

PSYCHO-SCIENTIFIC FRONTIERS

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Professor Dr. Ph. D. Werner Schiebeler

Spiritual healing through contact with the world of the hereafter

Werner Schiebeler, diploma physicist, Professor Dr. Ph. D, born in Bremen in 1923. Studied physics in Göttingen and in 1955 graduated from the Max Planck Institute, Göttingen with his thesis on fluid dynamics. From 1955-1965 worked in the electrical industry at Standard-Elektrik-Lorenz AG in Pforzheim, seven years as head of a development department for electronic teletext technology. From 1965 lectured physics and electronics at the then State School of Engineering, now University of Applied Sciences, Ravensburg-Weingarten. Appointed professor in 1971 and retired in 1983. In addition to the subjects of natural-science and technology, he also taught para-psychology and para-psychophysics from 1969 onwards at regular special lectures at the University of Applied Sciences, Ravensburg-Weingarten and continued to do so the ensuing years.

The author published numerous articles in journals as well as brochure and four books on various para-psychological topics. In addition he also released a film about the "Paranormal healing methods in the Philippines" at the Institute of Scientific Films in Göttingen. He received the "Ernesto Bozzano Price" from the Associazione Italiana Scientifica Metaphysica in 1974 and the "1st Swiss Price" from the Swiss Foundation for Parapsychology in 1988.

This brochure deals with an extended version of a lecture given to our work circle titled *Parapsychology and Christian Faith* by the "Evangelischen Zentralstelle für Weltanschauungsfragen", Stuttgart, on the 29th of May, 1987.

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1. Introduction

Healers that treat people and animals through one method or another, however far removed from our school medicine and naturopathy we employ, have been a part of native tribes and native cultures since way back in time. They employ paranormal healing methods to achieve results. One also talks about *spiritual healing*. Processes see the light of day that can also be observed with other paranormal events, some are experimentally triggered and some appear spontaneously. These processes are nowadays classified as being part of the science of parapsychology. Parapsychology is a particularly interesting subject for the natural scientist because the *transference of energy and the commutation of matter* can be observed within its sphere of appearance that do not take place under normal physical conditions. The paranormal changeability of matter also makes a visible appearance in extreme cases of spiritual healing, the way it has for instance been occasionally observed within the religious sphere of Lourdes (1) and other places. There are well researched cases where major bone and tissue pieces have been restored within seconds and large wounds have closed.

Spiritual healing (or paranormal healing) must be seen as the healing of damaged bodies or illnesses where no normal healing practices are applied, that does not run along known medical experiences and that *cannot just* be explained as suggestion or autosuggestion. The spirit of a human healer or a non-physical *personality* actively enters the picture instead, most of the time in connection with the heartfelt wish of the afflicted and in successful cases effects a complete or a partial healing of the illness within a short time. How this influence takes place is unknown, whether other factors are of importance or of pertinence is also unknown. Existing experiences however seem to indicate that it is an advantage, but not necessarily demandable, that the stricken person has an *open-minded* attitude towards spiritual healing, that this person believes that it is a possibility, that it fully co-operates and that it motivates an additional healing process through autosuggestion (as one likes to call it). This is however basically not required.

- *Spiritual healing is also successful with infants, animals and people that are completely unaware that they are subjected to this method of treatment.*

I know of a female doctor from the Rhineland for instance, who telephonically engaged the English healer Harry Edwards in difficult cases where her own treatment didn't seem to bring results and this without the knowledge of the patient and that one could then often observe a sudden change to the illness. I am naturally aware that one could severely object to the subjective observations of this doctor. But these objections could also be tabled against other healing methods and all medicaments, if no serial tests and comparative scrutinies are available. One should therefore not *carelessly* wipe the observations of this doctor under the table, one should rather use them as a reason to study the phenomenon *more intimately*.

- *Spiritual healing has virtually settled itself within the religious sphere, ergo where one assumes or at least finds it plausible that extraterrestrial or divine energies have an effect.*

With peoples in antiquity or present day native tribes (2), the priest often deals with naturopathic and paranormal healing methods when treating people. This is particularly pronounced with peoples that promote the religious form of so-called *shamanism*. This is a markedly spiritistic religion that assumes the immediate survival of people after their terrestrial demise and that practices communication with deceased members of the tribe, nature spirits and the tribe's deities. The mediator in this is the shaman, selected through being called upon, who has access to sacred regions, regions that the rest of the community do not have access to.

- *Shamanism is the religious mode of the peoples of Central and North Asia. But it also makes an appearance amongst the peoples of North and South America, South-East Asia and Oceania.*

The shaman, but also the medicine man and priest of non-shamanistic religions, for instance in Africa, utilises paranormal practices when dealing with the ill, something commonly referred to as magic. This often enables him to bring about results that western medicine could sometimes not or not as fast accomplish or only with the help of medicaments. For instance, the direct, immediate knitting together of bones without the help of splints (2, P. 204) or the immediate healing of poisonous snakebites (2, P. 202), naturally without anti-venoms, are successful. Parallel cases can also be found within the Christian (1) or Mohammedan sphere (12; 17).

Particularly significant are the outstanding healings performed by Jesus Christ. They take place, amongst other things, to verify Christ's divine assignment through so-called miracles. Conspicuous with these reports about healing the sick is how quickly they succeed and the little effort it took to produce them. The laying on or the touch of a hand or also a command sufficed to bring the desired result. A passage from the New Testament can make this clear:

Matthew 9, 18: "Whilst Jesus was saying this, a Jewish official came to him, knelt down before him and said, "My daughter has just died; but come and place your hands on her and she will live." So Jesus got up and followed him and his disciples went along with him.

Then Jesus went into the official's house. When he saw the musicians for the funeral and the people all stirred up he said: "Get out everybody! The little girl is not dead – she is only sleeping!" Then they all started making fun of him. But as soon as the people had been put out, Jesus went into the girl's room and took hold of her hand and she got up. The news about this spread all over part of the country.

Jesus left the place and as he walked along, two blind men started following him. "Have mercy on us, Son of David!" they shouted. When Jesus had gone indoors, the two blind men came to him and he asked them, "Do you believe that I can heal you?" "Yes Sir" they answered. Then Jesus touched their eyes and said. "Let it happen then, just as you believe!" and their sight was restored. Jesus spoke sternly to them. "Don't tell this to anyone!" But they left and spread the news about Jesus all over part of the country.

As the men were leaving some people brought to Jesus a man who could not talk because he had a demon. But as soon as the demon was driven out, the man started talking and everyone was amazed. "We have never seen anything like this in Israel!" they exclaimed. But the Pharisees said, "It is the chief of the demons who gives him the power to drive out demons."

Jesus went around visiting all the towns and villages. He taught in their synagogues, preached the Good News about the Kingdom and healed people with all kinds of diseases and sicknesses."

Christ also equipped his disciples with the ability to heal. It states:

Matthew 10, 1: "Jesus called his twelve disciples together and gave them the authority to drive out evil spirits and to heal every disease and every sickness."

Early Christendom still practiced the treatment of patients as a religious activity. James's letter states:

James 5, 14: "Is there anyone who is sick? He should send for the Church elder, who will pray for him and rub oil on him in the name of the Lord. Thus prayed made in faith will heal the sick person; the Lord will restore him to health and the sins he has committed will be forgiven."

The Catholic Church has turned this directive into the administration of the last rites, the encyclopaedia of the Catholic religion states:

“The last rites is administered to somebody near death via the Eucharist so that he or she can finally realise the performed co-sacrifice of Christ through the voluntary devotion of his or her life to Christ. If this sacrifice produces physical healing under certain circumstance, it means that God will also have accepted the sacrifice once his or her life has been placed under God’s jurisdiction.”

The Catholic Church has only recently turned this spiritual assistance for the dying into a help for the non-dying by renaming the process *anointment of the sick*.

At so-called healing sanctuaries like for instance Lourdes in the South of France, paranormal healing also take place within the sphere of the Catholic Church and this without having a specific human healer present or recognisable. One ascribes the healings that take place to the influence of the Virgin Mary, ergo Christ’s terrestrial mother, which actually also represents an otherworldly entity to us.

- *If one regards spiritism as the connection with the world of the hereafter and the influences from the world of the hereafter through non-terrestrial beings (God included), almost all such healings fall within the sphere of spiritism.*

The portion of physically healed amongst the numerous hoping to be healed is indeed small, but they can’t be ignored. An interesting fact is that amongst illnesses that are healed, specific illnesses like diabetes, severe kidney diseases, diseases of the circulatory system are excluded; diabetes and kidney diseases are however illnesses that healers in the Philippines often manage to heal.

- *Remnants of spiritual healing are still found within the Catholic Church, whilst all evangelic and reformed Churches no longer exhibit such things.*

Spiritual healing is on the other hand very strongly represented in a number of Christian sects and other Christian fringe communities, for instance in *Christian Science* and all Christian *spiritistic* or *spiritualistic* communities that exist all over the world. Within Europe, they are very highly represented in England. There are over 50 spiritistic communities in London alone.

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2. Harry Edwards

Harry Edwards (29-05-1893 – 8-12-1976) was a very noted and successful healer with a spiritistic attitude, he lived in Shere, 100km south of London. He was a typesetter by trade. He became aware of his gift of healing during a spiritualistic Church service in 1935 and he developed and practiced it by offering himself as a healing channel to otherworldly entities. From 1945 onwards he sometimes even performed *public healing demonstrations* in front of thousands of spectators, like for instance at the *Royal Festival Hall* in London.

Edwards not only operated as a contact healer by running his hands over the patient’s body and by massaging their joints whilst treating them, he was also effective as a remote healer. He reported to have received 673,445 written requests to heal people from all over the world in 1960 alone. The astonishing thing about this is that these requests for healing had to be renewed in a written history report every week and that they were answered in writing, not in a pre-formulated letter, but in a personal letter that referred to the individual’s request and signed in Harry Edwards’s own hand. Each of these letters stated that detailed reports would be furnished within 48 hours and if no answer was received within a week, one should endeavour to write again. This was specifically important for foreigners whose mail might have been lost in transit. Edwards did have Mr. and Mrs. Burton as assistants and other assistants for organisational and writing assignments, but the accomplishment

of such a huge workload still remains remarkable and enigmatic just the same, particularly as Edwards's healing endeavours were very successful.

Harry Edwards didn't just treat patients for decades, he also contemplated the basic principles of spiritual healing. He wrote a number of books about it and two of them were translated into German.

He has the following to say in one of his books (5, P 31):

"No individual healing can be used as a test case for the others. I have seen one crippled foot of a child immediately restored; whilst the other one, in a seemingly similar state, did not change. But a strange and more chronic form of the same suffering experienced an extraordinarily fast healing during the same week.

Gained via logic, there are none the less secure indicators of basic requirements that control the healing process. Past experiences with people of the most diverse nationalities and religions, with the leading lights of human society and with 'insignificant' people teach us that a common factor is present. This factor consists in that wishful thinking, ergo that a healing be effected, preceded all healing treatments. This can be clothed in the form of a prayer, an intercession or an invocation. This is the common denominator that ties the Roman Catholics in Lourdes, 'Christian Science', Spiritualists and all other forms of religion who practise healings, together. It seems that a meaningful thought emanation is necessary in order to activate the healing process. Psychic healing does not eventuate automatically of its own accord or as a legally merited process.

I give you a clear example of this: The wife of a healer suffered from a severe trauma to her spine and she was supposed to be put into a plaster cast the next morning. I had a meeting with her husband and her children the evening before. Her husband went into a trance. The children naturally also questioned the spirit guide in as much as he talked about their mother. The oldest son was however displeased with the spirit guides because they had not healed her. The answer of the responsible spirit guide was: 'We were never asked'. The son thereupon said: "Well, I hereby ask you to help my mother". The spirit answered: 'We will try'. During the night the mother felt that her spin was being treated and she knew that she no longer had to suffer. When the specialist appeared to place the patient into a plaster cast the next morning, he found her completely healed and walking around in the best of health.

The first conclusion from this is:

- *Sending a meaningful mental energy, a request to be healed is necessary in order to inaugurate a healing.*

Everything that happens, every movement, every change in our view is the result of legally controlling forces that appeal to one's inner self. There are no exceptions here. We observe these laws in action in physical matter, in the orbits of the stars, in procreation, birth, growth and death, in the nuclear structure of an element and everywhere else. Human science is built upon these solid laws; chaos would otherwise reign everywhere. Nothing happens by 'coincidence'.

- *The same legalities also apply to spiritual healing. Legal forces that coincide with cosmic principles are activated when a spiritual healing takes place and the healings are the result pursuant to specific conditions.*

The last conclusion shows us the limiting factor in psychic healing. No healing can eventuate if it were against these legalities. If for instance a finger is amputated, no new finger can grow or an old man cannot get back his youth through healing."

This is where Harry Edwards errs. The recovery of an amputated limb has been observed in very rare cases:

At the beginning of August 1637, an 18 year old Spaniard named *Miguel Juan Pellicer* from Calanda in Aragon near Valencia fell under the wheels of a laden vehicle. One wheel ran over the right lower

leg, producing an open break (4). As the wound suppurated and refused to heal, his lower leg had to be amputated at the end of October 1637.

After his release from hospital, Miguel Juan Pellicer lived in Saragossa to begin with and supported himself through begging. He returned to his parents, who were farmers in Calanda, in 1640. He also supported himself through begging whilst he was there.

