## RICHARD M. NIXON MAY MAKE HISTORY

## MARTIN VAN BUREN DID IT BACK IN 1833

By HENRY CATHCART

WASHINGTON—Most polls show Richard M. Nixon leading for the GOP presidential nomination. If he were nominated and elected, he would become the first vice president since the early days of the republic to become president completely in his own right.



Richard Nixon

No vice president since 1833 has succeeded to the presidency except after the death of a president. The last was Martin Van Buren, 135 years ago.

Only three vice presidents have won their way to the White House in this manner. The others were John Adams and Thomas Jefferson, the nation's first two vice presidents, in 1797 and 1801, respectively.

No vice president has ever become president after being out of office, although a former president, Grover Cleveland, was elected to a second term in 1892 after being out of office four years.

Eight vice presidents succeeded to the presidency upon the death of a president. They were John Tyler in 1841; Millard Fillmore, 1849; Andrew Johnson, 1865; Chester A. Arthur, 1881; Theodore Roosevelt, 1901; Calvin Coolidge, 1923; Harry S. Truman, 1945; and Lyndon B. Johnson.

FOUR WENT ON—Some, after filling out their predecessor's unexpired term, went on to win a full term of their own. These were Roosevelt, Coolidge, Truman and Johnson.

No matter who wins the GOP nomination, he will be bucking an American habit of giving most incumbent presidents two terms. In the past half century, only two presidents have been refused a second term. They were Herbert Hoover in 1932 and William Howard Taft in 1912.

On the other hand, President Johnson actually would be seeking a third term (his second full term). If elected, he would be the first president since Franklin D. Roosevelt to serve more than eight years.

Other interesting analogies can be made. Johnson won in 1964 by a tremendous margin of 486 to 52 electoral votes. But Hoover was also elected in 1928 by a similar margin, 444 to 57, only to lose four years later to FDR by 472 to 59.

TAFT UNIQUE—Taft, the only other president in this century to be refused re-election, was defeated by a Republican Party split. Next year, there is every indication that Johnson will also face a split in his party's ranks, with the possibility of two other splinter Democratic parties contesting the election. But Truman won in 1948 despite a three-way split in Democratic ranks.

Regardless of preference polls when the American electorate finally casts its ballot, there's no telling how it will vote.

Johns  
May face  
Split too

# Gesundheit!

By Mary Tinley Daly



This German blessing, meaning "goodness" or "health," resonates in our Irish household after every sneeze.

The proverbial "chief in the night" is no more sudden, unexpected and unwelcome than the bug, by whatever name it goes this early 1968.

"Why, you have Asian flu," promptly diagnosed the Head of the House, who has been practicing medicine without a license around here for a long, long time.

From there on, the M.D. less medic went into his treatment stage:

"Now, you go to bed and stay there. I'll bring you your meals and your medicine."

### Into Bed

The get-to-bed bit was perfect. Indeed, there is no alternative when you ache in every bone, are shivery and at the same time feverish have a don't-care num-bness permeating every sense.

But meals? The very thought was repulsive. There was a soulless hope he'd forget all about meals, even the tea-and-toast variety. As to the "medicine," he was preparing downstairs, it didn't really matter.

Sure enough, shortly thereafter it appeared, rock-rye: the old-fashioned rock sugar candy my grandmother used to keep on hand at all times and that now can be procured only in the gourmet sections of elite grocery stores, with rye whiskey and hot water poured over it.

The soothing warmth was good, very good.

"Now, what would you like to eat?" The Head Nurse, staunchly faithful to a belief in "stuffing a cold," ran down the menu: "Horn and eggs?"

When this favorite dish was refused with a faint headshake, he trotted out further proposals: "A bowl of soup and a hamburger—maybe a cheeseburger?"

The very thought was anathema.

Well, if this be Asian flu, we thought, taking the impromptu diagnosis at face value, let's get on with it, adopting the adage of an old doctor we knew: "If you can keep the patient alive longer than the bug, you've won!"

The Head of the House, becoming perhaps a bit skeptical as to his skill in the healing arts when the patient didn't immediately respond, called up his reserve: the M.D. and the R.N. in our family, who coolly took over.

So, from folkore medicine, we were switched to modern scientific treatment: a decongestant not nearly as pleasant as our rock-rye, prescription cough medicine that tasted far worse than a cheeseburger—

fluids, fluids, fluids; rest, rest, rest.

One of the treatments worked, or a combination of the two.

"Well, at least Asian flu is over," I rejoiced, prematurely.

