

337-343.

The author, thanks to the long-time mediumistic experiences he has had with "Entity A," tries, once again, to clarify what is meant by an "incarnative programme of real ego" (spirit), especially as the necessary component of the whole evolutionary process and, consequently, of the real ego itself of whom the individual is simply a temporary instrument. - DA

03062. De Boni, Lina. Four sittings with Demofilo Fidani. *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 344-361. 4 figs

Some sittings obtained through the mediumship of Demofilo Fidani are described. During these séances, important phenomena were produced such as direct voice, direct writing, partial materializations, apports, lights, automatic raps, and so on. The author describes their manners of expression and, in particular, underlines the way her father's spirit, known in this life as Dr. Gastone De Boni, contacted her. In fact, the identification of the deceased man's voice is given for sure. She identified his way of talking by the personal inflection of the voice. Furthermore, from the same entity came communications by means of direct writing, which reproduced in a remarkable way the same handwriting Dr. De Boni had when he was alive. On the whole, very important mediumistic physical and parapsychical phenomena were seen by the sitters, so that it is necessary to consider each type of phenomenon specifically, but first of all with the one about survival. - DA

03063. Giovetto, Paola. Thérèse Neumann of Konnersreuth. *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 362-369.

Twenty five years ago on September 18, 1962, Thérèse Neumann died in Konnersreuth (West Germany), the place where she was born in 1898 and where she spent her life. Her family was very poor so she could only attend primary school. At the age of 20, because of an accident, she became paralyzed and blind. But 4 years later she was able to recover her sight on the same day as Thérèse of Lisieux's beatification. Furthermore, 2 years later, when Thérèse of Lisieux became Saint, she could walk again. In the same year she started having visions of the Via Crucis and received the stigmata. These visions were with her all her life. Every Friday she saw the suffering in Jesus' passion while her stigmata were bleeding. After having received the stigmata, she refused drinks and foods, feeding herself for 36 years exclusively through the daily Holy Communion. Her total fast was controlled by the Church and by medical doctors. In Thérèse Neumann's life, paranormal phenomena appeared frequently. During her visions she spoke languages she never learned (Latin, Portuguese, Aramaic), she could bilocate, and had an extraordinary capacity of clairvoyance and telepathy. Thérèse Neumann's process of canonization is underway. - DA

03064. Liverziani, Filippo. Mediumistic communications among living people: A recent case. *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 370-378.

Describes a mediumistic telewriting communication that the author and his wife, Bettina, recently had with a living man absolutely unknown to them. Later, the author met this person and had a long conversation with him. He is a hairdresser named Michele Calabro who lives in Rome. In their first interview, the "astral" one, Calabro gave several facts about his own person, work, and shop. Many data are literally exact whereas others need a little explanation, but nevertheless they appear to be substantially correct. The language, too, turned out to be like the

one used by the "projector" man, who is an up-to-date, very young hairdresser. The way he is used to talking is completely unknown to the author's wife too. Liverziani analyzes the entire phenomenon and compares it to similar experiences, particularly to those the same experimenters have had already, in order to make a thorough study of the mechanism involved and to draw wider conclusions. - DA

METAPSICHICA RIVISTA ITALIANA DI PARAPSIKOLOGIA

03065. Comin, J. Problems which must be re-examined: "Child mediums." *Metapsichica Rivista Italiana di Parapsicologia*, 1972 (Jan/Jun), 27(1/2), 1-9.

The author, referring to the well-known book by A.R.G. Owen on the poltergeist, reexamines some cases of mediumship in early childhood, and suggests that these cases be submitted to the attention of parapsychologists, psychoanalysts, and even to psychologists with a view to creating new tests for child mediums. - DA/R.A.W.

03066. Granone, F. The Philippine surgeon-healers. *Metapsichica Rivista Italiana di Parapsicologia*, 1972 (Jan/Jun), 27(1/2), 10-17.

For a fortnight the author attended various diagnostic and therapeutic interventions effected by Philippine psychic surgeons, and he describes some of them for which he possesses cinematographic and photographic documentation. He also possesses tests of blood and parts of tissues carried out by specialized universities, the reports of which are published in a more extensive text. The author ascertained several tricks employed by the psychic surgeons: They pretend to remove tissues that by the histologic test are found to have been preserved outside the organism and therefore are putrefied; they effect surgical operations during which blood is seen flowing, but afterwards by test the blood is found to be dyed water; they pretend to extract some calculus from the human body, which are small stones or pieces of salt, prepared in advance and hidden under the surgeon's table. The author must acknowledge, however, that the psychic surgeons know very well the art of massage and the chiropractic, that sometimes they issue some very clever diagnoses (in trance condition), that they are able to create a state of lucid hypnosis, of analgesia, and often of swift haemostasis—all this by methods called paranormal. The author explains these phenomena on a historical basis: He thinks it might be connected with the local spiritistic Christian Philippine sects, and with the more considerable "transcultural" medicine, which shows many similarities with that of Brazil and Africa. The physicians explain the phenomena of healing as follows: The surgeon healer creates in the mind of the patient a particular monoideism, more or less suggestive, and emotionally capable of modifying the somatic and visceral conditions (by means of the cortical visceral centers, the diencephalic-mesencephalic zone and the autonomic nervous system), according to neurophysiological and psychological dynamics previously described by the author in his treatise on medical hypnosis. - DA

03067. Borello, L. Chronovision. *Metapsichica Rivista Italiana di Parapsicologia*, 1972 (Jan/Jun), 27(1/2), 18-21.

"Chronovision" is a new term defined as the possibility of seeing again the images and of hearing again the sounds of the past. The clamor aroused by the publications on this subject indicates only that these problems exist. Their concrete reality is very different. The physi-