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Interview with Dwight Kimberly

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Transcript of interview with Dwight Kimberly

War & Conscientious Objection in Northwest Yearly Meeting of Friends

December 4, 2017

Cherice Bock: The following recording is an interview of Dwight Kimberly for the project War and Conscientious Objection in Northwest Yearly Meeting of Friends, 1940–1975. You will also hear the voice of Ralph Beebe, one of the researchers for this project, and I am Cherice Bock, the other researcher. The interview took place at Friendsview Retirement Community in Newberg, OR on December 4, 2017.

Ralph Beebe: Well Dwight, thanks for coming.

Dwight Kimberly: Good morning!

Ralph: And, a few questions, like, tough one: What year were you born?

Dwight: 1944.

Ralph: 1944,

Dwight: 11-22-44.

Ralph: Oh, how about that! [laughter]

Dwight: Yeah.

Ralph: And, that means that you were of draft age during the Vietnam—

Dwight: I was.

Ralph: ...during the Vietnam War. When you registered for the draft, how did you register?

Dwight: 10.

Ralph: 10. In other words, that would be straight conscientious objector.

Dwight: Correct.

Ralph: OK, and why?

Dwight: I was raised in a Quaker family. I was taught about peacemaking, pacifism. I heard it from multiple speakers at my home church, which was Oak Park Friends Church. There was some literature that I read, and I had a, a number of conversations with my folks and with the pastor at the time, which was Earl Geil,

and felt that was the only position I could hold that was compatible with my spiritual journey.

Ralph: That's a good testimony. So, what actually happened, then? What was—you registered 1A—I mean, 10. Were you ever contacted, or...?

Dwight: My draft board was in Vancouver, Washington. I was in Camas—same county, Clark County. So my draft board was in Vancouver, and they sent me some paperwork that said I was required to register for the draft when I turned 18. I was in high school. And I remember reading material at my folks kitchen table and reading it and thinking about it, reading it, and I remember looking at scripture and wrestling with what the justification would be for my position. Of course, I was 18, so, I didn't have a real deep argument for it, just felt like it was compatible with the way I'd been raised and what I'd been taught at church, and who I was, and so I remember filling it out and sending it to—I ran it past Earl Geil and asked my folks again, and primarily it was my folks that said, "You should do what your conscience tells you to do," and so I turned it in to the draft board, which I was required to do by law. So...

Cherice: This is your draft registration, you mean?

Dwight: Draft registration, yeah. So it was required...1963.

Ralph: 1963?

Dwight: '62, '63. I was a senior; I graduated in 1963.

Ralph: Yeah.

Dwight: But I was 18 in 1962, November.

Ralph: And the war in Vietnam was heating up.

Dwight: It was. It was gradually coming into the news, and by and large most of my friends outside of the Quaker church were—and even some within my own Sunday school program—felt like it was a just war, that we needed to stop Communism, so I heard a lot of that debate, argument.

Ralph: And from the just war perspective, that was a very strong argument.

Dwight: Yeah, and it increased...

Ralph: Yeah.

Dwight: ...increased from '63, '62 when I registered 'til I got actually drafted in 1968.

Ralph: What do you mean you got drafted?

Dwight: I was, my number came up, so I went through college, and of course the war increased, and then I went to grad school in '67-'68, and then in the fall of '68 my draft board said, "Your number's up. Come to the pre-induction physical." I got drafted. So—

Ralph: And what happened?

Dwight: Well, I was in the first semester of my graduate—second year of my graduate program. I was, to put it softly, I was a bit devastated, because I was in the middle of a graduate program and—very demanding—and trying to figure out what I was going to do, so I'm, I was required to come to a pre-induction physical in Vancouver. (It was actually held in Portland. The induction, medical program.) And there were about, oh, about 200 students that came up in that fall, and I was one of those 200 that was part of that medical pre-induction physical, and was an all day deal, where they give you a physical, and hearing tests, and there were people running around with medical records, trying to get out of it, and that was a bit humorous because essentially everybody got—regardless of what your medical record was, if you could do a deep knee bend, you were in. And then, we went to a big meeting of 200 of us or so in a big room, gym kind of place, and we were sitting there, and they said, "All those that are 1O, please stand up." And I was the only one, out of 200 students, or young men. And then there was 4F, there was a kid that was 4F, partially blind, I remember. And then 1AO, please stand, that was my brother—he stood. He signed up as 1AO, non-combatant, and then all those that were 1A stood. And I, I remember being, feeling fairly isolated. And then they said, "We're going to say the pledge of allegiance, and everybody should stand except the person that was 1AO"—uh, "1O," (I'm sorry).

Ralph: Really!

