



SHROUD NEWS

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A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
edited by REX MORGAN
Author of PERPETUAL MIRACLE and SHROUD GUIDE



A CHRIST PORTRAIT AFTER THE SHROUD IMAGE by A.H.G.A. FEY
AS USED IN THE PUBLICATION MEDICAL ASPECTS OF ROMAN CRUCIFIXION
by F. J. M. WIJFFELS, MD, MAASTRICHT, HOLLAND, 1988
MADE AVAILABLE AT THE PARIS INTERNATIONAL SHROUD SYMPOSIUM

EDITORIAL

Since our last issue I have had the opportunity to attend the Paris International Shroud Symposium. I was hoping to bring you a complete summary of the proceedings in this issue but I have realised that there is so much important information which ought to be summarised for the benefit of our world-wide readership that it is worth rather more than just a few lines about each presentation. Accordingly I have been able to include in *Shroud News* 55 only Part I of my report which I hope you will find useful. The December issue will contain the rest of the twenty or so speakers and they include some of the most sensational revelations of the conference together with lots more photos.

The overwhelming mood of the conference of some 300 experts from all over the world, including the biggest group of American STURP members I have seen together for many years, was one of perplexity at the carbon 14 results and the conviction by all those who know even a little of the Shroud's track record (let alone those who know a great deal) is that there is no way the results can be right and no way they should be accepted as evidence of 14th century fraudulence. Time and time again speakers drew on their expertise to show that something is very wrong with the C14 result.

It was a remarkable gathering during which I had the opportunity to talk with numerous Shroud friends and meet new ones. Amongst those names familiar to readers of *Shroud News* with whom I came into contact were (in no particular order and consisting of both speakers and delegates): Prof Luigi Gonella of Turin; Dr Fred Zugibe of New York; Fr Kim Dreisbach of Atlanta; Ian Wilson of Bristol; Dr Paul Maloney of New York; Dr Kevin Moran of STURP; Dr and Mrs Gil Lavoie of STURP; Mrs Dorothy Crispino editor of *Shroud Spectrum*; Dr Michael Tite of the British Museum; Prof Gino Zaninotto of Rome; Dr Bruno Barberis of Turin; Fr Charles Foley of Devon; Fr Andre Dubarle of Paris; Prof Emanuela Marinelli of Rome; M Claude de Cointet of Paris; Dr Andre van Cauwenberghe of Paris; Remi Van Haelst of Antwerp; Prof Gilbert Raes of Brussels; Dr Eberhard Lindner of Germany; Dr Larry Schwalbe of STURP; Dr John Jackson of STURP; Dr Bob Dinegar of STURP; Prof Dan Scavone of Indiana; Arnaud Upinsky of Paris; Drs Alan and Mary Whanger of Carolina; Roger and Connie Apple of New York; Fr Adam Otterbein of New York; Dr John Dickinson of England; Dr Bob Bucklin of New York; Mark Antonacci of Missouri; Prof Giovanni Riggi of Turin; Prof Giovanni Tamburelli of Turin; Prof Baima Bollone of Turin; Dr Anton Le Grand of Paris; and many others.

Since the conference I have received a very important paper written by Fr Charles Foley of Great Britain, one of the longest serving sindonologists in the

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world, containing his comments on the C14 dating and the current state of play. I certainly hope to be able to include this text in the December issue.

Another very important matter is that Professor Luigi Gonella, Scientific Adviser to the Archbishop of Turin, and organiser of the sample-taking in 1988, is to attend a conference in Adelaide in November where he will be speaking to delegates about Measurement. I am arranging for Professor Gonella to give two public lectures on the Shroud, one in Melbourne and one in Sydney before his return to Italy. As I write this there are several incomplete matters of arrangement but I hope the mailing will include a flyer with the details of the lectures. Doubts are as a result of the pilots strike and the difficulties of moving anyone in and out of Adelaide which has also led to a short lead-time for arrangements. But I expect the Melbourne lecture to be on Sunday 19th November and the Sydney one on Tuesday 21st November. The venues will be announced as best I can arrange it and none of this information should be taken as gospel unless there is a flyer contained with this publication.

The opportunity to hear Gonella is a rare one indeed as it is his first visit to Australia and he is, indeed, one of the most controversial figures to be involved in the C14 testing and a great authority on the Holy Shroud for which he has been responsible scientifically for many years.

I look forward to meeting many of you in Sydney and Melbourne on these occasions on the assumption they will occur!

REX MORGAN





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Your reference

Our reference MST/RH

Date 14 September 1989

Dear Professor Gonella,

EXPRESS MAIL

Following our recent meeting in Paris, I am writing to put on record the fact that I myself do not consider that the result of the radiocarbon dating of the Turin Shroud shows the Shroud to be a forgery. As you have correctly pointed out, to describe the Shroud as a forgery implies a deliberate intention to defraud and the radiocarbon dating clearly provides no evidence in support of such a hypothesis.

I myself have always carefully tried to avoid using the word forgery in discussing the radiocarbon dating of the Shroud but I fear that the description of the Shroud as a forgery has still crept into a number of newspaper articles based on interviews that I have given. I can therefore only apologise once again for any problems that such reports have caused you and others in Turin.