On the evening of the 29th of March 1640, he returned to his parents' home dead tired after having begged all day and at 10pm removed his wooden prosthesis and laid himself to rest on the floor of his parents' bedroom (4, P.84). He was only covered with the cloak of his father. When his mother checked on her son at around 11pm, she noticed that suddenly two legs protruded from under the cloak instead of only one. The father was called and the cloak fully removed. They ascertained that two complete legs were indeed to be seen. After the son had been woken up, he told them that he had a dream, in it he found himself in the Chapel of Grace of "Our dear Lady del Pilar of Saragossa" where he had been begging in front of its door in the past and where he had often asked to be healed. He had been rubbing the wonderful oil from Mary's lamp onto his stump *in his dream*. He had then been woken up by his parents.

The regenerated leg remained permanently intact. His perfect gait did however only gradually return. This event naturally caused a considerable sensation. The relevant *Bishop Apaolaza* ordered a canonical examination and the *Archbishop of Saragossa* proclaimed on the 27th of April 1641 that this extraordinary event was a miracle. Amongst the medics who examined Juan was a German doctor by the name of *Petrus Neurath* and he wrote a treatise titled: "*Miraculum divae quae Caesaraugustae crus puero abscissum restituit anno 1640, 29 martii*". This treatise was printed in Madrid in 1642. As no photographing press reporters existed at that time, this miraculous event was depicted by various artists in 24 paintings the way these artists imagined the process to have taken place, namely that winged angels came down from heaven with the amputated leg in order to reattach it to Miguel Juan Pellicer. *King Phillip VI. From Spain* also rendered his reverence to this miracle. He asked Juan Pellicer to come to Madrid and kneeling in front of him with all the courtiers present, examined the reattached leg and reverently kissed it.

After this insert we have Harry Edwards say a few words again. He continues (5, P. 32):

"With every disease we have to ask about its cause. When an ill person has been healed from arthritis, but continues to live in an unhealthy, damp environment and sleeps in a damp bed, the conditions for a possible relapse of the illness are created. This doesn't mean that a fresh healing treatment would take a negative course; but the prospects for a healing would be reduced, because the causes of the disease are conceivably unfavourable.

- *One should therefore do everything possible oneself to avoid giving an illness 'fertile' ground.*

We should not expect a complete restoration when a very old person suffers from chronic atherosclerosis for instance, but endeavour instead to achieve the best possible reduction of the affliction and the normalisation of the circulation.

- *Exactly the way the terrestrial world is governed by physical laws, the spiritual world is also governed by corresponding laws, because such laws exist wherever order reigns.*

The laws of the spirit must obviously be *superordinate* to physical laws, because the latter depend on the 'jurisdiction' of the laws of spirit.

- *Practising spiritual healing teaches us that there is every reason to assume that spirit guides are capable of utilising spiritual laws or energies in order to effect a change for the better within the*

holistic self.

The summary of these two conclusions allows us to recognise that spiritual healing is the result of licit forces or energies that intervene in the healing process due to our mental request.

The reports about successful healings allow us to recognise a further common denominator:

- *Whether the correct conditions for the healing process were in place and whether there were no failures, because the chain of successes can only be broken through physical and spiritual laws.*

We experience the most diverse kind of healings through the mediumship of a single medium. So for instance the healing of a mental illness, the dissolution of a malignant tumour, the restoration of sight, the normalisation of the composition of blood in cases of leukaemia etc. This circumstance verifies that one of the various forms of healing energy have to be employed for each individual illness.

Now in order to employ the correct healing energy for the various cases of sickness, the ability to make the right diagnosis and to uncover the causes of an illness is required. An advising, helpful intelligence is required to accomplish this feat. When somebody is declared 'beyond help' all human wisdom seems incapable of doing anything and school taught medicine must fail. But if someone 'beyond help' is healed *in spite of* this through spiritual healing and completely regains their health, it means that a *higher intelligence* intervened. And as this intelligence is not of human origin, it must come from the realm of the spirit.

Some people assert that this knowledge springs from the human subconscious. There is however no obvious indication that mankind possess or ever possessed accurate knowledge in regards to planned executions of spiritual healing where human artistry fails. Because there is no human cache of experience available from whence the subconscious could draw such accurate and profound knowledge from.

One has to draw the obvious conclusion here, namely that spirit guides were able to acquire this extended knowledge. It is equally obvious that the healing process in the physical body and the spirit does not just require the regular application of spirit forces, but that it demands the affiliation with the physical laws that control the functions of the human body in order to convert the energy of the spirit into having a physical effect.

It always requires an intelligent execution in order to realise any plan, even if it's just the construction of a rabbit hutch. To be able to utilise any physical energy, like electricity for instance, requires our understanding of the laws involved to control electricity. Spiritual healing is also a planned action. Its execution requires devotion as well as intelligent control. In order to achieve the wished for result one has to apply the knowledge of how healing energies must be employed to produce the wished for chemical or functional changes within the body of the patient.

The acquirement of knowledge via the human sciences has always been a slow and arduous process of experience and mistakes. One therefore has to logically assume that a spirit guide does not suddenly acquire limitless wisdom, but that he also followed the arduous path of experience step by step to learn about the application of spiritually legal forces and their collusion with physical and mental energies so that they can effect a happy change within the disease of the patient. A clear indicator that this assumption is correct is the experience that certain diseases are markedly easier to remedy these days through spirit healing than in the past.

We therefore have to draw three conclusion from this:

- *The sending of a mental plea through the human spirit in accordance with an otherworldly intelligence enables the spirit guide to accept this request and to furnish the exact spiritual quality of energy required to remedy any specific malfunction within the body of the patient.*

The capacity for healing of these spirit guides is not all powerful. As mentioned before, it is limited by holistic, ergo universal laws. Spontaneous healings of serious illnesses are indeed not a rarity, but the major percentage of spiritual healings require a certain period of time so as to provide the spirit guide time to gradually detect the actual cause of an illness and to allow the spirit guide to remove the symptoms. A lot of physical diseases require this time to create the right conditions for an about-face to the positive

and to deal with breakdowns and weaknesses and to build up energy, vitality and the smooth operation of the body's functions. Spiritual healing is truly a psycho-science.

Over the last years, medical authorities also heard about the successful healing of 'incurable' diseases that they could not explain with the help of medical science. They therefore regarded '*spontaneous healings*' as 'nature's self-help', glad to have dealt with this tiresome theme once and for all. Every happening must surely be based on a reasonable process. We therefore suggest that they accept the thesis we present here, because it is also a reasonable thesis to explain the healings that take place contra to all medical expectations.

This book was written from the point of view of spiritualism and its conclusions are based on the premise of the laws of nature of one's survival after death. The critics have either to accept the presented conclusions or find another *thesis based on logic* instead.

Spiritual healing is not something new – it is actually ancient. Jesus knew the way to invoke healing energies and he taught his disciples and other the utilisation of these energies. The resurrection of the application of this gift is due to our fresh knowledge about spiritual forces like the one's psycho-science reveals to us.

The first and probably the most important lesson a student of healing practices must learn is that *he* does not heal. The healers body does not possess special abilities, namely to ascertain the cause of an illness in other people. His spirit does not have the knowledge to know the healing process and there is no method to learn it. The healer is merely the *instrument in the spirit guide's hands* who uses him as a 'healing channel' in as far as the healer is prepared and able to connect with him.

There are no specific rules in control of the healing process and a specific 'secure' way to develop one's gift of healing cannot be pointed out. Every human being is a specific individuality within itself and spirit guides are also specific individualities. But certain guidelines exist just the same and they may help a future healer develop his gift of healing.

Due to the fact that the healing is facilitated from another dimension and the fact that we cannot accurately understand its implementation, no healer is able to predict the result of the treatment in every case. It is therefore not within the power of the healer to make forecasts outside his sphere of responsibility.

But the healer should at the same time never allow his imagination to set limits to the healing power of the spirit guide. I have often been confronted with someone's chronic illness. My 'normal' mind might have thought that 'surely nothing more can be done in this case'. But to my surprise and joy I also saw successful healings under these seemingly 'impossible' circumstances.

This is how hundreds of felicitous healings came about whose successful outcome nobody with a 'healthy human understanding' would have dared to predict and they show us just how small our knowledge of the enormous possibilities the intervention of the spirit and the world of spirit has on the construction that represent the laws of nature."

Thus far with an extract from Harry Edwards's formulations. He was always fully conscious during his healing treatments; he was also not in a semi-trance. He talked to his patients, touched them and stroked them with his hands, immersed himself in short prayers, and guided the "healing energies" flowing through him into the ill.

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3. George Chapman

Another well-known and successful British healer "worked" entirely different from Edwards. His name is George Chapman and he lived in Aylesbury, 60km north-west of London. Like Edwards he was also a spiritist and he acted as a healing channel for otherworldly entities. He however accomplished this in a full trance state, whereby a spirit being speaks through the voice and works

through the hands of the healer. Chapman was born on the 4th of February 1921 and worked in a car repair shop, an abattoir and at the harbour after leaving school (3, P. 19) and he was a sergeant in the RAF during the war.

He became a fireman in Aylesbury (1946) after the war. Two events gave Chapman a new direction in his life. His first child, a daughter, died in 1945 four weeks after she was born. This difficult to overcome event inwardly open him up for contact with the world of the hereafter. Thereupon “moving glass sessions” (séances) were carried out by the firemen during the quiet times at the fire station. Chapman also conducted them at home with his wife (3, P. 20). His recently diseased mother soon announced her presence via the glass that was pushed across an alphabet board by their hands and she reported that she was looking after the little daughter that had died in 1945. Further messages drew his attention to his healing energies and to the fact that a spiritual healing group was being established in the hereafter that wanted to perform non-invasive surgery on patients using him as a medium. Chapman began to regularly participate at spiritistic meeting from then on and he developed into a *full-trance medium*. Various spirit beings spoke through him to begin with, but a “Dr. Lang” gradually became the sole “go between”.

This Dr. William Lang is a historically known and verifiable personality. He was born on the 28th of December 1852, was initially an assistant doctor and then a surgeon at a public hospital and from 1880 onwards, an eye surgeon at the Middlesex Hospital in London. In 1881 he founded the British Ophthalmological Society with some colleagues (7, P. 18; 3, P. 25). He published a series of works dealing with the healing of eyes and introduced improvements to eye operation technology. Dr. Lang died on the 13th of July 1937. As he had gained some knowledge about life after death during his life, he was not astonished about his further existence.

He reported back through the mouth of George Chapman (7, P. 26):

“When you come over here, you retain *the same personality* as on Earth. Some of the people here said:

‘You are such a wonderful spirit person, Dr. Lang’.

And I answered them:

‘See here my young man or young woman, I loved my life in all its fullness when I lived on Earth. I tried to do good deeds and not to wilfully hurt anybody, but I was never a perfect human being. And now, that I have crossed over to the world of spirit, I find that I am still the same William Lang I had been on Earth, I now know a little more about my work¹, but nothing has changed as far as I am concerned. I am still the same person.’

You see, when people believe that they turn into wonderful personalities when they die, they find that this *isn't* the case. You remain the same.

Once I had passed across to the world of spirit I soon felt the desire to do something useful again. I told my friends that were around me:

‘Medical science was my whole life. I cannot do anything else and I would like to continue to utilise my knowledge in order to help people. Can you support me in this?’

They proceeded to show me the local hospitals and they were quite similar to the hospitals I was familiar with. I could see how patients who had arrived in our world in an ill state were treated by spirit doctors and spirit nurses. But I immediately noticed that the treatment in the world of spirit is *very different* from the one we applied on Earth. This is why I was keen to learn this special treatment methods as soon as possible.

¹ He almost certainly means his work as a doctor.

My dear friend Bland-Sutton, who had arrived here one year before me, informed me: ‘You will not find it difficult to learn how to operate on a spirit body. All of us had to return to our time as student in order to learn the new method that is completely different from the way we treated the physical body. But it is the only way for a spirit doctor to help his patients.’

I was very interested and keen to return to my work and immediately started to learn the art of spiritual surgery. Even though the spirit body² is more or less identical to the physical body, it is still very difficult to accurately explain to a person living on Earth how a spirit doctor operates on a spirit body or utilises a different form of treatment, because it would not be fully understood.

Together with a number of medical friends I operated on many entities that had crossed over in an ill state of health thereby helping them get rid of their suffering. It was a very worthwhile activity but I eventually concluded: ‘I am not necessarily required as a doctor here. There are a sufficient number of highly experienced surgeons and doctors here to deal with these spirit patients. Maybe I can help the people on Earth that are seriously ill’. I discussed this with my friends and, after they had carefully contemplated my plan, they opined:

‘The only way to carry out your intentions consists *in finding a medium for you* through which you can reappear on Earth as it were. To find a medium is difficult, but it is possible.’

I suggested: ‘Well then, let’s try to find one.’

They replied: ‘You have to be absolutely convinced that returning to Earth and providing medical aid to people is really what you desire to do before you find the right medium to train for your purpose. The reason we say this is because once you find your medium you have to remain with it until your task has been completed. Only once the medium’s life comes to an end will your activity as a spirit doctor on Earth find its end.’

I assured them: ‘I am really determined to return to Earth as a spirit doctor and to carry out my work for as long as possible. Will you now help me to find the right medium?’

My friends promised me: ‘William, you can rest assured that everything will be done to help you. But you must be patient, because as we said before, it will be difficult to find the right medium. Don’t forget that a lot of doctors are striving for the same, namely to return to Earth to work as spirit doctors through a medium. Only a few of them have actually found a medium.

You might be luckier than the others, because there is one young man on Earth that could be trained to become a medium for you. This is however a difficult task and it is full of uncertainties. You must however continue to perform your work at the local hospital for a while longer. Perfect your abilities as a spirit doctor. We will do our best to carry out some tests with this young man so that he can be trained for you.’”

