CHURCH'S DUTY TO COMBAT DISEASE—HAS CERTAIN FIELD IN WHICH IT CAN ACT

No Sick Person Must Look To A Clergyman To Do What Is A Physician's Or Surgeons' Work; However, Clergyman Has Part To Play In Healing.

(By Nancy Hanks)

It is not the function of the church to apply its means of restoration to no higher end than the recovery of bodily health, reports the Church of England Commttee on Spiritual Healing, and no "sick person must look to a clergyman to do what is a physician's or surgeno's work to do." However, it is not intended to convey that the clergyman has no part to play in the healing, for the committee recognizes the duty of the church to combat disease, and declares that it has a certain field in which it can act properly and advantageously.

The place and value of spirtual healing has been studied for three years by the committee, which was appointed by the Archbishop of Canterbury at the end of the Lambeth Conference in 1920, when it was decided that the Angelican Church "ought to take more account of the recent growth of the knowledge about the power of spirit over the mind and body." The Bishop of Oxford was appointed chairman of the committee, and ts other members include the Bishops of St. Albans and Liverpool, and several well-known physicians and members of the clergy. They heard evidence in behalf of healing by faith, the laying on of hands, and the blessing of the sick, and considered the relation of these practices to the work and practices of the Angelican Church. The report, it is summarized in the New York press, recommends, in effect, that methods hitherto confined to the Church of Christ, Scientist, or to psychoanalysts, should be established as part of the Angelican practice, with this distinction, that, while the majority of the faith-healing cults disdain the medical profession, the Church of England committee is fully mindful of medical science, and proposes that the direct power of moral and spiritual suggestion be allied with scientific knowledge. No separate or distinct ministry of healng is planned, nor is licensing of individual healers or official recognition of healing societies recommended. As the report is summarized in dispatches cabled from London, its general tenor may be found in this recommendation:

"The Church must sanction methods of religous treatment of bodily diseases, but in doing so must give full weight to the scientific discoveries of those who investigate the interrelation of spirit, mind and body."

While no consideration is made for those who desire the Church's aid merely for physical recovery, the committee declares that "there is considerable evidence that those who definitely apply truths of Christianity to patients suffering in mind and body have obtained remarkable results in many cases." It is added, however, that the committee has found "no case of healing which can not be parallel by similar cures wrought by psychotherapy without religion and by instances of spontaneous healing which often occur in the gravest of ordinary medical practice." Simllarly, the committee found no cases in which those practicing spiritual healing did not desire to work with the medical profession. The report severely scores the amateur healers practicing psychology as a theatment for disease, declaring that the committee "can not be blind to the fact that the exponents of some of these methods have departed from legitimate fields of scientific investigation and have propagated views that are subversive both of moral and religious principles." It is stressed also that "forces may be released in the patient's mind which an amateur healer is incapable of controlling." In explaning the value of spiritual healing as a necessary an dvaluable complement to the work of the doctor, the report enumerates the three ways of healing the body: first, "material, as surgery, drugs, diet, etc."; second, psychical as suggestion and different forms of mental analysis; third, devotional and sacramental. The report then argues:

"Spiritual healing may be said to be that which makes use of all or any of these factors in reliance to God, though in popular use the term is inaccurately confined to the last. As in all these methods of healing faith is or may be an important element contributing powerfully to the cure, it must be noted that, as far as purely physical healing goes, faith works irrespective of the grounds on which it rests.

"In the third line of approach, where something more than physical healing is in view, the character and trustworthiness of the faith are of primary importance.

The line of approach with which we are more immediately concerned is devotional and sacramental. Here the appeal is direct to God as the mediate source of all life and health, without the use of any material means. It is an appeal which has taken various forms, as in Christian Science and kindred doctrines. Within the Church it has occasioned revival of systems of healing based on the redemptive work of our Lord.

"They all spring from belief in the fundamental principle that the power to exercise spiritual healing is taught by Christ to be the natural heritage of Christian people who are living in fellowship with God, and is part of the ministry of Christ through His body, the Church; they rest upon a definite doctrine as to the nature of disease, the object aimed at in its treatment, and the result which should be expected.

"With regard to the ultimate end, spiritual healing aims definitely at the purifying and strengthening of the whole life, especially spiritual life, as the center of personality.

