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Notes the importance of documentation in every aspect of parapsychological research, through technical contrivances suitable to the phenomenology of the subject. Thanks Dr. Naegeli for his important contribution. Critically examines the phenomena produced by surgeon healer Toni Appaoa. From this analysis arise serious doubts as to the authenticity of the modalities used by the "healer" during the execution of his operations (also excluding the possible therapeutic action which could be a consequence of these performances). Expresses hope that successive investigations may explain the questionable points. - DA

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02472. Liotta, Antonio. The Latin American Center of Parapsychology at the Anchieta Faculty of Sao Paulo. *Metapsichica Rivista Italiana di Parapsicologia*, 1971 (Jul/Dec), 26(3/4), 132-138.

Brazil is a nation where the ethnic and economic conditions create deep contrasts and violent psychic emotions. For these reasons Brazil appears as "the land where parapsychology ought to find the most fertile soil." Relates his experiences at the Latin American Center of Parapsychology (C.L.A.P.), which is managed by Jesuit Fathers, and was founded for the purpose of solving the problems presented by parapsychology to psychiatry and psychology, by devising new terms and new methods for collecting, selecting, and cataloguing the results. The C.L.A.P. will be the first university faculty in the world where graduates in medicine, philology, and philosophy will have the possibility of specializing in parapsychology. - DA

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The author, an eminent anthropologist and "pars magna" of the Latin American Center of Parapsychology, reports on the situation of parapsychology in Brazil, explaining the anthropological causes of the particular position of this land with regard to psychic research. He points out the difficulties met by the Center in completing their equipment although the main edifices are already built, and they hope that soon they will be in a position to start experimental work, considering also the great diffusion of devotee spiritism in the population. - DA

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Reprint of almost all of the 4th chapter of the author's book *Parapsychology*, recently published in Italian by Edizioni Mediterranee. The chapter concerns the researches carried out on ESP in Soviet Russia, about which Ryzl also spoke at the recent meeting at Le Piol. Dr. Ryzl, of Czechoslovakian origin, is well informed about the work in parapsychology behind the iron curtain. - DA

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03055. Costa, Alfonso. About the visions of dying persons and survival. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 260-270. 15 refs

The attention recently addressed to near-death experiences has confined to the background a phenomenon to which much more attention was paid in the past: that of visions of dying persons. Reconsidering once again two books which can be considered as classics of this matter, the author re-opens a discussion about this specific phenomenon. He classifies deathbed visions in four classes: (1) visions of dead people whose death was known to the dying person; (2) visions of dead people whose death was unknown to the dying persons but not to the present ones; (3) visions of dead people whose death was unknown both to the dying persons and to the present ones; (4) collective visions shared by both the dying person and the one who is looking after him or her. In considering the typical characteristics of these classes and in trying to explain the facts, both naturalistic and spiritistic hypotheses are discussed. Finally, the possibility is suggested that sometimes alien "beings" able to induce psychic experiences are truly present. - DA

03056. Iannuzzo, Giovanni. The fifth parapsychological meeting in Bologna. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 271-275.

On May 9-10, 1987, the Parapsychological Study Center-CSP-held its fifth meeting in Bologna. The author presents a critical synthesis of the works presented for the occasion by the various researchers. The most important was the debate held by the scholars belonging to the two parapsychological movements: the positivists and the spiritualists. - DA

03057. Simone, Giorgio di. Jacopo Comin: Evidence on the "Entity A" case. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 276-281.

In this article, the author relates Jacopo Comin's opinion about the "Entity A," in particular as concerns all the data leading us to consider such an entity as most likely independent from the medium and from people assisting at the séance. In one of his letters Comin wrote: "We are in the presence of a Teacher in the highest sense of the word, who undertook the burden of an high spiritual teaching for the few able to understand it." - DA

03058. Ravaldini, Silvio. The Riccardi case: A "drop-in" communicator. *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 307-319. 2 figs; 7 refs

The author brings to our attention a case of spiritistic identification. In fact, during a séance held in 1948 a drop-in communicator told the sitters he was a priest who died in Canton, Ohio in 1929. In telling his name the communicator added he was shot dead by a woman inside his church. Successively in 1949 and 1950, always as a drop-in communicator, he confirmed what was previously said but used different words. Researches made in America by Dr. Stevenson's assistant proved the communicator told the truth, i.e., a priest having the same name was shot dead in a church in the same year the communicator told. The article goes on with a detailed analysis, made by the author, about a possible explanation of facts besides the spiritistic one: cryptomnesia, psychometry, and so on. There is the very interesting appendix signed by Dr. M. Biondi in which the above story is viewed from a more materialistic parapsychological point of view. - DT/R.A.W.