The medical training of George Chapman was really successful and Dr. Lang has been a spirit doctor through his medium since 1951 (7, P. 31) and George Chapman gave up his job as a fireman a few years later.

The way Dr. Lang works is completely different from that of Harry Edwards’s spirit guides. William Lang predominantly performed “operations”, but *not on the physical body*, the way a lot of Philippine and Brazilian healers operate with their hands covered in blood, he “operates” on the *astral body* (also called ethereal, respectively spirit body). Chapman is in a full trance each and every time and this for *hours*. The trance begins when the first patient arrives in the morning and ends in the afternoon after the consultations have come to an end. The healer know nothing about the intervening period after.

² Usually called the ‘astral body’.

When in his trance, he speaks a sophisticated English and displays an affable and patronising character. His eyes are closed in a squinting and sometimes blinking fashion. The personality that then speaks through Chapman is Dr. Lang's personality and his mannerism and his knowledge is like that of a physician from the last century. Former colleagues and patients who knew Dr. Lang during his life on Earth are convinced that they recognise the deceased eye surgeon in the spirit being.

He conducted *medical discussions* with terrestrial physicians who were present at times, something Chapman could never do. Such a conversation took place towards the end of December 1969 with Dr. Robert W. Laidlaw from New York. It also dealt with personal things. Medical questions were however also debated.

Some sentences from Lang are as follows (3, P. 41):

"Some illnesses like for instance broken bones require treatment on a physical level, other illnesses stem from the mental-spiritual. I must find the respective source of the disorder. If the pain remains after a successful operation, the cause of it lies within the mental and spiritual sphere. A lot of people are organically completely healthy but constantly ill. According to my observation, they lack energy or vitality. They are like an empty battery. I transfer energy from my medium in such cases and I give healing radiation.

Retrobulbar neuritis³ is often regarded as a purely physical illness. But I ascertained over again that patients with miserable life experiences or an overactive consciousness can amass stress that then crops up as retrobulbar neuritis. This process has its origin in the spirit. One has to see the patient as a whole. One can sometimes place the patient into a light trance. One makes him breathe deeply until he is completely relaxed and then question him and discuss his problems. He can then be treated via the astral body and the fibrous complaints of the physical body will disappear. The astral body has to be separated somewhat from the physical body during treatment.

...not all medical conditions are curable. I tell my patients that I can only do my best. My medium also stresses this emphatically."

Dr. Lang's "operation technique" is based on the assumption that the astral body, anchored deep within the physical body, is also affected by physical illnesses and injuries. A *reciprocal interaction* exists between the two bodies. The treatment and healing of pathological changes within the astral body can bring about the healing of physical suffering.

Patients lie on a bed during the treatment and tell Dr. Lang their medical history. It matters not whether they are 20 or 80 years old, they will always be addressed as "young man" or "young lady" by Dr. Lang. What I report about here is based on my own experience, I have *personally met* Lang/Chapman as well as Harry Edwards. The "operation" usually takes place after a preliminary conversation. Lang bends over the patient and manipulates his hands like a surgeon operating with invisible instruments on an invisible body at a small distance over the patient's clothing, he makes a cut here and there, removes invisible tissue that is discarded in an invisible bucket and gives injections with an invisible syringe.

Lang tells us that before the operation begins, the astral body is slightly elevated from the physical body so that he can actually work on it. What particularly drew my attention was the multiple, loud snapping of the fingers during the manipulation. I was later told that it is the habit of many surgeons here on Earth to give a signal for wanting the next instrument handed to them by snapping their fingers.

³ Inflammation of the rearward part of the optic nerve.

Chapman's, respectively Lang's hand movements coincided with the snapping of fingers when he was ready to accept the "next" instrument. This indicated that he didn't work alone, that he had a group of helpers around him. His deceased son, who was also a surgeon here on Earth, belonged to this group.

George Chapman reported about this (3, P. 50):

"One afternoon, only a few days after my son Michael was born, I was in a trance in my consulting room. Dr. Lang asked my wife Margie if he could see the baby. She brought Michael and Dr. Lang took it from her and cradled him in his arms. He then said:

'I once had a son called Basil. Michael will one day be the medium for my son, thereby continuing his healing work.'

This was the first time Dr. Lang mentioned his son and Basil Lang apparently began to assist his father in his work."

The patients as a rule do not feel the "operations" by Dr. Lang. Only some have certain, but not necessarily uncomfortable feelings. The "spiritual injections" with the invisible syringe were at times felt like a faint pin prick.

The situation with some of the Philippine healers is completely different, they also give an abundant number these, for our eyes, "imitation" injections. They talk about "*magnetic injections*" and visually proceed as Dr. Lang does. At least with the healers *Jose Mercado and Juanito Flores I* observed and also filmed doing such things, all patients felt a severe prick and blood clearly flowed with some of them after. And this even though no physical injection needles were utilised.

Due to the great number of people from all over the world looking to be healed, the waiting list stretches out over months and Dr. Lang's patients usually come to Aylesbury for one personal treatment only. They are then directed towards distant healing. The treatment effects some impressive improvements with some patients, whilst it is completely ineffective with others. I know some of the patients from both groups personally. Some of the successful cases are described in my books (3; 7).

Just like their terrestrial counterparts, spirit doctors cannot perform miracles, something they usually emphasise themselves. They are however capable of healing or at least bring about an improvement or alleviation in lots of cases where terrestrial physicians were ineffective. The fact that spirit healing also has its failures might have its cause in not being treated often or long enough or that the patients did not abide by the instructions of the healer or the spirit doctor. Our terrestrial doctors also have to battle with the same difficulties.

- *Dr. Lang tells us in his psychically transmitted report cited at the beginning that numerous deceased physicians in the world of the hereafter wait to be medically active again with the help of mediums.*

I would like to put forward a psychic report of former Swiss healing mesmerist as a supplement to this statement, his name was *Albert Pauchard* and he died in Geneva on the 3rd of July 1934. From 1935 to 1937 he announced his presence to an elderly couple living in Holland and he told them about his adventures and experiences in the world of the hereafter.

In conjunction with this, he also depicted the after-death fate of a deceased doctor, he writes:

“I have met a doctor over here that is a special case within himself. He is so engrossed in his work that he simply cannot stop devoting his time to it. He specifically works with clairvoyant people and he feels blessed to be able to continue his medical activity this way. He has been pursuing his favourite pastime here in the hereafter for over half a century. I see this as a strange case of voluntary self-restraint. He was certainly aware of his death, well he sensed quite some time before that he was about to die. He had hardly arrived here when he began to do everything possible to adapt to his new circumstance and he immediately looked for opportunities to continue his medical activities from the hereafter. He found these opportunities and he has never taken the time to show an interest in anything else. I once asked him whether he had certain experiences here – pleasant or less pleasant ones – ergo completely different experiences from those on Earth. You know what I am talking about. He looked at me mildly surprised and mildly distracted and said: ‘No’. He did indeed continue his former occupation without interruption. I do not know how much longer this can go on. He certainly performs a highly beneficial task and this without considering the merits he could gain for himself.

This doctor furnishes a significant example that each and every one experiences the hereafter in their very own way, according to temperament and according to their behaviourism in regards to the circumstances of their new environment. Every case is singular and makes its own unique experiences.”

* * * * *

4. Zé Arigó

I selected the two healers above from a great number of other English healers because I regard them as particularly successful. Thanks to generous legislation, they could and can perform their activities unhindered. The law however forbids such things in most other countries, as is the case in Germany, Brazil, Philippines etc. Healers do carry out their practices in spite of this, but they can only do so for as long as nobody reports them. But as this happens now and again, a lot of healers in the above mentions countries have become acquainted with the courts somewhere down the line. This is the case with the Brazilian *Zé Arigó* I now introduce. I never personally met him or the second Brazilian *Edson Queiroz* whom I will describe later. I therefore only report on hand of the literature (6; 9) and the film recordings I possess of both of them.

Zé Arigó was the nickname of a trance-medium who was born as the son of a farmer on the 18th of October 1918 in Congonhas do Campo near Belo Horizonte, in the highlands of South Brazil (400km from Rio de Janeiro). His actual name was José Pedro de Freitas. The nickname, meaning *country yokel*, was given to him during his not too successful four years of schooling and it indicated his rustic background. Arigó and his parents were Roman Catholics. He worked on the farm of his father after school and later at a nearby mine. In his capacity as union functionary he had called his fellow mineworkers out on strike, he was dismissed in 1948 and he tried his luck as a publican in Congonhas. He finally ended up working at the city’s welfare office.

Arigó maintains that he already heard voices in an unfamiliar language during his time at school.

After being dismissed from his job as a miner, recurring dreams plagued him, they worried him and produced fears and headaches (6, P. 71). He saw a group of doctors and nurses in these dreams who carefully operated on a patient on an operating table with surgical instruments as if it was completely real. The leader of the group was a bald-headed, stocky doctor who talked to the others in Portuguese with a German accent. This “doctor” appeared to him in a completely lifelike vision (6, P. 71) and introduced himself as *Dr. Adolpho (Adolf) Fritz*. He told him that he had died during WWI and had not able to complete his life’s work. He said that he had observed Arigó for some time and that he

got to know his noble-mindedness and his charitable attitude. He said that he had now chosen him as a living instrument in order to continue his work with the help of other spirit beings who had also been physicians before they died. If Arigó wanted to find inner peace he should begin to serve ill and distraught people who were in need of his help. Arigó had to take the crucifix he found some time ago in the yard of his father into his hand. This Dr. Fritz told him that he should use it to heal the sick. This apparition gave Arigó such a fright that he jumped out of bed and ran down the street screaming.

A full-trance mediumship developed within Arigó in the meantime, whereby this Dr. Fritz, similarly to Dr. Lang with *George Chapman*, used him and spoke through him. Years later, *Professor of Philosophy, J. Herculano Pires*⁴ questioned the spirit in more detail about his background. He was told in Portuguese, with a German accent, that his name had been Fritz (6, P. 214) that he had been born in Munich and aged five ended up in Poland, studied medicine there and ended up a relatively proficient doctor and surgeon. He confessed to having made a number of terrible mistakes. He had lived in Estonia from 1914 onwards and before he died there in 1918, he promised to continue his medical training after his demise in order to return to Earth to treat as many people as possible. This is how he wanted to atone for his terrestrial mistakes. This Dr. Fritz emphasised at other opportunities that he was a member of a group of deceased physicians who had decided to help people in the name of Christ as best as they could. He said that he had observed Arigó for over ten years and this allowed him to ascertain that he was a suitable instrument to help him fulfil his task. It was now possible for him to exercise perfect control over the medium and this is why he was able to perform surgical operations through him.

Whether a Dr. Adolf Fritz had actually existed could not be historically established. The information given by the spirit being was not exact enough to have found something in the archives in Brazil. Besides, battles of the Russian revolution swept across Estonia. If this Dr. Fritz had actually lived on Earth, he might have lost his life during the fighting in 1918. Complete death lists from that time do however not exist.

The spirit “Dr. Fritz” has been treating a great number of patients from all over South America since around 1950 through Arigó when he was in a full-trance state. He often performed major and difficult operations on them and he could cut deep into their flesh or the inside of their bodies with an unsterile kitchen knife or a pocket knife. No blood vessels were tied and the wound was not sewn up after. There was only slight bleeding evident in spite of this. If the bleeding was stronger at times, Arigó (Dr. Fritz) held the above mentioned crucifix over the wound and said (9, P. 35):

“I do not want blood! The blood shed on the Cross by Christ is enough!”

The bleeding immediately ceased. Arigó’s facial expressions were completely different from his normal ones during an operation. His fingers worked with extraordinary precision and dexterity even when his eyes or his head pointed in a different direction. After the operation, the edges of the wound looked like they were glued together. This is why it did not have to be sewn up.

The patients were not just operated on by Dr. Fritz, they were also treated with medicaments. The spirit could make an accurate diagnosis without even asking the patient, so for instance an accurate numerical value of the systolic and diastolic blood pressure or with eye problems tell whether it was a retina pigmentosa or a retinoblastoma. Both of them are diseases of the retina a terrestrial ophthalmologist can only ascertain with an ophthalmoscope or a magnifying glass.

⁴ The best documented book about Arigó titled: “Arigó: Vida, Meiunidade e Martirio”, Sao Paulo, Edicel was published in 1963.

After the diagnosis has been made, Dr. Fritz scribbles a prescription on a piece of paper. The hardly decipherable script was rewritten by a helper so that the chemist was actually able to read it. The prescribed healing agents are generally found at the chemist, they are however often prescribed at non-usual dosages and they often have an effect that one does not usually expect from them. The achieved results were however often very astonishing.

Arigó treated patients during his spare time and often worked deep into the night. He did not conduct his healing activities the way Edwards, Chapman or most Philippine healers do on a full time basis, he continued to work as an employee at the city's welfare office and this provided him with the means to support his family. This made it possible for him to treat his patients for free.

One of the first treatments and healings that cause a great sensation went as follows (6, P.62): The Brazilian Senator *Lucio Bittencourt* came to Belo Horizonte, near Congonhas where Arigó lived during an election campaign in 1950. Bittencourt suffered from lung cancer, but because of the election campaign he had postponed the necessary operation. The senator had invited Arigó, who was at that time still a union functionary, and a few miners to participate at this event. When Arigó arrived in Belo Horizonte he found that the election campaign had been moved to the next day. The senator arranged for Arigó to stay the night at the hotel Financial where he also stayed. Bittencourt tossed and turned in his bed and could not find sleep. The moment he hoped to drop off to sleep, the door suddenly opened and the light was turned on. Arigó entered. His gaze was glassy. When he approached the bed, the senator saw a cutthroat razor in his hands. Strange as it may seem, Bittencourt was not afraid. All he remembered later was that he became weak and that a voice with a strong German accent told that it was high time that he was urgently operated upon. He then lost consciousness. There was nobody in the room when he woke up. He removed the top of his pyjamas. It had been cut through and there was a bit of blood on it. Bittencourt gingerly stood up and staggered to a mirror. When he turned his back towards it he saw a neat, straight cut between the ribs of his back. Surprised at this he got dressed and went to Arigó room.

