

June 20, 1979

Occupation: Minister

INTERVIEWER: Do you remember when you first heard about the Three Mile Island incident?

NARRATOR: Yes, I do.

INT: Do you remember what day of the week?

NAR: No, I can't remember what day of the week, but it was coming near the weekend. I do remember that. It was almost at the weekend.

INT: Did you know before that that there was a nuclear reactor at Three Mile Island?

NAR: I never knew what Three Mile Island was. I seen it out there and I heard some people talk about it, but frankly speaking I didn't know what it was. I had been out to the airport, see it in the distance but I didn't know what it was. I guess because it was so far away from me.

INT: The reactor?

NAR: Yes.

INT: Do you remember who you heard it from first?

NAR: My first knowledge of it was from the radio, because we have one over here.

INT: Do you remember what station in particular?

NAR: No, I don't. I can tell you. I have to ask. Tiller!

NAR2: Yeah!

NAR: What station is that this radio is turned to? Is it WIP or what?

NAR2: HP.

NAR: WH... WHP, yeah.

INT: What did you think about it at that point, when you first heard about it?

NAR: I didn't think anything at first because I didn't know the seriousness of it. So I had no reaction at all, whatever. It was just something that happened to the plant, and in fact

the initial news that we got of it, it had been something mild, that wouldn't turn it to a major catastrophe or anything like that.

INT: So you didn't think at first that it was a crisis?

NAR: No, I didn't.

INT: Did you change your opinion later then?

NAR: Yes, but it was during that Sunday morning when I received a telephone call from another minister here in the town concerning that.

INT: Can you talk about that telephone call, what you were discussing?

NAR: Oh, yes, yes. He called me just before I left home for service and he asked me. He called me that morning and asked me would I have the morning congregation to sometime during the service, to offer prayer for the people who remained there and then some had gone. And then I realized there that it was probably serious because he told me that some people in the Harrisburg area and the Middletown area. So that's when I realized that it was pretty serious, at that time.

INT: Okay. Did you seek out further information? After you first heard about it did you listen to the radio or the news on the television or anything like that?

NAR: Uh, yes I did, I kept up with the news. And but, because we was so far from it I never gave it any, any consideration. I mean as far as leaving or anything like that. And I have my reason for that and I know you are going to ask me that later on.

INT: Did you talk about it with your friends and your family or co-workers?

NAR: Well, we talked about it here and then that morning service I asked them in church that would they say a special prayer for the people there.

INT: How did you feel about other people's reactions to it?

NAR: I thought that maybe they were panicking. And my reason for that was because in listening at the news and talking about this may happen and how far that it would be widespread. And then I also considered if you try to leave, if everybody try to leave at one time they wouldn't get anywhere because the roads would be jammed up and you would be in a worse condition if you tried to leave then if you stayed. So my reaction was that, you know, if the people in Middletown had started to leaving en mass, that the people in Harrisburg had started to leaving en mass, then I figured that it was time for me, you know, to kind of consider leaving, too. But because they didn't leave en mass, I figured that they must have had it well under control or somebody knew more than I did.

INT: Did you pay more attention to the news than you usually would?

NAR: Yes, I did, yes I did.

INT: Because you wanted to find out more about what was happening?

NAR: Yes, yes I did. And also because I received several distant telephone calls from relatives in the different parts of the states.

INT: They just wanted to know how you were or what was going on?

NAR: Yes, yes they wanted to know how close we were and what affect. You know, was everything alright basically.

INT: How do you feel about the media's handling of it?

NAR: I think that they did a thorough job in informing the people, letting them what they wanted them to know of, what somebody wanted them to know. But I don't think they ever told the complete truth. And another thing that happened was when the President came and, I don't know whether that was a psychological approach or not, but to say well, if the President came then it must not have been all that bad, but here the thing wouldn't have been ready to blow up then. So I think that kind of gave me a little something to play with, that is to say "well it can't be all that bad, if they would endanger the life of the president," that's what I thought.

INT: So you thought that was good that Carter went over there?

NAR: Yes, I did. Yes, I did. Yes, I did.

INT: What do you think the media's reasonings might have been for not telling the whole truth?

NAR: To sell newspapers. To keep people in suspense and see what was going to happen next.

INT: So you think they treated it like a suspense story then for the publicity of what was going to happen?

NAR: Yes, you know there was a lot of propoganda. They would let you, they would tell you so much and then you had to assume the rest. As if let the population know anything about nuclear reaction and all that. You had to assume what was happening, see. So I think basically that's what most of us did here, was just to assume that it wasn't that bad.

INT: How do you think the industry, Metropolitan Edison, handled it?

NAR: Now the only thing I can say is by what I read. What time it was. They probably knew. I mean, how much time they had and so forth. They probably knew and I think

that they were a little bit concerned, too. You know, that it would get out of hand. But not knowing too much about Metropolitan Edison, I feel like that whole thing was played down to keep from having a mass exodus, everybody leaving. And I think one reason that the newspaper did that too was because if every, if something ever started everybody had to start to leaving and that been all kind of stuff like that, see? So I think they played it, you know, played it pretty low to keep these things from happening.

INT: Was there anyone that you found particularly reliable for getting information from? Or anybody that you mistrusted?

NAR: What I got information from? Well you know you hear all kind of rumors, you know. Something else would come up you know. You can hear all kind of rumors but I never talk with anyone directly. I didn't even talk with Mayor Reed. But I never talk with anybody direct from there concerning it who were directly involved in it. I heard a lot of rumors from people in this area, and from people who left Harrisburg and came to this area. But hey, if Harrisburg is in danger, why stop in Carlisle? You know, go on someplace else. So my reaction to it was that it was maybe not as bad as they say it is. Now as far as the, getting direct information, I never got direct information from anyone, not even in that area. I know I talked to several. I tried to reach several ministers in that area but it seemed like they had gone, too, so they were a little bit afraid. But speaking to anyone directly about it who had direct access to information that would come from Metropolitan Edison I didn't.

INT: Do you think that those in charge were in control of the situation?

NAR: I would say, with my limited knowledge, and you know you can't believe everything you read in the newspapers and not everything that you see on TV or listen to on the radio, so I would say they had a reasonable, they had it under control reasonably, to a certain extent. Because later on as you know, it came out that this could have happened and this could have happened, you know. It's one of those things that you don't know what may happen, but I mean as far as they were knowledgeable of what they were doing, I think that they had it under control as far as their knowledge went. Do you understand what I mean?

INT: Yeah.

NAR: Because, what do you say. Act of nature, act of God or something like that. Anything could have happened, you know, to just blew everything sky high. See, even with all of that knowledge and even with all. Even if they thought they thought they had it under control, see. As I said before I don't think that even those who had it under control, who thought they had it under control, released their, all of their information. Not only to, well to the news media, I don't think that they told them everything. Because I think if they had told them everything, after reading the follow-up of it, after what happened then, it could have been worse than it was.

INT: So you think people's reactions would have been worse then? Do you think they would have panicked?

NAR: I know they would have. I think they would have. In fact I know because if people had start to panicking, you know at the initial start, that more would have. So I think they would have, yes.

INT: Do you think they are in control now, of it?

NAR: I feel like if they wasn't under control that the, who is it? The N...

INT: NRC?

NAR: Yes, I figured that they would bring, and the government would bring some kind of action to see that they would bring it under control. I think fooling around with any type of nuclear power, that you never know what might happen. You might think you have it under control, but you may not.

INT: Were you worried about the situation?

NAR: I became worried after that Sunday, you know. Naturally you would build up quite a bit of anxiety because rumors, propaganda, false reports. When you hear so many things you don't know what to believe. And not having direct information of, and not being in on it, hey, you have got to accept what the people say, you know, so if everybody started to panic then you know it is catching. So you are going to start to panic then, too. Although everybody is just panicking under the assumption that this is going to happen.