Dwight: They said, "You are not required to do the pledge of allegiance." So I, I was the only one that didn't say the pledge of allegiance, which, as I think back on it, that was the fall of '68, as I look back on it, by the time I finished my CO duty, there were, in that, of that 200, I bet there were 150 that would've been 1O. So the, in 1968, it was very much a patriotic thing to go to Vietnam and it was a holy war.

Ralph: "Stop the Commies."

Dwight: "Stop the Commies," the Domino Theory, all of that was very common. It was a very popular war until the body bags started coming back. And I don't know if you want me to talk about this, but I was attending the Evangelical Church in Corvallis at the time, wonderful church. Clarence Knoepfle was the pastor, and Kent and Jeanie Thornburg attended there, too, because we were in grad school together. And we went to that church primarily because Hector Munn had gone there when he

got his PhD at Oregon State, said it was a very good church, blah blah blah, and it was across the street from both of us anyway, so we went, and there were really some wonderful people there. But it was very much a holiness—holy war, I should say—church, which was interesting to me because Paul Mills' brother, who was—Paul Mills was a faculty member at George Fox. His brother had actually pastored that church, and of course it was the EUB Church, which is a strange, strange thing, later became ECNA, and then Evangelical Church. Anyway, every Sunday they had a Soldier of the Week, and we prayed for them, and prayed for the war. And it was, for that first year and a half, I was uneasy with it, but I wasn't serving yet as my CO. And Kent—Kent and Jeanie, were teaching a high school class, and Kent very much promoted pacifism in the Sunday school class, and as a side story, eventually the pastor came and said he couldn't teach anymore.

Ralph: Oh.

Dwight: And by that time, though, he'd already convinced many of the kids that pacifism—peacemaking—was the right thing, and some of them came to George Fox. And actually one of those kids married Ron Crecelius's daughter. [laughter] Anyway, so Kent was kicked out of the, teaching the high school class because of his peacemaking story. So, when I got, then I got notice that I was to serve. I was doing my conscientious objector duty there in Corvallis, and it became increasingly tense between the leadership of the church and my position, and finally just, Patty and I just decided we couldn't do it anymore. It was too pro-military. And so we were in a Bible study with some kids from First Baptist. We ended up going to that First Baptist, which also had some wonderful Christian faculty in it, even though their theology was also hard to swallow in terms of several things about women in ministry and whatever that we had a hard time with.

Cherice: So, what did you do for your service?

Dwight: So, the draft board said I had to be 100 miles from my home. They were trying—in my view, they were trying to make it as hard on COs as possible, so I had to be 100 miles from my home. Well, it just so happens that Corvallis is about 90-some miles. So I wrote from them and I said, "I'm 90-some miles from Camas," and they gave me three options, or four. One was fire department, and one was Children's Farm Home, which was started by the WCTU, of which Virginia Helm was the president. I didn't know that at the time. And I had some other options: orderly at the hospital, whatever. And I just so happened to see, and I still have this little clipping, somewhere, there was a [sic] ad in the paper for a childcare worker at the Children's Farm Home. And so, before Christmas of '68, I went down and interviewed with Don Miller, who was the CEO of the Children's Farm Home in his bedroom [laughs] while he was putting his children to bed, and when I sat there, we talked. And he had been the former director of Children's Welfare of Oregon, or something. He was an incredible person. And he hired me after that conversation. And so the only thing I asked in that conversation was that, if I could have Sundays off so I could be with my wife and be at church. I'd do six days a week, whatever, I

just wanted Sundays off. He said, "We can do that." He was a Christian. He understood that. So, I ended up starting right after...nineteen-sixty...I started very first part of 1969. I don't remember if it was January the fifth, or fourth, or whatever, it was right after that. And I worked Tuesday through Saturday, so I had Sunday and Monday off. And my schedule was, I had to be out there at the Farm Home 7-9 in the morning, get the boys to school—they had their own school. 7-9, then I had to eat lunch with them, 12-1, then I had to be there from 3 'til midnight, so I did that four days a week, and then Saturday it was all day, 7 'til 6 or 7, whatever.

Ralph: Would you tell us a little bit more about what caused the decision to be a conscientious objector?

Dwight: I just, I guess, life is very sacred to me. And not only life is very sacred, but people are sacred. And I cannot in the wildest imagination or spiritual contortion go through—understand how you can kill somebody. I don't, I don't know, I can't for the life of me figure out how you can justify that. Even if the person's a serial killer, they, their accountability is to God, not to us. I could not see killing somebody. That's primarily...

Ralph: So if it were World War II, and you suddenly see Hitler, and you have a rifle?

Dwight: I am not going to kill somebody.

Ralph: K.