When Bittencourt told him what happened, Arigó said to him that he had probably drunk too much. But after he had seen the still wet blood stain and the cut, there was no doubt that Bittencourt had been operated upon. Arigó however insisted that he had nothing to do with it. The aghast senator decided to take the first flight back to Rio to see his doctor.

Arigó could not remember that he had gone to the senator's room. He was however convinced that the story could have been as Bittencourt asserted, because he naturally remembered his dreams and his visions. He now prayed, hoping that the senator's doctor would find that he had not harmed him. He felt fear and anxiety when he thought of what he possibly could have done.

But incredible news soon came back. Bittencourt had immediately visited his doctor and only told him that he had been operated on. The doctor x-rayed him and he beamed with pleasure about the result, something he thought was the work of some North-American surgeon. He explained to the senator that the tumour had been cleanly removed with the help of a technology yet unknown in Brazil. He had good prospects of staying healthy. Bittencourt only now told the doctor what had really happened. He actually told everyone that wanted to hear it. The press spread the news across all of Brazil within a few days. Some say that the Bittencourt case had been Arigó's first publicly known operation.

Arigó was not all that fussed about the possibility of becoming a spiritistic healing medium at first. He desperately tried to lead a normal life. But the dreams wherein Dr. Fritz appeared did not stop. Arigó had to perform another cancer operation under the influence of Dr. Fritz shortly after (6, P.

80). In his hometown Congonhas a female friend of the family lay dying. She suffered from the last stages of uterus cancer. The relatives of the dying as well as the Arigó couple congregated around the bed of the dying woman and a priest gave her the last rites. After this had taken place and the priest had left the room and whilst Arigó was still in a deep prayer, a tingle began to course through his body beginning from the head slowly down to the legs. He began to tremble and his gaze turned glassy. He suddenly ran into the kitchen and returned with a large kitchen knife. He asked the others to make room for him. He wrenched the bedspread aside, spread the patient's legs and thrust the knife in a wildly drilling fashion into her vagina. One woman screamed and ran out of the room. The others stood rooted to the spot filled with fear. But the dying woman lay there still and calm whilst Arigó incessantly worked with the knife. He finally pulled out the knife and forced his hand into the opening. He rapidly pulled out a large tumour. He threw it into the sink in the kitchen and collapsed in a chair. One of the relatives awoke from his torpor and fetched a doctor. Arigó sat there with his head buried in his hands and sob. He seemed to be in a different world. His wife eventually led him from the house.

The doctor arrived soon after. He did not find the patient bleeding. He then examined the tumour. It was a tumour of the uterus. The patient regained her full health.

This latest news once again caused a lot of excitement. A lot of people turned up at Arigó's house and asked him to treat them. Arigó refused at first, but Dr. Fritz did not leave him in peace. One morning, when 100 people had congregated in front of his house, he led them in. He could hardly or not at all remember what he did over the next few days. But two significant consequences happened: Arigó's nightly dreams and his headaches stopped and one patient after another became well again.

The *Catholic Church* however took a *negative* stance. It demanded that Arigó should stop his treatment of patients, he would otherwise be expelled from his community. As Arigó had realised in the meantime that he was needed and that he could not abide by this demand, he was actually excommunicated and he did not receive a Christian burial after his relatively early death in 1971. All Arigó knew was that he had a task to fulfil and he abided by this, even at the risk of being accused by the Church of *being in cahoots with the devil*.

The number of patients continued to grow. It soon went up to 300 a day, a lot of them with incurable diseases and a lot came from abroad. But not all of them were operated upon. Most of them received a prescription. But when an operation was required, it usually took place standing up, ergo the patient stood with the back against a wall. The blood smeared knife was wiped on his clothing after, but certainly not disinfected. Smaller interventions only took a few seconds. *Arigó never accepted money from anyone*.

Arigó was visited numerous times by physicians and scientists over the years. They wanted to take a closer look at his treatment method and healing successes. One of them was the North-American *Dr. Henry Andrija Puharich*. He travelled to Congonhas with a number of companions in August 1963, remained there a few weeks and questioned around 100 patients whilst there. In order to experience Arigó, respectively Dr. Fritz's treatment methods on his own body, he was operated upon himself. Puharich had a non-malignant, but annoying fatty tumour (lipoma) on the inside of his right elbow. He asked Dr. Fritz to remove it. He agreed and asked one of the spectators for his pocket knife (6, P. 43). He used it to make an incision and within five seconds pulled out the tumour with his fingers and placed it with the pocket knife in the hand of an amazed Dr. Puharich's.

The exact time this took could later be ascertained on hand of the films we recorded. The knife, the skin and the wound were not disinfected. No inflammation occurred in spite of this. Even though the arm had not been anesthetized beforehand, Dr. Puharich did not feel any pain, not the slightest tingle. The wound was not stitched together but one could not pry it apart in spite of this. The swelling on his arm had disappeared and never returned again. Almost all Brazilian papers reported about this event with large pictures. A number of medical investigators visited Arigó after Dr. Puharich and they carefully observed, confirmed and documented these medical procedures. Nothing of this has unfortunately appeared in German literature.

The large extent of Arigó's healing activities and the fuss made in the Brazilian press soon led to the justice system taking an interest. A growing number of physicians started to take Arigó serious. This is why Arigó was accused of illicitly practising his medicine on the 1st of August 1956. All he could say in his defence was that it was the spirit of Dr. Fritz who treated the patients and not himself. He would start by saying the Lord's Prayer and he could not recall what happens after (6, P. 135). He could not remember writing prescriptions or operating on patients. He was in a state that he could not comprehend himself.

As Arigó was not able to produce the spirit of Dr. Fritz as a witness, his statements were seen as a confession. Even though numerous witnesses, a number of doctors amongst them, bore witness to the effects of Arigó's treatment methods and their free fulfilment, *Judge Soares* convicted him on the 26th of March 1957 to one year and three months in jail and a fine of 5,000 Cruzeiros and court costs. This was an amount that was nearly as high as Arigó's annual income and it was supposed to be paid within three days. His jail sentence was supposed to start on the 1st of April. The appeal court reduced his sentence to eight months and his time in jail was deferred by one year. He was however forbidden to leave town and to treat patients.

Arigó stuck to this ban for a while. But when his headaches returned in force again he secretly began to receive patients and to write prescription again (naturally through Dr. Fritz). The police very quickly noticed this, but looked to other way.

In May 1958 the Brazilian *President Juscelino Kubitschek* heard about Arigó's conviction. He himself was a doctor, a surgeon, and he had met him three years prior during an election campaign and had observed him at his "work". Kubitschek had been very impressed. He even had him come to Rio to treat the kidney stones of his ill daughter (6, P. 126). Dr. Fritz healed her in no time by prescribing a commercial medicine. The President visited Arigó and his wife a number of times after and when he heard about the conviction immediately decreed an *acquittal*. This was sent to the relevant District Attorney *Alfonso Netto* on the 22nd of May 1958. He however decided to withhold this document and left Arigó in the dark about it. He was not told about his acquittal until the 6th of August 1968, just before the start of his prison term. Patients soon began to stream back to Congonhas, at a rate of about 1,500 per week. Arigó did however perform major operations in secret only.

President Kubitschek's term in office ran out in 1961. Arigó thereby lost the protection from the highest authority.

The Church and the medical fraternity once again tried to crank up a court case. But it was initially difficult to find the required witnesses. However when Dr. Puharich was operated upon by Arigó, respectively by Dr. Fritz, in August 1963 and almost all Brazilian newspapers reported about it, the District Attorney believed to have sufficient evidence against Arigó. In October 1964, the District Attorney accused him of illegally practising medicine and *witchcraft*. The latter was because he

placed his hands upon patients, blessed them and read from the Bible (6, P. 158). The court case took place on the 20th of November 1964. *Judge Barros* sentenced Arigó to 16 months in jail because of witchcraft, the sentence to be executed immediately. Arigó was only allowed to go home to say goodbye to his wife and his six children. But when he went to the front door to wait for the police to pick him up, he waited in vain. Neither the local police nor the state police was game to go through the throng of people assembled in front of Arigó's house. After he had waited a considerable time and the police had still not arrived, he drove himself to the jailhouse in his car.

During a prisoner revolt a short time later Arigó pacified the prisoners and managed to get them to clean up the devastation they had caused. To show his gratitude, the prison warden allowed Arigó to temporarily leave the prison at any time and this was something he utilised to visit his patients. He also welcomed reporters on numerous occasions and other visitors and even started to treat people in jail.

In March 1965, Dr. Puharich wrote a detailed request to the superior Court President of Congonhas do Campo and Lafaiete, *Judge Filipe Immesi*. He appreciated Arigó's meritorious and selfless healing activities in it, emphasised that Brazil should be proud to have such a man as he and asked for his acquittal. Judge Immesi was a just and open-minded man. He immersed himself in Arigó's files and recognised that he was dealing with an extraordinary case here. On the 24th of May 1965, he decreed a temporary suspension of his sentence.

Arigó immediately resumed his healing activity. *Judge Immesi* decided to look at this first hand. He visited Arigó at his "clinic" in company with a District Attorney to observe his work. Arigó sensed that he was dealing with Justice Officials, but he didn't actually know who they were. The next patient to be treated was afflicted with cataracts on both eyes and she was therefore nearly blind. Arigó (Dr. Fritz) invited Immesi to hold the patient's head. The judge abided but with trepidation and an uneasy feeling.

He described what happened as follows (6, P. 179):

"I saw how he grabbed a pair of nail scissors. He wiped them on his sport shirt, but didn't use any other disinfection method. I then observed him cutting directly into the cornea of the patient. She made no evasive movement even though she was fully conscious. The cataract (the cloudy lens) was removed within seconds. The District Attorney and I were astonished and speechless. Arigó then said a prayer whereby he held a piece of cheesecloth in his hand. A few drops of liquid suddenly appeared on the cheesecloth. He used them to wipe the patient's eye. We observed all of this close by. The patient was healed."

Arigó smiled at Judge Immesi after the operation and said:

"Please understand, I do not do this, Dr. Fritz does."

We are unfortunately not told what happened to the other eye of the patient, whether it was treated together with the first one or whether it remained untreated.

The judge and the District Attorney continued to observe Arigó at work in his clinic a while longer. His judgment (6, P. 179):

"I saw how he treated 200 people in less than two hours. He only took seconds to come up with a prescription and the diagnoses were instant without asking questions beforehand. I personally inspected all of this and I carefully studied the man over whose fate I had to decide."

Immesi didn't find his decision to be an easy task. He had recognised that Arigó was not a criminal, that he did not use witchcraft or black magic and that he recited normal Christian prayers. He never harmed anyone amongst the thousands looking to be healed, never accepted any money, but had helped a lot of them instead. But he had trespassed against the law in spite of this, namely by not being a doctor and therefore practising medicine illegally.

As a reader of these accounts, I am surprised that nobody in those days, neither Arigó, nor his defence nor Judge Immesi ever entertained the thought of making a plea of insanity due to diminished responsibility or because of coercion. Article 51 and 52 of the German Criminal Law would have dealt with the facts of this case. One could argue according to Article 51 that this was not a punishable act, because the act was committed in a disturbed state of mind (trance) and according to Article 52 that Arigó was coerced to perform these acts by an irresistible force. Corresponding paragraphs must surely exist in the Brazilian Criminal Law. Arigó had continuously emphasised that it was not him that treated the ill, but that a non-terrestrial personality (this Dr. Fritz) did and that he *had to* place himself at this personality's disposal. If he didn't comply, very severe headaches soon made him take up his healing activities again. His defence might not have wanted to use such arguments because of the danger that Arigó might have ended up in a lunatic asylum.

Judge Immesi saw no legal loophole to prevent the execution of the prison sentence, even though he felt like a certain judge 2,000 years ago, he later confessed. On the 20th of August 1965, Arigó went back to jail, but he was soon and finally released for good behaviour on the 8th of November 1965 (6, P. 183). The prison warden and his prison guards embraced him and thousands of people gave him a stormy welcome at the prison gate.

Arigó was quick to get back to his healing activities after his release. He did however stay clear of performing "major surgeries" and demonstrated his technique with small tumours, nodules, cysts and cataracts. Puharich organised investigations of Arigó's in 1968 and 1969 with a well-equipped group of physicians. The results led to the announcement that Arigó was in future allowed to operate under the expert supervision of surgeons (6, P. 223). The construction of a modern hospital was planned to facilitate this. Even the new Brazilian *President Arthur da Costa e Silva* gave his support.

Arigó however saw a terrible black cross in a dream one night. He had seen this once before and it proclaimed the death of a person close to him at that time. After lunch on the 11th of January 1971, Arigó and a friend drove in a car to a neighbouring city in pouring rain to conduct some business there. His vehicle ended up on the left side of the road and had a frontal collision with a truck. Arigó and his friend died soon after. An autopsy (6, P. 239) later revealed that Arigó had suffered a heart attack prior to the collision.