INT: Did you make any plans different from what you would have ordinary have made?

NAR: No, I didn't.

INT: Did you change any of your ordinary daily routines or anything like that?

NAR: No, no, we kept right on doing the daily routine. We kept on doing the, our services and incidentally we had a guest congregation and a minister from Wilmington, Delaware that afternoon. And they called me that morning and wanted to know how far that we were from the, this incident, from Three Mile Island. And we're 30 miles from there. So when I talked to the minister and talked with the bus company, I says well, heck, they have been up this way before. I says now you come up the turnpike, when you come up the turnpike you are at least 10 or 15 miles from there and I said we are 30 miles from there and you don't even have to go through that area, even if you don't come through, if you don't even come up the turnpike. I says you can come out of Wilmington and you can pick up 202 or you could pick up 40 and then you can come on into, I said if you come through Lancaster you are going to come near it. In fact you are going to come so close to it that you can see it, if you come that way. I said but now if you come

through, if you come up the turnpike I said I doubt whether you would even see it. So I told them that, so they did come that afternoon. There was 2 bus loads of them. They came that afternoon from the Wilmington area. So it seems that they people. It seems to me that people in other areas were more panicky than people in this area. Because nobody wanted to come up this way.

INT: What did you think about leaving the area?

NAR: I never thought about leaving. As I said before, if I had of considered leaving I would have left earlier. Because can you imagine a mass exodus from Harrisburg and from all these other little places and you getting out here on 81 or one of the other highways and something happening to your car. You are going to get out of your car and try to walk, and where are you going to walk? So sometime you may be safer staying here, practically speaking. I never considered leaving, and I guess that's one of the reasons why that it never bothered me much. You see, I had experience in the army. About six invasions in the Pacific Theatre. So I learned not to panic, see. Because sometime you can cause more damage by panicking than you can just by remaining calm and still. So I think that that helped me a lot. I guess it is more like the army, more like war time. Don't panic under fire. You know, he first initial shock, it hits you. But then you know in order to do it you have got to keep cool. So that's what I did, just played it pretty cool there. I didn't even consider leaving at all. But now if those people had started leaving Harrisburg I think I would have, I think I would have started leaving, too.

INT: I bet a lot of people would have.

NAR: Yes, yes, yes.

INT: If you had left, what do you think you would have taken with you?

NAR: That's a question that is hard to answer. I think most of the things that I would have considered taking would have been, would have been enough money to get where I wanted to go and have something to do with it after I got there. See when anything like that happens you don't have time to think about taking this and taking that. I probably would have took my children and the dog, you know, but you don't have time to worry about the other things. See you are trying to save your life, save those who you love or something like that. So I don't think that I would have even considered. May have stopped and tried to throw a few things in the suitcase or something like that, but hey, trying to get something going. I don't think because you probably wouldn't have had time to do all of that.

INT: Would you have been thinking that you would be coming back or would you think...?

NAR: Well I think so. Practically everybody when they leave, they always hope to come back. And then also where I live. Because I live out in the circle which is out in the country, if you want to call it that. And I think you always think of coming back. But

then, too, I don't think that I would have left because you take, when you have things at home, as I mentioned a few minutes ago about Luke, and if you have things at home that you want to protect. Well, you get your children away or something like that and you might deal with the situation more better when you have your own self to look out for than you do when you have a family to look out for. Now if you figure that they are safe so you can cope with the situation, see. And then too, being a minister, I wouldn't have gone. I think I would have stayed. In fact I know I would have stayed because if something like that would happen, hey that is when you need some kind of spiritual guidance or something like that. You need some Bible. If somebody say hey, all the preachers are going, we had better go too. So I don't think I would have gone. I would have stayed. In fact I know I would have. But I would have seen that my family got out of the way.

INT: Did you have any mental pictures at the time of what might be happening at Three Mile Island or what might happen?

NAR: No, no I didn't. It only came to me after it had subsided. I guess before you were born, in August of 1945, I had a chance to fly over Hiroshima and Nagasaki, both where that. Because when the bombs were dropped I was on Okinawa, and I had a chance to fly over that.

INT: You were on where?

NAR: Okinawa. In the Europas, which is the South Pacific. And I had a chance to fly over there and I saw the damage that the atom bomb had done, and that's what frightened me. Because with the knowledge now, which far surpassed the knowledge that they had then, if you understand what I am trying to say, that the damage could have been more devastating, see. And now that's what kind of, that's the only mental picture that I had, and maybe if the thing did go, that it would probably be something like an atom explosion or something like that. But that didn't come to me until they started talking about the little bubble and things like that.

INT: What do you think the effects on your health would have been? If there had been an explosion of the bubble or a meltdown?

NAR: I think we all would have been in danger, health-wise. Maybe not now, or I think any nuclear explosion would cause a deterioration of the land. The foliage, the crops, and everything would probably die. And if anything like that would affect the earth, it's bound to affect the human body. And then psychologically, too. You see I think it would have been just a wide space of, you know. And then later on when they began to talk about 3,000 miles if it had been exploded. Well, hey, let's face it. That is as far from here as Los Angeles, so where you going to go? So you just might as well stay here as to run away from it.

INT: Do you think that the incident had any effect on your health now?

NAR: No, no I don't think it had any ill, because reading, you know the only thing that you know is what you read in the newspaper. Now what you tell me if I think Will Rogers said that? But I don't think, I mean with the amount of radioactivity and the, compare to other radioactive material that we come in contact with daily, and when they were talking about how many whatever it was, milligrams or whatever it was that it would take and you come in contact with so much a day, every day. I don't think now that anyone's health is bad. I think if it would be, that it probably would be those who came in immediate contact with it. Who were more closer to it than we were, see. I think it would have, in fact I think that an explosion would have more effect on people who were 5 or 6 miles away than people who were 30 miles away.

INT: So you don't think then that it would have any effect on your health in the future, either?

NAR: I don't think so. It may have an effect on other generations, the next generation or something like that because I don't feel like that. In fact I don't think that enough was left loose to affect. I think because we come in contact with all type of, I don't know whether it is radioactive material, but we come in contact with a whole lot of other things that probably would affect our way of. Smoking might affect my health more than that would. So that is what I am saying. But I don't think it had any meaning to it. Because I think that knowing that the government as it is, if it did I think they would be a little bit more concerned. Now you take, no this doesn't have anything to do with it, but just a few days ago when they were vacillating on giving the people the polio shots down in the Amish country down there because one or two persons. So I figure that if something like that had an effect on them, they would have had a mass immunization or something like that of, a mass treatment of, mass examination to see if. And then another thing about it too, the reason I responded to your question like I did, how long does it take before that you can detect some type of disease coming from radioactive material? I think it would be probably just like cancer. It may be a long time before you can tell it. A man can work in a coal mine for how long before he get black lungs? So if it happens, it might be a gradual process. But just to hit you right now and that could have exploded, I mean it would probably. It would have caused an effect right then, but I mean because it didn't and because maybe a small portion of it did escape that if there is any danger, that is going to be a gradual process and not just one that hits you right now. That's the way I feel about it. I may be wrong, because I'm not a. I don't know a thing about nuclear fission and all that.

INT: If there had been an explosion, how do you think that would have affected your health or a meltdown?

NAR: I think it would have been detrimental. I think it would have. Because I don't think that the scientists even know the destructive power of nuclear explosion. And then if you compare that also that is supposed to be creating energy for the electric companies and everything like that. Nuclear power is nuclear power. So you read all the time about nuclear warfare, that the world is afraid of it because it has a devastating effect and it can probably wipe out unnumbered... I mean they estimate, but how can you estimate? You



know, how many people would suffer from it, like that. So I think if it had happened that quite a few of us would have been affected by it. In fact I think all of us would have been affected by it.

