

Student: I'm with Mr. Paul Miller, here. I just want to start off; this information will be made available in a public information database. Are you comfortable with that?

Paul Miller: I'm very comfortable with that. I'm glad to see this project going because a lot of these details are lost to history when the people die. When the people die, the knowledge goes with them. It's very worthwhile project you people are doing to make that a part of the permanent record.

Student: Let's start at the beginning. Were you born in Kansas? How did you come to Kansas?

PM: I was born in Kansas.

Student: Where in Kansas?

PM: Born in Kansas City. My family, my mother and father, lived in Hamilton, Kansas in Greenwood County at the time but my mother had a complication of the birth, so she had to go to a hospital instead of delivery by midwife or a local doctor. They got on the train and went to Kansas City for the delivery. I was born in Kansas City and only stayed there for a few days until the family came back down to Hamilton. Before I knew anything about Hamilton, I was a year and a half old when the family moved to Eureka. That's my basic knowledge.

Student: And you lived in Eureka for quite some time?

PM: Well, until I graduated from college which was in 1940.

Student: What was religious life like in Eureka? What was the background of your family and how did they influence you during that time?

PM: We were Seventh Day Adventists and of course that's always been a minority religion and it's always been extremely poorly attended in a little town like Eureka, about four families in the church. It was a very simple building. It had kerosene lamps, for example. It had no utilities of any kind. It had a coal or wood stove and no running water or any of the amenities we have today with the church. It had ordinary chairs, very simple chairs. It was an ordinary service led by lay people all the time.

But they would occasionally have a revival and this is my recollection of religion in Eureka. Every time an evangelist would come to town and have a revival, which was about once every year or two, boy, a lot of the people would leave the church they'd been in and go to a new one. Then another evangelist would come, they'd leave that and go to his church. You'd have evangelists that were Baptist, Four Square Gospel, and Seventh Day Adventist. Nazarene, any of, what we would call, the evangelical fundamentalists, they were the ones, of course, that held these revival meetings.

Student: And were you brought to these revival meetings by your family?

PM: Yes.

Student: Did you attend any by your own will?

PM: Oh, yes, yes. When I got to high school, boy, I attended some but I wasn't as serious as some people were. I attended more because there was nothing else to do at that town. You'd go down there and just listen to the Salvation Army or whoever was making the message and have some kind of activity. Strictly entertainment. I was never converted from one to the other. However, when I was in high school – my father left home when I was ten years old and he was the one who was the strong Seventh Day Adventist and my mother was only one because of him. So shortly after that time, perhaps around when I was twelve, I left the Seventh Day Adventist and joined the Congregational church because I had some friends there. A few years later, I got active in the Methodist church because they hired me as the janitor. I was teaching the Sunday school class and ushering and singing the choir – everything I could do besides cleaning up the church. So, that's my basic religious history – a Seventh Day Adventist, a Congregational, and Methodist. After I graduated from college and got into my personal married life, well, I became a Congregationalist again because I liked the freedom of that type of religion.

Student: So, you said your father was a Seventh Day Adventist and he had an influence on your mother. Do you know what the religious background of your mother was prior to their marriage?

PM: She was Lutheran. See, both of my parents came from Germany. My mother was from Stuttgart. My father was from a little town Adorf which is in East Germany and not too far from Dresden so he came into Dresden a lot. They lived a very frugal life as people in the 19th century did, of course. The one family story of his that we have is, when he was a teenager, 18 or 19, he was in Dresden one night I supposed carousing on the streets. He discovered the cathedral was on fire. He ran about a mile to the fire station to turn in the fire alarm at about two o'clock in the morning. They came down and put out the fire, but he was the one who discovered it and reported it. That's been sort of a family story for a long time. Dresden, of course, was the cultural capital of Europe for a long time until it was destroyed in World War II.

Student: I don't mean to dwell on your father for so long, but since he was raised in Germany, and this is the late 19th century?

PM: Oh, yes. He came to this country about 1900 or very close to it, yes. He was converted by a street evangelist to the Seventh Day Adventists. He had grown up as Lutheran, too. He followed an evangelist there and they wanted him to come to America. He bought a ticket in steerage on a steamer to come over here and then he was on his own. He did any kind of odd jobs, whatever he could, but he was trying to promote the religion all the time.

Student: So he came to America as a convert of Seventh Day Adventists?

PM: Yes, that's correct, as a convert of the Adventists.

Student: That's what drew him?

