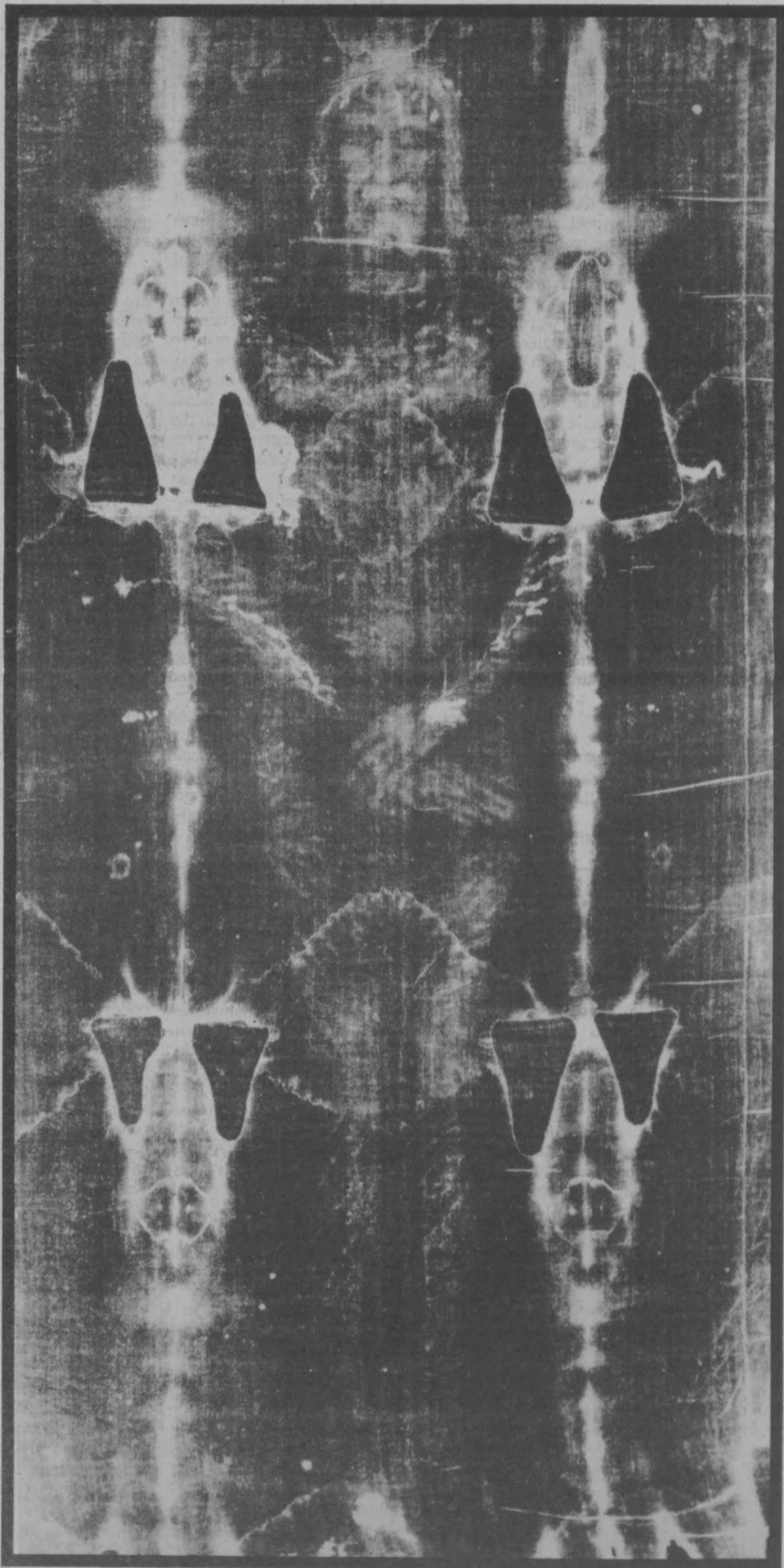


PORTAL Magazine

a biweekly supplement of the daily nexus
friday, may 8, 1981



The Shroud of Turin is either the most awesome and instructive relic of Christ in existence...or it is one of the most ingenious, most unbelievably clever products of the human mind and hand on record. It is one or the other; there is no middle ground.

— Father Peter Rinaldi

PORTAL Magazine

Editor: Patricia Turner

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Jonathan Alburger Chris Miller Kenneth Weingart
 Jane Musser Scott Nussbaum

Portal Photographer: Sandra Thomas

Shroud photo's courtesy of Barrie Schwartz, Vernon Miller, and The Brooks Institute

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 Santa Barbara CA 93106

Views

**Did you vote in the recent A.S. elections?
 Why or why not?**

Glenda Shaw, drama, graduate student

No, because I know very little about school politics. Also I usually don't get involved in school politics, purely because I think there are broader issues that students should be absorbed in. They should be part of a greater political system. I don't think universities should make themselves so isolated. If you want to fight for something you should get out there.



Keith Andre, chemical engineering, junior

No. Why not? That's a hard question. For one thing I knew my vote probably wouldn't count. I didn't feel my vote would be worth it. They've had like 15 percent turnouts and what's another vote?

Kris Davidson, undeclared, freshman

Yes, I voted. Because this guy came to my house and said that only 6 percent of the students voted and I thought that was appalling. So I voted. I didn't even know most of the people running in the election.



Mike Timmerman, economics, junior

Yes, I did. Why did I vote? Because I was hounded to by all the people running for office. Some of the guys, it bothered me the way they hounded, and I didn't vote for those people. The ones who didn't seem like they were resume builders, I voted for.

Julie Phillipson, biology, junior

Yes, in the second one. I didn't have time for the first one. I hadn't read up on it, but I read up for the second one.



Vance Smith, political science, freshman

No. I kept saying I was going to go down there and vote but I just never found the time. But I should of. It was really important.

