

IN MEMORIAM

Maximilien de Gail
1902-1991

At the very end of 1974, five medical doctors, three admirals, and the Baron Maximilien de Gail met with the Jesuit sindonologist, Paul de Gail, to discuss the foundation of a Shroud organization. Choosing a name is always fraught with qualms; of two possibilities, the decision went to "Amis de la Sainte Face". The purpose of the organization was to promote the knowledge and the cult of the Holy Shroud. Administrative responsibilities were assumed by the Père's brother, Max de Gail. A part of the program was the publication of a journal, *Amis de la Sainte Face, Messagers de Turin*. However, since the articles were from the well-honed pen of the Père, his death in 1983 spelled the end of the periodical. The foundation of CIELT offered new scope: "Amis de la Sainte Face" was dissolved in favor of the fledgling group, and in 1991 the de Gail family presented CIELT with Père de Gail's collection of Shroud materials. The work that Paul de Gail initiated, that Max de Gail continued, has been valiantly taken up by the Countess de Carné-Marcein, daughter of the latter.

Max de Gail was born in Amiens, scion of an ancient family of Alsatian nobility. He took his baccalaureate in Philosophy at Montpellier. At Nancy he entered the Institute of Agriculture, but this career had to be abandoned after a serious illness. He entered a corporation in the chemical industry where he became Secretary General, a position he held until his retirement in 1971.

Retirement gave him the freedom to return to his studies of philosophy. Throughout the years, he had kept notes, developed his thoughts, concentrating especially in his search for the Truth through the Liberty of Man. To say that Max de Gail was a quiet, reflective person and modest in the extreme, is not to imply that he lacked warmth or generosity of spirit. The richness of his character was glimpsed, when he conversed, in the way he fused a unity of philosophy, science, religion, and the Shroud. On these occasions, time slipped away unnoticed. In his last years, he was working on his book, nearly finished when he died. Typically, he had entitled it *Vous qui cherchez la Vérité* (You who seek the Truth); a spiritual testament illumined by the light of the Shroud. "The Shroud", he told me, "is the personal judgment — the judgment of each person...."

This chilling realization has haunted many who saw the Shroud in

1978; beyond the Passion and Death of Christ, beyond his Resurrection, his Figure stands, a silent Judge, the Inescapable Reality before whom each individual pronounces his own final destiny.

Monsieur and Madame de Gail came to Turin in 1978 to see the Shroud; but if it was at that time, or later through meditation that Max de Gail came to this understanding, I do not know. "Science", he once said, "will never discover the Truth on the Shroud." An opinion shared by many, but it is the advisement of intelligence. From there to the ultimate Truth, the descent is long and arduous and umbrous; to the core and essence of the soul, one must go alone. How far Max de Gail had penetrated these spiritual depths can be surmised by the epitaph his family found amongst his papers:

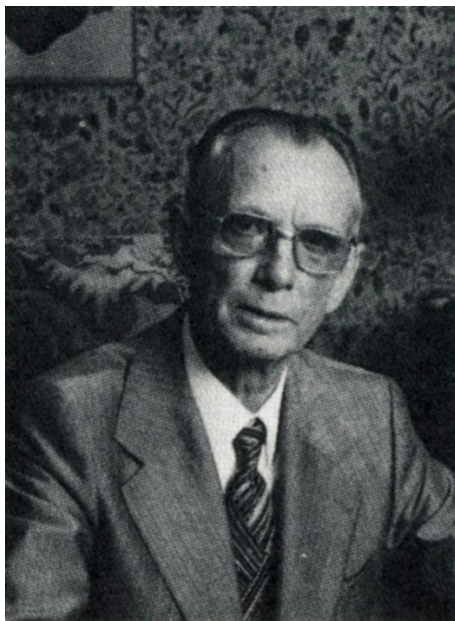
*Quant à moi, dans la paix,
J'attendrai satisfait,
Sans la moindre panique,
L'heure de Vérité
Où tout devient logique,
Où tout est expliqué!*

*Reconnaître le Vrai
Est ma ferveur profonde,
Et je ne donnerais
Pas pour tout l'or du monde
La minute, où d'un trait
La Vérité m'inonde.*

(As for me, in peace / I will await contentedly / Without the least anxiety / The hour of Truth / When all becomes logical / When all is explained!

To know what is True / Is my fervent desire / And I would not trade / For all the gold in the world / That minute when, at a stroke, / The Truth floods over me.)