I was very pleased to meet you and Professor Testore again in Paris.

With best wishes.

Yours sincerely,

M.S. Tite

THE PARIS SYMPOSIUM - PART I OF REPORT by REX MORGAN

A very significant international Symposium was held in Paris on 7th and 8th September 1989. Entitled the PARIS INTERNATIONAL SCIENTIFIC SYMPOSIUM ON THE SHROUD OF TURIN, it had attracted speakers and delegates from all over the world including a particularly strong contingent (in both numbers and fields of expertise) from the United States. The conference was held at the Centre Chaillot Galliera which has a first-class auditorium properly designed and equipped for international conferences with all the necessary technology although with very little space outside the auditorium itself for gathering and talking and exchanging views and news. In the same building were restaurants of mediocre quality but suitable for the institutional sort of snack one expects to take at such gatherings when one is occasionally given the time.

The conference was organised by Dr Andre van Cauwenberghe of Paris with a competent local committee enhanced by the active co-operation of Mrs Dorothy Crispino of the USA who had spent several weeks there before the conference proper. Generally speaking the whole venture reflected detailed and considerate planning so as to ensure its smooth conduct. When I reported in the day before I was surprised to find that having many months before been invited to present a paper, having accepted and having had that acceptance acknowledged and having been announced in the preliminary documentation as a speaker it was then discovered that I was not, in fact, listed on the programme on account of the committee's "not having received my communication" (which it had acknowledged earlier!). This turned out to be a blessing in disguise for even on the night before it all got under way a number of international speakers commented on the large number of papers listed and that they were being asked to reduce their presentation time as a consequence. Thus I had the opportunity to absorb and enjoy the whole exercise without the concern of making a presentation myself with all the attendant risks of equipment failure and misunderstanding of instructions which, indeed, subsequently occurred to a number of the speakers unfamiliar with the French way of doing things.

The organisers had arranged accommodation for most of the international participants in hotels vast distances away from the conference centre which some found to be a trifle odd. Having never been one to leave my fate in the hands of committees I was delighted to find that my usual hotel in Paris was exactly five minutes walk from the Centre. On the first evening I had the opportunity to meet Dr van Cauwenberghe and to be re-acquainted with Dorothy Crispino, editor of

PARIS SYMPOSIUM REPORT - PART I (cont'd)

Shroud Spectrum International; Dr John Jackson, the scientific doyen of Shroud studies and member of STURP; Ian Wilson from England; Dr Bruno Barberis, head of the Turin Centro; Professor Giovanni Riggi di Numana, who cut the samples in 1978 and 1988; Professor Luigi Gonella, the Scientific Advisor to the Cardinal of Turin; and Professor Emanuela Marinelli of Rome. One exchanged a good deal of interesting chat over dinner with some of these and, as is usual at conferences, much fascinating information emerges from the informal exchanges.

Next morning the delegates began assembling outside the Chaillot Centre (which is, incidentally, almost next door to the Crazy Horse Salon, one of the world's raunchiest theatres) on Avenue George V. Despite the rumour that Brother Bruno Bonnet-Eymard might have been about to withdraw or dilute his accusations that Michael Tite had, either with or without the collusion of the Cardinal of Turin, substituted another sample for those taken from the Shroud in October 1988, cohorts from Bonnet-Eymard's considerable public relations division were formed up in strength outside the Centre handing out literature and translations in several languages of his most recent paper which makes the charges.

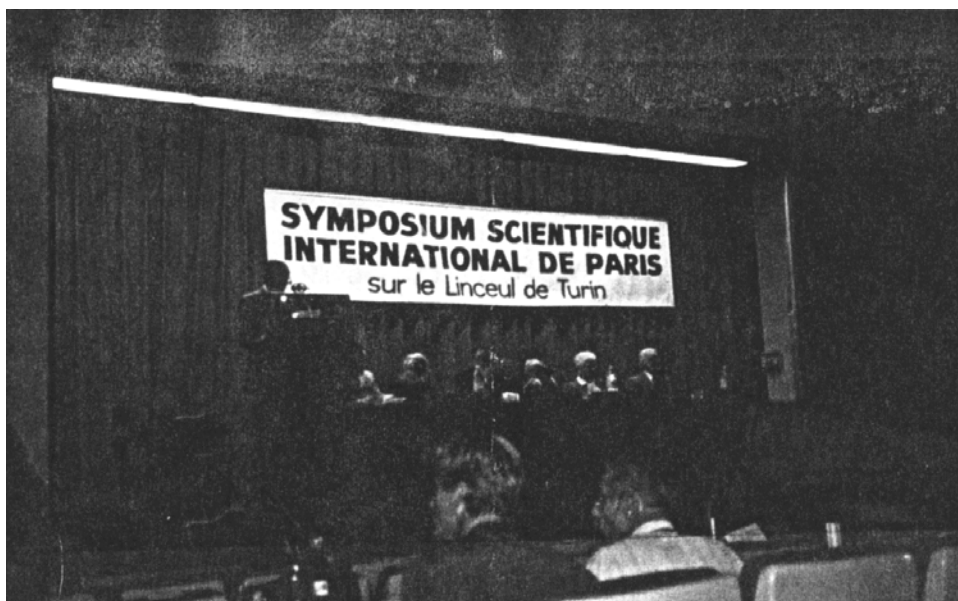
The conference was opened by Dr van Cauwenberghé who reminded the audience that since the famous lecture by Yves Delage on 21st April 1902 no Shroud symposium had been held in France. He indicated that our purpose was to take stock of what had been going on scientifically and to study the divergences and the congruencies of Shroud studies. He indicated that discussions amongst French scientists recently had led to the creation of the conference. He introduced the moderators for the conference Dr Raymond Souverain and Dr Phillippe Bourcier de Carbon and then the conference organiser George Edel gave some technical instructions exhorting the delegates not to lose their name tags which were the only ID which would admit them to the sessions. (Some of us were fascinated that the labels bore only the surname of the delegate and all were preceded by the initial M for Mr, Mrs, Miss or any other trendy salutation rather than a useful name or title). The conference was extremely competently translated simultaneously into French, English and Italian and there was a bookstore offering many titles from delegates' own work and that of others. I was surprised to find even an obscure and out of print title of Père Paul de Gail (all of whose work perished with him several years ago).