PM: That's correct. Then, he went on to school. He finally became a veterinarian. He had a very good education. He was a very intelligent person. He graduated from the University of Oklahoma then he had some work at Northwestern Teacher's College in Oklahoma. He taught a while, then he got his veterinarian training at Kansas State in Manhattan, of course then it was called Kansas Agricultural College. He was practicing veterinary medicine in the early days.

Student: You said you were previously involved in Congregationalist work then you joined the Methodists but came back to the Congregationalists when you got married because it was more suitable to your lifestyle?

PM: As a child, you don't really know much about religion. You hear what people tell you and you follow what your parents do pretty much. But, I had studied a little bit about the Congregational movement in the early days. The polity is what I liked about it. Each church is independent locally. There is no higher authority than the church other than God. Whereas the Methodists have bishops, the Presbyterians have presbyteries, and others have senates and so on. Different kinds of hierarchy. Of course, the biggest kind of hierarchy is the Catholic Church with a terrific hierarchy.

I didn't like the idea of a hierarchy. I liked the idea of local governance and personal interpretation, that is, I wanted to be able to study a Bible the way I liked to do and take it seriously but not literally.

Student: I have it on good authority, though I can't reveal my sources that you were heavily involved in the Congregationalist debates during the '50s about the split going then.

PM: That is correct. There was an ecumenical movement in the 1950s to try to unite the various Protestant denominations into one great church. Of course, there was a previous movement like that in Canada which was reasonably successful. There is a United Church of Canada still in operation which has pretty much superseded the local denominations. That was the attempt to that in the US. The leaders of the Congregational Church at that time and the leaders of the Evangelical and Reformed Church, which was a Dutch church, decided they would start this and get the two denominations together. They voted in 1955 to combine them. There are bunch of Congregationalists that were independent and they didn't feel like joining. So, several groups broke off from there and formed the National Association of Congregational Christian Churches and the Conservative Congregational Christian Church. Then, there was a pilgrim society for a short time but it didn't survive. The conservative movement and the National Association did survive.

I wasn't interested in the conservative side of it, but I did get interested in the National Association. I went through quite a bit there and ended up being moderator in 1969 and '70. I was moderator of the National Association. One of the outstanding things we did that year wasn't anything momentous but it was memorable. We commissioned a medallion about three inches in diameter of the 350th anniversary of the pilgrim landing. We made 350 silver medallions. I presented the first one to President Nixon and the second to Peter Black who was chairman of the Greater London Council in County Hall, London, and to Henry Van Der Villigan who was the Burgomeister of Leiden, Holland where the pilgrims went after they were more or less expelled from England, then Sergeant Shriver, who was the governor of Massachusetts where they landed. I've got number five, the first one in civilian hands, I'm rather proud, of course. And then we sold the others around for churches and other dignitaries. I presented one to the governor of Kansas and maybe a few others I don't recall. That was the one thing I remember from that movement.

We had a group of about 80 people who went back to London and then to Leiden to trace these roots in 1970 at the 350th anniversary. It was a pretty big expedition for a small group, had half an airplane full.

Student: In the debates, how was that done? Was it primarily written? Would people exchange correspondence or were there public debates?

PM: Oh, we had lots of public forums all from 1955 to 1960. There were at least five years of intensive debates, public forums, presentations and so on. I traveled the country, the east coast, west coast, and every place in between, trying to promote our way. We have probably fewer than 400 churches in the National Assembly. I don't know the exact count now, but I know it's just under 400. And we have about 200 or maybe 250 in the Conservative Congregational side. Then, about 5,000 went into the merger with the Evangelical and Reformed, however, a bunch of those have dwindled and gone. I think there are only 3,500 or so Congregational churches. Really, the merger did just as much damage as it did help, I think. They lost an awful lot of churches to other movements they didn't like and also some that just disbanded and became community churches. It was a very divisive situation instead of a uniting situation.

Student: In your travels, were there any people that came across as notable or an interesting character? What were some of your opponents like? Was there someone you regularly debated?

PM: Well, the debates were never violently personal. I've debated with a lot of people and I've probably lost more than I've won. I've won maybe two or three or maybe four, I don't know, where churches were on the line. More cases than not, they went with whatever the preacher would say. The preachers were all convinced they had to do this because they thought they would lose their annuities if they didn't. You see, they had a pretty big club. United Church took over all of the funds that had been in the Congregational Council before. The missionary funds, the building funds, the

retirements for the ministers, all these things. It became a pretty big pressure. I know several ministers I talked to said they would certainly like to stay independent but they were at the point where they couldn't afford to lose what they had invested. It became a financial thing for many ministers.