03059. Garzia, Pierangelo. Survival: Belief or research? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 320-324.

Three hundred years ago, the Italian scientist and man of letters Francesco Redi (1626-1698) exploded the traditional doctrine about spontaneous generation. In the same way, psychic researchers in the 20th century are engaged in exploding the traditional doctrine of conscience as a brain chemical product. Psi phenomena, in their complex whole, show conscience as able to much further extend itself in connection with those activities allowed by brain activity. Furthermore, conscience could be preexistent to the formation of the biological human organism and may survive its disintegration.

The survival theme has always been the domain of faith. For the first time in human history, thanks to psychic research, the survival theme develops from objective facts and rational considerations. Even if, historically, parapsychology can be considered as an "ibridum," form came out from the meeting of religious need and the scientific one. In fact, without this hotchpotch of belief and research, parapsychology would have never been born. Actually we absolutely need a certain part of faith to have the possibility of demonstrating survival for sure without feeling ashamed about it. For mutual admission happens in every knowledge field. Without faith we cannot go further--it being impossible to follow the glimpse of initial purpose. Without continuous, ceaseless, tireless research, we would already be dead. - DA

03060. Marabini, Enrico. Psi phenomena: Normal or paranormal? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 325-336. 14 refs; 1 table

By this report, the author confronts a basic theme in order to obtain a refitting of the whole problem coming out of the study of psi phenomena, starting from the consideration that psi is an event resulting from an expression of human behavior and considering people as animated systems. The author presents a "classifications" conception. He explains what a psi phenomenon is and gives the basis of what particular characteristics such that an event can be considered and classified in this way. Next he discusses the theme. Firstly, he talks about "normality" through its different meanings: a "fixed rule" and a "constitutive rule." This last is the only one which offers the possibility of rationally facing the "normality" argument (and respectively the "abnormality" one) about certain types of events or about certain well-defined human behavior situations. Then he analyzes the word "paranormal" and all the definitions deriving from it that are used to qualify parapsychological discipline. Returning to human behavior, the author points out that to every behavior state there is a corresponding coherent conscious state. Although these are different knowledge positions in themselves, every state is a normal and natural event. Since "psi behavior" is an altered state of consciousness, the information and realistic contents involved are necessarily normal expressions of that particular behavior state. Therefore, the uncommonness in the phenomena does not mean they are not normal or deviate or paranormal or supernormal. Rationally it can be asserted that the laws subtending the psi phenomena must be necessarily different from those orthodox science considers and applies in studying other types of natural events. The parapsychologists' work is to identify them. Otherwise, in order to obtain concrete results, it is necessary to the research to study the problem from a different point of view. - DA

03061. Simone, Giorgio di. Metaphysical reality: The spirit "program." *Luce e Ombra*, 1987 (Oct/Dec), 87(4),

where a materialized entity writes or talks in a language perfectly unknown to the medium holding the séance. To underline this peculiar event, the author presents some documented examples. The article starts with the phenomenology of Laura Edmonds obtained during her séances in New York. She was able to talk fluently in languages she absolutely did not know, so that the researchers considered the possibility of an outside possession. We read about Major Tudor Pole who was able to talk and understand Persian, a language absolutely unknown to him. The article describes Thérèse Neumann who, during her mystic raptures, used to talk in Aramaic, perfectly recognized as the real Christ language by the scholars who had the possibility to assist her. "Nepentes" materialized herself during the séances held by E. D'Esperance. She was able to write a message in the memo book of a researcher assisting in the séance. In the end of the article we read of an ancient poem corrected for a better comprehension by the "Confucius" entity. This request came from Doctor Whyment during a sitting with the medium Valiantine. The author ends the article by saying that during his life he had the opportunity to attend many xenoglossy manifestations where many languages and dialects were spoken. He is sure that such languages were unknown to present people, and for this reason he is perfectly sure of the autonomy of the entities. - DA