This brought an end to a remarkable life and to make things worse, before a planned, comprehensive scientific investigation had taken place. The major newspapers around the world, in Germany also, reported about his tragic end. Thousands followed his coffin.

Only the Catholic Church refused him his last rites. He was an excommunicated spiritist as far as the Church was concerned.

As far as I am concerned, the relatively early demise of Zé Arigó throws up a few questions that we can however not answer:

- Assuming that the autopsy report of Zé Arigó's heart attack that led to the accident was correct, one might ask oneself why Dr. Fritz had not recognised the coronary disease in time and done something about it. He usually made such unerring diagnosis.
- As one can ascertain by photos and film records, Arigó a certainly a little overweight. Besides, his strenuous healing sessions assumedly overtaxed him physically. Should Dr. Fritz not have had the foresight of looking after his medium better? Or was he, like some terrestrial doctors, simply careless in regards to his own health, that of his relatives and co-workers?
- Or was his death decreed by a higher authority Dr. Fritz had no influence over. The dream with the terrible cross might point in that direction.

We don't know any of this, all we see is his tragic end.

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5. Dr. med. Edson Queiroz

One could assume that with the early death of Zé Arigó the chapter "Dr. Fritz" had come to an end, but this was not the case. Spirit beings appeared to a series of Brazilian healers (about ten of them) in the period that followed that called themselves "Dr. Fritz". This name had apparently become famous amongst otherworldly entities. But the details of the name, the date he died and how he died were often different. Some called themselves Adolf Fritz, others Hermann Fritz or Fritz Hermann and claimed to have died in 1914, 1915, 1918 or as late as the Second World War.

One of these "Fritz's" is however particularly standing out and he might just be the same that appeared to Zé Arigó. At least he claims to be. He also had the same peculiarities as Arigó's healing spirit: He spoke poor Portuguese with a German accent, medically worked similarly with Arigó, appeared very determined and had a somewhat rough and sometimes coarse character, like a country doctor or military doctor could have acted in his days.

The next medium being discussed has a different mannerism from Zé Arigó who had a rural background and was not a follower of a Brazilian spiritistic society, but a pious Catholic. He suffered from the fact that the Church had excommunicated him. He initially balked at his task and activity as a healing medium and only performed it out of a sense of duty.

The *medium replacing* him was from a different background. His full name was *Edson Cavalcante de Queiroz*, shortened to Edson Queiroz. He was born on the 23th of August 1950 and lived and worked in Recife (2,000km north-east of Rio de Janeiro) at the easternmost point of Brazil in the state of Pernambuco. His father was an architect and his whole family confessed to believe in the Christian-spiritistic doctrine of *Allan Kardec*, the founder of the Roman form of Christian spiritism.

The meaning of:

- *Spiritism* is the conviction that there is an immediate survival after death, that the form of the survival depends on one's actions on this Earth, that numerous lives (reincarnation) on Earth might be required to develop further according to circumstances and that contact with the world of the hereafter is possible.

- *Christian* in this context means that spiritists see God as the regent and the creator of the universe and Jesus Christ as his son, to be adored, revered and served.

The number of followers of this denomination in Brazil is estimated at around 40mio. There are other groups of spiritists (estimated at 30 mio members) in Brazil of *non-christian* persuasion that belong to the Umbanda, Macumba, Candomblé etc. They conjure up heathen deities and demons of African origin, whom the Jews at the time of the old covenant believed in under different names once in a while and were punished for by God. We're dealing with the ones the Bible calls "the dead", having suffered a *spiritual death*, that is to say, having *fallen from grace*.

God warned the Jews about these entities through the Prophet Isaiah's mouth with the words:

Isaiah 28, 14: "Now you arrogant men who rule here in Jerusalem over this people, listen to what the Lord is saying. You boast that you have made a treaty with death and reached an agreement with the world of the dead. You are certain that disaster will spare you when it comes, because you depend on lies and deceit to keep you safe. This now is what the sovereign Lord says: I am placing in Zion a foundation that is firm and strong. In it I am putting a solid cornerstone on which are written the words 'Faith that is firm is also patient'. Justice will be the measuring line for the foundation and honesty will be its plumb line. Hailstorms will sweep away all the lies you depend on and the floods will destroy your security. The treaty you made with death will be abolished and your agreement with the world of the dead will be cancelled."

Moses had also been instructed:

Leviticus 19, 31: "Do not go for advice to the spirits of the dead. If you do you will be ritually unclean. I am the Lord your God."

Leviticus 20, 6: "If anyone goes for advice to people who consult the spirits of the dead, I will turn against him and will no longer consider him one of my people."

Even after 3,000 years, these admonitions have lost nothing of their pertinence and continue to be valid in regards to communicating with the *ungodly* world of spirit.

Edson Queiroz grew up in a Christian-spiritistic milieu. His psychic abilities already manifested themselves through visionary events when he was young. He fell into a trance for the first time when he was 12 years old and this at a mediumistic meeting (18, P. 38). This is when his father implemented solid psychic training for him that lasted from age 13 to age 18. According to his father's wishes, Edson Queiroz was supposed to become an architect like his father. But otherworldly entities indicated during his education that his life's work would be in the field of psychic, ergo spiritual healing. He should therefore study medicine. This recommendation was supposed to circumvent great difficulties, difficulties that had greatly affected Zé Arigó and other healers, namely that they were not trained physicians and could therefore be accused of quackery (illegally performing medicine) at any time. Edson Queiroz therefore became a physician and aged 24 a doctor of medicine. He became a specialist of midwifery and obstetrics through further training. He earned his livelihood for himself and his wife and two sons as a teaching professional.

Edson Queiroz made contact with Dr. Fritz in 1979 for the first time and this in his dreams to begin with. He served Dr. Fritz as a medium for the first time soon after the beginning of 1980. With the help of a pair of scissors, Dr. Fritz operated on the abdomen of a member of the Spiritistic Society of Pernambuco through the hands of his terrestrial colleague. An affliction that had existed for years and that was unsuccessfully treated by other doctors was healed in this fashion (18, P. 40). Dr. Edson Queiroz has been working as a medium on behalf of his otherworldly colleague ever since and

performed the most astonishing operations and healing treatments on a great number of patients.

The treatment method is similar to that of Arigó. Certain differences do however exist. Arigó operated with kitchen knives, pocket knives and ordinary scissors. Edson Queiroz uses surgical instruments: scalpels, forceps, tweezers and surgical scissors. These instruments as well as the operation theatre are however not kept sterilised through conventional methods. Dr. Fritz sometimes asks the observers around him to *reach into* or *spit into* an open wound in order to demonstrate that this would not produce an infection. He asserts that spirit take care of the sterilisation (18, P. 143).

The customary anaesthetic usually applied to patients is not utilised as a rule by Edson Queiroz. Those so operated upon do not feel any pain or only tolerable pain during these physical invasions. Only the real estate broker *Genival Serafim dos Santos*, who had been operated for and healed of severe trauma to his intervertebral disks on the 15th of May 1982, during an operation that lasted all of three minutes, had this to say when asked about pain during the procedure (18, P. 86):

“Yes, as if a chandelier had fallen onto my back.”

The use of a specific local anaesthesia of patients is only reported in a few cases (18, P. 15 and P. 109). The area on the cervical spine of the patient was painted with ether prior to the operation.

As with Arigó, most of the operations are carried out very robustly for our benefit. If a terrestrial surgeon would operate like that, he would do more damage than good. Some patients are deterred by such actions. When they have to witness the operation performed on their predecessors, they quickly begin to retreat and strike their name from the list of waiting patients (18, P. 108). But their flight is not always successful, as was the case with a female patient who had an adenoid removed from her eye in spite of her resistance (18, P. 109). As with Arigó, the wounds caused by Edson Queiroz bleed very little, even though no blood vessels are tied. The incisions are generally not sutured after the operation, they only receive a gauze dressing. The majority of Edson Queiroz’s patients are not operated on, but receive commercial, allopathic prescriptions, antibiotics or ointments which often produce unforeseen effects. This is followed by general rules of conduct.

- *No nicotine, alcohol, meat or spices should be taken before and after treatment.*
- *Absolute rest is ordered for the first 24 hours and moderate rest for the next 30 days.*
- *One should prepare for distant healing, something that usually follows any physical treatment, by praying and reading the Gospel, lie on a bed from 19.30 onwards in white clothing if available and meditate about the Gospel whilst praying.*

These written instructions end with the words (18, P. 177):

“Jesus is the doctor of all doctors. We are part of his team. Count on us!”

But an extra, exceptional treatment method is used by Edson Queiroz that was not common practice with Arigó. It is the utilisation of *cannulas* that find application as so-called disposable syringes and are used for infusions. These cannulas are between three and seven centimetres long and they are stabbed into the patient to the hilt with force and without actually looking where they go; above the eyes, next to the eyes, into the intervertebral spaces, into the neck and other body parts. This sometimes happens even through the patient’s clothing. Blood will drip from the cannulas once in a while and sometimes also puss. Dr. Fritz (Edson Queiroz) pulls them out again after a few seconds

and if he is in a certain mood, will throw them into the people that are there. This treatment method, one that Dr. Fritz could not utilise during Arigó's times, because the use of cannulas was not widely spread, is in some reports often called acupuncture treatment by mistake.

The spirit doctor disputes this and emphasises (18, P. 179):

“We are not dealing with acupuncture and the needles are also not acupuncture needles. It is a form of treatment that specifically deals with an organ or the region around an organ, independent of any acupuncture points on the body. With a blocked artery for instance, the physical material causing the blockage is compressed to a thousandth part of its normal size so that it can be withdrawn. Not symptoms, but causes are treated here. This is based on a concept that goes beyond ordinary school medicine. Besides their physical body, people also have a semi-physical body, their astral body or peri-spirit. Treatments and surgeries are predominantly performed on this body and the effect of it will transfer to the physical body after various periods of time. We are dealing here with a method that was developed in the hereafter in order to specifically affect the astral body. Besides, medicine is far more developed in the hereafter than here on Earth. It is ahead of terrestrial medicine by a thousand years.”

The Brazilian doctor *Dr. Roberto Silveira* and two of his colleagues observed Dr. Fritz's activities in 1982 and they witnessed an operation on a 36 year old man, who had suffered a fractured skull during a train accident eight years prior. He still complained about a slight paralysis of his right arm and his legs.

Dr. Silveira reports about the treatment by the spirit doctor (18, P. 131):

“After superficially asking the patient some questions, Dr. Fritz performed a small incision in the area of the left parietal bone. He only cut through the skin and into the tissue immediately underneath and did not get to the sclerotic. He then pressed on the operated area with massage-like movements. At the end, after the wound had been dressed with a plaster, he ordered the patient to stand up and go to the next room to wait for instructions and his prescription. We then saw this man get up, move freely and took his first steps. He seemed to be steady on his feet and well balanced. Surprised and overcome with emotions the patient suffered from a crying fit and was led out of the room.

Fixing us with his gaze Dr. Fritz asked us whether we had understood what went on here. We remained silent and shook our heads in the negative. He came over to where we were in order to explain that he had operated on the astral body. – Meaning that he had healed an injury that had been responsible for the movement and nerve disorder in the body of the patient. He neither removed blood clots nor tumours, nor invigorated any tissue, he had only produced changes within the spirit body that had arisen due to karmic reasons.”

The spirit doctor had this to say in regards to the prescribed medication (18, P. 146), namely that a lot of them, even though they are allopathic, ergo medical school prescribed medicaments, also have an influence in the spirit body, the astral body.

Dr Fritz also had this to say (18, P. 133):

“There are no connecting paths between physical and spiritual surgery. Besides the fact that they each belong to different dimensions, there are clearly recognisable differences between the two. The work of the regular surgeon within the physical arena mainly depends on his conviction, his medical knowledge and the technical skills he possesses, whilst the success of spiritual surgery exclusively depends on the law of karma⁵ and God's mercy. Trust and what a patient deserves karmically count considerably more than the skills of the spirit surgeon. The karma of the man⁶ I operated on recently had come to an end with this operation. It had lasted eight years. It could just as well have lasted eight days or 80 years.

⁵ **Karma** is the effect of past deeds, a predetermined fate in the shape of a retaliatory force for either good or bad deeds, a fateful burden from past lives on Earth.

⁶ This is the very man we mentioned, the one with the skull fracture as a result of a train accident.

Surgical healing to the spirit body (astral body) therefore depends on numerous personal values in regards to the patient.”

Dr. Fritz mentions somewhere else that illnesses are the result of life style and negative thoughts and that their roots are often found in past lives. *Healing* is therefore *only possible to the degree* the concerned person’s change of attitude or endeavour to improve allows. The activities of a spirit surgeon, coming from a higher region of reality and assisted by additional spirits, remain within cosmic laws.

Dr. Fritz’s interpretation of this led to a situation where he refused treatment in some cases (18, P. 79, 140, 178) and only prescribed medication to alleviate a problem, because the patient still had moral arrears from this life or a previous life. Dr. Fritz regards doing good deeds as an opportunity to repay these arrears. In regards to the question of whether all illnesses can be healed he consequentially said (18, P. 178):

“There are no boundaries for us spirits. But there are boundaries for the patient, namely whether he is worthy of being healed or whether he only deserves gradual improvement. This is a question of karma in some cases.”

One has to look at this answer by taking these restrictions into consideration (18, P. 179):

“*There are no failures* if the patient sticks with the instructions. Precautions have also been taken to exclude the influences of malevolent spirits, striving to stop healing successes. The success however also depends on the thoughts and behaviourism of the patient.”

This is why the same kind of illness can certainly exhibit various treatment results.

