

Rectors Favor Aid to Doctors In Healing Sick

Voice Individual Approval When Dr. E. S. Cowles Outlines His Plan for a Soul and Body Hospital

Tell of Cures by Prayer

Episcopalians Recognize Influence of Personality; Unwilling to Define It

Reacting sympathetically to Dr. Edward S. Cowles' proposal for a hospital, where the church and medical profession would work together in curing the mentally and physically ill, Episcopal churchmen assembled for luncheon in Brown's Chop House yesterday, voiced their approval individually and passed a vote of thanks for the psychiatrist's elucidation of his plan.

As a member of the commission to investigate faith healing, appointed at the general convention of the church in Portland, Ore., Dr. Cowles is laying his plans before various bodies of churchmen to hear their views and criticism. He talked yesterday to the Queens and Nassau clergy of the diocese of Long Island and invited discussion. The only declared critic of the project was the Rev. R. H. Scott, of Freeport, L. I., who described the medical profession as "empirical" and the ministry as "idealistic." Such forces could not work together, he said, adding that the medical profession, generally speaking, is diametrically opposed to the ministerial profession.

"Build up this hospital and you will find that the examinations will be entirely in the hands of the medical profession," asserted Mr. Scott. "The ministerial interest will be second in place and authority. Remember, you have as many theories in psychology as in theology. The Christian God is not the God of nature."

Much of the discussion centered on faith healing. Several clergymen related personal experiences of assistance they received from faith healers and from psycho-therapeutic treatment when they were suffering from nervous afflictions. The Rev. William J. Walsh, D. D., of St. Luke's Church, New York, described faith healing services in his own church, saying that he has known of many cures, partial and complete. He instanced the case of the epileptic son of a prominent physician who was given up by medical men, but was cured in his church by prayer. Dr. Walsh said frankly that the results attained were beyond his comprehension, adding:

"It is just like the transfusion of blood in the physical sense. There seems to be a transfusion of vitality." The Rev. Arthur Bumpus, of Hewlett, L. I., said he was sure all the clergymen assembled had had cases of instantaneous cure by prayer at different times. He told of curing an insane woman in Milwaukee by prayer.

Coming from the convention in Portland, Ore., where he was present at the discussion on faith healing, the Rev. Dr. E. Close Chorley, historian for the Episcopal Church of the United States, outlined the recommendations of the convention on this subject. He said (1) that the Episcopal Church had expressed its thankfulness for revival in the ministry of healing; (2) that it recognized the influence of one unique personality upon another, especially in case of sickness; (3) that it expressed unwillingness to define that influence.

Says Each Side Falls Short

"Having recognized that there is an influence of one personality upon another, the Church goes on to say that the normal method of dealing with the sick and the ministry of healing is through the ministry of the medical profession," said Dr. Chorley. "In a great many cases what we regard as physical ills are the outcome of mental disturbances. As clergymen we cannot define there is a power in God that we have never suspected which can be used in the ministry of healing."

Dr. Cowles' project, he said, resolved itself into two questions—the possibilities and limitations of the medical side and the possibilities and limitations of the religious side. The average medical man up to recent times has not taken into consideration the fact that he has to deal with the mind and spirit and their powerful reflex action on the body, he declared. At the same time, clergymen have failed to take the mental state of the patient into consideration, he said. They read the prayers for the sick from the Prayer Book, with their suggestion of death, and thereby do untold injury, Dr. Chorley declared.

"The clergy and doctors have got to get together," he said. "Doctors must realize that anything ministers can do in quieting and calming the spiritual side of the patient is going to help the

physical state, too. Supposing we had a hospital with qualified medical men and trained clergymen. Then you could reach the whole man. You would be working on sane and scientific lines. You would be doing more than anything you can conceive of to lift the burden from the shoulders of uncomplaining men and women who are bowed and bent beneath this mysterious thing called nervousness."