03049. Ravaldini, Silvio. In memory of Gastone De Boni. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 205-208.

On the 23rd of September 1986 Gastone De Boni left us, having finished his human experience. Only after having put in order all the material he left us will we fully understand the importance of his wide knowledge. De Boni's aim was knowledge of the psyche—that defined by Myers as "the subliminal self" and evidenced in his book, *Human Personality and Its Survival of Bodily Death*. We must not forget that Myers was considered a teacher by De Boni. In fact, he wrote: "In this psychic microcosm we only can catch a glimpse of the power and shining of psychic macrocosm." As a follower of Jung's thought, he rationally examined the possibilities of the psyche under its different appearances, and he once said: "Our position makes us fight in favor of an idea, which, even if it grows and finishes under the control of pure thought, must and will have an important place in human life." - DA

03050. Giovetti, Paola. Near-death experiences in other cultures. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 209-213.

Dr. Giorgio Fonzo is a medical doctor who for many years worked for the World Health Organization, being constantly in touch with Moslem people. On several occasions he had the opportunity to deal with persons who were near death and to listen to their impressions. They reported experiences that were very similar to the ones reported by so many people of different religions, which have been collected all over the world in recent years. Dr. Fonzo's patients reported out-of-body experiences and "tunnel experiences," visions of beautiful places and of a marvelous light, encounters with dead friends or relatives, etc. Those who are familiar with the specialized literature will recognize in Dr. Fonzo's material some transcultural elements of great interest. - R.A.W.

03051. Iannuzzo, Giovanni. Studies of the history of parapsychology in Italy from 1982 to 1986: A report and a critical revision. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 214-225. 46 refs; 1 table

After a detailed review of the most important Italian

parapsychology journals in order to better analyze the way scientific research has been carried on from 1982-1987, the author thinks more scholars are interested in pursuing studies in this field. His research examines the quantitative data at our disposal that specifies which research areas are the most studied, and he suggests a way to improve such researches qualitatively. - DA

03052. Ravaldini, Silvio. Daniel Dunglas Home. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 226-244. 54 refs

It is not easy to discuss all the different phenomena Daniel D. Home produced during his life, especially the physical ones. Therefore the author has put in evidence only three of them: the telekinetic phenomena produced on an accordion, those concerning levitations, and the fire-immunity ones. The accordion was playing while the medium was holding it on the side with no keys, but it was playing as well as when anybody was touching it. This peculiar phenomenon was fully described by trustworthy people. In addition, a journalist for the *Times* was not able to find any trick. Home's ability to hold burning coals in his hands was confirmed by scholars such as Sir William Crookes and Charles Richet. The author describes Home's levitations in more detail, especially the one at Ashley House where Home went out one window and came back in another. In considering every side of the problem, the author thinks these phenomena actually took place. He proposes that the phenomena Home produced are still happening nowadays, for example, those produced by Roberto Setti, the Florence medium. - DA/R.A.W.

03053. Heim, Albert. Death from falls. (Trans. by Paola Giovetti.) *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 245-252.

This article was written in 1892 by the Swiss geologist, Dr. Albert Heim, and published in the *Bulletin of the Swiss Alpine Club*. The author describes his personal experiences and those of several persons who nearly died because of mountain falls. Their sensations and visions were wonderful: They felt no fear, no pain. Sensations of peace, well-being, and beautiful visions were common. This is very similar to modern near-death experiences, and in this sense Dr. Heim's analysis is really a pioneer one and worthy of note. - DT/R.A.W.

03054. Giroladini, William. Parapsychology and research. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 253-259. 7 refs

The author critically debates the proposal many researchers have advanced to reevaluate the study of spontaneous ESP-PK phenomena. Many believe that spontaneous phenomena are more repeatable and of a "superior quality" than the results obtained in the laboratory using the traditional experimental criteria derived from the normal sciences. Giroladini thinks that all the existing studies of spontaneous cases overlook the problem of chance coincidence. Because of this, it is not possible to know if the collected events are mainly "true" or "spurious." Therefore, the study of spontaneous events runs the risk of being worthless because of this underlying ambiguity. The author proposes that the study of spontaneous events must be made following a method which makes it possible to evaluate the probability of chance coincidences. The phenomena that seem most suitable could be hallucinations in connection with the death of a relative. If this proposal is accepted by scholars, then it would be possible to increase our knowledge of paranormal phenomena by concentrating the study on the less polluted phenomena instead of the spurious ones. - DA/R.A.W.