"Mom, that's not flu," Markie, our nurse, laughed. "They've analyzed this virus and find it's not flu at all. Asian flu will be due in about a month."

Ugh, so this is just the forerunner of real Asian flu—like the alewives, those fish which precede the arrival of the shad each spring? Whatever this virus is, it's nothing to court, rather a plague to be dodged.

### Stay Home!

According to reports, this virus is taking its toll everywhere: schools half empty, office forces reduced. As a sign in one large office wisely advises: "When the bug bites you, stay home! We'd rather take on your work than take on your germs!"

Same advice might well apply to Mass attendance. The Precept of the Church requiring "attending Mass on all Sundays and Holy Days of Obligation" should not be carried beyond the limits of common sense and humanitarianism.

We're all familiar, I'm sure, with the holier-than-thou pronouncement, "I wouldn't miss Mass on Sundays even if I had to crawl!"

And this is supposed to be the utmost in a pluperfect Catholic! The crawling part is O.K. but if the crawler is reduced to a weak pulp of sneezing, coughing, spraying a whole congregation—fore, aft and sideways—with unwelcome contagion, there is surely no virtue but a lot of vice in such pseudo-sanctimoniousness.

One such, at each parish Mass, can quickly reduce the congregation on the following Sunday and cause, in between, a lot of misery.

# Thoughts on Ecumenism

By Father Paul J. Cuddy



For many years it has been my custom to leave the home base of operations about three times a year for two or three days, to "hole up" some place: some-times at Saviour Monastery in Elmira; more often at some rectory. There, hopeful of peace, quiet and no immediate demands, I rest and think and plan; write and read and think again. Then I return to the home base to work with renewed vigor.

Two years ago Father James Lane was assigned to St. Anne's Church in Hornell. I recalled the great size of the rectory; phoned to warn the household: "I should like to spend three days with you."

The response was prompt and hearty: "Do come; and stay as long as you can."

It was a congenial household. Father Lane would pass for a kind of ecclesiastical Grover Whalen. His associates, Father Hugh Brady, presently Bishop Sheen's quasi-vice of Curtillos and Father Gerald Connor, a kind of perpetual motion in muscle and words, were hospitable. Clara the cook, who was also the leader of the local Moose Auxiliary Costumed Band, eyed me with pleasure, noting that her skillful art of cooking would not be unappreciated.

On the third day I dropped over to St. James Mercy Hospital to see an old friend, Sister Antonia, whom I had dubbed long ago "The Apostle of the Superlative." Sister is one of those great hearted women who look at people not only with rose colored glasses but also with magnifying lenses to view their virtues.

The Hornell ecumenical week had just finished. Sister Antonia was still bubbling over the services like a bottle of fresh opened champagne. As she talked along, praising Father Brady's eloquence and organizational talents; canonizing each of the Protestant ministers by

name and denomination for his virtue and zeal; eulogizing the people of Hornell for their piety and graciousness; and describing the local Sisters of Mercy tending to services like God's special squadron of charity, I had visions of crowded churches, vigorous hymn singing, inspiring sermons and all brothers—Catholic and Protestant—united in Christ's Holy love.

Knowing Sister's penchant for hyperbole, I decided to double check for what really happened. What really happened is what Sister Antonia said. It was eight days of sincere togetherness in Christ Jesus, Our Lord, making first movements in His Spirit to draw sons of God together in Christ.

Now that I am stationed in Hornell as chaplain of St. James Mercy Hospital, I have been studying the continuing Week of Prayer For Unity. Last year the services were well attended but not so well as the first year. This year they are fairly well attended; but not so well as last year.

So, some thoughts on Ecumenism and on the Unity Week: Some too far right Catholics consider ecumenism a betrayal of the Catholic Church. Some too far left Catholics regard it as a means of destroying the historic Catholic Church and its structure.

The Decree of Ecumenism is clear regarding the uniqueness of the historic Catholic Church. "It is through Christ's Catholic Church alone which is the all embracing means of salvation that the fullness of the means of salvation can be obtained. It was to the apostolic college alone, of which Peter is the head, that we believe Our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any to God's people." (Decree on Ecumenism—#3.) So much for the integ-

rity of the Church which left-ists too often ignore.