The first paper of the conference was a fascinating description of the life and work of Yves Delage by his granddaughter Madame Lucie Goigneraï-Devillers entitled Yves Delage, first interpreter of the photographs of the Holy Shroud in 1902. She explained that Delage had been brought up in a strict religious family

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yet had become an agnostic. She gave a lengthy discourse on his entire *curriculum vitae* year-by-year and told us that he had become blind in later life through constant use of the microscope. After a few minutes the moderator interrupted her and told her to get on with the scientific part of her discourse to which she replied that the historical and scientific were intermingled. Delage was the first person to study Pia's photographs from a scientific point of view together with his student Paul Vignon and recalled how in 1902, at the Academy of Science, Delage had said that there was not one chance in a million that the Shroud was not that of Jesus Christ, the statement which led to a tremendous uproar. The Academy refused to publish his paper and the original had in fact disappeared so our only sources are the newspaper reports of the time. Later he published his own account in which he said "A religious issue has been misguidedly appended to what is a scientific matter which has heated up the debate and distorted a reasonable examination. I have been faithful to the true scientific spirit in my dealing with this question with the quest for the truth in mind. Had it been the Shroud of Alexander no such controversy would have got under way." (How little times have changed in nearly ninety years - *Ed*).

The second speaker was the remarkable 85-years old Antoine LeGrand who has been involved in the study of the Shroud for, as he said, 75 years. His lecture *De Paul Vignon a nos jours* was an intriguing description of his association with Vignon and others. He had, for instance known the Salesian, Fr Noguier de Malijay who had actually taken the first clandestine photograph of the Shroud before Pia did in 1898 and had given LeGrand the opportunity to give his first Shroud lecture in 1928 using his pictures. LeGrand had known many of the Shroud scholars and their opponents in the early part of the century. He commented that the opponents often give us the documents we need. In 1933 Vignon and he had set up a scientific committee in order to study the Shroud. Vignon had said to LeGrand in 1933 "I think that we see that our explanations are every day made more obsolete." After 1950 Vignon no longer spoke publicly on the Shroud but asked LeGrand to do so in his name. Vignon had a particular fascination for blood and blood traces and always held the view that nothing could explain how the resurrected Christ left the image on the Shroud and that no man could reproduce this with the corpse of another. In 1933 LeGrand examined the bloodstains with a magnifying glass noting their presence between the fibres. This is exceptionally important and extremely important conclusions can be drawn from these observations. Microphotography today allows us all to note this crucial element. Others, said LeGrand, will tell you about the exposition of 1978



Dr Andre van Cauwenberghe opens the Paris International Shroud Symposium



Dorothy Crispino (USA)



Dr Anton Le Grand (France)

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but I was the only Frenchman allowed to be part of the STURP studies of the Shroud. I was there for three hours as I was also present when Gastinaux first presented his three dimensional movie to the public as I had been when Chevalier presented his first data.

LeGrand recalled that he had personally made only one statement after the recent dating: "Silence is better than pseudo-scientific explanations". He said that he was extremely happy about this new challenge to our studies but was left with a number of questions. Firstly how did the bleeding body imprinted on the Shroud happen to come into being in the Middle Ages. "I have," he said, "no explanation to provide you with but I am waiting for other people to give it: I have a feeling I might wait some time." Secondly, "I would like to know how the corpse could have been extracted from the Shroud without blurring the imprint left by the blood." Thirdly, "How did the inexpressive imprint of a face have to await its photographic negative in 1898 to reveal a self icon, the image of which, transcends all those which have been provided by the greatest artists of human history." And fourthly, "Why did we have to wait until 1974 for the proper three-dimensional decoding of the information that had been recorded many centuries ago."

The great senior Shroud researcher concluded his seminal remarks by quoting the new Archbishop of Turin who had said that it is more important today than it has ever been to conduct interdisciplinary research and explanation freely. LeGrand also mentioned that a very reputable scientist had said to him the day before that we cannot acknowledge without further control, statements that seem to go against everything that had been considered as scientific knowledge until recent date. And finally the Pope's recent statement that if so many people believe the Shroud to be that of Christ this cannot be devoid of foundation if they see the body of Christ in the imprint. The only problem is that of the imprint and the blood.