INT: Did you think about your own death?

NAR: I think about that often. I think it might be a terrible way to die. Everybody wants to die, you know, maybe in their bed or something like that, but I think we do not know right now, but if something like that is going off in the next 5 or 10 minutes and you don't know whether it is going to cover the area of so many miles or something like that, I think that would make you think kind of. But you always think that "I'm not the one." It is going to always be somebody else. So, I think that I have been through, through experiences where I didn't, where I couldn't think about my own safety. Where I had to think about other people. I don't know what my reaction would have been, but I say you know you think about it one day, we have got to face death one day but we don't want to face it too soon. All of us want to go to heaven, but I'm not homesick yet. I want to stay around a little while longer. But I think if anything had happened like that that what, why we would have run, you see, while we would have been trying to get out of the way is because of the fear of death. It wouldn't have been because, it would have been because of the fear nuclear explosion could bring on death. Now that is the only thing. Hey you can get the other material thing, but you can't think about dying. So I think that the panic, I think when anything panics, it's because of the fear of death. Not because you can't replenish that which you already have, but there's your life. I mean, you know, that's common in, I mean, that's common with everything, even with animals or anything like that. They always try to save their life. Hey, you can go back and get another home or you can, you know. But I think you could have it then, and I think I would probably, as I said, I probably would have stayed. But, I don't think panicked. See, if you ever come face to face with death and I don't think you ever had a, have ever come face to face with it. I came face to face with it quite a few times. I had some of my friends, some of my buddies that got killed and I only got wounded. But I, well you face it as a reality. But you always think that it's going to be kind of up to somebody else and not me. You smoke, I smoke. You read about in counseling. You read about the smoking cigarettes can probably bring cancer. Alright, but it is always going to bring it to someone else. But it is not going to come to us. And I think that is part of human nature to think that way. So nobody wants to die, you know, and I think that if I had gone, it would have been because of that reason. Doesn't that make sense?

INT: So did you think about other people's deaths?

NAR: Yeah, I deal not in death, but as a minister quite frequently now I am called. I don't have a fear, I don't like to (unintelligible) because of the feeling. This remorseless feeling of, you know, bringing on this. You think about other people's death and that brings back to what I said a few minutes ago. You always think about other people, other than yourself. Oh, I'm going to live on. I'm going to live for ages. I'm going to live, I'm going to be here, but it's not so. We never want to come down to that reality. We know that it's going to happen, but we don't want to face it, you see. And when we face

it over a thing like that. That is why the instance you get sick then, “Oh my God, get me to the hospital quick.” You see, “I don’t want to die.” You see. You think about, I said a few minutes ago that you always think that it is going to happen to other people. Okay now, you might be sitting there and think well if you don’t stop smoking cigarettes you gonna die, you going to get cancer... I might say the same thing about you, you see. So you always think of the other person, not yourself. And you always think that the other person is going to have all the bad luck, you are not going to have all that bad luck. The other person is going to get all the breaks but you are going to get all the, he may get some breaks but you are going to get some of them, too. But I think when it comes down to death, nobody likes to look at it cryptically, say they. Everyone once in a while I think about my own death and we have a least common denominator that we all got for a base and we can’t get around. But now I don’t feel remorseful about it. I never have felt remorseful about it, well maybe I have sometime but see I know that that day going to come and when that day going to come it’s just going to be, you know, just the end of a good life. That’s why I try to live like I do up to the minute before I die. So when that day come, I, the fact that you can say you lived, I won’t have no regrets. But you think about other people’s death all the time. You see people coming in and you say hey, if that person don’t straighten up something going to happen. See, all the time the doctors dealing with death. Hey man, if you don’t stop drinking you are going to die. Now that man don’t think he is going to die. Because he’ll go out and take a drink of whiskey and it don’t do it. He’ll take on tomorrow and it does him good and maybe 4 or 5, it might go 6 or 7 months. It doesn’t, oh that doctor doesn’t know what he’s talking about. Then finally you wake up and find yourself dead. (Now everything is moving up find?) and you find yourself dead. But you always thank it is going to be the other person and not you.

INT: So, through the whole thing you pretty much thought you would survive?

NAR: I did, I did.

INT: How did God figure in all of this? I know you will probably have a lot to say about that.

NAR: Oh.

INT: Did you think...

NAR: Believe or trust, yes. That was why I said that I wouldn’t have left because if He would have been somebody that would have around, I would have stayed. Because in a time like that, it makes no difference what a man thinks before that time, before he faces a catastrophe. When happens and a tragedy comes into their lives that you can think about the spiritual part of it, they usually think about God. And I think that my faith in God would sustain me because I’ve had a lot of things to happen that I can attribute to my faith and belief in God and not myself. I think that was the focal point, that was the main point. I think that was the reason why that a lot of people, you know, I talked to a lot of people who came into this area... A lot of people that came into this area on Saturday

and on Sunday, I didn't talk to one person who was a constant church goer. You see what I mean?

INT: So you think that the people that had more faith, they would have just stayed and sat it out?

NAR: Yes. These people, I mean, they were people that I know that don't go to church. Probably haven't been to church since last important date. (unintelligible) Their strength wasn't strong enough to sustain them, their faith wasn't strong enough to sustain them. You see? In fact I made mention of it. There was not a one I talked to who came in from Harrisburg and that, that were constant church goers. Some of them didn't even go to church once in their life. You see? Because if they had, they would have something to believe. That may have something to do, to believe in. It doesn't matter what you believe in, if what you believe in doesn't matter to you. So if you believe in God, it don't make any difference what you call it, and he's called by a whole lot of other names, but I think there is a sustaining faith that you have in you that lets you know that everything is going to be all right. That's my belief. And I strongly believe that.

INT: What did you pray about, during the incident?

NAR: Prayed for the people in that area, sustain them, give them faith, you know. To face reality. That is a part of reality now. Then I asked the people, now I didn't know what they prayed for, but I asked the people to pray for the people in that immediate area who probably would suffer a catastrophe. And I think by praying for them, it helped sustain us, because we were not in that area. It may sound funny, you know. You know, the reaction would have been all together differently if it had been down in Mechanicsburg, or had it been on the outskirts of Carlisle, or even had it been right in Carlisle. The reaction would have been different, but hey... you figure its 30 miles away we got a plenty of time to get all set and do what we want to do. So I think most of the prayers were to sustain the people that were in their houses of apprehension. In their hours of waiting, they don't know what's going to happen. I think that's mostly what the prayers were about.

INT: Have you used the name of God, or thought or felt about God in any way during the Three Mile Island incident?

NAR: Well, being a minister I have to. (chuckles)

INT: Well, what sort of images or mental pictures did you have about how God figured in all this?

NAR: I would say that God has given man the wisdom to destroy his own self. Now, only the scientists know what time it is by the clock of science. And I feel like that man in his knowledge and his search for knowledge has found these things. They are the ones that are right. And I think that in the last 3 or 4 years that even the scientists have turned back, to accept that there is a supreme being or supreme God somewhere – I mean,

whatever you call him or whatever name you use. That there is a supreme being that controls the world and controls the universe. Now everything that they got to make these destructive instruments and everything like that, it was already here, you see. So I feel that they have the knowledge to destroy all of mankind, I'm not saying all of mankind, but part of mankind, off the face of the earth. Because they have the knowledge of knowing some things that secretly as far as the armies and such, that they've got the power that it can be. I mean, the average layman wouldn't know it. So what I'm saying is, that I do believe that God has given man this power. But instead of man using it maybe for something constructive, that he's using it for something destructive. Now constructive as it may be, for power, for energy, for electricity, and all of these other little things that's all right. But by the same token, you can take the same thing that, that thing that you are doing to benefit mankind and use that same energy to destroy man. I believe that.