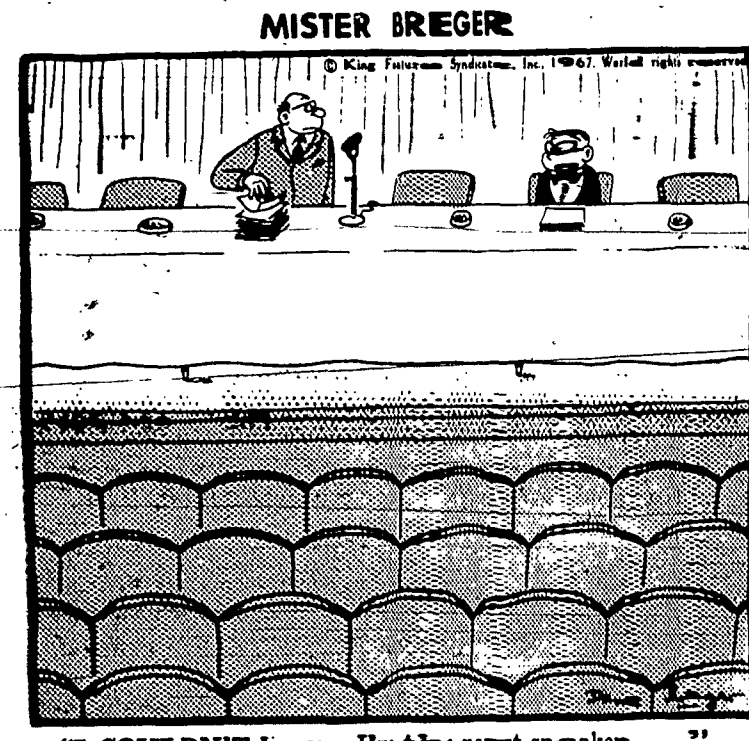
Yet the extreme right, in belligerent adamancy, seem to ignore this: "The 'ecumenical movement' means those activities and enterprises which, according to various needs of the Church and opportune occasions, are started and organized for fostering unity among Christians. These are: first, every effort to eliminate words, judgments and actions which do not respond to the condition of separated brothers with truth and fairness . . ." In this, intransigent Catholic rightists, closing their eyes to truth and fall dismay.

Two suggestions might be to the point. 1) Private prayers during the Octave and a gathering of all congregations for one large, heart-warming service on the last day, shared by all clergy and laity who wish to participate; or 2) private prayers with two services, one at the beginning in a Protestant Church, and the second service on the last day of the Octave in the Catholic Church, or vice versa. Coffee and doughnuts seem always to be the frosting on charity's cake.

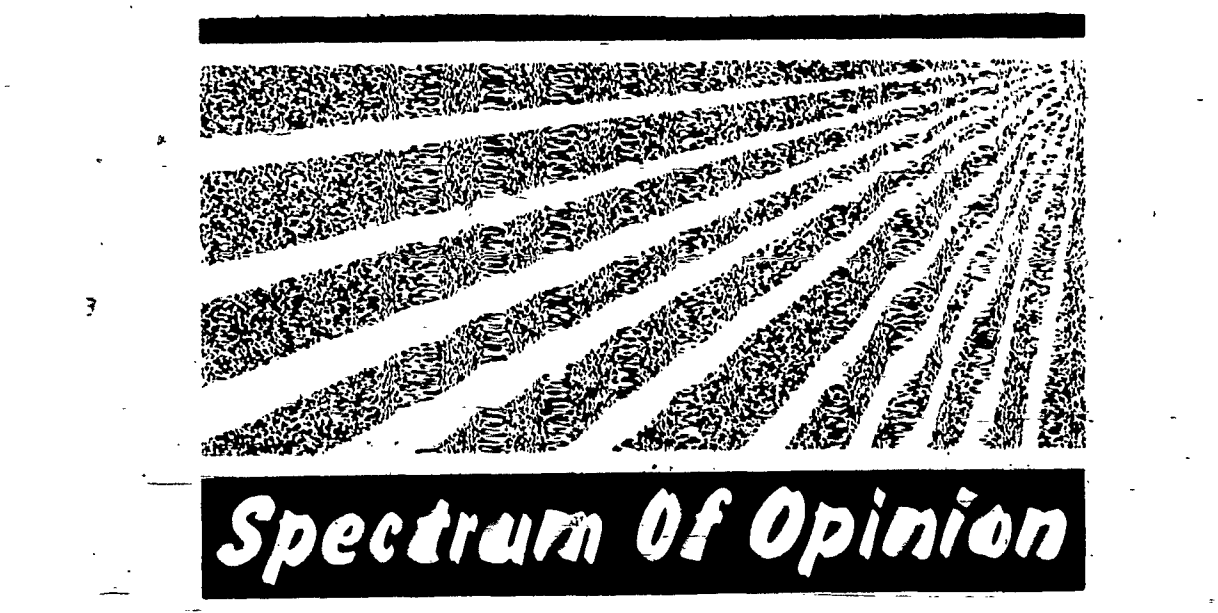
When ecumenism began to stir in Catholic circles I recalled a Protestant chaplain at Lackland AFB. He was a minister of a small fundamentalist denomination called "Nazarenes." I have known few people of any religion who possess so profound a spirit of prayer and of charity as this minister.