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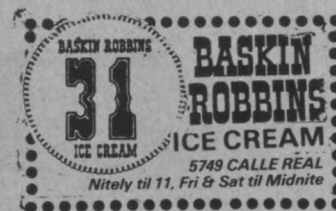
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Male/Female Sexuality— An Evolutionary View

by Ken Weingart

When UCSB Anthropology Professor Donald Symons' book, *The Evolution of Human Sexuality* was published, a flood of mixed reviews immediately ensued. Although the reviews failed to reach a general consensus, they did create considerable controversy about Symons and his book, which led to several interviews and articles in leading magazines such as *Omni* and *Psychology Today*.

In his work, Symons asserted that the brain differences between males and females can be as pronounced as the genital differences between the two sexes. By looking at human sexuality through an evolutionary perspective, Symons hypothesized why men, in his opinion more so than women, have acquired their "roving eye."

"I'm hypothesizing that the bottom line is that it will turn out that there is brain differences between male and female human beings, that they are of the same magnitude as genital differences between male and females."

In an interview with *Portal* Symons delved into the heart of his theory, discussing its relation to the sexual revolution, and the current UCSB student attitudes and actions regarding sexuality.

Portal: What is your book, *The Evolution of Human Sexuality* basically about?

Symons: It's basically an effort to try to see basic human sexual characteristics, sexual feelings, sexual thoughts, sexual actions, as the product of natural selection; trying to understand the adaptive significance to the extent that you can see these basic characteristics.

The major tactic that I use, not the only one, is to compare males and females. There are many reasons that one can expect that selection operates differently on males and females, as it does so in most animal species. The reason it does so is that males and females typically encounter different reproductive opportunities

An interview with Dr. Donald Symons

and constraints in their natural environment, so selection, in many cases, favors different minds, which are a result of brain differences.

Portal: What are the brain differences between men and women?

Symons: In the kind of thing I'm talking about brain differences are still hypothetical; there's excellent evidence now that they exist in non-human mammals. There are receptors in the brain that are specifically for the gonadal hormones, and the brain is permanently changed by exposure to the various sex hormones. I'd be extremely surprised if human beings turn out to be any different from other animals in this respect.

I'm hypothesizing that the bottom line is that it will turn out that there is brain differences between male and female human beings, that they are of the same magnitude as genital differences between male and females. That does not mean that in any kind of behavior there are going to be differences of that magnitude, because the product of human emotion is the product of many different facets. But in many different traits of characteristics you find that if you were going to plot them on two bell-shaped curves, I'd say that there's not that much overlap, between males and females.

Portal: So you think that men and women think differently?

Symons: They may think differently. I think that men and women feel differently, as you may know there is some literature, suggesting that there are cognitive differences, differences between males and females in special perception and verbal ability, and now the idea of brain lateralization is a hot topic — the idea that the male brain is more lateralized than the female brain. That is, the two halves of the male brain are more different from each other than the two halves of the female brain. The kind of differences I'm talking about are more in differences of feeling, differences of emotion rather than differences of thought.

Portal: Can you describe these differences of feeling and emotion between males and females?

Symons: I think the circumstances that lead to



Dr. Symons in lecture

sexual arousal are very different, if you were to list what makes males attractive to females and the things that make females attractive to males, you'd find that you have a different list; that the criteria are different.

Both males and females are judging one another but their criteria are different. For example, age. Age is an extremely important criterion for determining female sexual attractiveness, while it's much less important criterion for determining male attractiveness, and there are good evolutionary reasons why this is precisely what one would expect. I'm arguing that there are many differences. First of all, that there are human universals, but that second of all these differences have a distinct pattern.

Portal: Has your argument caused controversy, and if so, why?

Symons: That's a good question. I'm not really sure that is has. *Omni* magazine claims that it has, and *Psychology Today* claims that it has, but they're in the business of selling magazines. It's not at all clear to me that it's caused so much controversy. It's simply the reviews; they've been mixed reviews. I've gotten excellent

reviews, and I've gotten absolutely furious reviews.

Certainly I've seen no sign that it's aroused feminists' ire or even female ire. People seem to think that there's some monolithic feminist conspiracy that's going to be hostile at any notion of sex differences, but in my experience it's simply not true.

Portal: What do other anthropologists around the nation think of your book?

Symons: Well, the book has been widely reviewed. There have been a lot of reviews of it, and that's the major thing that I would go by, and as I've said, they've been mixed. I think it's become fairly well known, and obviously people like it. I get invitations to speak places.

Portal: Could you explain the emotional and sexual differences between males and females in respect to visual stimuli?

Symons: I claim that males are more likely to be sexually aroused merely by seeing a member of the opposite sex, either clothed or unclothed, than females are. Simply the stimulus of seeing a male is not usually sexually arousing to most

please turn to p.7, col.1

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the Shroud

By JANE MUSSER
and
JONATHAN ALBURGER

In what is hailed as the most exhaustive investigation ever carried out on a religious artifact, the Shroud of Turin has been probed scientifically and photographically in an effort to elicit some deeper understanding of the embroiled history of the shroud that may have been the burial cloth of Jesus of Nazareth.

Currently on display at Santa Barbara's Brooks Institute is the largest public exhibition of photographic documentation of the shroud ever compiled. A dramatic visual display, the exhibit includes life-size photographs, computer process images, three dimensional material, and a facsimile of the real "Man of the Shroud."

The shroud's authenticity has been debated since its first nebulous historical reference in the 13th century, when a Knight of the Crusades spoke hazily of it. History can only verify the shroud's existence some hundred years after the knight's sojourn to the Holy Land.

The synopsis of findings now displayed at Brooks has been the net result of work by the Shroud of Turin Research Team. Vernon Miller, chair of the Industrial Scientific Department of Brooks Institute, and the chief photographer with the Shroud of Turin Research Project, has spent the last two and a half years studying photographic documentation of the shroud and its mysterious image.