The already mentioned Brazilian Dr. Roberto Silveira reported on the 21st of August 1982 (18, P. 134):

“We know of two friends, both of them spiritists and co-workers of the ‘*Seara de Jesus*’ (Field of Seeds), who are afflicted with a chronic weakening of the coronary artery. Both of them were psychically operated on last January on the same day. The state of health of one of them improved markedly, whilst the other, even though he followed the recommendations and took all prescribed medication, showed no alleviation at all.”

Treatments and operations are usually carried out in front of spectators who often hustle for the best positions to gain the best view. One would assume that peace and quiet and at best no spectators would be the order of the day for such paranormal procedures.

- *But the otherworldly say that spectators, in spite of their curiosity (18, P. 108), are required so that the energy or flux or OD energy the invisible co-workers require to perform their work can be extracted from them.*

This utterance is not out of the ordinary, because paranormal changes to physical matter, something that comes into play during operations, demand physical energy. It is however not solely provided by mediums, because it would overextend them. This is also the case with materialisation processes. The ectoplasm does not just come courtesy of the mediums, but also from other participants at the meeting (however invisibly).

The perceived streaming of energy from a human being during healings was already reported by Christ (Luke 8, 43-48). He had been called by the official of the local synagogue Jairus to come to the bedside of his 12 year old daughter who was dying. As he was about to enter the house a mob of people surrounded him. A woman who has suffered from bleeding for 12 years approached him from behind. No doctor had been able to cure her up to now. When she touched the tassel of Christ's garment her bleeding stopped immediately. Christ now asked:

"Who touched me?"

When everybody denied to have done so, Peter said:

"Master, the people press around you and push you from all sides!"

But Christ replied:

"Somebody touched me, I felt that some energy flowed from me."

When the woman realised that she had not remained unobserved she approached shaking all over and threw herself down on her knees in front of him and confessed in front of the people the reason why she had touched him and that she had been immediately cured. Jesus said to her:

"My daughter, your faith has healed you. Go in peace."

Dr. Fritz's treatments as a rule proceed as follows, Dr. Edson Queiroz gives a short speech to his patients before he starts whilst he is still in his normal state and then sings a song accompanied by his guitar (18, P. 178). After a commonly prayed Lord's Prayer he falls into a trance and rises to his feet as Dr. Fritz in order to start his medical service. Dr. Queiroz remains in a trance for hours on end. When there are lots of patients to be treated at weekends, the trance can last *up to twenty hours*, only interrupted by short breaks in between. His character is changed. He adopts a crooked pose and his gait seems *cumbersome*. He talks very slowly with a heavy tongue and in *Portuguese with a German cadence*. The blinking of his eyes becomes very prominent. His orders are precise and energetic. Dr. Queiroz only rarely remembers what takes place or only fractions of it. It happens at times that up to 50 operation per day are performed and an additional 100 treatments besides (18, P. 92). Normally around *120 treatments per day* are carried out (18, P. 138). This naturally means that they have to work at great speed.

In November 1982, the Brazilian *Colonel Edynardo Weyne* observed how three operations were carried out on the 51 year old cowherd *José Gomes de Jesus* within *five minutes* (18, P. 88).

- *Dr. Fritz removed the lens of the left eye because it was affected by a cataract.*
- *He operated on a lipoma (fatty tumour) on his back.*
- *He removed a painful bone growth (osteophyte) from the lumbar spine that had been there for eight years.*

He also prescribed five different medications. The operative procedures were carried out without physical anaesthesia, without asepsis, without bleeding and without pain for the patient. He, who had been incapacitated before, could again perform his work on his farm.

Dr. Edson Queiroz was observed and examined by his medical colleagues on numerous occasions. So amongst other times on the 22nd and 23rd of January 1982 by *Dr. Roberto Silveira*, *Dr. Paulo Cesar C. Monteiro* (a surgeon) and *Academic Roberto Silveira Filho*, Professor at the Medical Faculty of Petropolis, in the State of Rio de Janeiro. These three doctors could observe how 159 patients were treated at the “House of Charities” of the Spiritistic Regeneration Group in Rio de Janeiro. One case caught their particular attention because they were able to histopathologically examine the removed tumour after and because this operation would have represented a high degree of difficulty for any terrestrial surgeon. Even the spirit doctor could not perform this intervention at lightning speed, he took nearly *half an hour*.

Dr. Silveira reports (18, P. 122):

“An operation took place in the meantime that in itself gave cause for the following interesting considerations:

We refer to the case of a 45 year old Caucasian, a married man. He was born in Rio de Janeiro where he still lives today. He had a swelling near the left parotid gland. He clearly mentions in his report that he came to find spiritual treatment, because none of the three doctors he consulted were able to help him effectively. He said that all of this had started five years ago when he notice a small tumour on the left side of his neck, directly below his ear. It was only the size of a grain of rice to start with and completely insensible. It did not deserve attention. But it grew so enormously over time that it deformed his face and began to restrict the movements of his head.

When we examined him we found a tumour about the size of a bird’s egg, hard, hardly movable and painless. His medical history and the characteristics of the bulge made us think of the possibility that we might be dealing with a tumour of the parotid gland.

The patient was led to an unprepared operating theatre the moment we stopped questioning him. After a fleeting conversation with the spirit doctor via the medium, the patient was asked to lie face down on a small examination table. He had to turn his head to the left and position it on a small head bolster. Whilst the spirit doctor felt around the area of the tumour, he ask him to say a prayer and to constantly think of Jesus. He politely promised that the patient would not feel any pain.

Then, grasping the scalpel, the spirit made a deep, straight cut of about 4 - 5 cm above the tumour. With his fingers and an ordinary pair of scissors, one of those with a round end and a pointy end, he began to separate it from the tissue around it. He nimbly guided the pair of scissors, cutting and dabbing. All of this without the help of surgical clips and under inadequate illumination.

Even though the patient had not received any numbing or calming medication, he was calm and showed no signs of pain or discomfort. We were astonished to observe that neither bleeding nor the necessity of clamping of blood vessels was apparent.

After 25 minutes of confident and serious work, we observed the removal of the tumour that was handed to us later for the purpose of conducting a histopathological examination. The operation took place with the help of only one woman who functioned as his theatre sister and who handed him either the scissors or the scalpel.

Completely speechless about what we had seen, we became even more bewildered when the spirit doctor asked for a piece of gauze and a plaster dampened with Mertiolate instead of preparing to suture the wound. We couldn’t refrain from asking for the reason for this inexplicable decision. Our question was answered with the information that the concluding provisions and the haemostasis were left to Shevlla to deal with. She is a deceased nurse who supports Dr. Fritz during his spiritual, surgical work.

We helped the patient to get up from this uncomfortable and improvised operating table after the wound had been dressed. We brought him out of the theatre and found that he could walk well and think clearly and that he showed no abnormalities in regards to his facial muscles. We observed him for some time after the operation. We dressed his wound according to the directives of our colleague and only used the cream “Fibrase”.

Today, after 30 days and already back to leading a normal life, the ex-patient only uses a little remedy on the operated area. He experienced neither pain nor fever nor changes of any kind during this time.”

So that we can study this case with the intended seriousness, we proceed to look at it with the following aspects in mind.

A) The histopathological aspects:

Macroscopy: A tissue fragment of irregular shape, measuring 4 cm x 2.5 cm. It shows a solid consistency and it is of a dark colour. Its cross section shows a nodule of slight consistency, its colour is white and it measures 2 cm x 2 cm.

Microscopy: Tissue sections reveal an encased nodule, formed through cell segmentation. The cells are round and spindle shaped and they have mono-morphological cores of grainy chromatin that are arranged in solid groups and strands that often form dilative structures. The cells are in the process of constructing an expansive, large-area mixture of connective tissues. We can recognise the structure of a salivary gland, fibrous tissue and skeletal musculature.

Conclusion: Tumour like growth of various shapes on the salivary gland.

This result confirms the assumption we made when we physically examined the patient. This meant that the whole tumour, within its capsule, had been removed in the meantime without being fractured. The tumour conformed to the macroscopic description. Avoiding damaging the capsule seems a minor happenstance, but is however of great practical importance and in itself attests that the removal of the tumour had been achieved through a difficult procedure. Logically speaking, this requires experience and special surgical knowhow.

B) The anatomic aspects

What follows here is a report by *Dr. Silveira* (18, P. 125), a two page description of the existence and location of glands, veins and nerves around the operated area. It discusses how easily these organs can be lacerated during invasive surgery and the dire consequences this can have. I bypass these professional explanations and go straight to the end result of these statements (18, P. 125):

“These encroachments demand a lot of care, skill, knowledge and a plethora of special technical equipment...”

We bring our observations of these surgical operations we witnessed to a close here. We are convinced that the paranormal nature of the operation cannot be denied or be called into question. All that is left to do for us is to thank our past colleague (Dr. Fritz) for all the things we have seen that our medicine cannot explain. He showed us a small part of the otherworldly region. It disposes over knowledge, particularly in regards to superior operation techniques and responsible actions and this has been graphically demonstrated through the tireless, charitable and selfless work of Dr. Fritz.

May God bless the whole otherworldly working community and in His infinite mercy continue to protect a lot of our terrestrial colleagues. We talk about those that in spite of what we have seen and attest to, still *deny the things*. May they behave in the same manner as the surprised and grateful father when he saw Jesus heal his son and said: ‘I believe Lord, but help me with my disbelief’ (Mark 9, 24).”

It has to be said in conclusion that Dr. Queiroz is not a consultant surgeon, but only a gynaecologist and obstetrician. He, as a human being, could not have performed such an operation himself.

On the 14th of November 1985, the ZDF (Second German Television) in Germany broadcast a very impressive and above everything else, *factual* program about Dr. Edson Queiroz. It showed, amongst other things, an eye operation on a Brazilian patient. She had suffered from a conjunctival

overgrowth, a so-called pterygium. This is an advancing of the conjunctival fold towards the cornea starting from the bridge of the nose. Once the pterygium reaches the area of the pupil, blindness is the result. This disease, caused by the effect of wind, dust, smoke or exposure to strong sunlight, is a rarity here, but as we can gather from Dr. Fritz's operation reports, relatively prevalent in Brazil. A close-up of the case shown on television shows how the spirit doctor separated the pterygium from the cornea with a pair of scissors within *34 seconds without sedation*. A normal eye specialist can perform such a procedure only under a local anesthetization in about 30 minutes.

The second case concerned the removal of a non-malignant breast tumour from the 37 year old Brazilian *Doctor Jane Diaz*. She was a *surgeon at the Brazilian National Institute for Cancer*. Dr. Fritz made a 4 cm long incision on the patient's right breast without narcosis, reached inside the wound with his index finger, without surgical glove, felt for the tumour, cut it with a pair of scissors and pulled it out with forceps. The patient prayed whilst this was going on and only felt slight pain. The operation took *two minutes*. Out of respect for Dr. Fritz's colleague, the wound was sutured with four stitches to then receive the usual gauze dressing. The node that was cut from her breast measured 5.5 cm x 5 cm x 2 cm. Later histological tests revealed that it was "non-malignant tissue".

67 days after the operation, the doctor showed the now healed scar on television. She emphasised that it was a good and small scar when taking the size of the tumour into consideration. She also emphasised that under normal circumstances, a deformation would be apparent with a small breast such as hers when such a large and deep-seated nodules was removed, particularly when it was attached to muscle tissue. This however was not the case with her. Both breasts were the same size. She had been well looked after from a medical point of view. But the whole affair had a detrimental outcome for her. The Brazilian press had got hold of her case and published it with correspondingly large pictures.

- *This doctor lost her position as surgeon at the National Institute for Cancer as a result of this. The spirit operation she was willing to have done was considered unethical for a physician.*

This brings us to the resistance shown against spirit surgery:

- *Arigó* got into trouble, amongst other things, because he was *not* a physician.
- *Dr. Queiroz* attracted trouble, *because he is a physician*.

One can however not accuse *Dr. Queiroz* for illegally practising medicine, but his adversaries found other points of contention.

- *Dr. Queiroz* was largely attacked by the *medical fraternity* and the *Catholic* and the *Protestant Churches*.

The Medical Association regards the treatment method of Dr. Queiroz as a breach of the medical ethical code according to article 5a and 69a. These articles state (18, P. 180) that a physician is *not allowed* to treat solvent patients *free of charge*. But this is exactly what happened with local patients, whilst foreign patients were expected to pay a fee. The fact that Dr. Queiroz carried out hundreds of operations within a very short time, meant that he deprived his colleagues, most of them were also underpaid, of a decent livelihood. Besides, the Medical Association argued that Dr. Queiroz was only licenced to practice in the State of Pernambuco. They also argued that he sometimes practiced in other states of Brazil also and that this was not acceptable.

These were the reasons why the Regional Association of Doctors from Pernambuco withdrew his medical approbation (registration) in 1983. The Brazilian Federal Association of Doctors did indeed reinstate his approbation after a protest was tabled, but the Regional Association of Doctors once again asked for a revision.

Whether and how this issue has been resolved escapes my knowledge.

Dr. Queiroz in the meantime accepted quite palatable honoraria abroad, where he often travelled to, for instance SFr. 2,500.00 in 1986 in Switzerland for treatments that consisted of writing prescriptions and being added to the distant-healing list. The Churches also regarded Dr. Queiroz's work as *major competition*. Such an extensive and effective act of help and charity naturally constitutes publicity for spiritism. That's how the Churches saw it, because they worry about their members and their fiscal support. Even Christ got into difficulties with the clergy because of his healing activities. The high priests were not at all impressed with the extraordinary feat of bringing Lazarus back to life. The apostle John reports:

John 12, 10: "So the chief priests made plans to kill Lazarus too, because on his account many Jews were rejecting them and believing in Jesus."