Would Restrict Hearers

Dr. Chorley advocated the curtailment of faith healing within the recommendations of the Church, viz: (1) That those who believe they are possessed of the gift of healing must prepare themselves by prayer and medical study before they practice it; (2) that no healer must minister in any parish without a license from the bishop; (3) that no healer must ever a cure has been made until that cure has been certified to by a physician familiar with the particular case.

In laying his hospital plan before the churchmen Dr. Cowles said that there is no institution in the world to-day where the sick can go and be assured that they will not be hedged around with prejudices.

"We organize everything else on God's earth except health and religion," he declared. "For the study and teaching of the ordinary diseases of the body we have splendidly equipped laboratories in our medical schools and great hospitals where thousands of patients supply the material for observation and study. The profession has abundant opportunity to investigate scientific problems other than those of the mind. But there are virtually no hospitals or even wards in hospitals that receive this class of patients for psychopathic research and treatment. There are no laboratories where instruments of precision can be used to detect the subtle influence of the mind on the body."

"The physician interested in this work sees an ocean of morbid thought surrounding him, due to secret worries, exhaustion, nervous fears, depression, mental conflict, etc. These sufferers have appealed to the medical profession for help, but the doctor has not known how to treat them. They have appealed to the churches, but found little consolation or sympathy or understanding there. They wanted no cheap pretense, no sentimentalities."

Intelligent clergymen must see that thousands of sick souls are being swept away from the Church and the medical profession to all manner of creeds and cults, pursued Dr. Cowles. The cults do not supply their need.

"One of the truly great things this proposed hospital should accomplish is to bring into close contact, association and co-operation the medical and ministerial professions," declared Dr. Cowles. "Each will learn from the other, and both will be wiser and better. Were there not the utmost need for this thing in the world you would not see people flocking to Emmanuelism, for example, or Hicksonism or Coueism—often to their disappointment or injury."

The Rev. Fredrick H. Handsfield, rector of the Church of the Ascension, Rockville Center, L. I., president of the clerics, was chairman at the luncheon.

Mrs. Mary Cox's maid found a man in the dining room closet of Mrs. Cox's home at 104 West Eightieth Street last night. The man smiled ingratiatingly, but the maid screamed to Mrs. Cox on the floor above and Mrs. Cox screamed down to the maid. She said she would get the police.

"Don't bother," said the man, still seemingly anxious to please, "I'll get them, myself." He grabbed up a black

suit case which stood beside him and ran out of the house.

Mrs. Cox saw him go, but she thought he must be some man who was courting the maid. The maid was so surprised even to think. By the time they got together and started in pursuit the fugitive was just turning into Columbus Avenue.

Once around the corner the obliging man dodged calmly into a barber shop and began talking to the proprietor. Mrs. Cox almost ran by before she noticed him. When she broke in the stranger had just persuaded the barber to take care of his bag and was going out.

"Grab that man!" Mrs. Cox cried. "He's a burglar!"

Half a dozen half-clipped men and a couple with lather on their faces turned in their chairs for a second to see what was up, only to settle back again when they heard the fugitive's gentle answer. "Now, now, now," he clucked reprovingly. "Didn't I tell you I'd attend to that? I'll go right now."

He waited a second to regain possession of his bag and then walked out.

This time, however, Mrs. Cox was right after him, angry as could be. Half a dozen men joined her in her pursuit. A man coming from the opposite direction tripped the fugitive. Mrs. Cox sat on him before he could rise. Patrolman Conroy, of the West Sixty-eighth Street station, finally arrested him.

At the station the man gave his name as Andrew Duck, of Farmingdale, L. I. According to the police, he admitted having a police record. He was charged with burglary. Mrs. Cox could not identify the contents of the bag.

Intruder Offers to Call Police, but She Chases Him as Thief

Woman and Her Maid Capture Burglar Suspect After Pursuing Him From Her Home to Barber Shop

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