

what is no longer a significant aspect of the contemporary scene. The period of high-strangeness reported by Clark was characterized by recurrent close encounters, by CE2s and CE3s, by an apparent evolution of the numerous sighting reports which first launched the UFO phenomenon. Where have all the UFOs gone? The sightings of the '50s, '60s, and '70s seem to have diminished dramatically. Perhaps testimony to this can be found in Clark's Volume 1 (the 1980s) which has only a few entries on actual cases of any kind.

One of the greatest threats to ufology as a field of study is that the core phenomenon has been slowly fading away. Clark describes CE2s as "by their nature... the most important of all UFO cases." Because they involve physical effects on the environment or the observer, they are far more amenable to conventional study than mere testimony. But the exciting multiple witness close encounters, the radar/visual cases, the witnessing of landings and entities (outside of abduction accounts), although still occurring, are becoming more and more of a rarity. Whether this is due to a change in the phenomenon or a change in reporting and investigating behaviors, it is a change that has had a significant impact on the ufology of today, and will continue to influence the ufology of tomorrow.

*High Strangeness* is, therefore, not only informative but thought provoking. It is also a highly enjoyable read. Clark combines the art of the storyteller with the skill of the historian to weave together an authoritative and compelling tale of ufology in the '60s and '70s. *High Strangeness* is an important book. Along with its companion volumes, it should be read by anyone with an interest in the UFO phenomenon.

Stuart Appelle

*Department of Psychology*

*State University of New York, College at Brockport*

*Brockport, New York 14420*

**Critical Reflections on the Paranormal** ed. Michael Stoeber & Hugo Meynell. Albany, New York: State University of New York Press, 1996, 224 pp., \$19.95 (p). ISBN 0-7914-3064-2.

This anthology deals with such topics as after-life phenomena, clairvoyance, telepathy, near-death experiences, precognition, psychokinesis, and the morality of these areas of scholarship and scientific research. The editors and contributors, except for one anthropologist, are all professors of philosophy or theology. A few entries from the "hard" sciences and technologies — physics, chemistry, engineering, and the like — would probably have made for a more rounded survey. Among nine presentations, David Ray Griffin deserves special note for his analysis of types of causality, and the bearing of this topic on *psi* phenomena. He points insightfully to the key question of action-at-a-distance.

The stated purpose of the volume is “to examine critically... sweeping claims — to attempt to clarify the rational status of various distinctive facets of the paranormal in terms of recent studies and developments” (p. 4).

“Paranormal” is a wastebasket classification in the sense that “exceptional children” is: It includes quite a variety of phenomena that are not considered “normal.” Some of these putative occurrences and states seem to require a mind-body dualism for explanation, some do not; some seem to presuppose a supernatural order, some do not; some are amenable to scientific attack as usually understood, others are not. Mostly, the contributors sort out these and related issues more than they try to prove or disprove the existence of *psi* phenomena. They do not always agree with one another as to which kinds of events require which kinds of world-view and/or methodology, which is all to the good. The reader can decide. There is also that impassable divide between those who find a good case-history the best kind of evidence and those who want statistics.

The book requires minimal background in its subject. When technical terms are used, they are always explained. Bibliographies are carefully prepared and appropriate.

This is probably not a book for those who have thought long and hard about philosophical issues and scientific methodology. Advanced scholars may wish for some distinctions that are not made. This book achieves its purpose, however, and the purpose was worth achieving. Those who want to survey the whole area of the paranormal (or parts of it) with a fresh and informed perspective should find this a useful preparation.

*Robert B. Nordberg*  
*Professor Emeritus of Education*  
*Marquette University*  
*Milwaukee, WI 53233*

**Relic, Icon or Hoax. Carbon Dating the Shroud of Turin** by Harry E. Gove. Bristol and Philadelphia, Institute of Physics Publishing, 1996, ISBN 0-7503-0398-0.

The Shroud of Turin made its first recorded appearance in the 1350’s in the town of Lirey, France. This cloth, bearing the remarkable image of a man, was said to be brought there by a crusading knight, and has no previous provenance. Since then, many people have believed that the Shroud is the burial cloth of Jesus Christ and the image is that of Jesus.

Of course, this claim has not gone unchallenged. In fact, the Church launched an investigation which resulted, in 1389, in the confession of a hoaxer. However, his identity is not known, and some people prefer to believe that the confession is the hoax. In any case, critical inquiry into the Shroud through the centuries has had little impact on peoples’ belief in its authenticity.

When radiocarbon dating was invented in the 1940’s, it was realized almost