Besides the widow, Mme. la Baroness de Gail, three daughters and one son, all with children, mourn the passing of a gentle, kind and loving husband and father.



BARON MAX DE GAIL

John Tyrer
1923-1992

Just at this moment in Shroud history, when conservation of the Linen is a paramount concern, we have lost a leading textile expert whose love for the Shroud was profound.

John Tyrer was a Chartered Textile Technologist, Associate of the Textile Institute (ATI) and Associate of the Manchester College of Technology (AMCT). Born in Manchester, England, on 27 July 1923, it was appropriate that he should find his occupation in the sphere of textiles. He began his career with the Manchester Chamber of Commerce; he was to spend the whole of his working life, 46 years, involved in the examination and testing of all types of textiles. In 1958 he became head of textile investigations at the Manchester Testing House, a position that required him to spend many hours in the witness box in cases of litigation. Having suffered a slight stroke at the age of 62, he enthusiastically greeted his doctor's advice to retire. He was now free to indulge in his many interests and give more time to his study of the Shroud of Turin.

Introduced to sindonology around 1980, his first article followed in December 1981. "Looking at the Shroud as a Textile" was published in his own technical journal, *Textile Horizons*, and appeared in *Spectrum* #6, March 1983. *Spectrum* then presented "Textile Questions that Remain Following the Carbon Dating Test" (#28/29, Sept./Dec. 1988) and "The Folding of the Shroud in 1532" (#31, June 1989). His last article, "Is it Really a Fake?", questioning the C14 findings, was published in *Textile Horizons* in March 1989. Tyrer argued that as a result of the 1532 fire, when the Shroud was in an interfolded state, it was "steamed, stewed and baked", causing the already-existing surface contaminants to integrate with the molecular structure of the fibres; and that due to the variations of temperature from place to place in the reliquary, the Shroud "cannot be accepted as a chemically homogeneous and uniform object".

During World War II, Tyrer served in Britain's Royal Air Force. Posted to the Middle East, to his delight he was able to fit in a tour of the Holy Land. Peace returned, he and his wife, Gwen, always spent their holidays on the wild and marshy north coast of Norfolk, not far from the Shrine of Our Lady of Walsingham. He took the word "holiday" in its true meaning of "holy-day": every visit to Norfolk was a spiritual renewal. He thought deeply about the philosophy of Gurdjieff and Ouspensky, who described life here on earth as a kind of quest. John Tyrer, accepting that concept, had taken, as infallible Guide, the Man whose Image lies on the Shroud.

He died, after two years of continuing heart failure, on 28 April 1992, peacefully at home, leaving a wife, a daughter, and two granddaughters.

Leonard Cheshire
1917-1992

In Britain, Group Captain Leonard Cheshire was a living legend. His extraordinary feats and uncommon valor during service in the Royal Air Force carried him through 103 bombing sorties. For such an extended period of completed missions, he was awarded the Victoria Cross. The most decorated fighter pilot of World War II, he received two other outstanding awards: the DSO (Distinguished Service Order) in 1940, followed by the DFC (Distinguished Flying Cross) in 1941. A Bar was added to the DSO in 1941 and a second Bar the same year.

Around the world, the former pilot is known for the Leonard Cheshire Foundation Homes, devoted to the mentally and physically handicapped. There are now 270 Cheshire homes in 51 countries. He established the World War Memorial Fund for Disaster Relief and, with his wife, founded the Ryder-Cheshire Mission for the Relief of Suffering. One of the activities of this organization was dedicated to the diffusion of information about the Holy Shroud. His charitable works earned him the Order of Merit in 1981; in 1991 he was created Baron Cheshire.

In sindonology, Lord Cheshire is remembered for having taken little Josie Woollam to Turin. Father Charles Foley wrote their story for *Spectrum* #15, June 1985, "More than I went to ask for". Cheshire's own lovely little volume, *Pilgrimage to the Shroud* (McGraw-Hill, 1956), can only rarely be found in second-hand bookstores.

In 1954, Cheshire published his first article, "The Holy Face; An account of the oldest photograph in the world". In 1955, he wrote for London's *Daily Sketch* and *Picture Post*. Two years later, appeared "The Story of the Holy Shroud", which was the text of a television program broadcast in 1957 and 1958. In 1963 he edited a film, "The Fifth Gospel".

Lord Cheshire, VC, was born in Chester, England, on the 7th of September, 1917. He died less than 6 weeks before his 75th birthday, leaving his wife, the Baroness Susan Ryder, a son and a daughter.