Student: Would you say that was the primary reason?

PM: No, it wasn't the primary reason but it was a reason.

Student: Pretty big reason?

PM: Yes, for the ones I talked with. I mostly talked with people in the Midwest. I did travel to the east and west coasts but most of my contacts were here in Kansas, Nebraska, Iowa, Missouri, Oklahoma, and Texas. That's where I did most of it. That's where most of the preachers that I ran into said they were concerned with their livelihood and retirement. If they were close to retirement, you can see how they'd feel that way.

Student: What would you say then was the primary reason for them being taken into the fold of a larger, hierarchical structure?

PM: Well, the reason of course is they were trying to unite Protestantism which has been split into 300 or so denominations. It's so hard to know because there are so many fringe denominations you can't understand all of it. But their whole point was they thought they would get mainline Christians into one unified church, but they never got anymore except those two. Nobody else ever joined them. Following that, there was a consultation on church union where they got the Methodists and Presbyterians and few others, they did a lot of talk, but when you go to unite everyone says, "Yeah, we'll unite with you if you do it our way." Methodists, for example, would be really glad to have everyone unite if they could keep all their bishops. And of course the Presbyterian type organization and the Congregational type organization, those two polities, didn't want bishops. They wouldn't go along with that.

It's interesting to note, almost anything when you try to get a compromise, anyone's willing to compromise when you'll do it my way. I'm an engineer by profession and I remember one time earlier on we were trying to establish a mean aerodynamic chord on a wing which is fairly important. If a wing tapers, the chord is changing all the time. For practical purposes, you need to know what is a good mean on that. You can either take a trapezoid and figure out what the distribution is or you can take the slope of the lift curve or you can come in with the stress factor. The aerodynamic people wanted to have their aerodynamic chord defined by the slope of the lift curve. The stress people wanted to have it defined by the stress factor coming in. The weight people wanted to come in with the mean geometric chord which was based on a trapezoid. I had a crazy idea one time that we all ought to agree. The numbers weren't much different, they were only an inch different. I said we only ought to have one aerodynamic chord for this airplane we don't need three.

Oh boy, everybody was in favor of it but you gotta do it my way! We never did get that thing solved. Over in Wichita, we're trying to get unified trash service. Some neighborhoods have been able to get one trash service to come in rather than four or five. Saves wear on the streets, saves cost, it's simpler, and I did the same thing in our neighborhood. At one of our neighborhood meetings, I'd gone and talked to some of the trash companies and made some proposals on how we could save as much as 40% on our trash bill if the vast majority, 75 or 80% of our neighborhood, would take one carrier. Oh, everyone was in all favor of it, they wanted to save 40% of their trash bill, which would be real easy to do, but you gotta do it my way. I like my trash hauler, I don't want to change. I spent months on that trying to get our neighbors together and I finally gave up because nobody would do it.

That's the problem with compromise and that's exactly the problem we ran into with this consultation on church union. No one wanted to give up his particular thing. So that's why we've got all the denominations today. Everyone has a particular small item. He doesn't want to look at the big picture, he wants to look at the particular thing he wants. It has to be that way or he can't believe in it.

Student: Looking back, you were born in what year again? I'm sorry it escaped me.

PM: I was born in 1918 during World War I. January 1918. I'll be 92 in about three weeks.

Student: If I don't see you before then, happy birthday, of course.

PM: Well, thank you. I tell ya, last year I got a birthday greeting from Robert M. Gates. He was one of my scouts. I was a scout leader in Wichita for a number of years and I've had a lot of scouts that have gone on to greater things. He's probably the best known one of all. I was floored, I was amazed, when I got a birthday greeting from him last year. And I sent him one for his birthday in September of last year.

Student: You were in your early teens then when the depression set in.

PM: I remember the depression very well, I certainly do.

Student: You were in Eureka at that time correct?

PM: That's correct, yes.

Student: What was the church or any religious organization like during that time?

PM: Well, it was terrible. They would pass the collection plate two and three and four times, literally, because they didn't have enough money to keep the lights on. It was terrible. The depression hit the dust bowl area out here in Kansas a lot worse than it did in some of the other industrial areas but it was tough all over with 20% unemployment nationally. Probably 30 and 35% in some of these smaller communities. People hung on

to every penny. Religion was underfinanced. People could hardly keep a preacher because nobody could raise the salary for the preacher you could hardly pay the utility bills. A lot of churches folded during that particular time because they just couldn't afford to keep on going.