INT: Did you pray or ask God to do anything for you or for others or for the reactor?

NAR: No, I didn't. No, because I feel that we did pray and I think, I don't know, if I had the tapes here I could have probably have told you what we said in the prayers. But I do think that we prayed to give those who were, had the responsibility of trying to solve the problems, to give them knowledge and wisdom not to reach a conclusion, or how to reach a solution to the problems. In fact I know we would have done that. That was a connotation of it.

INT: Did any biblical stories or events or sayings cross your mind?

NAR: Yes, they did. Yes, they did.

INT: Can you remember any of them?

NAR: One in particular. The story of the Lord and the flood. I imagine you'll run into that all of the time. And then a Bible story, now I'm not a theologian, but in this particular part where he says I will not destroy man by water anymore, but by fire and by others. One of the most devastating things about nature is the water, the floods, sometimes. But hey, fire would be destructive too. Even the scientists, they're not talking about a tidal wave or a flood destroying man. They were just over there two days ago at this treaty. They're more concerned about missiles, and things of nuclear power, then they are about the things of nature. And they're part of nature too I guess. And fire can be very destructive. That's it coming to my mind. Those who believe in the truth of the Bible and God said unto Noah, "No no, Noah, not by water, but I'll destroy man by fire and brimstone." So, I think that there's not a preacher anywhere or a minister anywhere or a believer anywhere in the truthfulness of God and in the truthfulness of the word of God that that one particular episode did not cross his mind. Because if I recall correctly, I may be wrong, but if I recall correctly that is the only place or incident in this scripture where God promised to destroy man by fire. Now what world was he talking about? Now when he was talking to Noah, he was talking about the normal world of that day which consisted of the countries over in Asia and that part of the world, I doubt

whether he was talking about this one. Because that was the known world that was destroyed during that time. But when you speak about the world today, you speak about the known world today. Now this world was here, but those people over there didn't know nothing about it. But I think when you speak about the world, even thousands of years ago, and bring it in here, you have to speak about the world as we know it today. All existence you see today. Not just that little part that was over there in Asia. I think that you have to consider the total world. And when we speak of the total world, we speak about mankind, because it wouldn't be a world if we didn't have mankind on the Earth. You have to think the total population that makes up the world. Whatever nationality they are, whatever climate they come from or whatever part of the world they inhabit – that we know it as the world. So I think that God wasn't only speaking about that particular time, but even in today, because I don't think God has changed. The world has changed, but I think that God is just as truthful now as he was then.

INT: Did you think about Satan or the Last Judgment or anything like that?

NAR: No. I didn't. Because it was a judgment when God destroyed the world in Noah's days. And my belief about it is that even that God in his own time would bring a judgment upon man and I don't care who you are, and how much knowledge you get in your brain from God, you had to get that knowledge from God. And I don't think that no one knows the exact time of God's basis for his judgment but God. I even think that the scripture makes a reference that the Angels in Heaven knows not the time. So God has that time all set. It could be tomorrow or tonight, it could be, what, a millennium of years from now. I mean if you think of judging time as man judges time. So I don't think, no I didn't think about the Judgment. And I think most of the people, if they had come home to flee from the wrath and that that would probably would have come down, that they would not have been thinking about Judgment. They would have been thinking about death. But you don't associate death with Judgment, you associate Judgment with after death. Not that Judgment is going to be the day you die. Because if the day that you face death, or the day that you catch hold of death, well that's not your Judgment day, that's your day of death. Because God did not decree that Judgment would be on the day you die. Because if he had decreed that Judgment would be on the day you die, you would not need a Judgment. Cause it isn't like you go to Heaven or Hell. But the Bible doesn't teach us that. In fact, most of the scholars don't believe that. They believe that when you die, that there is a day set for Judgment. Are you Catholic?

INT: No.

NAR: Well the Catholics believe that you go to a place of purgatory where you prove yourself. But we believe that if you went directly to your place of destination, well whether it was Heaven or it was Hell or whether it was Shi'ot or Nirvana or whatever they call it, whatever name you call it, whatever it is, if you went directly to that place, at the moment of your death, you would need a judgment. And Judgment is supposed to be the day that the righteous judge and judge the world. So if you went directly to that place, where you shall spend eternity, you wouldn't be any need for Judgment. Because you've already gone to where you're supposed to go. I never associate Judgment with

death, at that particular time. But I associate Judgment to come after death at the time that God has said to judge, not the time that man has picked but when God has said to judge the world. I have strong belief that the Kingdom of God will be set up here on Earth. And my belief about that is because Jesus said, "I'm going to prepare a place for you." And Heaven and Hell was prepared since the Creation days. So we don't have to prepare Heaven and Hell—it's already there. And then, the Bible also tell us that there will be people upon the Earth at the second coming of Christ. If there will be people here, somebody's going to be around.

INT: What about Satan, did you think Satan had anything to do with this incident?

NAR: No. No, I didn't think he did... No, I don't think he did. I think God is stronger than Satan. Anything can go wrong. In fact, I never thought about it in that way.

INT: Okay.

NAR: You know, as having anything to do with it. 'Cause my belief is that the spirit of God is so much stronger than the powers of the Devil, you see. And if you believe strong enough in the being of God, that there is a God being or God-like being, that your belief is going to be so strong 'til you're not going to persist seeing all bad things the Devil does. So people won't believe in that, you know. But I think that's not bad, I mean, because these sorts of things come. But I mean, as I said before, that man has in his own power the knowledge to destroy. And the same thing that was good can have a devastating effect upon the land. So I never thought about Satan in that way. One other thing that crossed my mind is that usually every 2000 years something happened in the world to cause a change. According to the Bible, that it was 1900 years ago when Christ came upon the Earth. Alright, this is 1900 and 79, which we're in the 20<sup>th</sup> century, and this is true, and as history has pointed out, that down through the ages that something happens, that something major happens, to have an impact. And the last thing that happened was the entrance of Jesus Christ in the word. Which changed the Calendar, changed the dates, we were brought to A.C. B.C., I mean. A.C., oh my God. You refer to A.D. You refer to B.C. Well now, hey, in 21 more years, as some of the things that have been predicted are coming to pass. When I was a boy, talking about people going to the moon, it was... impossible. They still said they don't know if they went there, but we believe that they did. So a lot of the things that has been prophesized thousands of years ago are coming to pass. And one of the major things that has proven itself out, is this nuclear power that has the potential to wipe man off the face of the Earth, and all that was predicted thousands of years ago. You know, that these things would happen.

INT: Do you remember what the event was 2000 years before Jesus? Would that have been Noah?

NAR: No, yes it has, but you have the speculations that come down. If you go back and go from the time of creation to the flood and from the time of the flood to the entrance of Jesus, and go on down that way. You see, if we consider years, and I guess religion professor... Is he a religion professor...?

INT: No.

NAR: Yeah, well I guess he can tell you these things too. We think about the day, 24 hour, day and night, 24 hours. 12 hours in the day, 12 hours in the night, you know. But the Bible doesn't speak of a day in that way. The Bible speaks of a thousand years in the sight of God. I think there... There in the Psalms, that a thousand years in the sight of God is being as a day. You see, a thousand years in the sight of God is but a day. They said that God created man in six days, I mean, and created the Earth in 6 days, and rested in the seventh day. But in reality it could have been 6000 years that the earth took to form, you know. And people go down, the geologists go down, and they dig out this and that and everything like that. And you would think about the vastness of the universe and the stars and they say how many light years that they are away, and oh! When you go... I mean it's phenomenal and it scares you. You see, I mean, it makes you wonder. How can they measure this because if they never get that far to measure, you see... So they just assume, what is it, the hypotheses, you know this is given. So until somebody goes up there and say that someone is 93 million miles away from the earth because they can't get close enough. Okay, this will always be like that until somebody get that close to the edge and 2 by 4 this. So what I'm saying is that I believe that anyone that can create a world can create these things now. I'm not saying that God is going to come out here and do all of these things, but he puts it in the minds of men, just like you put evil in the minds of people. All the bad things they say that this is Satan doing it, but it is God that controls their minds. I would say that Satan has a big influence or the Devil or somebody has a big influence on the mind of man. And maybe the reason that they do these things is because they want to. Now if they didn't want to do it, they wouldn't do it.