In effect, the shroud appears as a **photographic negative** in that the details of the body appear light where the body would actually be dark, and dark where features would be light. When a film negative from a photograph of the shroud is viewed, the image of a man becomes startlingly alive. The sharp details of the face and hands are particularly notable for their vivid, three-dimensional appearance.

This phenomenon was first discovered by Italian photographer Secondo Pia in 1898, reawaking scientific curiosity in the cloth.

A hundred years later, the research team continued where Pia left off. Modern

This aging was replicated by physicist Samuel Pellicori, a shroud research team member. In a process that involves accelerating aging by heat, Pellicori put a modern linen, treated with skin oils and substances that may have been associated with burial, in an oven, producing in a few hours of intense heat the cellulose degrading process the shroud may have been undergoing for 2,000 years.

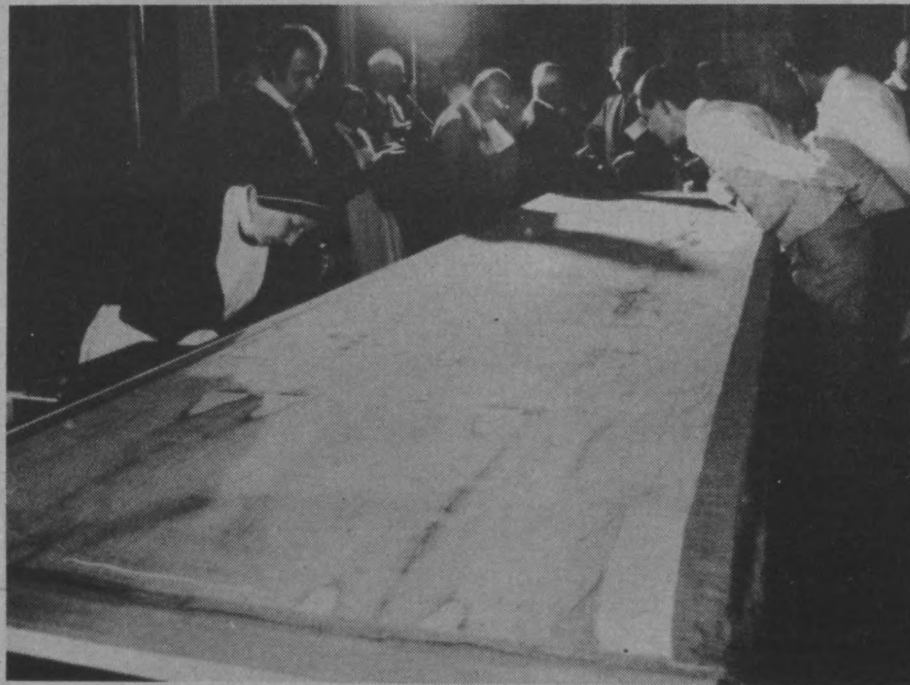
In his research, Pellicori found that in the areas of the linen covered by foreign substances, darkening of the cellulose was accelerated. Further, he measured the same spectral characteristics in the shroud's aged image as he did in his experimental linen.

The shroud "came into intimate contact with a body," Pellicori believes. "That's how the substances (skin oils and burial substances) got to the cloth, but the image was not immediately available. It took aging for development, for the cellulose degrading to occur."

"The thing that sounds particularly interesting to me is that at the time the body was unwrapped or disappeared from the tomb, there may not have been an image. The image was a latent image that processed — or developed — many years, hundreds of years, later," Miller speculated. This "natural chemical process" or "latent image" hypothesis currently holds the most scientific weight.

Also, Miller noted, darker markings around what appears to be wounds have conclusively been proven to be blood.

Miller said the research team's conclusion that the shroud image is that of a real human form, perhaps the product of a natural aging process and decidedly not the product of an artist is "one of the most scientific weight we found."



Scientists studying the shroud in Italy

technology has brought the image of the shroud before the eyes of both scientific investigators and the public.

The actual image appears as a faint sepia — red-brownish — form on the very top fibrils of the tightly-woven shroud. The image does not even penetrate into the threads.

The only difference, Miller pointed out, between the body image and the non-image (affected and not affected) area of the linen is that the image has oxidized to a greater extent than the non-image. It's similar to an aging process, he explained.

A Nebulous Past

The history of the Shroud of Turin is perhaps the largest uncertainty that surrounds the cloth. Was this the burial linen that Joseph of Arimathea wrapped over and under the body of Jesus Christ nearly 2,000 years ago? The undisputed records of the shroud's history don't go back nearly that far.

Lirey, France in the 14th century marks the shroud's entrance into historical records. Geoffrey de Charny, a knight and the

seigneur of Lirey, was the owner. It is not clear how, why, when or where he got the cloth, but according to **National Geographic** (June 1980), there was a mention of "spoil of battle."

In 1203, more than a century before de Charny's lifetime, Robert de Clari, a historian of the Fourth Crusade, wrote of seeing a shroud in Constantinople that bore "the figure of our Lord." The following year, it had disappeared when the crusaders looted the city, de Clari reported. A connection between the shroud and the cloth that de Clari spoke of has not, and based on current written records cannot, be verified.

Ian Wilson, a British writer, believes the shroud can be traced back far earlier than even de Clari's hazy records, from Jerusalem to Edessa, where historical records document to an image-bearing cloth, then in Constantinople, and ultimately in Lirey. But, as with many of the theories that surround the shroud, the connections are speculative at best.

Forgery of religious relics was extremely common in the 14th century, and the bishop of Terey denounced the shroud as false when it was first publicly displayed in 1357. He said the cloth's image was cleverly painted. According to Miller, the bishop claimed to know the forger and forbade the shroud to be publicly displayed.