Student: You said your father left early on. About when did he leave?

PM: He left about early 1928, early 1929. I was ten years old, almost eleven when he left.

Student: How did that affect your mother's religious ideas?

PM: It was pretty serious. We had no income. I had an older sister who went to work right after high school for four dollars a week and was tickled to death to get that. I had a job in a jewelry store I started at age 12. This man felt sorry for me and took me in to sweep the floor and help repair clocks and watches. He hired me at fifteen cents an hour and told me about three months later he couldn't afford it. He was about on his back, too. He was taking stones out of rings, melting the gold, and selling the gold. That's how hard up he was. I begged him to keep me for anything. I was gonna work for a nickel an hour. But he finally said he'd give me ten cents. I stayed on and worked for ten cents an hour for years.

When I got this job at the Methodist church as janitor that was just outstanding. Fifteen dollars a month, I could hardly believe there was that money available to anyone, we could start eating again. We had a garden, did fishing, raised fishing, different things to keep going. A person today just can't understand what we went through. I decided I was going to go to college. I was going to go no matter. My sister, who was older, decided she wanted to go. She was also very intelligent. We didn't know what we were going to do with our mother if we weren't able to support her. We applied for welfare and they weren't gonna give my mother any welfare. They said no, you're both out of high school, you've gotta take care of your mother. We said, well, we're gonna go to college anyway. We got on the NYA, National Youth Administration, one of Roosevelt's depression programs. Each could make fifteen dollars a month which is hardly enough to pay for a room and books. We had to borrow books a lot of the time.

She went one year and got a certificate to teach country school fifty dollars a month eight months of the year. That was big money for her. I went ahead and finished my four years and my mother was on welfare for that year. I've been sending Greenwood County \$500 a year to pay for that \$100 a year they paid her for some years now. With inflation and so on, I probably haven't paid them back what it was worth. At least it saves my conscience to know I'm trying to pay that back. Without college, I wouldn't be here today. I certainly know I never would have found a professional job. Depression was terrible. You just can't realize what it was like no matter what anybody says. You have to live through it.

Student: How did the depression and the economic situation affect the preaching style? Where there millenarian ideas about the impending rapture or things like that?

PM: The message was essentially the same. It was a Bible centered message. They took the Bible literally, Old Testament and New Testament. There were dietary restrictions and not working on the Sabbath was important to them. The message didn't change.

It was a struggle financially. My father did some of the preaching. A man named Clifford Welch did some of the preaching. A woman named Mrs. White did some of it. There was no paid staff at all. They even had trouble just to keep the doors open, even to just buy stamps or keep the doors on the building. No money for repairs or anything else. The few families that they had were very poor. If they could put five or ten cents into the collection a week that was about all they could have. I don't imagine they ever got over a dollar a week. It was a labor of love. I don't know how they got their original building, but they tried to keep it up.

Student: How did World War II affect the religious climate and communities in Eureka or wherever you were settled at that time?

PM: Well, in WWII I was in Wichita. I was working in the aircraft industry as an engineer. So far as I know, the communities went pretty well. There was money. Farm prices were up, food was in great demand, and I'm sure the economics turned out great compared to the depression years. Things in the farm belt turned around completely. People who had lost their farms were bitter then that they had to start all over, but farming worked out reasonably well.

Student: How did that affect the religious communities? Were there peace churches or churches that were very passionate about the war effort?

PM: Churches pretty well supported WWII, there was very little pacifism. The country had been attacked. Well, the Mennonites had always been a peace church but we didn't have that in Eureka. There are a few like that, but most of the churches supported the war movement. That's where I think there began a little return to fundamentalism. My early recollection was anyone who was Seventh Day Adventist or Nazarene would look down on it. The mainstream religions definitely looked down on these fringe religions. But they [fundamentalist faiths] had risen, after World War II, the fundamental religions had been the only place that hadn't gone down. The mainline religions have gone down and in some cases gone extinct, really. But the ones that preach the fundamental message seem to be able to thrive.

Student: After the mid '50s and into the early '60s, after the Congregationalist debate, did the church you belonged to join up with a larger group or did it stay independent?

PM: We stayed in the smaller group. We had a vote, we voted 2 to 1 in favor of not joining the United Church of Christ. There was another Congregationalist church in Wichita which did vote to join the United Church of Christ, but only by a very small

majority like 55 to 45%. We had 67% vote in opposition. Ours was really the stalwart church. I had a few cohorts as interested as I was in trying to keep it independent.

