

"signals," i.e., those of what the author calls the "real ego."

It is, therefore, possible to affirm that in facing the regressive movement necessitated by conditioning and external reality, the "interior area" has various reactions; one of these can appear as a *paranormal emergency*.

Therefore, in spite of all, the inner part of human personality aims to accomplish its own subjective experience compared with the outside world. At the same time it does have an *objective* base, common to all human beings. This can be experience according to universal knowledge forms (H. Margenau, A. Huxley) or archetypes. This means that there is a priori an interior quality that is objective; and as a consequence, it has a *metaphysical nature*. All these considerations--and more--are supporting the return of a "culture of interiority." As concerns parapsychology, all of the above lead us to take into consideration a *triple root* in the existence of psi phenomena: (1) the living being's virtuality; (2) the existence of a *terminal* in paranormal phenomena; and (3) the possible existence of an extra-physical starting source (a metaphysical one) having parameters in common with all human beings, consequently, it is necessary to investigate this possible "starting source" and, above all, the most interesting and odd contents of mediumistic psi phenomena. - DA/R.A.W.

03594. Ravaldini, Silvio. The De Boni case. *Luce e Ombra*, 1988 (Apr/Jun), 88(2), 97-106.

During a séance held by the medium D. Fidani in Rome, a message has been received, signed by the previous Director of this *Journal*, who died two years ago in September, Dr. Gastone De Boni. In order to obtain further proof of identification, we sent the above message to the Italian Graphological Institute together with one we removed from the notebook he was using when alive. Of course, in the letter enclosing the two writing samples, we did not mention that perhaps they belonged to the same person. After having fully examined the two letters, the Institute confirmed they were written by the same person. No mistake was possible because, as they added, the writer was affected by Parkinson's disease. In the very last years of his earthly life, Dr. De Boni was affected by the above disease, but we can assure all those who are reading this that nobody informed the researchers working in the Institute that the messages were coming to somebody we perhaps knew. We can add that Dr. De Boni's daughter who was present at the séance was impressed by this fact. - DA/R.A.W.

03595. Masi, Felice. Magical events are paranormal events. *Luce e Ombra*, 1988 (Apr/Jun), 88(2), 107-115. 9 refs

The author, as a scholar of psychology, parapsychology, and anthropology, explains why, in his point of view, magic events observed among primitive populations are nothing else but paranormal events, similar to those studied by parapsychology. As a matter of fact we see that: (1) the nature of the phenomena occurring in the two fields is the same; (2) in both cases the result is between mind and outside action; (3) both belong to the unconscious; (4) they both spring out of it when the unconscious is enabled, through proper rituals, to emerge and operate; (5) in both cases the phenomena obey not physical, but psychological laws, and firstly the principle of synchronism. Parapsychological events therefore are different from magical ones because the latter, in their external appearance, show the traditional and cultural image of the people with whom they occur. - DA/R.A.W.

03596. Trajna, Carlo M. Life, death and activities of

the "Father of Voices." *Luce e Ombra*, 1988 (Apr/Jun), 88(2), 120-127.

The author provides a short history of F. Jürgenson's life which was full of different, and sometimes traumatic, experiences in Russia, Italy, Israel, and Estonia. A supposed paranormal phenomenon that happened during Jürgenson's funeral service is described. His face appeared on a TV screen and was photographed with a Polaroid camera. - DT/R.A.W.

03597. Simone, Giorgio di. Converging mediumistic messages. *Luce e Ombra*, 1988 (Apr/Jun), 88(2), 128-152. 18 refs

The author analyses the most important convergences between recent French mediumistic messages and those received from the "A" Entity during Italian séances by means of a medium in talking-trance. It is a graded and necessarily brief approach to basic opinions concerning earth experiences--matter experiences--the fusion in God of the spirit--the rationality of the other world--the mystery of God--the non-existence of evil as principle--all this through the enunciation of *constants*, that is to say, of concepts concerning the other dimension that are similar among themselves within the best mediumistic communications both in the past and today. For example, how the disembodied see our world, how it is possible for them to give help to humans, the nature of postmortem lethargy, the self-judgment, the ideoplastic suspected to create sensory or psychic illusions, the risks involved in mediumistic communication, and so on. For the above considerations, the author consulted the books written by the French Jean Prieur, who was the interpreter of the presumed communications beyond the border and mostly of those regarding the presumed mediumistic intercourse between Marcelle de Jouvenal and her dead son "Roland," and those where Mrs. Jeanne Morrannier wrote the messages of her dead son "George." - DT/R.A.W.

03598. Giovetti, Paola. Jung and paranormal phenomena. *Luce e Ombra*, 1988 (Apr/Jun), 88(2), 153-161.

This article presents the Italian translation of an important biography of C.G. Jung, edited by Rizzoli Editore, and written by the German scholar Gerhard Wehr, with the title: *Jung*. It is the first complete historical biography of the great Swiss psychologist. The book points out very well the constant interest Jung had in paranormal phenomena, his personal experiences in this field, and his philosophy of life, in which these phenomena figure largely. - DA/R.A.W.

03599. Ferraro, Alfredo. "Drop-in" and living communicators. *Luce e Ombra*, 1988 (Apr/Jun), 88(2), 162-165. 2 refs

The author, after having said, as an introduction, that spiritistic phenomena have no scientific credibility (even if he does rationally accept them), describes a "drop-in" case with a living man as the main actor where a realistic objective confirmation is followed. Such a case taken as an isolated example would only have been very interesting but nothing else. But, after a brief span of time, a similar event having analogies with the previous one occurred with the same medium. The main difference was that whereas in the first case the subject was sleeping, in the second one, while the phenomenon was taking place, the subject presented a perfect alibi as confirmation of his mental watchfulness. After having been made aware of the fact, the subject in question was not at all astonished because he told the author it was very similar to the one he had had years before when he was in a coma and awoke with