INT: Do you think this incident was related in any way to God instructing or punishing, disciplining?

NAR: (chuckles)

INT: What?

NAR: This incident that you're asking me about just now, I would say that sometimes you have to get peoples attention to do things. I was in the Civil Rights Movement.

INT: In the service, is that what you just said?

NAR: No, in the Civil Rights Movement. With Dr. King. And it's something that... And it's a story that we used to tell all the time. I don't know whether (unintelligible). This fellow was trying to move this donkey and the donkey wouldn't go. So the other fellow says, "That's not the way you do it. You got to treat him kind, you got to treat him gentle. And he will obey you." So the farmer told him, "That's they way you do it. Let's see if you can get it to move." So this guy went and picked up a stick and hit the donkey right across the head, and he says, "Hey, wait. You said you got to treat him gentle and kind." He said, "Yes, but you first got to get his attention." I think that was an attention

getter. Because if that incident had not happened, people would have went right along nonchalant, right along, just looking over there. “Hey, there’s a job over there making 9 dollars an hour.”

INT: Not even knowing what it was.

NAR: No. Now the internal, what is it? I guess that’s what you call it, the internal department of, not revenue...

INT: No?

NAR: The internal department, no, of Pennsylvania is trying to explore on it. “Hey, come down here and see, you know, this devastating, you know, what could of happened” and things like that. Everybody come along, “Look at this thing right here.” It would have been another... Oh, I can’t find the word I’m thinking of... Anyway, if it had happened, people may would have come long years later to see what kind of catastrophe it would have caused, but they wouldn’t have come. So what I’m saying... Hey, look, I’m not trying to be religious fanatic. But I do think there are times when God gets our attention. This may come by sickness, it may come by death to somebody that you care for. It may come from a setback in your life or something like that. And that’s a way of getting your attention. Because lot of people turn back to religion or turn back to their faith in God or their faith in something because of this, because of what happened. People never would have thought about it. What was surprising to me was, from the news media, that the churches were empty. Now if a war starts tomorrow you can’t get on the churches on Sunday morning. And I imagine that if, that had it not been under control in the time that they brought it under control, that you would have had a lot of new churches going up around here. The churches around here would not have held the people. So I think sometimes these things happen to get your attention.

INT: When did you hear the reports that the churches were empty? Was that during the incident?

NAR: Oh, it was in the paper. You could see the pictures. Oh, some of the people, what they had... Yeah, they were in the paper. I saw pictures in the newspaper that came out. I mean, the Harrisburg area. Well, you know, I told you that some of the ministers left. In the Harrisburg area, they had pictures of churches and then they had quite a write up about what some of the ministers had said, you know, and some of the people that were there. Dreadful, people in church, you know. Some churches that had had full congregations every Sunday. Some people left. We had some friends of ours that went up in the Poconos. You know, that’s not going nowhere. It could have been a way just for people to get away. So in answer to the question that I don’t want to sound like a religious fanatic, but I think God plays a part in all things. For good or bad. I think he has a part to play in it. Because we believe in a supreme being, in his control and power. Einstein said that time plays a part in all things, that we cannot change time. Consciously, I think that was his theory of relativity. When we are enjoying ourselves. But just like time plays a part in all things, that God play a part in all things. Whether it’s



good or bad. And just because that we believe in God, we still have to collect the risks. I mean, the early Christians believed in God, they were fed to the lions. I mean, they were prosecuted, they were put to the stake and burned. And they believed in God. Some of them became martyrs because of that reason. So just because you believe in God is not going to say you're not going to have any trouble and trials and tribulations. And if it happened, the good suffer with the bad. And if it happens, the bad suffer with the good, so its vice versa. Either way you want to make it. If mean, if you are there, you just going to have to be part of it. So I do think that that was a way that God had of getting people attention. And then how serious was it? We speculate. Do they know how serious it was? How serious as it is now? What is the chance of it happening again? Supposing that they hadn't found out about it; you could have been sleeping when the plant blew up. What's the chance of someone else going back and making the same mistake that they said somebody made? Of cutting off the valve or something? Are you going to use all of this?

INT: Well I'm not really sure yet.

NAR: I didn't tell you nothing.

INT: Yes you did. You told me a lot. How many religious services did you attend, or hold, during the crisis?

NAR: Well, we had over two. I mean, see, we just hold half-services on Sunday. We didn't have none dedicated specifically to that incident or anything like that. See, we had our services on Sunday and we were very much concerned about it. And naturally, religion would take a part in it. You know, because of what the people believed. So, but then you know the next weekend, you know, subsided, and people were watching. And I imagine that this would have continued on. You know, most of the people would have forgotten about it.

INT: Did you speak on Three Mile Island at all?

NAR: No, I didn't. I spoke some words concerning it. I guess I wasn't trying to be facetious. I may have been facetious about it, when I mentioned about, that the people that were leaving. And what I said to you a few minutes ago, that those who leaving were not regular church goers. Then what would be the use of leaving? I spoke about this several times. I spoke about the congestion that it brought up. Because I have seen refugees trying to leave cities that were being bombed and hey, we come in, we couldn't even get by. With the carts and the horses and the mules and the donkeys, and they were all across the road. So could you imagine a mass of people trying to go some place, and don't know where they're going? Ok, now you get the news here, I mean you leave here and start down 81. When people in Chambersburg going to get the news, they're people leaving from up that way. By the time you get to Washington, you may not even get to Washington. You see what I mean? Because the news is going to travel before you. "Hey, you know, people are leaving Harrisburg." Well if they're leaving Harrisburg, and they're starting on 81, we'd better get a head start on them, see. And by the time these

get down to Chambersburg or Shippensburg or what, these people down there are going to be coming out in mass. You going to have a big conglomeration of what? A mass of people. Everybody is going nowhere. So that was why I said a few minutes ago that sometimes it's best to stay and don't run away from it. A lot of people have got destroyed running away from their home. I mean, in the time of the storms or something like that, where it would have been best if they would have stayed there. And then another thing too, if it had happened—preposition—if it had happened, where were you going? So what's the use of trying to run here? I mean, you know, if it's that, you just stirring it up worse then it would have been. So sometime it's best to just stay where you are, and just use a calm approach to it. See, people are easy to panic. You see, I remember that I was a small kid that Orson Wells came on with his War of the Worlds. I was a small kid; you probably read about it. Hey, now I'm from the south, I'm down in Georgia, listening to the radio, and oh man, my God, up there in New Jersey, the whole world is just destroyed up there, you know. Because, you know, there people were panicking. Look what happened. People killed themselves and all that. But we didn't panic down there where we were. I guess I was too young to panic, because I just do remember it, I remember the time it happened. But what's the use of panicking down there, 'cause it hadn't gotten down that far yet. So that why that I said I don't think many people here are panicky. I don't know if anyone was leaving here. From leaving the Carlisle area. But I do know of other people leaving Harrisburg area coming into Carlisle. Now, if I had thought enough to leave Carlisle, I would have stopped in Shippensburg or stopped in Newville or something like that. I would try to get (unintelligible) So they were not too panicky, cause it didn't go too far.

INT: Was your congregation noticeably smaller?