Mrs Dorothy Crispino then delivered a short address *Going to Paris...* in which she gave a general introduction reflecting the appreciation of the international participants who were very pleased to be back in the ambience of French research begun by Delage and Vignon. She indicated that STURP members of 1978 would be speaking who represent a whole new generation of scholars and scientists. She reminded the assembly that it was really only the Third international Shroud conference the first two being those of Turin in 1950 and 1978.

The next speaker was Professor Luigi Gonella who played such an important role in the sample taking and became at once the "fall guy" for the results. He was

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severely criticised last year for what was seen as his part in the decisions made and the procedures used. Indeed he has been seen by some Shroud researchers as plotting in the background. He opened by saying somewhat ruefully that this was the first time he had been invited to speak at a symposium of sindonologists since then. He pointed out that the first responsibility of the authorities in Turin is to conserve the Shroud and they are not at all sure how to go about this. The first Shroud Commission was formed to study conservation. The discovery of the three-dimensional properties of the image led to wide interest in the Shroud in the seventies and the many proposed tests for the Shroud in 1978 raised the problem that the Shroud is not something in the public domain but is a privately owned item, first by the Savoy family and now by the Church. Their initial problem was how to address these responsibilities together with the moral responsibility of research so that studies could be carried out without danger to the Shroud. Thus the Archbishop asked the oldest scientific institution in Turin, the Polytechnic, for the name of someone who could supervise. Gonella stressed that he was "drafted" by his scientific colleagues and was not chosen by the Cardinal. All research was done under the freedom of scientific enquiry, their only responsibility was to judge what tests could be done in the light of the safety and preservation of the Shroud, being well aware that there is danger in any kind of measurement.

Subsequently the results of 1978 were made by several bodies and it was the first time that physics and chemistry had been involved as most of the research hitherto had been of a medical nature. The results we all know were that there are two different kinds of image on the cloth, body and blood, and there is as yet no explanation for the body image thus six or seven years later more tests were called for as a new set of problems was identified. Various offers to do research were received of which the carbon dating was the major one. There were disturbing developments such as the labs saying that they did not want to co-operate with each other. "Between 1984 and 1988 many things happened which are simply not understandable." It seemed very strange that the carbon labs did not want to work in collaboration with any other, an odd circumstance when science is supposed to be interdisciplinary. The Church came to the conclusion (against Gonella's view) that carbon testing would be kept separate from any other tests to avoid the possibility of accusations of bias. Gonella then quoted from the letter of the Archbishop of 10th October 1987 accepting the proposals:

"We have decided to accept the offer of three labs. The decision took more time to be worked out than originally wished owing to a situation without precedent

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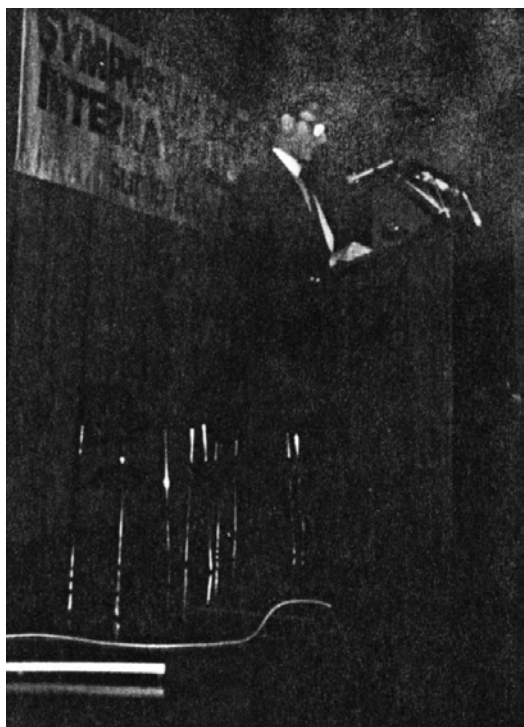
created by the number of competing offers and also by initiatives of some participants in the Turin workshop who stepped out of the radiocarbon field and proposed research in other fields with implications of the freedom of research of us as scientists and our own programmes for Shroud conservation which called for deliberation."

Besides, said Gonella, when the competent authorities advised him that we hoped to proceed with three labs a concerted initiative was taken to counter the decision with the outcome of a telegram sent to the Cardinal's Secretary of State and to Gonella by some participants in the workshop. The telegram showed that his introductory remarks at the workshop had been heavily misinterpreted.

We took four years to assess the offers. There was no scientific basis for having seven samples. Credibility for the public is not a scientific argument in our opinion. When scientists prepare a programme public opinion is of no significance so we decided to have no more than three labs and Gonella's private opinion is that they should have made it less.

Even before this decision was known there were protests some of which were extreme. Gonella was accused of gross incompetence for having suggested that three labs were sufficient. The same people after the very moment at which the tests were done wrote several papers claiming that with less than seven tests the results would be completely unacceptable and the moment they knew the results they said they could not be subject to discussion. "It was clear to us that the labs were much more interested in publicity for themselves than science. So we had to suspend all kinds of other research. We had to approve this test under a considerable cloud from the press."