That we are united in great and necessary dogmas, e.g. the Trinity, the Divinity of Christ, the Virginity of Mary, the Resurrection, is a joy. That we are separated in some important doctrines, e.g. the Eucharist, the hierarchical structure of the Church, is a sorrow.

That we are one in Christ's charity and in a personal love for a Personal Redeemer is a glory—and this is the basis of true ecumenism.



"I COULDN'T leave—I'm the next speaker . . ."



## Joseph A. Breig

### Once More Now: Sunday Mass Obligation

Now and then somebody will suggest that the Church ought to stop saying that to miss Mass on Sunday is a mortal sin that can damn a person to hell for eternity.

Only recently, a priest elaborated on the proposal in an article in Ave Maria magazine.

The fact is, however, that the Church never has said that missing Mass on Sunday is a mortal sin, period. Doubtless some pastors and parents and catechism teachers have said it, or have been understood by youngsters to be saying it; but this is simply one more illustration of the fact that communication in the Church, like communication anywhere, is vexingly difficult.

When the teaching authority, the magisterium, speaks on a point of faith or morals, it does so with the greatest caution and precision. But what it says is sometimes hardly recognizable once it reaches the popular level.

Among the causes of our communication problems is the deplorable tendency of the human mind to jump to conclusions about what is being said; or rather about what is meant. Thus G. K. Chesterton once observed humorously that if he

praised the beauty of clouds, about half his readers would accuse him of being opposed to sunshine.

Chesterton also remarked that one must always be solemn—even laughably so—if one wants to be taken seriously. If thoughts are presented with humor, they will be considered trivial or ridiculous no matter how true.

Try it some time, said Chesterton. Get up on a platform and say something like, "Nine bishops plus nine bishops equal 18 bishops." Your audience will nod approval and put you down for a man of wisdom. But if you say, "Nine monkeys plus nine monkeys equal 18 monkeys," they will think you are fooling.

Absolve me of fooling, if you please, while I return to the subject of Sunday Mass and mortal sin. What the Church has said is that missing Mass on Sunday is a mortal sin if all the conditions for serious sin are present. But that is a deeply different thing from what the Church is popularly supposed to teach.


Two great factors, it seems to me, need to be emphasized. First, there is burned into the Church's mind and memory an

immensely profound consciousness of what and who God is—of his infinite majesty, his utter uniqueness, his power and glory, and above all of his boundless goodness and adorability in making himself one of us to suffer and die for us.

The Church is forever bowed in the deepest awe and worship at Mass, as were the Apostles at the Last Supper. The Church treasures the Mass as the one thing compared with which all else on earth is as nothing. The Church shudders, then, at the thought of contempt for the Mass; of a turning away from it.

Secondly, however, the Church knows our humanness—our fallacy often to see beyond the end of our noses. To miss Mass on the Lord's Day would be an unthinkable deadly sin, a frightful insult to our Maker and Redeemer, if we did so intentionally, deliberately, without good reason, and with full consciousness of the enormity of what we were doing.

What the Church is saying to us is that there is no folly as foolish as that of rejecting the greatest gift that even God can give us here on earth—himself in the Mass, which is the Last Supper still with us.



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OF SOUTHERN NEW YORK

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December 31, 1967

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Cash and due from banks	\$ 21,079,134	Deposits:	
U. S. Government securities	37,941,229	Demand	\$ 98,578,222
State and municipal obligations	37,057,991	Time	105,661,940
Other bonds and securities	335,503	Total deposits	204,240,162
Loans	108,734,782	Taxes and other liabilities	1,888,576
Mortgages	25,433,920	Unearned discount	6,537,512
Total loans and mortgages	134,168,702	Capital funds:	
Less: Res. for possible loan losses	3,037,174	Capital stock	3,300,000
	131,131,528	Surplus	6,700,000
Bank premises and equipment	822,559	Undivided profits	18,239,670
Interest receivable	1,026,877	Total capital funds	230,905,920
Other assets	1,511,099		
	\$230,905,920		

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