NAR: No, it wasn't. I guess it was about average.

INT: About the same size?

NAR: About the same, mmhmm. No, it wasn't smaller.

INT: Did anything about the service make you change your attitudes or your feelings about the incident?

NAR: Anything about the service?

INT: Mmhmm.

NAR: No. No, it didn't. As I have stated before, that I didn't become too overly concerned until probably the next day. And I guess due to the fact of the type of work that I'm in, see, I'm working here at the Community Action Center. And then, along with the church. And it's 24 hour. And I don't have time to concentrate on just one thing like something like that. Don't have time, because if I leave here today, I got 4 or 5 meetings that I got to go to tonight and then I'll end up at the church, you know. And then when I get home, somebody might call me there because this is community work, and we got to get out here for this person and help this person. A lot of times you helping

people more, and by you helping people more, you don't have time to consider your own well being. You understand what I'm saying? Because you're on the go all of the time. So I didn't have the time just to sit down and ponder it out. And this is just a for-instance. Very seldom I read the Sunday papers, about Wednesday, that's the time because Sundays are pretty full. Now when I came down to the reality of what had happened, when I could down and read the paper and everything, then I became a little bit more concerned and I said hey, this thing was more serious than I thought it was. 'Cause I hadn't read it. You know, I just hear the news in passing or something like that. I think that it was after the initial scare you know that I finally come to the realization that hey, we're sitting right on the top of a time bomb. But it didn't come, it came afterwards.

INT: You already pretty much told me that you think that God gave man the knowledge to develop atomic power. Does your own faith say anything about the rightness or wrongness of man's use of atomic power?

NAR: You know, when I was in public school, we were taught that the atom was so small you couldn't see it under a microscope. But I think it was in 1939, when took Uranium 235, split the atom and made one of the most destructive devices ever known to man. Is it right to kill? Is it right to destroy yourself? And destroy other people along with it? I think that man has created a Frankenstein. You remember the story of Dr. Frankenstein. And how that this monster destroyed. And man has created a Frankenstein that can destroy him. We're concerned about Russia and China, you know. Instead of using these things for peace-- now that was supposed to be used for energy, for more electricity. But by the same token, the same things that you use for constructive things can be used for destructive things also. And I don't think that that's the way that the religious part of the world thinks. I don't think that that's the way the supreme being, who we call God, intended for it to be. I may be wrong. And I don't know whether there's anyone else who shares my opinion about it. My opinion may not be worth a hill of beans, but I do believe man has created a Frankenstein, a monster. And the same man who created it can be destroyed by it. You know, the man who invented the guillotine was beheaded on the guillotine. Did you know that?

INT: No.

NAR: He was. And his name was Guillotine. His name was... Franco... Francose or something like that Guillotine. And he invented the guillotine for execution of prisoners. But then he died on it, he was decapitated. So if this destructive thing breaks loose, the man who gets together to create these things will get destroyed too... So that was why I said that God gave man the knowledge to destroy himself. And I believe that just like Frankenstein, that he has created a monster. That he might, he may not be able to control it. And that if that monster get out of hand and run rampage. He cannot control it. And he end up being destroyed by his own creation. Right?

INT: Do you think religious persons or religious institutions like the church should take a stand on nuclear power. Say whether it's right or wrong for man to use it?

NAR: Yes. Industry, big business, is more concerned about the best way to do this with the least thing possible. But now even using it for something constructive can end up being destructive because this was used as a constructive mechanism, but if it had blowed its top, it would have been destructive. So I think that somewhere the Church has got to speak out against man's cruelty to man. They are speaking out against that. But I think that the Church has to speak out against man's inability to cope with his own situations, and with the problems that he created. Alright, it's good to make a lot of money. I don't see where electricity was any cheaper. It seem to be still going up. But when, I think that you should speak out against these Devil statement things. I mean, because I mean, you are supposed to look at things as being nice, gentle, kind, sweet. Look at things as being religious. Look at man's capabilities of helping other man. Now I imagine some of those same things could have, that same power could be used to, to build a better way of life for man. That's what it was supposed to have been. But hey, when the thing go haywire, you see, it becomes a tyrant then. See, you can crusade conditions, but when a tyrant raises his head the best thing that you can do to the tyrant is cut off his head. So something like that has become tyrannical and it can prove to be very, very devastating. And I for one believe that the church should take a stand against these things. The church don't, the church don't have to. The church believes that living together in peace and harmony. People are talking about these things as happening, you know, we're supposed to live together in peace and harmony.

INT: As a minister I am sure you felt responsibilities toward community during the incident. Like you said you would have stayed around?

NAR: Yes.

INT: If anything had happened?

NAR: Yes.

INT: Did you feel any other responsibilities besides that?

NAR: Only responsibility that I felt was to help to do all I could. I mean I tried to still the storm. I tried to tell the people who, "I'm going to leave." You know, try not to get panicked. I felt like that. I mean even in times of tragedy or something like that, that people need some kind of spiritual guidance. And as I said, I felt like that I would have stayed. I don't know how long. Someone would have to stay. I felt like that the policemen, they, probably they, to protect the community, the firemens probably stay, and other people would have stayed, even just to protect their property. I think that we who profess to have a belief in God if we panic, the people going to panic, too. So what is your duty here? Towards mankind, if it isn't trying to help them. If you understand what I am trying to say. So I think that we would have been doing a disservice to ourself. We would have been doing a disservice to the community, and certainly we would have been calling foul on God because if we feel like He is going to protect you, he is going to protect me, too. But here I am going to go on out of the way and protect myself. You understand what I am saying? So, I feel like that I would have stayed.

INT: Did you feel any conflicting responsibilities at all?

NAR: No, I didn't.

INT: Did you feel at all like, if you were worried about the situation, did you feel like you couldn't show that you were worried because you didn't want other people to panic?

NAR: You know, as I said I learned how not to show fear. Sometimes things happen. You go to a person's home and a tragedy has come into being. Death has come into the house. And these people are crying and going on and maybe you have a tender heart, you know, but somehow you have got to fight against it. You have got to be a little bit stronger than they are. Now I don't think a parent would want their children to believe that they are afraid because children feel that Mama and Papa are somebody that could do anything. So you don't want to show fear in front of them because it will, they'll remember it. I imagine you remember things when you were a small child that maybe nobody else think about it, they'd probably have forgotten all about it. So that's the way that I feel about it, you see. I think that you have to see a lot of these things you have to shut out. I mean you have to do that just like... You know. You know people look at you and don't like you. You might have people in the congregation that you know that they are against your program, and you know it. But you (unintelligible phrase). You still have to treat everybody the same. You just can't take out isolated incidents and have a sore. I don't think that. I think that if you showed fear, that even if the people had not panicked, panic if they, if you showed fear. I mean its just like a leader. You know. If you speak about the black people, the black people have looked up to their ministers as their leaders, and I guess this is just like in the time of war or anything else. If the leader is afraid of the captain or whoever need it. If he, "Hey, what you going for?" You lead us and we'll follow you. You understand me? And I think it's, it has a tendency to grow. Because if you are panicky, too, you can't calm nobody else down. So I think though that even though if you do have fear, that you have got to catch onto it and hold onto it in such a way that it don't project. Because if it did, the mob would, "You just as afraid as I am." You know you might be but you going to try to hold it in. You might be scared too, see. And I think scared is worse than being, if there's a worse than fear, see. Because when you are scared you really believe that. But I think in order to not project it, your keys might be trembling and everything else but you have not, you don't have to let them know it. Because if they detect it, what little faith they did have, they wouldn't have.

INT: You talked about Hiroshima and when you were in the war. Did it bring, did you think of that at the time?