"Restoration of the whole man, which is the goal of spirtual healing, will often include his physical healing, but this is only a fraction of the work aimed at and will not be the exclusive preoccupation of the healer."

No case of the cure of organic disease was found by the committee, and Dr. J. A. Hadfield, a member of the committee, makes a point of the fact that most healing cults make "the mistake" of failing to discriminate between organic diseases and those originating in the mind. Medical men, he declares, are almost unanimous in holding that we can not cure by mental or spiritual means the so-called organic diseases like cancer or tuberculosis, but only those conditions like hysteria, neurosis and neurasthenia or shell-shock, which arise from a disturbance in the emotional life."

CHARLES M. LANAHAN QUITS AUTOMOBILE CLUB.

Charles M. Lanahan, of Glencoe, a special deputy of the Motor Vehicle Commissioner, sent his resignation from the Automobile Club of Maryland to the board of directors.

Mr. Lanahan is the eleventh man known to have resigned from the club during the last 10 days. Ten of them tendered their resignations because of an alleged breach of faith on the part of club officials in introducing a bill for changes in the motor vehicle law in the Legislature.

Mr. Lanahan said he also is opposed to the recently assumed attitude of the club in opposition to special deputies who act as plainclothes policemen.

The row, which was brought into the open by the resignation of John N. Mackall, chairman of the State Roads Commission, has also resulted in John S. Bridgess, president, and H. M. Lucius, secretary, of the Automobile Club, resigning as special deputies.

WILLIAM SHAFFERMAN BURIED AT DRUID RIDGE.

The funeral of William Schafferman, sixty-four, who died at his home at Pleasant Hill, was held. A requiem mass was celebrated at St. Charles' Catholic Church, Pikesville. Burial was in Druid Ridge Cemetery.

PLACED ON RETIRED LIST.

Patrick Hanley, of Towson, after fortyfive years of service with the Pennsylvania Railroad, has been placed on the retired list. For a number of years he served as an operator at signal towers on the Northern Central Railroad, but in recent years had been assigned to duty at a warehouse.

MRS. IDA E. WARD "PASSES TO GREAT BEYOND."

Mrs. Ida E. Ward, 58, widow of Asa Ward, died on Monday at her home on Highland avenue and the Joppa Road, at Towson. Funeral services were held at 2 o'clock on Wednesday afternoon at the Towson M. E. Church, and were conducted by the pastor, Rev. Mark Depp. Burial was in Prospect Hill Cemetery.

BURIAL OF STEPHEN SWOPE MADE IN FREDERICK.

Funeral services for Stephen S. Swope, who died at his home at Lansdowne, were held at the residence of his brother, Frank R. Swope.

The body was taken to Frederick for burial.

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Mrs. Nicola Paluzzi Says

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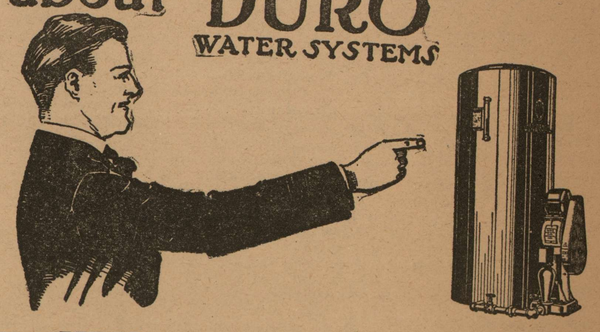

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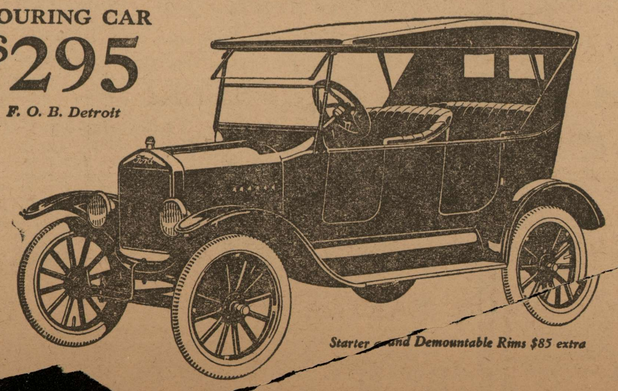

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