Just as *not all* doctors are against Edson Queiroz, there are also clergy that give the spiritistic treatment method its due justice. On the 10th of December 1981, the Baptists *Pastor Joao Tenório Moura* read the following explanation via the Brazilian radio station *Radio Difusora* in Garanhuns (18, P. 93):

Dear Listeners!

'There is nothing we can do against the truth'. A lot of people were surprised to see me go to the spiritistic centre '*God, Love and Charity*' after a friend had invited me there to attend a curious event a group from the *Spiritistic Association of Pernambuco* effected. It was actually about a medium who was also a doctor, who as I was told, was supposed to treat and operate on people under the instructions of the late and well-known German doctor Dr. Fritz.

I had the privilege of participating at such an operation. When we entered the room, a lady was already reclining on the operating table. A doctor explained the illness of the patient to me and to three other invited guests. It was about a *growth on the eyelid*.⁷ The medium inserted a needle on one side of the eye, picked up a surgical pair of scissors and removed the growth with professional skill. He dried any blood by dabbing the wound with a piece of gauze that had been soaked in some fluid whose scent reminded me of normal hospitals. He dressed it with a plaster and asked the patient to turn around but to remain on "all fours" because he had to perform another operation. The medium explained that we were dealing with a case of spinal curvature. He inserted two needles at a distance of 12 cm apart and made an incision through which one could *see the bones of the spine*. The patient, who had not been anesthetized, didn't seem to feel any pain at all. Some blood welled up, but it was immediately dabbed with gauze. Once the blood had dried up, the wound was closed with gauze and a plaster and the operation was finished. The operation had not lasted more than *five minutes*!

The medium, unaffected by this apart from a slow and regular twitch of his eye, dismissed us from the operating theatre. We left this place deeply impressed by what we had seen. We were truly dealing with something supernatural, not one of us had ever seen anything comparable.

We heard that 52 operations and over 100 other treatments were carried out that day. All of it free of charge. We observed how people of high standing swept the floor or carried out other menial tasks and all of them got involved in the proceedings. There were some amongst them who prayed and talked about their spiritistic doctrine whilst giving comfort to the ill who patiently waited for their turn.

⁷ It was probably the aforementioned pterygium.

This was a wonderful experience for us. We had not gone there as spies, but to see for ourselves what really went on to then report from personal experience about it. These were no false tricks, because everything happened under our close scrutiny and we could verify its genuineness. We never felt for a moment that our own faith or our own religious views were violated. I am religious, a Baptist Priest and nothing here contradicted my faith – on the contrary, the understanding that I found here animated me to pursue my own faith further.

A full day's work, using up a high degree of energy and suffering financial losses, dedicated to charity in a most loving way. I will never forget these people and I will never open my mouth to say any bad about them.

I am not an ecumenist, but through my association with people, with a man of good will, I find that there is so much that we can learn from one another. Prejudices are always nonsense. To say that one belongs to one religion or another does not benefit anybody. But *to live* the way the Holy Scriptures teaches us does indeed benefit everybody. God takes no pleasure in pretence, God is pleased about the things He finds in people, namely the things that are expressed through good deeds. This is what our Lord Jesus Christ also said: 'You will recognised them by the fruit of their labour.'

My dear listeners:

So what are the fruit of our labour? So what have we done for those that are our neighbours and who are suffering badly? How often are we religious theorist who negate the things we theoretically profess to through our practical deeds? Our egotism is very powerful. We often proclaimed a Christendom that bore no fruit and created nothing, in other words, a *Christendom without Christ*. May God have mercy on us and bless those that abide by His word. – Amen."

Pastor Joao Tenório Moura

55300 Garanhuns-Pernambuco

Nothing can be added to these words. One can only hope that Dr. Edson Queiroz is spared further difficulties and that death does not snatch him away all too early.

This sentiment, expressed in 1987, has unfortunately not been fulfilled.

On the 5th of October 1991, Edson Queiroz was stabbed to death with a knife in broad daylight by a summarily dismissed bodyguard he didn't want to pay outstanding wages to.

* * * * *

6. Mustafa Mujagitsch

The four healers introduced to this point are *Christians* that hold the opinion, and constantly emphasise this, that the healing energies they impart are of divine origin. The spirit entities (the otherworldly doctors) who work with them are loyal to Christ. Arigó repeatedly said: "I do not heal, Jesus does!"

The following healer happens to be a Muslim who ascribes his healing ability to Allah, ergo the highest being who is identical to the God Christians, Jew and Parsees also venerate. He does not mention any other otherworldly helpers or angels, only Allah. The name of the healer is *Mustafa Mujagitsch*. He is Bosnian and he was born in 1875 in the Bosnian village of Tesnju (17, P. 372). He was an auditor by profession (at the Ministry of Finance) in Sarajevo. He continued to live there after his retirement and in 1955 was still very sprightly. The following information (12; 17; 19) stem from that year and from his mouth.

Mujagitsch practised his healing activity from 1901 onwards. It was very specific and only dealt with the treatment of infested wounds and the healing of bites from poisonous snakes *and animals*. Both of those are physical impairments that specifically affect the rural population where there are hardly any doctors to be found. A wound only gets infested when it isn't adequately cleansed and taken care of. It might indeed be disagreeable, but not necessary fatal. The bite of a very poisonous snake however inevitable leads to death if it isn't immediately treated with an antidote. But where would you find it in Bosnia at the turn of the century? This is where Mujagitsch's help sets in, because he could save patients with specific healing formulas or prayers, if he was called in time. The telephone only played a role after it had become more widely spread after World War I. The healing could also be carried out via the telephone. The writer *Alexander Sacher-Masoch* experienced this as an eyewitness in 1954. He reports (12):

"Beyond Belgrade lies the geographically invisible, but culturally more distinct boundary of the old Ottoman Empire. These regions have, actually not all that long ago, a 500 year long dominion of the Turks behind them. We had lunch consisting of lamb on a skewer with white beans in Jaice, a romantic Macedonian mountain village. At the 'Kafana', where we were served the inevitable 'Turska' in a small copper jug, we fortuitously became witness of quite an unusual event. The strange thing about it was that amongst all those present, only we thought that it was extraordinary. The door was suddenly pushed open and a young person was brought into the Kafana on a stretcher, this person was breathing heavily, was grey in the face and had foam on its lips. A face marked by death. We heard that this unfortunate person had been bitten by an extremely poisonous 'Priskok' snake, whose bite is absolutely lethal.

'Publican, help us' said one of the men. 'He is dying. We must contact the Gospodin Doctor Dijmia. He is here to buy snakes.'

Minutes past. A man then got up from one of the tables, he had a white beard and he was tall and lean. A red Fez could be seen under his turban. He wore traditional Turkish foot wear on his feet. He resolutely approached the patient who hardly breathed.

'One must not wait' he said, 'death comes very quickly. Only Mustafa Effendi Mujagitsch can help here. He is however more than one hundred kilometres away in Sarajevo. Let's try. He also healed my daughter via the telephone.'

We did not believe the things we heard and saw.

The connection with Sarajevo was established. 'Can I please speak to audit inspector Mujagitsch'. - Everything worked astonishingly fast. We were later told that the telephone operators know that when people ask for Effendi Mujagitsch, it is usually about life and death.

Our lean Bosnian, a copper smith from Travnik, took the phone. The publican brought a 'Fildschan', a small coffee cup full of water. Our man spoke: 'Effendi, somebody here has been bitten by a Priskok, help quickly or he will otherwise die. What should I do?'

He held the Fildschan to the earpiece soon after.

We listened intently.

The smith thanked the person on the other end and hung up. He approached the patient who was lying there all hunched up with blue lips. He forced some of the water down his throat. He daubed the rest on the ankle where the snake had bitten him. He then stepped back. –

Would you believe it! The dying man suddenly stood up. Colour had returned to his face. He smiled contently. He was healthy again.

The doctor arrived soon after. He examined the young man. 'I am superfluous here' he said and smiled. 'Faced with this magic, exact science capitulates.'

We wanted, but couldn't believe in healing via the telephone. The doctor on the other hand wasn't

surprised at all. 'I am used to this' he said quite seriously. 'The antidote sometimes fails, the spell the Mujagitsch put in the water never fails.'

As we left the little town of Jaice, we had forfeited a lot of our European confidence."

Such healings do naturally not take place every day, but add up to a considerable number over the course of decades. As the bite of poisonous snakes usually causes fatal damage to the body and as the patient healed with Mujagitsch's help and without the required antidote, these cases caused a considerable sensation and were therefore also picked up by the press outside of Yugoslavia. The *Berliner Tageblatt* for instance published a comprehensive essay about the "*Die Schlangenkönige von Bosnien*" (Snake kings from Bosnia) on the 14th of July 1928, issue number 615/616.

Where did Mujagitsch's healing ability come from and when did it become apparent for the first time?

He asserts that he has inherited it from his ancestors and it was always passed on to one son from generation to generation. One of his forebears had done a great service to the Muslim *Sheikh* and sage, *Sejjidi Ahmedi Rufaie* travelling through the area about 300 years ago, and he had been recompensed with a healing formula for snake bites (17, P. 374; 19, P. 186). This formula had then been passed down from father to son. As Mujagitsch was unmarried and therefore childless, the next candidate would have to be his 15 year old sister who was also unmarried and childless. This means that this gift of healing is now probably extinct in Sarajevo. The healings took place in the name of Allah and because Mustafa Mujagitsch was a pious Muslim who respected the laws of Islam, they were always *free*.

I assume that the healing formula was not a kind of code like the ones used to open a safe, but rather a prayer used by the inheriting envoy to ask for divine help. Because this gift of healing was so specific and did not include a multitude of illnesses, I do not believe that Allah intervened personally as He also did not do with *Edwards*, *Chapman* and *Arigó*. But I do think that it is possible that Mujagitsch's formula called upon one or numerous spirit entities who work on behalf of God asking them to employ their unlimited abilities to help those in dire straits. Its effect assumedly consisted in producing anti-bodies within the person bitten by a snake as quickly as possible in order to neutralise the antigens (or toxins = poisons) in time. Or the spirit entities had the opportunity to introduce the required paranormal anti-bodies or to remove the antigens paranormally.

Mujagitsch never mentioned the involvement of otherworldly helpers. Maybe he didn't want to say anything or maybe he didn't actually know. Assuming the existence of a healing spirit would however make sense in light of the fact that the gift of healing could be passed down from generation to generation. Not the healing formula would have been of pertinence, but the healing spirit "inherited" down the line. Anybody else would probably not have been able to do anything with the healing formula itself.

People who knew him in during his life in Sarajevo told me that Mustafa Mujagitsch died around 1965.

Mujagitsch and his ancestors were not the only ones capable of healing the results of snake bites. *Dr. George Lindsay Johnson* from Durban in Natal (South Africa) reports about such an example at the beginning of the 20th century (2, P. 202). He describes how the tribal chief *Shembe* managed to give a girl, bitten by a so-called "hissing snake" and about to die, her health back by praying in his presence. He placed his foot on the now swollen arm of the girl where she had been bitten by the snake. After praying once more to God, the swelling completely disappeared *within seconds* and

the girl stood up as if nothing had happened.

We find a comparable report in the New Testament. *Luke* the doctor and author of the Acts of the Apostles (Acts, 28, 1 – 6) reports that when the apostle Paul was shipwrecked on the island of Malta, he was bitten by a poisonous snake whilst attempting to throw a faggot onto a burning fire. When he didn't die contrary to expectations, the local Maltese thought that he was a God. But Luke only valued Christ's promise:

Mark 16, 17 – 18: "Believers will be given the power to perform miracles; they will drive out demons in my name; they will speak in strange tongues; if they pick up snakes or drink any poison; they will not be harmed; they will place their hands on sick people and these will get well."

* * * * *

7. Alberto Petranus

With Mustafa Mujagitsch, the telephone often served to draw the healer's attention to an emergency, so that he could call upon Allah for help.

I once took advantage of something similar myself. The psychic circle I have been a member of for around 17 years also performs spirit healing to a moderate degree besides pastoral care for the deceased (14). It is provided to the members of the circle and their relatives or other needy persons who enter our field of vision. This happens with the help of a spirit entity that calls himself *Alberto Petranus*, who asserts to have been an Italian in his last terrestrial sojourn by the name of something like Petrugi and to have died towards the end of the 17th century. He had however not been a physician and could hardly remember his terrestrial existence. It had in the meantime become irrelevant to him.

We are not dealing with a famous personality with sensational healing results here. Besides, the fully employed medium performs his healing activities on behalf of otherworldly entities only once a fortnight and wants to remain anonymous in any case. He claims that he does not have the time for more extensive healing activities. I only mention this case here because it shows certain parallels to the previous cases and in many respects introduces new aspect to this discourse.

The healing treatment proceeds as follows, the spirit Petranus enters one of the two mediums present, both gentlemen are middle aged, and places one of them into a trance. He then asks for a moist rag, uses it to wash his hands and then dries them with a handtowel. Thereupon he calls on God for help in a silent prayer and he asks for divine healing energies free from interference from the base world of spirit so that he may transfer them to the patient without interference. The request for freedom from interference has its reasons, namely because otherworldly devotees of the anti-god side often try to prohibit our circle's attempts at healing and at providing pastoral care to the deceased with all their might. When this is the case, the spirit senses that he is interfered with and that his healing energies do not get to the desired location. He feels blocked. *Dr. Fritz* also conveyed through the mouth of the medium *Edson Queiroz* that the effects of his treatments and prescribed medication could be negated through the influence of evil spirits (8, P. 715). This is why he included the deliverance from evil spirits in his work program. He also fought against the possible existence of possession of his patients.