NAR: I thought about it after about what would happen. And after listening to the news media and about what area that it would cover the radioactive material and where it would go and what would happen. But knowing also that this was a different kind of a nuclear reaction. See, when the atomic bomb was dropped on August the 6<sup>th</sup> and another was dropped on August the 8<sup>th</sup>, which was just 2 days different, that that bomb was

dropped for a specific purpose and that was for destruction. But this could have been, wasn't a bomb, but the radioactive fallout. Now, like I said, that the town of Hiroshima and Nagasaki was wiped, leveled. Now that took part of-- but yet years later we are still reading about the radioactive fallout, you know. And how it hurt people, you know, and how many years that has been, since 1945 up until now, see. That people are still suffering from that, that radioactive-- and how that the earth was just devastated. How it was, you might say just wiped up and nothing growing and all like that, see. But although this was still a different type of nuclear power. But it said was nuclear power. So that was what I said... that instead of using it for something destructive, that it could be used for something constructive, but yet in the constructiveness of it that it could turn to be destructive.

INT: Did you see this incident as similar to anything else in your life, anything that has happened to you?

NAR: It made me think, no specific incident that happened to me. But I said it made me think a lot, you know, to see about how I stood. Kind of take inventories of yourself, you know, to see whether you are on the right road. You may think you are on the right road, you know, but then you wonder about. See we cannot take an assumption. It's hard to say what you would have done because the incident didn't actually happen. But it came so near to the brink of chaos. But still somebody has got to remain... to try to hold up the morale of the people, the morale of community. It makes no difference how bad it hurts you. You don't want the other people, as I said, to see you crying or see you afraid or anything like that. Because if you do, you can't do them any good. But as far as a particular incident in my life, no. But I think it caused everybody to think, you know. A lot of people joked about it.

INT: Do you remember any of the jokes?

NAR: No, I mean but if anything I'm not going back that way. I'm going to get farther, you know. Something like, you know. I'm not going to be. You know, something like, you know, just, you know, just talk, you know. Not anything, just specifically but what. It was always if. If.

INT: Why do you think they joked so much?

NAR: Because they didn't think it was serious. I mean with people walking around there. People working around there and everything that day. Hey, you know, you take an oil field or an oil well, if it's getting ready to explode, people leave there. They started running, you say what would you say, "run for your life." You see they started to running. They're not running, so that's what I say now these people around, they can't be as serious as all that. You know, I mean just for a...

INT: Do you think people joked in any way like to relieve tension?

NAR: I imagine so. I would say yes. They were making a joke of it, making a comedy out of the whole thing and I think it was to relieve some of the fear that they had. They didn't want to believe that it was, that it could be that terrible. They didn't want to believe that it would actually... could turn into anything that would be, that would bring on chaos. And I think a lot of times we joke. I've done it, to relieve tension or to relieve fear. If you can get a person to laugh, especially a black man, it takes away a lot of tension. And I think that that's what a lot of it was for. We do that quite frequently, joke about things to hide the real issue.

INT: So it's not that they are that funny but it's just so you are covering up for the fear?

NAR: Well, the story that I told you about the donkey... See, being at the height of the Civil Rights Movement. So sometime you have to bring something in that comparable to what you were doing or what you were trying to do. So, uh... yes, I think that's, you know. They actually didn't want it to happen, and by me joking, it maybe wouldn't happen. You know we go to bed and wake up and forget about it. Hey, its nothing. You know. Just like that.

INT: Did any TV shows or movies come to mind at the time?

NAR: No, it didn't. Very seldom I get to look at TV unless it's a special report on, unless it is a cowboy on. Now if it's a western on, oh yeah, I'm going to see it. So no. I didn't see any one, I didn't see Holocaust, I didn't see, you know, things like that. So no image of those come to my mind. My television viewing is limited until, say, I might catch the 11:00 news at night and then after that I'm going to catch one of the programs, "Barnaby Jones," "Starsky and Hutch," or something like that. But it (unintelligible) as that. So it is usually late at night. So didn't, no opinion of those things come to mind.

INT: How about any books you have read, or stories?

NAR: No, no. The only story that came to my mind was the story of Dr. Frankenstein and I think I mentioned that before.

INT: You also said the story of Noah, right?

NAR: Oh yes, yes, yes. But I mean, I mean the stories that I have read, you know. I thought partly you were talking about fiction or something like that.

INT: Okay. Did you find yourself singing any songs?

NAR: No, I didn't.

INT: About it?

NAR: No, no, no. I didn't, I mean if I did, they cannot come to mind right now. I think that there is a religious song. I mean basically I mean religion that we were singing

anyway would have something to do with belief and faith, redemption, something on that order. And I think if we would have went into any special song, it would have been one of the religious songs. "God will take care of you." Something on that order. It would be "God dismays whatever He (unintelligible word)." "God will take care of you." "I trust in God. I know He cares for me." Something on that order.

INT: Did you have any day dreams at the time that you can remember?

NAR: Didn't have time for them.

INT: How about any sleeping dreams?

NAR: No, I didn't.

INT: Was your sleep disturbed in anyway?

NAR: Do you have day dreams?

INT: Do I?

NAR: Yes.

INT: Occasionally, but only if it's usually only if something is bothering me.

NAR: Yeah, but you cannot dream in the day. But if you go out, sit down and think about something that you want to accomplish or something like that. That's what you call day dreaming. No, I had a little apprehension, but you figure that your belief is stronger than you. so if anything is going to happen. I mean it is going to happen whether you are awake or whether you are asleep. And then the thing about it. If you are asleep and something happens you are not going to know anything about it, no you would have no fear of it, so you say what is to be and when you have this relief or old fundamentalism predestination theory, that what is to be will be. What happens will happen.

INT: What changes happened to the people around you during the incident? Did they act any differently? Like they were (unintelligible) since the accident?

NAR: No, no, no. As I have said before, I guess because of the geographical location of where we are that most of the people said that there is no need to fear. Now when those people over there, up and down, through Camp Hill and LeMoines and this side of the river begin to panic, then that is the time that we should begin to think about fear and think about leaving. So I didn't see anything that would. But I mean life went on just like it, just like it always did. You went about doing what they had to do, he came to work just like he had been coming to work. People just went up and down the streets and stood up on the corners. I doubt whether there were any conversations, mostly when it first happened. But as it gradually began to die down, the conversation and the interest I



think died down. That would seem to be quite a bit manufactured when they were talking about the bubble and it might do this and it might do to others. It might (unintelligible). But I think after the initial shock. I think the people said, well just, life has got to go on anyway, so. And how is it going on? I think that happens to anybody. I mean, tragedy come into their life and you wonder, life got to go on. Is it going on any bitterness? Is it going on any resentment, resentfulness? Do you want to sit down and cry about it? I think it was Walt Whitman that said that, "You can cross one mountain only to find another mountain in your way." And look at the mountains you would have had to cross if that had happened, and I think I spoke about it a few minutes ago. Mass exodus. You know, you get somewhere and then you would worry about how things are at home. There may be somebody looting your home and then wherever you are you are going to try to get back and then you going to run into somebody else, you know, going to run into each other. As long as everybody going the same way, you know, probably you could make some progress but then you going, then you end up being just like a bunch of ants running into one another. You ever watch ants, you know one goes one way and one goes the other way, see. So I think that all of the apprehension left after the initial shock. And I think by the President coming that that was the focal point. Right there. I think that by him coming to the site that that had a lot to do to allay the fear of the people. That's my belief. There might be others who might say differently.

INT: Do you think it changed the people around you in any lasting way?

NAR: At that particular time?

INT: Yes.

NAR: Yes, but not lastingly. They went back doing the same thing. The bars were still open.

INT: Do you think it made them think more?

NAR: I think they thought at that time, at that particular time. The bars still remained open. The discos still kept going.

INT: How about yourself? Do you think it changed you in any lasting way?