Gonella explained that the authorities had accepted all the other requests from the labs, for example the request for a blind test was made by the labs and not by Turin. The request that the results be made public by the Archbishop was made by the labs at meetings held in Turin in 1986. One of the main concerns of the Archbishop was that the scientists had complete freedom of research so it was very sad to have the stream of news leaks. It was also the labs themselves that asked for the supervision to be done by an independent authority which was accepted by Turin. Although it was the first time that any doubt had been expressed about the Turin authorities as to their impartiality they nevertheless accepted this and the suggestion that the British Museum be the guarantor. Indeed Dr Tite was the only one who showed any "kindness" to Turin. Thus it was intended that the British Museum be the guarantee against any skulduggery by Turin. "We even had to ask to be present as 'guests'; we were not asked to be



Ian Wilson (England)



Dr Frederick Zugibe (USA)



Zugibe (USA) and Tamburelli (Italy)

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present." When the tests began the samples were taken in privacy without saying anything to the press and so Turin was very disturbed when as soon as the first lab had made its measurements the results were leaked to the press. "We were then stormed by the press asking us why we were suppressing the results"

Gonella said that the labs took the position, through the paper written by Hall, that they had not said anything to the press but that newspapermen had made intelligent deductions. Hall also gives an account of what happened at Turin on 21st April 1988 which is full of misunderstandings and glaring omissions.

Professor Gino Zaninotto, Professor of Classics and Ancient Oriental Languages at the University of Rome, has made many important contributions to Shroud study. One of the most significant was his recent discovery in the Vatican archives of the 944 sermon of Gregory which describes the whole Shroud at that time. His lecture fell into two parts: *The First Century Crucifixion in Jerusalem of Jehohanan* and *The Sermon of Archdeacon Gregory in 944*. He began by giving a summary of recently discovered documents detailing the techniques of Roman crucifixion over the first three centuries which have created considerable interest amongst Christian scholars and particularly Shroud scholars. When these documents are compared with the detailed evidence we have from the 1968 discovery of the crucifixion victim in Jerusalem there seems to be no doubt that it was a first century crucifixion and not later. This was demonstrated by numerous slides for comparison and Zaninotto further showed that the mode of crucifixion depicted in the Shroud image also identifies it as first century.

He then described in fascinating detail his discovery of the Gregory document in which the author describes, on the day after the Mandylion arrived in Constantinople from Edessa, what seems to be the whole Shroud rather than only the face. The manuscript corroborates the known history of the Mandylion before that date and several other important observations are made. He states, for example, that it is like a mirror, an unusual description, and that the imprint has been made by the sweat of agony, the colour being caused by this means which is another clue to its being the whole shroud image in which he describes the side-wound to the body. Zaninotto then showed many reconstructions on slides showing similarities between the Shroud image and other representations of the Mandylion some of which even showed signals of more than the face which had hitherto been unnoticed by scholars. He said that changes in the emperors and their attitudes led to descriptions of the Mandylion subsequently excluding references to the body wound in the side.

The next speaker was the very distinguished Dr (Madame) Regine Pernoud,

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Honorary Conservator of the National Archives of France whose topic was *The Holy Shroud in the Historic Tradition*. The chairman having asked her if she would restrict her talk to fifteen minutes, she sensibly replied that it would take thirty to say what she had to say. Her opening remark was to ask that is not the Shroud a contradiction. The C14 analysis has caused contradiction today just as there were major contradictions at both the turn of the twentieth century and in the Middle Ages. At the turn of the century photography had provided the basis for the negative image at the time when Chevalier talked of the cult of relics and many other scholars were writing papers about the Shroud. Chevalier refused to admit photography as a legitimate reference source and would acknowledge only written documents. He thus set about finding every document he could about the Shroud which led to the emergence of the D'Arcis memorandum. She gave a detailed and valuable insight into all the circumstances surrounding the production of this draft memorandum and pointed out that in any event the modern scientific evidence totally negates the possibility of the Shroud image having been painted. And how did it suddenly emerge in the 14th century? We know it was in Constantinople in 1204. She said we have to thank Chevalier for at least collecting all the documents and listed a number of them, all of which give evidence for the existence of the Shroud in at least the 7th, 8th, 9th, 10th, 11th and 12th centuries, well before Chevalier's D'Arcis claim of painting. Pernoud commented on the fact that D'Arcis never identified his painter anyway but only listened to the theologians and considering the relatively few documentary sources over the early period which exist about any subject, a remarkably high proportion of those extant make mention of the Shroud which is itself a significant fact.

It was then the turn of Antoine LeGrand to take the stand again to deliver a short paper entitled *Ce Que Les Byzantins Ont Detecte et Traduit*. He recalled that when the experts first examined the Sancta Sophia mosaic he pointed out to them the similarities between the Shroud image and Byzantine representations. He made particular reference to the forelock of hair. Some scholars have listed up to 40 similarities but how, asked LeGrand, could the Byzantines have seen all these? He personally does not believe all of them (including the coins on the eyelids - "I just can't see them").