Although the bishop's judgment for years provided evidence for those disputing the shroud's authenticity, Pope Clement VII ordained, 32 years after its first public exhibit, that the Lirey shroud could be displayed as a **representation** of the true shroud of Jesus Christ. Pious images and devotion to the shroud continued.

In 1453 the de Charny family sold the shroud to Louis, the Duke of Savoy of France. Details of the transaction are unclear, but whatever the specifics, it did change hands and the Savoy family own the shroud to this day. Soon after obtaining the cloth, Louis Savoy built the Sainte Chapelle in Chambery, to house and enshrine it.

Fire in the chapel in 1532 left the most conspicuous evidence of the shroud's history: large holes, burn marks and water stains, left by drops of molten silver dropping from its casket and by the water used to put out the fire. The image itself was mostly spared, and the damage, though obvious, is now partially covered by patches.

In 1578, the Duke of Savoy moved the shroud to his new capital in Turin, Italy. Except for a period during World War II, it has been there ever since.

Four centuries passed and in 1978, the shroud was presented for public display and scientific scrutiny, to mark the 400th anniversary of its arrival in Turin. It had not been displayed for 45 years, and before that only once in the 20th century, in 1931.

The formation of the research team for the shroud occurred only after a long and involved series of formal transactions with

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gating

of Turin



renowned scientists and Italian authorities, stretching back over four years.

Dr. John Jackson of the U.S. Air Force Academy in Colorado Springs used a special computerized VP-8 Analyzer which converts image points of a negative into vertical relief. The result of using the analyzer on a negative of the shroud produced an astonishing three-dimensional quality which no other slides or negatives could do.

European authorities were approached with this finding and were "astounded," Miller recounted. The road was paved for the 1978 investigation by an American team.

Miller was asked to join the team by Don Devan, who with Barrie Schwartz formed the first member of the project, in July 1977. He attended meetings with the other group members, all of whom later submitted resumes to the Italian authorities for consideration. The detailed plan for the investigation was then formulated.

Brooks Institute owner and director Ernie Brooks, largely responsible for financing the research team's efforts, went with Miller to Turin August 17, 1978 for the public unveiling of the shroud. During the exhibition, some six million pilgrims and other curious individuals filed past the shroud.

The objective of the research team's investigation "was to not only document the shroud — because it had been photographed before — but to provide a data base of scientific photos made under strict conditions... that other scientists could derive information (from)," Miller explained.

He elaborated that the emphasis, moreover, was to try to identify the mechanism that could cause an image to form on a piece of linen cloth.

While specialists from Europe were enthused about the American research, some Italian authorities and scientists were less enthralled with the idea of having outsiders come into their turf.

"The news was quite discouraging and I really didn't think it was going to come about," Miller recalled.

Team members, nevertheless, departed at the end of September, arriving in Turin one week early so they could unpack and check the equipment. They then began to "choreograph and rehearse" their operation. "And still," Miller added, "we hadn't had full permission by that time. We had been encouraged by some members, but not all other authorities. We ran into a huge resistance from the Italians. They were quite jealous of the fact that Americans were chosen to do their work."

While working in Turin, "Personalities reacted against one another — it was a steamcooker at times. There were demonstrations outside the hotel. The Italians were demonstrating. It's a communist area of Italy so there was plenty of anti-American press during that time," Miller related of his times overseas. Various Italian scientists were invited to take part in the research, in an

effort to allay some of the professional tensions. Other factions, however, some of which are in the states, are still looking to discredit the team.

While demonstrations were underway outside, the team went to work on the cloth inside. For five days — 120 hours straight — the Shroud of Turin Research Team worked diligently on the cloth, employing every conceivable non-destructive experiment that could be done in the length of time they had and with the facilities they had readily available. No potentially deleterious procedures, such as wet chemistry, were permitted.

Throughout the five day testing period, Archbishop Anastasio Ballestro or one of his lieutenants was in the palace room, "looking over the shoulders" of the researchers. The laborious tasks often kept members from getting sleep days at a time.

The cloth underwent X-ray studies; it was bombarded with fluorescent light, from which they could ascertain the elemental compounds in the cloth. Incredibly diverse and complicated photographic techniques were administered. For example, the use of a narrow

could accurately place the shroud to within 50 years, plus or minus, of its actual age, has not been conducted before because removing and destroying a rather large piece of the cloth would have been necessary. However, with advanced dating technology, "we could get that material without really harming anything on the cloth," Miller said, adding that it may be possible to conduct the carbon-14 test later this year. Permission, of course, must be secured from Archbishop Bellestro and the former King of Italy, Humberto II.

The Hypotheses

Several hypotheses currently exist to explain how the image came to be imprinted upon the shroud. The most prominent theories are:

A Painted Image: Many painted shrouds gained attention in the 14th century, but none survived. The Bishop of Troyes in 1356 cast doubt upon the Shroud of Turin when he reported knowing of an artist who confessed to painting it. Walter McCrone, a Chicago microscopic chemical analyst, revived this painting hypothesis in 1978 on the basis of shroud fibrils he had examined. McCrone reportedly identified iron ochre particles in the body image area but not in the non-image background.

However, physicist Samuel Pellicori, a member of the shroud research team, said the group's 1978 findings dispute McCrone's



Part of the display at The Brooks Institute

ban spectral filters indicated how the various stains relate to one another. Additionally, spectrographic testing in both visible and ultraviolet light was done. Sticky-back tape was carefully applied to the shroud to pull off any debris, particles or loose fibrils. The tape was put on slide and returned to the states for intensive laboratory study under electron microanalytic examination.

Swiss criminologist Max Frei also took pollen samples during the 1978 testing. He claims to have found 56 varieties of pollen on the shroud, including assorted southeastern Mediterranean varieties. He said he also detected traces of aloe ointment, made from plants indigenous to South Yemen and Socotra. Frei has said that ancient texts refer to ointments being applied to corpses before burial.