NAR: As I said at the beginning. It gave me something to think about. But I think you build a resistance to fear. You may not have, no one in your family may have had infantile paralysis, polio or whatever you want to call it. May not have had small pox, but you take these medicines and you build up a resistance to them. Then when they come, they won't affect you. So as I forestated that I believe that the faith that you have in the Supreme Being or the faith that you have in a God, that I mean when these things happen and if they do happen that this faith that you have has built up your resistance to fear. Even if they come, that you naturally wouldn't react as a person would who hasn't built up that resistance. See, praying, that's alright. But prayer is not worth a hill of beans if faith is not present. It's not the prayer that sustain you, it's the faith. So what do

you do. If I needed some money tomorrow, I wouldn't go to Cumberland Valley Bank because I don't have any in that. I might have a few dollars up in the Farmer's Trust Company, so I can rest assured that I have a bill that I have to pay tomorrow. I may not have the money but I made preparation for the bill by saving. At the time that I probably saved I didn't know that I was going to have to use some of this money for this bill. So what happens is, you go up and draw some of the money out of your savings account and you pay the bill. So now you have got your prayers all sent in, wherever they go and you have built a savings account by your belief and by your faith. So when these things come, you are not fearful, you are not worried, because you have already made preparations for things. See, you don't tell, you don't ask God to move the mountain for you. But you ask him to give you faith. And somehow you go over it, go under it, go through it, go around it and it's your faith that sustains you. You have already built this up for years. You might go years and years and never have to call on God for anything special. But you have continually developed, just like you have continually developed the savings account. Hey now, when the fear comes about, where the apprehension and the anxiety comes about you, you got to build the faith. You don't know where you gonna get the money from, see? You can't go to the bank because you don't have enough there that you could borrow. So you see that's not too much of a contrast. I think it's in simple language. If you have something to draw, it's your faith that keeps you. It's not your prayers but it's your faith in the Supreme Being that keeps you. So I feel like that people who believe that have no fear. You mentioned about death, people have believed in God and believed in the hereafter. They may be feeling poor, but they do not fear. Now how can you be fearful without fear? As I said a few minutes ago, no one wants to die, but if you believe in the hereafter and believe that there is life in the hereafter... you are not as fearful as if you didn't believe or you didn't have faith in the hereafter. You see what I'm saying?

INT: Do you remember any joking from other crises? Like Jonestown or the Invasion of Cambodia, the Kennedy Assassination, Pearl Harbor? Anything like that?

NAR: Joking? I imagine that there were a lot of jokes made. I imagine. But how do you joke about a tragedy? Maybe, maybe later on. I have heard no joking about Jonestown. I heard no joking about the Kennedy assassination or Cambodian Invasion. I have heard no joking about that. I mean I read a lot and what somebody said naturally you don't get the joke about, the joke about King, the joke about Bobby Kennedy now, Malcolm X and all of that. They joke about that now but if they, I think if you. I would put it like this. That if you associate yourself around the people I imagine there were a heck of a lot of jokes made. Just like you hear Polish jokes and Jewish jokes. You hear black jokes, you know. But if you around those people, you know, you might get a bunch of Polish people. They might be telling Jewish jokes or black jokes, or a bunch of blacks and they telling Polish jokes or Jewish jokes. Other ethnic jokes like that, you know. So I imagine in you are around those people that you probably would come in contact with something like that. But how can you joke about a tragedy at that particular time. Now you joke about it, you know, when it's over, you know and people easily forget tragedies, you know. What about the Jonestown? People have forgotten about that. Now some people committing mass suicide, now they trying to make it a tourist attraction. People. Hey,

out there where Kennedy got shot. You can go to Memphis now where King got shot at the Lorraine Hotel. And everybody go there, want to go see the place where King got shot. You know? "I want to go see the place where Bobby, not Bobby, JFK was assassinated." And people take something, look how they explored the death of Elvis Presley. Okay, now people made a big joke out of it. The guy has made, I'm not going to say millions, but the guy has made maybe thousands of dollars on his sweatshirts. "I survived Three Mile Island." Hey, wait a minute. You know what I mean? What would have happened if the tragedy had happened? Would those things have a big imprint, not imprint, a big impact upon the people? Hey, it is a big deal. You survived Three Mile Island. Well, what tragedy was at Three Mile Island? It was a potential tragedy. The tragedy actually didn't happen. So it would have been a different story altogether if that same man, or person or persons who were exploiting the episode that happened there, or the incident rather, that had happened there. If they had come out of it maimed or crippled or some of their family had of been destroyed, would they have been so eager to walk around then in "I survived."? Would they have been so eager to do that? I don't think they would have. So see, people take a near tragedy and exploit all of it. And some people get rich off of it. But the same people that you saw in the papers and on the news media, you know with this big deal "I survived." If things had of been different, now there's a preposition, if things had of been different, would they have been so. Would they have so eagerly walked around and flaunted themselves. "Hey, this is a big deal." Now you got people down in Florida that's wearing those shirts, never been to Pennsylvania in their life but you know it's a big deal because you survived Three Mile Island. Just like saying I survived the Titanic, the sinking of the Titanic or I, I-- you have never heard of no one exploiting the incident of the atomic bomb, "I survived." Tough. See, this was a near tragedy which didn't have the ball bust so they could exploit off of it. I doubt if anybody, if anyone had of done that if that thing had of went off and somebody had got destroyed or the land had been ravished or something like that and if someone had of come over that idea the news media would have took him and my gracious, there would have been letters to the editor, letters to everybody else. But see, it didn't happen. It nearly happened but it didn't. So they could exploit something then. Because if it had of happened it would have been a tragedy and I doubt whether you would have seen anyone walking around boasting about they survived Three Mile Island. I would, wouldn't dare say that most of those probably that were wearing the shirts and all, they were probably some of those that left, they would have been to the mountains. You see what I mean?

INT: Right. Okay, have you developed an opinion about nuclear energy? Other than what you have already said to me?

NAR: I don't think so.

INT: You think it's a Frankenstein?

NAR: I would say I think that's what it is. I think it's a Frankenstein. Because it has the destructive potential, and anytime a creature can destroy the creator. The thing about the concept of God. No creature is greater than the Creator. Now here's a man that maybe

by a hoop by some, what we call the serendipity, probably discovered nuclear energy. Maybe by an accident probably looking for something else, probably that wasn't what he was looking for. And he discovered it. I think they call that serendipity. In that he discovered it. You notice I didn't say created because the energy was already there. He just took it because there. And no creature is stronger than the creator. But by the same terms the creature that was created can destroy the one who created it. That brings it back my conception of it being a monster created by a Frankenstein. Because as you know, Frankenstein was not the monster. Frankenstein was the name of the doctor who created this monster. This monster ended up destroying the one who created it out of other things. So that is why I am saying that I look at it as the unethical second time. And another thing you think about. If it had exploded, if it had got out of control, if it had let out radioactive material, what defense was there against it? They never talked about the defense. The only defense that they came up with, that they would help to have a mass evacuation. Now it goes up, the wind is blowing, you know. It's taking it this way, this way, the other, that way and everything else. They never had yet come up with a defense for it. That talked about if it went of at it, what was it, #2 that reactor out there. They have never told you what defense that they have against, other than mass evacuation. And where people asked? Bomb shelters in a time of war. You go in these cities now and you can see these shelters. Some of them are still there. But they didn't give people no kind of alternative, no other alternative, no other than running away. They didn't. Now that's another house of another question. If somebody should ask, "What is the answer to it?" And they still haven't given you an answer to it. Have you found one?

INT: No.

NAR: It's just a matter, phew, everybody get out of town. You see.

INT: Is there anything else that hasn't been covered that you would like to say?

NAR: No, I think you covered it pretty thoroughly.