He said that he needed only to concentrate on two unchallengeable elements, rather than labour a number of challengeable ones, namely the existence of the forelock and the herringbone weave of the fabric. He then demonstrated with a series of slides numerous instances of these two features recurring again and again in representations of the Shroud and of Christ well before the middle ages. It was

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clear that it was an old fabric even in the 1532 fire and was exactly the same as the one the Byzantines had. There is a repeated tradition of depicting the herringbone weave through the centuries. There are also depictions of the forelock in the coinage of 15 Roman emperors. Thus we can see the historical evidence in iconography by looking only at those features likely to have been discernible by the eye of early observers.

Once again Don Luigi Fossati was unable to be present in person at the conference but his paper was read in English by Dorothy Crispino which she achieved most admirably in the mere ten minutes given her by the chairman. Entitled *Copies of the Holy Shroud compared with the Original and their Documentary Value*, this interesting paper dealt specifically with those copies of approximately the same dimensions as the Shroud itself. Some 50 of these exist in Fossati's famous catalogue and all show both frontal and dorsal image. 27 of them are dated and most were made at the time of various expositions of the Shroud. The very production of copies over three centuries reflects the importance attached to the original Shroud, most of which copies were placed in contact with it. The fact that some have eyes open and some closed show the difficulties of interpretation experienced by artists when addressing the vague image on the original. The paper gave a careful comparison analysis of the features of the copies aided by slides and Fossati concludes that no artist ever succeeded in reproducing the negative image as shown by photography. Thus the fact that the concept of a negative image was unintelligible to artists in the 16th, 17th, 18th and even 19th centuries is evidence enough to show that the Shroud image is a perfect negative and inimitable.

British Shroud doyen, Ian Wilson, then presented his paper *Acheiropoietos; Threnos, Man of Sorrows; Epitaphios; An Overview of the Art Historical Indications for the Shroud's existence well prior to the 14th century*. He began by pointing out that if Geoffroy de Charny had not been killed at the Battle of Poitiers the mystery of the Shroud might not have been as it now is and apologised to the French for the action of the medieval English in having so disposed of de Charny. He gave a brief defence of the work of Tite *a propos* the accusations made by Bonnet Eymard saying that any clandestine switch of samples was a totally unsound assumption. He pointed out that despite the D'Arcis document and such evidence as the de Cluny medallion there is still no indication of the artistic construction of the Shroud image. Despite the minimal attention to light and shade in the middle ages the image is nevertheless a perfect negative. Wilson proceeded to dispose of every possible means of a medieval artist producing the image and



Two members of STURP
Dr Bob Dinegar and Dr John Jackson



Tamburelli and Crispino



STURP member Kevin Moran
wedded to his video camera

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showed numerous examples of pictorial evidence for the Shroud's existence well before the 14th century including a discussion of the Veronica/ Mandylion images and the early evidence for these having been full-length images. Turning his attention to the weave pattern of the cloth he demonstrated much early evidence for the depiction of herringbone cloth in early iconographic renditions of the Shroud and concluded that the 14th century date simply doesn't make sense. He then made the tactical error of asking the chairman whether he might comment further on the C14 dating and this allowed the chairman to say no. However a "yes" uproar from the audience quickly settled the matter in the affirmative and Wilson pointed to many examples of error in the C14 process and particularly highlighted the case of the Lindow Man in England. During this part of his address there was a further uproar as local television crews ignited their floodlights to obscure the slides Wilson was showing on the screen. This matter was soon resolved after heated exchanges between the audience and the cameramen and he pointed out that the Lindow Man had been dated by the conventional method to 300 BC; by the Oxford Laboratory to 100 AD; and by Harwell to 600 AD. Even when the samples were exchanged amongst labs the same results were obtained. He went further to claim that Hall's activity in the C14 dating "was a blatant publicity exercise for his laboratory" and his conclusion that C14 is by no means infallible was greeted by prolonged and considerable applause.

Then followed the presentation of Paul Gastineau: *L'Image Tridimensionnelle par Exploration Electromechanique de la Photographie*, which was given, in his absence, by another speaker. We were told how LeGrand and Gastineau had worked together to produce, by photomechanical means, a bas-relief sculpture based on the information encoded in the Shroud image. Another outburst of Gallic frenzy was induced in the audience when the main slide of the bust was shown out of focus but the paper continued after rectification to show that a perfect 3D image had been produced by his method, as with the completely different method of Jackson and Jumper. It was also shown that no other image can produce such 3D perfection other than that on the Shroud, also as observed by Jackson and Jumper. He pointed out that not even a 14th century genius could have conceived the information needed to encode this three dimensionality and that it must have been done by a transfer process of some kind and not by direct application.