Referring to Frei's findings, Miller said "He didn't submit that work to us, so we haven't had the opportunity to refer to it. I'm skeptical that that would be a real good, quality dating process."

"We take his findings with a grain of salt," Pellicori added. In the shroud research team's findings, "only a few pollens could be associated that way. Besides, pollens travel with the wind. His findings were not conclusive."

The carbon-14 dating process, a test that

hypothesis.

"The shroud's image looks realistic; it has believable body contours. How could an artist conceive of painting and preserving the contours? In the 14th century, they had no way of knowing how to do this. I think this is an argument against human manufacture, a very strong argument," Pellicori said.

He further explained that no binders necessary to hold the paint to the cloth were found in the study of the shroud and that though iron ochre is found on the shroud, no more exists on the body image than on the background.

Scorched by Hot Statue: The apparent resemblance between the faint scorches and the body image could suggest that the linen was draped over a hot statue, producing a scorched image. Evidence against this hypothesis, according to the preliminary results of the 1978 investigation, shows more thoroughly colored threads in the scorched areas left by the 1532 fire than in the body image, i.e. scorches fluoresce reddish, indicating the presence of furfurals, complex organic compounds produced by high temperature. The body image does not fluoresce.

Burst of Radiation: This hypothesis holds

please turn to p.8, col.5

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Who are interested in being the Student Commencement Speaker this year are requested to notify the Undergraduate Office in Engineering 1006 by Friday, May 8.

A selection committee composed of the officers of the Student Engineering Societies will select the student speaker from the candidates the week of May 11-15. The selection will be based on the following:

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East Meets West: Memories

by Chris Miller

Consider the memories of a lifetime — the places you have been, the people you have known, the events you have been a part of, the things you have seen. Add to that perceptions and trends, ideals and hard realities, and perhaps you have a grasp of life.

My plane hit the runway at something like 180 miles an hour, and it took quite a lot of braking and screeching before we came to a stop and a six hour flight to Washington, D.C., was over. A couple hours of sleep and another hour of talk with my fellow passenger was all the flight had seemed like, but there I was, back to what I might safely call a home.

I had spent two years in Alexandria, Virginia, a Washington suburb of sorts, going to high school and doing some growing up. I built up a precious bank of memories of people and places, recollections I have held for the past nine months since I left the East Coast. They are thoughts I hope never to lose: the Smithsonian Institution on a sunny day, a subway ride in the rain, walks in green city parks, the cobblestone streets of 200-year-old Alexandria. Those and thousands of other visions of life in my part of the East.

Memories tend to hold to themselves, stored in your mind along with every other bit of data you pick up each day. A picture in a drawer somewhere or a recent letter can bring the thoughts back to mind, but it is not until you are reimmersed in the memories, until you return to a place where a memory was made, that the full impact of the original event or the full perception of a person or place is realized.

Any memory gathered in a lifetime is put into some sort of perspective in relation to everything else. What was put into perspective by my visit back East was the university and southern California. I went from seeing college and the state as being of primary importance back to judging Washington as being of at least equal importance and having to seriously question where my heart and mind really belong. Now I am back here again, and that question still remains.

There are certain perceptions held by Californians, and I am one of the natives, about what the East Coast is like. All things considered, I think I am somewhat in a position to throw out a few comments on the two sides of this country, and how their cultures and lifestyle really differ. It should be cautiously mentioned that I have biases toward both, and there will certainly be many loopholes in generalizations that hopefully are not too inaccurate.

What a lot of Californians seem to believe is that everyone back East is the son of a Congressman or some notable, that they're all rather arrogant, and that much of the East Coast is overcrowded and decadent. There are no beaches and it's always cold, so come on back to L.A. where you at least can see the air you breathe.

A broad characterization of the California view, but perhaps not

too inaccurate a description. The perception is most certainly wrong, though. In defense of the East, I argue that the cities are beautiful in a spiritual sense and in many other ways, too. Does any art museum in California or anywhere else west of the Mississippi compare with the Simon Guggenheim in New York City or the National Museum of Art in Washington? You can't beat Virginia Beach, Ocean City or Cape Cod, and there's no tar on your feet after a walk on the quiet shores.

As far as the climate goes, it is another matter entirely. Back East they have these things called seasons, which many Californians may have read about in books but few have experienced firsthand. Throughout much of the middle and northern East Coast, winter is when it turns cold and snows, fall is when the leaves turn and drop to the ground, in the spring new growth begins. Summer is a beast, a touch of summer in Arizona mixed with the humidity of Florida. In California, summer is a dryer beast, but it is the only season, if it is even that. The idea of snow in the Santa Ynez mountains in the middle of February while the sun is beating down and we're all in shorts is a little strange to the eastern mind.

The other side of the coin is similar. Easterners have severe misconceptions about California and the western lifestyle. In the mind of an easterner, Californians are a collection of hot-tubbing beach bums playing around with civilization by trying all sorts of new styles of self-government and trend-setting. They are victims of too much sun and too little discipline; they are health food lovers with a knack for lost causes.

Again, that's a little broad, and certainly wrong. Some of those generalizations might have applied a decade ago, but not now, at least for the most part. California is a different civilization, not a worse or a better one. The political atmosphere in the state is liberal and progressive, and the East needs reminding that property tax-cutting began here before Philadelphia adopted Proposition One. And take note, East Coast, that the Californian who sits in the Oval Office is strongly rejected by many of his fellow residents. Political and social independence is not an inappropriate description of the state's qualities.

California is admittedly another life than the East, but there are virtues to both sides of the country. It is true that in some ways the only link between East and West is the salute of a common flag, the baseball leagues, and the federal government, but no one can argue, without admitting to all things being relative, that one side of this country is better than the other.

Those are my memories and perspectives on our culture and this country. Yet it is only a perspective. The challenge is to decide what it is about life and about personal background that makes it all worthwhile. I haven't decided, and have to wonder if I ever can or will.