Student: What was the name of the Congregationalist church you belonged to at that time?

PM: In Eureka?

Student: In Wichita.

PM: Plymouth Congregational and it's still there.

Student: And that was the one you were debating within?

PM: Which one?

Student: Which Congregationalist church was it that you were a member of –

PM: I was a member of Plymouth Congregational. I joined Plymouth church back in the 1940s when we came to town. This was in the '50s when we had this division. But I'm still a member of Plymouth Congregational. Yes, it voted in the late 1950s to stay out the United Church of Christ then later voted to join the National Association of Christian Churches. I got affiliated with the National Association in 1958 and I was active in that until probably about 1990. Of course, I've slowed down in the last few years. I used to attend all their meetings, and of course, I was active in the International Congregational Fellowship which has connections in about 20 different countries. I've met in England, I've met in Holland, I've met in Korea, I've met in Australia. I was North America secretary of that for a long time. Then I was the financial officer of it for several years. I finally resigned when travel became very difficult. I still keep my contacts but I'm not doing any active work in that today.

Student: Are you still an active member of Plymouth Congregational?

PM: Oh, yes.

Student: Do you attend regularly?

PM: I don't attend regularly. That's a long story. I take care of an elderly woman. I've done quite a bit of work with the elderly there and several have named me executor of their estates. This last one was a woman, who some years ago when her husband died, thought she was dying and wanted me to take care of her affairs and take over. She's still going on and I've been going there six days a week I dunno how long. I have so little time for myself I told some of the members if they'd start taking care of Gwen, I'd been back to church. I got probably every two or three months. I don't go regularly.

I'm sort of ashamed of it, but I have to have a little time for myself and unfortunately the people of that church are more interested in other things. I had a little run in with one of the ministers about five or six years ago when I was trying to do some things for Gwen. He said, "Oh now, Plymouth church is not a social service organization." I said Bob, you're absolutely half right. I said it's a social organization but it's not service organization. That's when I started slowing down on my church attendance so he knows exactly why. But I do go occasionally. I'll probably be going next Sunday.

Student: How would you describe how your religious perspective has changed over the years?

PM: I've become more of a humanist I think over this time than anything else. I've heard practically all the sermons I don't hear anything new anymore. I hear people expound on their common topics. One time the preacher was going on about John 3:16 he thought that was the only thing there was to do and believe. I said, "I'd like to see you look at 1John 3:17," which talks about service and giving, "I'm much more impressed with Christian service than I am with Christian belief." There's an awful lot of people who say belief is the only thing that's important. You gotta believe. I say you've got to serve.

Student: How would you say your wife's religious perspective has changed or influenced your perspective?

PM: She's a lot less religious than I am. She was a member of Plymouth for many years but she has pretty much dropped out. She attends church maybe once a year. One time, several years ago when I filled the pulpit at Plymouth, she told me she wouldn't go. I felt kinda insulted she wouldn't go to hear me speak. She drove down and I later learned she was in the back row, but she didn't even plan to go there. So she doesn't go very often, once a year for a special occasion. I'm sure that has influenced me a lot, too.

Student: Do you have any other children?

PM: Oh, yes, we have four children. Our second son lives in Bangalore, India. He decided he wanted to join the Episcopal Church because he liked the ceremonies so he was a member for about three or four years but he dropped that. He's not in any church anymore. It'd be hard to find a church in Bangalore you could attend.

We have a daughter who lives in Eugene, Oregon. She's a Unitarian. The Unitarian Church split off from the Congregational Church. They wanted to be more liberal than the Congregationalists were. They don't want anything to do with Trinitarians.

We have a youngest son Jeff who's in Colorado. He's never had any religious experience. It's been tapering off. With Tim, he was ordained in the Plymouth church in Wichita. After seminary that's where he was ordained. He served a couple of churches and then he decided he didn't want ministry he wanted teaching. So he went back and got his PhD. He's kept a closer connection to religion while the others have kinda

tapered off. But we're all is service oriented. We do believe in helping mankind which I guess we consider a humanist thing. A lot of people criticize us for being humanist but that's what we believe in. I think that's what the New Testament preaches all the way, love for your fellow man. And that's we do whenever you can in any way you can.

Student: How would you say your religious perspective has influenced the views of your children? Did you attempt to actively bring them to church and teach them certain things?