Dr Frederick T. Zugibe, New York Medical Examiner and pathologist for forty years, then presented his paper *Pierre Barbet Revisited*. He presented a critical examination of the work of Pierre Barbet and particularly disputed the position of



Prof Franco Testore (Italy)



Prof Gabriel Vial (France)



Mme Lucie Coignera-Devilliers
(grand-daughter of Yves Delage)



Mme Regine Pemoud (France)

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the nail's passage through the hands and the median nerve aspect of Barbet's conclusions. He showed a series of slides which revealed his own experiments showing that a nail entering the lower palm (as depicted on most artistic conceptions) and supported by slides of actual case histories, emerges through the wrist exactly where it is shown on the Shroud. Zugibe based this on experiments he had done as long ago as 1950 and pointed out that in 1598 Paleotto had made the same observation. He noted, *en passant*, that all stigmatists prior to Barbet's time had exhibited in the same area. He then went on to say that the median nerve does not pass through the space of Destot and therefore the nail did not cause the apparent absence of thumbs but offered instead the simple explanation that the thumb is not naturally visible when the hand hangs at the side of the body and that it would have been placed on the cadaver in the same position. This is, said Zugibe, even stronger evidence for the accuracy of the Shroud image. His final point, in a presentation seriously abridged by time constraints and diluted in effect by the fact that the auditorium lights had been totally extinguished thus leaving us to hear a disembodied voice from the stage lacking in Zugibe's excellent use of gesture in his communication, was that the cause of death was not asphyxiation but was a building up of several factors such as the flogging and other injuries prior to the crucifixion itself resulting in death from hypovolemic and traumatic shock. He drew on his wide experience as a coroner to support the diagnosis.

The next speaker gave some particularly interesting details of the sampling procedure of 1988. Professor Franco A. Testore of Italy was appointed textile expert for the sampling by the Archbishop of Turin and gave the paper *Le Saint Suaire - Examens et Prelevement du 21 Avril 1988 Donnees, Observations et Commentaires d'un Expert en Textile*. He outlined the criteria applied to the sample-taking which had been determined after extensive discussions. These included that the fragment was to be part of the main Shroud; that risks of contamination from either mending or scorching were to be avoided; that it should be from non-image area; that it should be as small as possible and that it should not be too close to the edge of the cloth on account of stretching which had occurred over the years. He showed detailed slides of the site and the sample cutting procedure and informed us that they had predetermined the unit weight of the Shroud to be 0.023 gm/sq cm and thus a rectangular sample 81 mm x 16 mm would be required. The sample actually cut weighed exactly 300 mgs and this was then cut into two pieces weighing 154.9 mgs and 144.8 mgs. The first of these was cut into three pieces of 52 mgs, 52.8 mgs and 53.7 mgs. Tite then produced two other control samples which were similarly cut into pieces of



Dr Anton Le Grand (aged 85)



Remi Van Haelst (Belgium) and Prof Gilbert Raes (Belgium)

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approximately the same size. M. Vial had then produced threads from the Anjou cope for inclusion as controls.

Testore made some interesting observations on the cloth generally. The marks of thumbtacks were noticed on the Shroud from previous expositions and they also observed spacing through the superimposition technique in the weaving. The larger burnholes had been patched and the smaller ones sewn onto the backing cloth. As there were signs of oxidation of some threads on the edges of the burnmarks they were no longer attached to the backing cloth and were subsequently stitched up again (in 1988). He then talked of the important issue of the mystery of the lateral strip 8 cm wide. He said that it was actually a folded-over piece of cloth through which a pole had been inserted to display the Shroud. The colour is very similar to that of the Shroud and the warp and woof are practically the same as the main cloth. The Shroud has a border on its lower side whereas the warp is cut off on the upper border where the lateral strip is attached. The lateral strip also has the warp cut off. This strip has not been sewn on haphazardly but such that there is no aperture between the two. This was probably done to indicate that the sidestrip is of the same cloth. It would be interesting, he said, to date the sidestrip. It probably had unmendable tears in it and was thus cut off and sewn back on to centre the image. The cloth was clearly not made as a burial cloth but was cut from a larger piece woven for some other purpose.

Testore made further comments on the conservation of the Shroud. The folding of the cloth over time has caused the cloth to deteriorate and every time the Shroud is examined the damage increases. Indeed 180 degree folds cause irreparable damage. The cloth had been folded until at least the Chambery fire but today is rolled around a pole of 4 cm section. Testore thinks this is too small a diameter and causes further creasing. Although the pole is covered with a padding material this ends up amplifying the creases in the cloth which is compounded by the existence of the Holland cloth backing. One solution to this problem would be to increase the diameter of the pole up to 15 cm and also avoid the padding on the pole. The material is tied with ribbons which further compounds the problems. Testore indicated that the entire wrapping and unwrapping procedure was telerecorded in 1988 for the first time.

Following this very interesting information a further address giving some detailed technical information about the textile was presented by Professor Gabriel Vial, a specialist in ancient fabrics who was also present at the sample taking in 1988. Vial is in charge of the International Centre for the Study of Ancient textiles

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at the Lyon Textile museum. His paper was entitled *Some Observations made on the Textile of the Shroud of Turin*. He had noted in 1988 that irregularities in the weft of the main shroud are identical with those of the side strip. Thus the sidestrip is a component part of the original cloth and has been sewn on exactly where it was cut off and almost immediately afterwards. The stitches are in three directions. Two selvages were discovered at the extreme edge of the cloth and there is a sort of hem and a rolled edge all around it. The selvages were probably to increase its strength. These could not be photographed in 1988 because the whole sidestrip would have had to be removed. On the main cloth the front side has the warp dominant and the back has the weft dominant. Each weave series has 40 threads and there are more than 100 series of herringbones in the cloth. The sidestrip has 7.5 series and there is no interruption of the weave between the main cloth and the sidestrip. There were 40 threads on the loom which wove the cloth and errors by the weaver give the cloth a signature which should be fully documented. A full counting of the threads could provide comparisons with other cloths of various periods. The weaving method proves the cloth to be ancient (although this loom method has persisted alongside more modern methods). The selvages have two threads and Vial said that this was curious work which he had never seen on an ancient cloth before and he hoped that similar cloths may exist for comparison in museum storerooms. The weaving also indicates clearly that it was done manually and the presence of cotton is only on the surface and has nothing to do with the spinning process, the cotton having been transported onto the cloth.