Memories are not to be given up or given out. They are to be kept and stored, brought back to life by a visit or a photograph. The benefit of these thoughts is experience, and that is of perhaps greater value than even the memories themselves.

"a weekly publication of
the office of student life"

Friday, May 8

Wrestling Club: Meeting, Rob Gym gymnastics room 5-6:30 p.m.
Bible Study: UCen 2292, 7-9 p.m.
Marisco Hall: Film, "Psycho," Physics 1610, 6, 8:15, & 10 p.m., \$1.50
Student Alumni Assoc.: Film, "Harold & Maude," 6, 8, 10 p.m., Chem. 1179, \$1.50/\$1.00
Ski Team: Film, "Beatles Film Festival," Campbell Hall, 7 & 9:30 p.m.
Surf Team: Film, "Fantasea," Chem. 1179, 7, 9 & 11 p.m.
Radio Chicano: Cinco De Mayo Dance/Concert, Storke Plaza, 6-12 p.m.
Recreators: Meeting, UCen 2284, 7:30 p.m., members only.
CSA: Lecture, "Dr. Poi," UCen 2284, 7:30 p.m. members only
Women's Center: Lecture, "Personal Safety & Rape Prevention," UCSB staff only
CBC: Lecture, UCen Pavilion, B&C 12-2 p.m.
A.S. Program Board: Showcases, 8:30 p.m., UCen Catalyst
A.S. Program Board: Lecture, Girv. 1004, 3 p.m.
Educ. Abroad Program: EAP Directors orientation, South Hall 1432, 8:30-9:30 p.m.

Saturday, May 9

UCSB Counseling Center: Life planning workshop, "Is There Life After UCSB?" Sign-ups in Counseling Center Bldg. 478 or call x2781.
OCB: Animation Film Festival, 7 & 9:30 p.m., Campbell Hall, \$3.50/advance, \$4/door.
Dept. of Germanic & Slavic Languages: Discussion of Jobs Abroad Program, summer '81, North Hall 1006, 10 a.m.-5 p.m.
Dept. of Spanish & Portuguese Languages: TA workshop, Physics 2524, 8 a.m.-4 p.m.
U.C. Extension: 807 — summer, Phelps 1401, 9 a.m.-5 p.m.
Los Curanderos Health Conference: 8 a.m.-4 p.m., Phelps 1404, 1440, 1416, 1448, Buch. 1910.
OAS: Meeting, Cafe Interim, 11 a.m.-12 p.m.
Education Abroad Program: Directors Orientation, South Hall, 1432, 8:30 a.m.-1:30 p.m.

Sunday, May 10

Grape: Project, campus pool, 10-4 p.m.
Students Economics Association & Accounting Association: Goleta Beach Picnic (2nd annual Fun in the Sun) 11 a.m.-5 p.m. \$2/person, \$5/family.

OCSB: Sponsored Animation Festival, Campbell Hall, 2 p.m., 7 p.m., 9:30 p.m. \$3.50/advance \$4/door.
JSAC: Movie "Operation Thunderbolt," UCen 2253, 6:30-8:30 p.m.
A&L: Cinema "M. Amour," Chem 1179, 6:30-10 p.m.

Monday, May 11

UCSB kundalini Yoga Club: UCen 2253, 8-10 p.m.
CBC: Campbell Hall 8-11 p.m. \$2/\$3 faculty. Comedian lecturer, "Dick Gregory."
CBC: Free noon concert, "Hearts A Fire," 12-1 Storke Plaza.
National Safety of Prof. Engineers: Membership meeting, Eng. 1138, noon.

Tuesday, May 12

Surf Club: Meeting, Girv 2129 7-9 p.m.
CBC: Speaker Hymon Johnson, "Undreamed of Possibilities," UCen Pavilion, noon.
CBC: Speaker for motivational workshop for Black self-awareness & determination. Dr. Don Cheek 2-4 p.m., UCen Pavilion, free.
CalPIRG: Meeting, Borsodis, 2-5 p.m. Free "Rent Rises & the Housing Market."
Family Planning Awareness Project & Student Health Svcs.: Lecture "Healthy Sex" Elliot Schullman, M.D. Student Health Svcs. Conference Rm., free, all welcome.

Wednesday, May 13

Christian Science Organization: Campus Counselor, UCen 2272, 12:30-2:30 p.m.
Wrestling Club: Meeting, Rob Gym gymnastics room, 4-5:30 p.m.
OCB: Meeting, UCen 2253, 4-5:30 p.m.
Legal Affairs Board: Law Lecture Series, UCen 2292 7:30-9:30 p.m.
CBC: Lecture "Art Cribbs" UCen 2284, 7 p.m. Reception following immed.
CBC: Lecture, UCen 2253 12-1 p.m., public.
Students for Economic Democracy: Teach-In, 7 p.m., Girvetz 1004.

Thursday, May 14

Wrestling Club: Meeting, Rob Gym gymnastics room, 4-5:30 p.m.
Christian Science Organization: Testimony meeting, 777 Camino Pescadero, 7 p.m.
UCSB Bike Club: Meeting, UCen 2272 or 2284, 7-10 p.m.
A.S. Committee on the Status of Women: UCen 2292, 5:30 p.m.
CBC: Lecture/Reception, UCen Pavilion 1, 2 & 3, "Ms. Willie Rowens," on Black Community, free.
CBC: Self-Improvement Workshop, UCen Pavilion 6:30-9 p.m.
CalPIRG: UCen 2253, 12-2 p.m. Investigative Reporting Workshop, free for all interested students.
CalPIRG: Forum, UCen 2253, 12-2:30 p.m.
CBC: Black Artists Association art exhibit, 7 p.m. UCen 2253.
A&L: Mary Pickford films, Campbell Hall 7:30-10 p.m.
Scuba Club: Meeting and slide show, UCen 2284 7-9:30 p.m.