Dwight: And, one of the questions that, of course, I prepared for an interview with the draft board, because Earl Geil said, "They're going to ask you questions. What if somebody broke into your house with a knife, going to kill your mother, and your option was dut-duh-dut-duh-duh," and I said, "Well, I have no idea what I would do, but I don't—I'm not out to kill anybody. So I can't give you the end scenario of any of those little hypothetical stories you have, but I'm not going to purposefully kill someone."

Ralph: OK. Can you relate this to, and you already have a bit, but, to the Quaker faith? The fact that you were involved in a Friends church—to what extent did that influence this?

Dwight: Well, primarily watching the way my folks treated other people, and my grandparents. They treated everybody as if they were important to God, that they're made in God's image, and that we need to be collectively understanding God, and that in corporate worship we have a better understanding of who God is. And I think that, it's more than pacifism, it's peacemaking, it's being—living peaceably with people. And I frankly disdain hierarchy. Even when I teach at the University, as I say to my students, "This is a—we're going to have a horizontal relationship. I want to be different because of you, and you'll hopefully be different because of me, and let's together cover this material. I may be the, the tour director for this material, but

we're both going to be different. And we're going to be different academically and spiritually because of what we're doing." So, the way my dad, who owned two gas stations, treated customers, as if they were holy, that's the only way I can think of it. And of course, he lives across the hall, here. The way he treated people was just a incredible witness to me, and I, all that was reinforced in the church. That we, together, are better than what we are individually in terms of understanding God, and understanding one another, so my Quaker roots are very deep. I, I, it certainly doesn't exceed my Christian views, but the testimonies of Quakers are very important to me.

Ralph: While you were in your conscientious—your CO, non-military service, did you ever feel like that people thought you were doing that so that you wouldn't get shot?

Dwight: Well, in the church that I was attending, there were, there was more crud dumped on my wife than there was me. I think they were afraid to confront me. But Patty felt a bit of disdain from some of the members of the church because many of those good people had sons or whatever serving in the military, and they were in harm's way, and I quote "wasn't."

Ralph: Exactly.

Dwight: So there was some disdain, and she felt that pressure all the time. I never really felt that pressure, because I felt like I was called to do what I was doing. But as, like I said, as the war went on, those people started seeing the ugly side of their holy war. Y'know, it suddenly wasn't quite as holy, and then it became very unholy, as people were found out to be lying, and, and the Gulf of Tonkin never happened, and all that garbage that came from that. But I never felt, well first, it's, it was crazy the way God works. The Children's Farm Home, I worked with 14- to 16-year-old boys that were "emotionally disturbed," that was the title. They were kids, frankly, that were going to McLaren, or that had come from McLaren. They were headed to prison, one way or another. And these were big, big boys. And a lot of them had stolen cars and been in JDH, whatever.

And anyway, who did God put me under? He put me under a Navy SEAL, Sam Bassett, was in the military, he was a Navy SEAL—Green Beret, Navy SEAL guy, who was very proud of the fact that he'd killed people in North Vietnam. He had gone in with scuba gear and killed people—he bragged about it. Very muscular, very macho, smoked Camels without filters, I mean, just about as far away from me as possible. And he had a bit—he just told me outright that he had a bit of disdain for COs. And I just said, "Well, I, mine is a spiritual position, it's not really a political position." And there were two other COs that worked with me. One was a Jewish guy, and guy was more of a political guy, and what's interesting about it, over time, as the months went by, Sam and I became very good friends. He differentiated my position from theirs. And we became good friends. He understood why I was doing what I was doing. And at, that's, part of it was the war, as he saw the lies and the body bags

come back, and he couldn't see the purpose for the war anymore. And we became really pretty good friends. I, it was interesting.

Now there were a number of other cottages in that Children's Farm Home, there was a girls cottage and a boys, and a high school one, and there was some other COs in those cottages, and there were two of them that had Mennonite guys, Dave Clark, a Dave Clark kid, and we did very well together, because he was there for the same reason I was, a spiritual thing. And what's interesting is, I felt like we got more and more respect as the months and years went by, and those other COs got less. And I remember one meeting where we were all sitting in this conference room, and the USS Eisenhower aircraft carrier was coming under, under the Golden Gate Bridge, and one of those COs that was, a political, I'll call him a political CO, said, "Wouldn't it be neat if someone would drop a bomb and sink the Eisenhower under that bridge?" And I said, "No, it wouldn't." And that really ticked off Sam, the SEAL guy, and so, just, it was those kinds of things, those little conversations that developed a, I guess, a profile of who you were, and, yeah, I learned a lot.

I, I, it wasn't easy, I'll just put it that way, because we, I got, I earned anywhere from 23¢ an hour to 75¢ an hour, and the hours were split, like I said: 7-9, 12-1, so you never got a sleep cycle very well, and Patty was teaching school, so I never saw her for, really, during the weeks, except for Sunday. And so the pay was bad, and the 16 boys we dealt with were really disturbed, and a lot of fights and, the one, the...