Vial went on to say that in all there are 40 known ancient burial shrouds in existence and they all differ from this one. This piece of cloth was not destined to become a burial shroud in the first place and is unique. He showed us numerous slides of other shrouds to illustrate the point and showed for example that herringbone weaves exist from as far back as the Bronze Age. No other example exists in linen of a three to one weave and the earliest linen shroud we know dates to the 16th century. He said that if you take all the components into account there is no cloth comparable to the Turin Shroud until the 16th century. He mentioned that the Anjou Cope was completely embroidered but the fourth control samples were taken from linen where the gold embroidery had worn away.

Continuing the fascinating section of the symposium dealing with the textile itself, the next speaker was Emeritus Professor Gilbert Raes of Belgium who had taken the original sample for observation in 1973. His paper was *The History of the Sample taken on 24th November 1973, the Problem of the Sidestrip and*

PARIS SYMPOSIUM REPORT - PART I (cont'd)

Fibres of Cotton found on the Sample delivered to the Oxford Laboratory. Raes began his address after the chairman had again exhorted speakers not to exceed 20 minutes. Professor Raes said that since the November 1973 sample had been taken strange rumours had been circulating about it. Raes then proceeded to tell, for the first time publicly, I believe, the astonishing story of the Sox/McCrone conspiracy of that period, information which Raes had given to me many years ago but which I have never published. In 1976 Raes received a letter from Sox asking him to talk to McCrone. According to Sox he was in a position to date the cloth accurately. Obviously, said Raes, this letter was to prepare him to allow McCrone to use the Raes sample. He was skeptical and contacted Prof Apers the Belgian C14 expert. On September 18 1976 he received Sox and McCrone in his home and suggested they meet Apers. This took place at the end of September 1976 and Apers subsequently stated that McCrone had not convinced him of the accuracy of his protocol. Raes then contacted Turin to make his fears known because he expected Sox to insist on making the sample available. Raes was immediately requested to return the sample to Turin which he did in October. On 12th October he received another letter from Sox saying that McCrone had answered all the objections to his method and would Raes now please release the sample. Raes told him he did not have it and to contact Turin direct. Raes has never heard from Sox since nor does he know what happened to the sample after it was returned to Turin.

Raes then spoke about the lateral strip which he believes might have been removed from the Shroud as a gift for someone. The Raes sample had a small part of the sidestrip attached to it. Raes said the sidestrip contains cotton suggesting the two pieces might be of different cloth. Only the Oxford laboratory reported fibres present in the 1988 samples of a different nature. The Derby laboratory said they were cotton but did not observe what kind of cotton nor how many reversals per square cm they had. This was unfortunate because closer co-operation between experts could have determined this information. Raes still believes the cotton in his sample was *inside* the threads contrary to the view of Vial.

(To be continued in the next issue)

SHROUD NEWS began in 1980 when Rex Morgan, author of three books on the subject of the Holy Shroud (PERPETUAL MIRACLE -SECRETS OF THE HOLY SHROUD OF TURIN, SHROUD GUIDE and THE HOLY SHROUD AND THE EARLIEST PAINTINGS OF CHRIST) started putting together a few notes about current developments in sindonology (the study of the Shroud of Turin) for a small circle of interested people in his home country of Australia. He didn't expect it to go beyond a few issues.

The bulletin now reaches subscribers all over the world and because of its relatively simple method of production it can be written and produced and the information disseminated more quickly than most news-sheets of a similar kind or the more prestigious journals. It contains information, news, articles and illustrations gathered from sources of Shroud study worldwide through Rex Morgan's extensive personal connections with what has been described as the "Shroud Crowd".

Rex Morgan is a frequent traveller overseas and thus has the opportunity to keep abreast of latest developments in Shroud study and research. He was present at the world media preview of the Shroud itself in August 1978 in Turin, Italy and has met with numerous Shroud researchers in many countries. His quest for information about the Shroud has become, as he describes it, a "passionate hobby". He brought the world-famous Photographic Exhibition created by Brooks Institute, California, to Australia, New Zealand, Hong Kong and Macau and during its tour it attracted more than half a million visitors. The exhibit has now been given to the non-profit making organisation, The South East Asia Research Centre for the Holy Shroud (SEARCH) of which Morgan is President. He is also a member of the Board of Directors of the USA based Association of Scientists and Scholars International for the Shroud of Turin (ASSIST) and was a member of the scientific team which conducted environmental experiments in a Jerusalem tomb in 1986 (The Environmental Study of the Shroud in Jerusalem).

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