Male/Female Sexuality

from p. 3

females. They may be interested, they may value it to the male favorably and want to get to know him better, and ultimately, want to be sexually aroused by him, but the stimulus for most women is simply not an immediate sexual turn on.

All you have to do is go down to a magazine stand and look at the numbers of magazines that have no purpose except to provide pictures of naked or semi-naked women for male consumption and there's almost no female equivalent. There's one magazine, *Playgirl*, in the whole country, that is of an equivalent nature, and there's a serious question to the extent of whether *Playgirl's* readership is composed of women, or is composed of gay men. Really a heavy proportion of it is gay men; whether it could survive without them I don't know.

Portal: Why do you think that men are more likely to be aroused by the sight of a woman, than a woman is by a man?

Symons: There are two different reasons. In an immediate sense, I think it's because male and female brains are different. In an evolutionary sense, I think that male and female brains are different because throughout the immensely long period of evolutionary history, males and females were subjected to different selection pressures.

For a male, a male's reproductive success is determined by a large part by the number of females that he

could impregnate in the course of his lifetime. The more females that the male has sex with, the more progeny he's likely to produce. Females are limited in a state of nature to probably four or five offspring in her lifetime, whether she copulates with one man, 10 men, or with 1,000 men.

Now this doesn't mean that this is all the males want. It simply means that...let's take the case of a hunting and gathering society of a male who's monogamously married to one female. In the course of their lifetime, considering that she's faithful to him, they will mutually have, let's say, five offspring, and the woman can

never have more offspring. Now even if this male is spending an overwhelming amount of time and energy into the kind of activities that promote the welfare of his children, if he can sire even one other child in his lifetime by another woman, that means he's increased his reproductive success by 20 percent. In evolutionary terms that's an enormous increase.

For the female, there is simply no equivalent argument. That's not to say that it's adaptive for a female to never be aroused by anyone but her husband, obviously that isn't the case, but certainly there's no adaptiveness for a general

itch, and the general tendency to be aroused merely by the sight of males.

Portal: Do you think that men seek more variety than women do?

Symons: I think it's a mistake to talk about the desire for sexual variety, but I would say that variety is an important component of what determines female sexual attractiveness for a male. So a woman becomes sexually attractive, all other things being equal, to a greater extent, if she's new to a man than if he has had intercourse with her before.

There's a cartoon, a great illustration of this. It was a seaside scene where there was this long series of changing rooms at the seashore, and there was a cutaway so you

could see into each one, and in each one of these cubicles a man and his wife were changing into their bathing costumes, and at each wall there is a little knothole and every male is peering through it to see the woman changing in the next cubicle. I would call that a perfect illustration of visual arousal and it illustrates the point of novelty and variety.

Portal: A lot of your argument seems to be based on common sense. True?

Symons: To me, the fact that this all accords to common sense in everyday life, is an overwhelming plus, something in its favor, and I think you'll find that most social and behavioral theories don't accord nearly as well with common sense. To me this is one of the

things that a good scientific theory should do. We should start by being able to understand the things that we see in everyday life. I've scratched the surface, I don't think this will be the last word on it. I hope it will be the first word.

Portal: If men desire variety, through the development of evolution, then if a man has a wife or even a girlfriend, is it in his instincts to seek variety?

Symons: People want a lot of things, and not just sexual things either. People have many goals, many desires, and many of those goals are frustrated by pursuing variety. If you spend all your time pursuing variety you have less time for your work, and you're more likely to

please turn to p.8, col.1

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Human Sexuality

from p. 7

catch a loathsome disease and so forth.

With heterosexual males, a great deal of the pursuit of variety is going to be inhibited by the fact that females simply don't value variety, per se, to the same extent, if at all, that males do.

To me, the clearest evidence of this is looking at large communities of homosexual men. Study after study has shown, at least in big cities, that the most common form of sexual activity for gay men is the one-night stand. Sex that occurs where there is no obligation, no commitment and often without even a knowledge of names, often with very little talking at all.

Portal: If a man cheats on his girlfriend or wife, then is he just acting on natural instincts and desires that were inherited through his evolution?

Symons: This came up once in a seminar that I was teaching on sexuality and somebody in class said that this would be good for women to know about, because then if their husband cheats they know why they're doing it. And one of my more perceptive women students said she won't, all she'll know is that he cheated because he wanted to.

To me, it has nothing to do with how easy these things are to overcome, and whether one should or shouldn't. I'm taking the wanting to be a demonstrable fact of life and my interest is in explaining why most males have a roving eye.

It would be quite analogous to most human beings having a sweet tooth. To most people,

sweet things taste good, and there is good evolutionary rational why that is; we're descended from millions of years from primates who ate fruit and the sweetest fruit to a primate is the most nutritious. So a sensory system that discriminates sweetness, and a taste system that prefers sweetness is clearly adaptive for a reason. Do you see the point?

Portal: What would you say to the man who defies your argument by saying that he is content with one female. Certainly there are millions of men like this?

Symons: I think that the most successful reproduction occurs within marriage. There must be degrees of contentment, which must last a certain length of time. But contentment is not exactly the same as — you can be content and still have a roving eye. Most men talk this way.

Portal: Jimmy Carter?

Symons: Yeah, and it's not considered — I'm sure when Jimmy Carter was talking about lusting in his heart, I don't think many women found that threatening. They probably wished that their husbands lusted in their hearts instead of lusting all over town. I think it's a well understood fact of life, I'm sure there are variations of it, and there may well be men who don't experience it at all.

Portal: If women don't seek variety to the same extent that men do, how do you explain nymphomania?

Symons: Have you ever seen a nymphomaniac? They exist in about the same proportions as unicorns.

Portal: What about female fantasies of just being seduced?

Student At Large



Do you think women have the same frequency of sexual ideas?

Symons: I also want to be clear that I'm not in any way suggesting that women are hyposexual. I'm not in any way suggesting that women are less sexual creatures than men. I'm suggesting that they are different, that sexuality has a different meaning.