PM: Oh, yes. We took them to church. Of course, Plymouth Congregational is one of the more liberal Congregational churches, always has been. We don't have creeds in a Congregational church, we have covenants. We promise things. We don't have belief statement. They were active in their Sunday school and youth groups and other things in the church.

Tim has preached in a number of churches, and pardon my saying so, I think he's a pretty good preacher. He doesn't go on the Bible messages. He'll bring them in, but that's not his theme. The theme is a message he wants to give and people will listen to it. I listen to it and that's what I like. I've heard so many messages off Bible subjects I've heard most of it. I don't see any reason to go back and hear that same thing over and over again.

Student: Returning the past, you said your father, Seventh Day Adventist, left the family late 1920s?

PM: '28, '29, yes. The depression was just coming on at that time. He wasn't able to make a living, he and my mother had serious difficulties, so they decided to split. He couldn't furnish any kind of support. He went to Missouri and western Kansas and we lost track of him for a long time. I finally ran into him and reestablished contact, but my mother wouldn't have anything to do with him after that. We used to bring him to Wichita for winters because he would just live in a shack some place and I was afraid he'd freeze to death. One time I took him down to see my mother and it was a very awkward situation.

Student: Was he still a Seventh Day Adventist even in the later years of his life?

PM: Oh, yes. Still a Seventh Day Adventist up until he died.

I'm really proud of the work I've done with the Boy Scouts. I've worked a long time with hiring the handicapped trying to get them into mainstream employment. I've nationally for that a great deal, from east coast to west coast. I've had much more service oriented things to be proud of, much more than my church work. More in the action side than the belief side.

Student: Do you have any other interesting anecdotes or memories or anything else you'd like to share about your personal or religious history?

PM: This has nothing to do with religion but I'll tell you one more thing about my father being an Adventist until his death. He died under very strange circumstances. He was building a house, and he never got it finished. He had it framed in and he was living there but had no utilities or anything like that. He was having a kerosene lamp. His house caught fire and he burned to death. We went up there, it was in Junction City, my sister and I, and then I tried to claim the body to make a burial. They told me I couldn't have it. I talked to the chief of police to find out what was going on, and he started quizzing me. You think the police are your friends until you get into something like this. He said, "Well, there was a transient reported at your father's house last evening and we know sometimes he let people stay over night with him. What do you know about that?" We talked a little about that and they said, "Your father didn't dress very well. Did he have any gold in his teeth?" I said, "Not that I know of." He was not one for ostentation and had no money to speak of. The police chief came down on me and said, "This body we found had gold in its teeth and we think it was the transient that he [your father] put up and he left town and set the house on fire."

I said, "What are you dreaming? You know he doesn't have a car. You've probably checked the bus schedules. There are no train stops here in town. How do you think an old man would get out of town?" "We don't have any idea. We think he had an accomplice or something. We propose to bury this body as an unnamed person, and if in three years your father hasn't turned up, we can exhume this body and turn it over to you for reburial." They wanted me to sign some paperwork to go ahead and do that. I asked why they want me to do that. They said it was because I'm next of kin and now the owner of the property. I said, "If I'm owner of that property that means my father is dead. If my father is alive, I've got no claim to the property and no responsibility for it. Why do you want me to sign this? It's ridiculous." He'd never had someone argue with him like this before. He told me to hang on, he'd have to see about it. Fifteen minutes later, he comes back and says they'll release the body to me.

Now that's what small town police can do. It's pretty gruesome what can happen in a situation like that. They had it all setup that he committed a murder and skipped town. All based on the gold in the teeth. I didn't think he had gold in his teeth but I didn't know. I never followed his dental records.

Student: Is there anything else you'd like to say?

PM: Well, there are lots of funny stories, but nothing that has much bearing on this.

I think religion is very important to people, but I don't believe any one person or any one denomination as all the answers and that's why we have all these differences. People get so carried away with their own religion they're willing to murder people for that and this comes in on a big scale like 9/11 where hundreds are murdered in the name of religion. It also comes in with people like George Tiller where one person was murdered in the name of religion. Religion should be a matter of love, not a matter of hate. Love and hate are

pretty closely related emotions. Too many people use religion for hate and that's what bothers me so much about organized religion.

Student: Thank you very much Mr. Miller.

PM: I appreciate the opportunity to visit with you and I look forward to reading some of this on the web or in print or however it comes out. I'm very interested in the religions of Kansas. I've visited a lot of small places and try to see what goes on and have friends in a lot of different places in Kansas. I take quite a bit of interest in it. I appreciate what you're doing and your time.

Student: Thank you.