We who are present cannot hear Alberto Petranus's silent prayer, but the medium, finding himself in a half-trance, can ascertain its content. The silent prayer is followed by a loudly spoken Lord's Prayer. The spirit then stands up in the shape of the medium and positions himself behind the sitting

patient and places his hands on top of the head. The circle leader loudly prays, asking that divine healing energies may flow into the patient. A lot of them feel this and can tell afterward which body part had been treated. They feel a powerful sense of warmth, for instance in a leg or an arm or also temporary pain in the stomach, if the stomach is ill for instance.

After a healing treatment in front of two mediums, five further participants and a patient, Alberto Petranus gave the following explanations on my request on the 27th of August 1987:

“I did something for the general condition of the patient today. I did not specifically direct the energy towards the stomach or the knee, but towards the whole body. I hope that the energies that I received also arrived there. All that I can say is that we were able to pass on a lot and I felt through the medium that there was a lot of warmth inside the patient. The energies I was able to pass on were not interfered with this time. I felt a direct amalgamation with the patient for the first time today. I felt imminently at one with the patient. There was no resistance involved. My energies could be passed on seamlessly. This has never happened before to this degree. The energies flowed so unhindered that I didn’t know whether I was still in the medium or in the patient.”

I asked Petranus about what prerequisites were required from his point of view to guarantee a successful treatment. He answered:

“From where I stand it looks like I require the medium to position itself behind the patient in the first place. Whenever you requested something (and this includes requests for distant healings) I have always been called by the medium and the medium then concentrated on ill person. I myself cannot pass these energies on without the medium. This is very difficult to explain, because you still live on Earth. You will understand this better only later. We who live in the world of spirit can absorb these energies directly when we prepare ourselves for something like this and if we are suitable to do so.

You know that I decided some time ago to try to help other people. I had to work very hard on myself to be able to do so. I had to withdraw within myself and concentrate on my set task. This could not be accomplished in one day or one week, but required a lot of time wherein I had to prepare myself for my endeavour. But once one attempts such an assignment, one will receive the necessary help. It comes from some of the spirit entities I work with here in your circle. They protect me when I prepare an attempt at healing so that the least amount of interference from the base side can enter into me.

The energy I receive come from all directions in the form of very delicate rays. They bring me the energy that I then pass on to the medium. I am not capable of producing these energies myself, I can only pass them on because I am trained to do this and I concentrate on this. This is why I naturally ask you to let me know as soon as you know that we are meeting again and if you have requests for healings. I often meet the spirit entities that are present here to support me and we pray together. Compared to the past, we have a very nice and quiet time now (This is an allusion in regards to past severe clashes with the ungodly world of spirit that particularly affected both mediums). Our own personal quietude allows us to fend off a lot of things without having to call upon other spirit entities to help us. Ever since we took it upon ourselves to work with you here and fulfil our own work in our realm, we can protect ourselves very well. The experiences we made here over the years allow us to very quickly recognise base entities.

Whilst I am passing these energies on I receive lots of delicate rays from all directions. They enter me. I can feel them myself and I can then pass them on through the hands of the medium. It is impossible for me to ascertain the direction they come from. All I know is that they come from positive spirit entities that I am unable to see. I cannot perceive a spirit entity or a person at the end of a beam of energy. These rays come from a great distance away, from higher regions and my instinct tells me from very far away. We are told that they are sent from spirit entities, but we have never caught sight of them.”

I asked Petranus whether he had been specifically trained for his assignment to receive these rays. He answered:

“Before I came to you years ago, I realised that I could help other ill spirit beings every now and then. I sensed that I had this special gift and I helped Rexus with his work from then on (described in 14) to trace

certain lost spirit beings in order to help them in regards to their health and to give them the knowledge about their situation in our world. I was not a doctor or a healer whilst on Earth. Once in the hereafter I also did not immediately decide to become a healing spirit. This subject was gradually introduced to me. I gradually sensed that I was able to directly pass on certain energies to help others. This made me educate myself to a higher and higher degree and I eventually ended up appearing at your place one day. This took a lot of courage because I feared that once I announced my presence, the people there would expect miracles from me. Stanislaus and Nepomuk (two other helping spirit entities) encouraged me greatly and also told me that I wasn't forced into anything. The energies either arrive or they do not. I would and could not be blamed for that. I really like working with you and I thank you for the trust you show me. I wish you a pleasant time. May God protect and guard you. Greetings in the name of God! Petranus."

On the 24th of September 1987, Petranus gave me further detail when I questioned him. He told me that he co-operates with a group of 16 healing spirits of either gender who treat people in the world of the hereafter when they get here. These were people who still had feelings of pain, who *imagined* that they were frail or who believed that they had body parts missing, because that had been the case here on Earth. It was this group's assignment (Petranus always talks about a "committee") to help such unfortunates souls. This does however not happen through operations on their otherworldly bodies, but by employing "rays" that are bundled and then aimed at the body part the deceased thinks that it is still damaged. These are once again "rays" that are sent from healing spirits from higher regions and they are simply redirected to those in need of help. If questions arise within this group of healing spirits that none of the members can answer, they would try to gather an answer from the higher regions. Three members of the group, who had been members of the group for a long time, were proficient in this. The process was as follows:

- *All members of the group compose themselves inwardly and mentally concentrate together on the question they are looking for an answer for and they ask for God's help. The three specifically gifted spirit beings then make mental contact with higher spirit entities, entities they and the other can however not see. These three will then receive the answer within themselves a short time after. This apparently works similar to the way it works here on Earth when specifically gifted people, particularly mediums, inwardly receive answers to inwardly asked questions. One calls something like this "inspiration". The terrestrial receiver also does not see the sender, he can only feel him.*

Petranus emphasises that he is the only one from his group that also works with people on this Earth besides his otherworldly activities. All the members of the group had been doctors or healers during their past life here on Earth. He was not aware of any amalgamations of alumni of past terrestrial physicians in the environment he has access to.

And now to my own experience that I had with Petranus: On the 14th of August 1983, I drove with my wife from the North Sea coast back to our home in Ravensburg. We spend the night at a hotel in Göttingen. My wife woke up at 5am experiencing the beginning of a renal colic. This was not her first colic, because she has been suffering from a kidney disease for years and she also has numerous kidney stones. The pain increased rapidly so she tried to ease the colic with the help of Spasmocycalgin suppositories and a hot and moist body wrap. This was however not successful and the pain reached its zenith by 7am.

As we found ourselves in an unfamiliar city and as we wanted to travel on, good advice was hard to come by. If we had been at home, I would have called the family doctor and he would have given her a cramp releasing injection. Which doctor could I call and when would he actually turn up?

When the pain had not subside by 9am I called the psychic Mr. B. at his home and described the situation to him. As he was actually on holidays I luckily found him at home. He quickly went back to bed and prayed to God and called upon Alberto Petranus. He asked him to send healing energies. This medium sensed that the connection with the healing spirit came into effect. I sat next to my wife whilst this was happening, placed my hand on her head and also prayed for divine help.

Her pain began to subside after about 20 minutes and this continued on. At around 10am she was able to stand up and carefully pack her thing away. We were able to get in our car at 11am and continue our journey home. My wife still felt very faint, but survived the almost seven hours in the car relatively well.

Experience tells me that the medically untreated colic would have lasted hours longer without the intervention of psychic healing and it would have caused a much stronger feeling of tiredness as had been the case. A complete and far-reaching healing had not come about in this case, because the kidney stones remained where they were, but a considerable alleviation in a critical situation had been effected.

8. Conclusions

I have mentioned the Philippine's healers only in passing and the reason is that I have written a separate treatise (16) about them. Those interested may please read it separately.

The effectiveness of spirit healing is a reality. Spirit or psychic healing was utilised to a much greater degree in the old days than nowadays, because there was no effective school medicine available. But it also has its boundaries and the less skilled and suitable the healer and his spirit guides are the tighter they are drawn.

The reason why school medicine managed to supplant spirit healing to such a degree is that it could cure illnesses with greater certainty in lot of cases. The pushback of major epidemics like pestilence, cholera, typhus, leprosy etc. is not due to spirit healing, but the result of modern medicine's research. Appendicitis, something that guaranteed certain death can nowadays be surgically and successfully treated at any hospital. But there are boundaries for modern school medicine effectiveness in spite of this, for instance multiple sclerosis, cancer and lots of other chronic illnesses. One can certainly make an attempt here to introduce spirit healing, but without the guarantee of a "miracle cure".

Not everyone is in a position to visit an Arigó, a Chapman or an Edson Queiroz. One should certainly not neglect or interrupt one's school medicine based treatment because one holds the opinion that one might achieve results via spirit healing faster and more comfortable. When it fails and a lot of valuable time has been lost in the process, school medicine might no longer be effective under certain circumstances. Spirit healing can however always supplement any other form of treatment.

We may thus remember that Christ's healing assignment is directed at all his followers and all the believers:

Matthew 10, 8: Heal the sick, bring the dead back to life, heal those that suffer from dreaded skin diseases...

Also:

John 14, 12: ...whoever believes in me will do what I do...

How something like this can come about is also described in the Bible. In the New Testament, in the Letter from James we find the directive for this:

James 5, 14, 15: Is there anyone who is sick? He should send for the Church elders who will pray for him and rub olive oil on him in the name of the Lord. This prayer made in faith will heal the sick person, the Lord will restore him to health and the sins he's committed will be forgiven.

An Anglican priest by the name of *John Cameron Peddie* recalled healing as a religious assignment, he practised it and wrote a book about it under the title: *“Die vergessene Gabe. Heilen als biblischer Auftrag heute”*(11) (The forgotten gift. Healing as a biblical assignment now). He writes amongst other things (49):

“My opinion is that God's healing energies do three things: It places the patient into a position where the patient obtains additional benefits when being treated by a doctor than would otherwise be the case; it also helps to motivate the body's natural healing processes and the divine energy supplies the patient with everything that he requires. Like Jesus said: 'Everything is possible through God' (Matthew 19, 26).”

Now when you happen to be ill and you want to do more for yourself beyond the usual medical treatment, take Peddie's book to your local pastor and ask him to deal with you according to James 5, Verse 14. If the pastor refuses to do this you'll find that he probably doesn't believe in its effectiveness or he does not want to interfere in your doctor's handicraft, asking God for healing can also be done by the spouse, the parents or a friend. Laying the hand on the head or the afflicted body part and praying for divine healing energies, as a supporting treatment next to the normal application of medicine or naturopathy, can often have an unforeseen effect.

What is important with the treatment through prayers is that the patient does not just change his life externally by avoiding detrimental circumstances and taking remedies, but that he also changes his life *internally* as it were. He must get rid of inner misconceptions, ban hatred and envy and direct his life towards God. He must support the prayer of the healer through his own requests, through his inner conversion and his trust in God, all of this by keeping the following in mind:

“Not my will be done, but your will be done.”

Now if somebody doesn't quite know the right words to pray when laying their hands on a patient, the following may serve him as a proposal for a prayer:

**May God's energy flow into you
as Love that warms your soul.
as joy that fills your heart,
as health that heals your body.**

**May God's light flow into you,
illuminating your soul, fill your disposition
give you confidence and trust.**

**May God's protection surround you
and preserve you from all evil influences.
May God give you the strength to change your life
and give you the patience to bear your fate.**

May God stand by you when you are destitute and sad

**and help you deal with all difficulties.
But may everything happen the way God thinks right.**

One can say this prayer on a daily basis and instead of saying *you* always say *me*.

But those that think that they can gain back their health through a healer by paying him money or through a superficial prayer or without any effort on their behalf, will often be disappointed. Our modern thoughts of being entitled to something often do not find fulfilment in nature. One may also consider that an illness might also be part of someone's fate through which they may internally mature. Endeavours to heal the patient may only have limited success if this is the case and it might only produce an alleviation of the condition.

Those that want to visit a healer, be it here in Europe, the Philippines or Brazil, should always try to gain clarity about the healer's ethical and moral character. It is even appropriate to inform oneself about the reputation and treatment methods, success and failure rates, when selecting your everyday physician. This applies to a higher degree to all psychic healers. The motto '*Even if it doesn't work, it can certainly do no harm*' does not apply on any account. The way every chemical medication can have its unpleasant side effects one can also expect damaging aftereffects with spiritual healing in the long run and under certain circumstances. Because *where* the healer's healing energies come from is by no means indifferent. The negative, ergo the demonic world has its own priests and healers and they can also heal their followers. But one should guard against receiving help from this region. One must under certain circumstances pay a price for this and this could turn out to be very uncomfortable for the people involved. The best case scenario consists of temporary psychic disturbances and symptoms of possession. The worst case scenario can be an adverse effect that goes beyond one physical demise.

One should therefore try to ascertain clarity about *whom* the healer regards as his Lord: God and Christ or any demon, as is the case with the *Umbanda-Spiritists* in Brazil.

One should also avoid pseudo-christian sects who think that *every* illness has a demonic cause, those who forbid the use of all medicaments and who try to drive out the devil by shouting lots of hallelujahs.

One should in any case avoid dealing with a healer who boastfully blabbers, who murmurs mysterious and unintelligible incantations or at worst, utilises the "Sixth and Seventh Book of Moses".

One should also stay away from travelling shamans, from new-age witches, the numerous sorcerers and self-proclaimed "parapsychologists" who advertise their trade.

**Of what use would it be for the patient
to regain his health
and suffer damage to his soul in the process?**

The End

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