If you read in *Portal* magazine last week, they did a survey on sexual attitudes with UCSB students. You know there's all this trumpeting about the decline of macho and sexism and the double standard, blah blah. Nothing I read in that article sounded any different than when I was an undergraduate at Berkeley. As a matter of fact, my guess would be that everything I've seen and read, that the students today at UCSB are probably more conservative than the students were at Berkeley in the early '60s.

I just don't see any tendency toward greater liberalism (today), I just don't see it at all. I have a distinct sense of some backing off from what was called the sexual revolution. I think in the sexual revolution — the grass tends to look greener.

Many women thought that men have the best shake in things and if they're liberated the best thing to do is to be like a man, and many women tried that out — what it was like to be like a man. If you read the *Hite Report* it comes up over and over, battle scarred veterans of the sexual revolution. Ultimately many women concluded that the Sexual Revolution was an invention by men for men.

The reason that I brought this along (excerpt from a *Portal* survey) was a quotation that didn't seem to raise any eyebrows. A woman in the survey last week talked about life at UCSB today and said that a lot of guys just want sex but they won't give anything in return. Clearly what is implied there is that a sexual interaction is not perfectly complementary, that the female is giving something and not getting something in return.

Portal: Like love?

Symons: Maybe love, maybe something not quite so extreme, some sort of longer term intention.

Portal: So you think that women on the whole want attention and even more extreme, love, as a requirement for sex more than men do?

Symons: I think that women require a certain intimacy, a certain knowledge of a man's character to be sexually interested or to be sexually comfortable.

Portal: Do you think that women are in a sense a different species?

Symons: I think that in some very specific ways males and females are like different species. The kind of comparisons I'm making between males and females to try to bring out how evolution worked differently is exactly the same kind of comparisons that are usually made between species by evolutionists.

Shroud

from p.5

that a burst of radiation (ultraviolet, nuclear, infrared, or another type) emanated from the corpse and scorched the linen. Pellicori called the hypothesis "imaginative and dramatic. From what we know, we don't need to involve a metaphysical theory like the burst. That would not give you what we saw: The image would be on all the fibers, (instead of just the threads' surface.)" He added that if a burst of radiation had occurred, the image produced would have had much less resolution of details, a diffused blur rather than the clear body image.

Vaporgraph: Nearly 80 years ago French scientist Paul Joseph Vignon hypothesized that volatile components of post-mortem sweat might have condensed on the cloth and caused a coloration through a chemical reaction with spices. However, "as with radiation, diffusion of the gases would give a blurred impression," the research team reported.

Though testing against hypotheses that has made some concepts about the shroud seem more unlikely than others, all the work has rendered little proof to substantiate any hypothesis beyond a shadow of a doubt.

"I'm not sure that it's going to be the role of science to do," Miller reflected, adding "I don't think science will be able to say."

And beyond the scientific tests and data, the shroud has a spiritual significance found in few other historical artifacts.

"It's been a wonderful experience...I love what it's done for me it brought me a great amount of joy," Miller commented.

"It definitely affected the feelings and thought of everybody, including the most skeptical, because you couldn't go through that experience without being moved, just as you're moved by a beautiful piece of art or literature. I couldn't say how many (of the team) were biased to begin with...I think that we were unbiased," he said.

"I will admit my motivation — and that of several others on the team — was to discover the blunder. I was looking for the flaw the craftsman may have left," he continued.

But Miller did not find any flaw. Instead, he said, the shroud "has awakened an interest and a really beautiful feeling for me. It's a spiritual feeling. In the classical sense, still I don't feel I'm a religious person. I have a sense now that there was a man who left marks in history — impressions that we can see on a piece of cloth, but much more important were the impressions that he left on minds of the people. I don't think of it as a legend. I think...that he was a real person who is a historical fact.

It makes all of the stories more acceptable to me."

Father Virgil Cordano of the Old Mission Roman Catholic Church in Santa Barbara said that seeing the exhibition at Brooks was "an occasion to confirm my own faith. An occasion, not a cause, to believe in the theological meaning of Jesus' death and resurrection."

Father Cordano noted that there are no references in the Gospels regarding the physical appearance of Christ. "You'd have to read in between the lines. It's typical of biblical literature of Old Testament and New Testament not to be very descriptive. They always present man in symbolic terms," he explained.

"My faith does not depend upon the verification of that shroud. Faith is to believe without seeing. If this turned out to be a forgery, it wouldn't disturb my faith," Vordano stressed. He mentioned that most church authorities are a little skeptical, although he admits that the evidence points toward the shroud being that of Christ's.

"I would await the verification of the date via the carbon-14 testing. If that would place the shroud back around 2,000 years, that would be a great argument, although...someone could have been crucified and underwent something similar to Jesus.

"But that would be quite a coincidence," he added.

Archbishop Bellestrero of Turin "would be very disappointed if the evidence proved it was a forgery, but he's prepared for that. He's open to that. If it's important for the world to know that it is or isn't, then so be it," Miller related.

But despite the investigation, the exhaustive research, the extensive testing, questions remain and any future scientific verification of the shroud's authenticity appears unlikely. We may never know how the image got on the cloth, how it's unique three-dimensional quality was created, or if the one flaw Miller spoke of searching for actually exists somewhere on the shroud's image.

"For almost a century science has studied the Shroud of Turin. Science has not proved the Shroud of Turin is the Shroud of Christ, but even space-age science has not been able to prove it to be a fraud or a 14th century painting. On the contrary science has produced evidence which seems to indicate that this image was not made by human hands. It can't be reproduced today in all its detail and perfection. Until science can do this, I accept the image as the face of Christ," Adam J. Ottebein, president of the Holy Shroud Guild, writes.

And still Miller says, "The case is still out, the jury's out. There are just too many questions left unanswered..."

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