Part of the joy of doing it, though, was that there was a house mother named Nettie Dillon. She was Mennonite. And she treated those boys like they were her kids. And as nasty as some of those kids were, and I mean nasty, they never, ever treated her poorly, never touched her. If they had, I think Sam, the SEAL guy, would've killed them. I mean, I don't, he, that's, he just, the, there was just a understanding there: you do not mess with that, that Mennonite lady. She was wonderful. She was a fabulous Christian. Had married an alcoholic, I mean, married and then the guy was an alcoholic, and then divorced him because he, she told me this one day that he had beat on her, and I asked her would she ever remarry, and she said, "I don't think I can, biblically." And I thought, "Well, I think if your husband's beating on you, I think biblically you're released." But she didn't. And she died of cancer. We stayed very close for, like, 20 years, and she died of cancer.

Ralph: OK, to go back, then, to the very beginning, if you were 18 now, and there was a draft, how would you register?

Dwight: Oh, 10.

Ralph: Same thing.

Dwight: Absolutely.

Ralph: Haven't changed your mind.

Dwight: No. No, no. I, as I watch, I just can't, I can't see for spiritual reasons why I could possibly change, and I, and another way I can't even think for political reasons why you would, seeing all of the gobbledy-gook that the Vietnam War and all of the lies, and now our current political situation, it's just, is nose deep in stuff that I won't talk about.

Ralph: Yeah.

Dwight: No, I'd do the same thing.

Ralph: OK. Do you have any?

Cherice: Yeah. So, it sounds like your, your alternative service was pretty interesting. Was it something that you felt like was connected to your belief in peacemaking, or was it simply something that you could do that fulfilled the requirement?

Dwight: Well, I'll give you an example, where I almost lost my spiritual basis, and probably I could tell you 20 of these stories. I'll tell you this one. One evening, a Friday evening, I had a kid named Mike Rhoades, who was very disturbed—big kid, 180-pound kid, 160-pound, big kid. And he had gone on a hunting trip that had been arranged with a fellow from Oregon State. Oregon State would bring out those master's level psychology counseling people to do internships, and this doesn't have to be in the book, but those are some of the sickest people I've ever been around, that would go into that area. But they were coming out to work with the kids and earn their master's degree, and one of them took Mike hunting.

Well, that wasn't a good move, I don't think. He stole a hunting knife, and the fellow from Oregon State didn't realize his hunting knife had been stolen. The kid was, was emotionally messed up. His, and as an aside, I would say that often when I would meet these kids' parents, the parents were more messed up than the kids. And Mike's mother was named Goldie, I remember this. And we had a meeting, because we used to have these meetings with parents and kids, if there were parents. And she said, "Mike better behave, or he's coming to Fist City." And I was going, "Ugh."

Anyway, Mike had been a mess all afternoon, and I, I told him, "You're not going to the movie tonight," because there were—we had staff people take them to a movie. "You've been running around here, swearing and dut-duh-dut-duh-duh, you're not going to the movie tonight. I've given you a warning, and you won't listen."

So, then I did a stupid thing: I, which I, I can never remember doing this. I leaned on a chair against the wall with [the] back, and I was talking to of those, another master's level counselor there, talking about the program, and Mike came in with the hunting knife, held it to my throat, and said he was going to kill me. And so we had this, what seemed like eternity, I don't know how long it was, five minutes, I

don't know what it was, but I had my feet up in the air on this desk, my chair against the wall, with a knife on my throat. And so, we were trained to say things like, "You really don't want to hurt me, and you don't want to hurt yourself." And of course, everything I said, he, he was irrational.

And after a while, he swung the knife and buried it in the wall above my head. He didn't mean to...

But I, the adrenaline rush was so severe that I just leaped up, and turned around and started to chase him, and I thought, and then it just dawned on me, "I'm going to hurt this kid. And I, I've got so much adrenaline going." So I stopped, and the kid ran out the door, and I called Sam. He was home, and he comes, and I just said, "Sam, I can't deal with this, because I'm going to hurt this kid, and I, I, I know that I'm out of bounds here emotionally." And so Sam looked around.

Mike comes back in and, with the knife, and Sam just clobbered him, just decked him, and he was on the floor, and Sam was on him, and he was biting and swearing and rolling, and Sam's beating on him, and finally, we had thorazine, and inject—I didn't, but one of the staff injected him with thorazine and they taped him and hauled him off to a mental hospital, to [name of hospital], and I never saw him again. But, that was the most extreme thing, but I almost lost my [laughing] spiritual standing on that one, just because of the...

So I can understand, I can understand a kid that doesn't want to kill anybody, being in Vietnam, being shot at, and then, y'know, emotionally and intellectually think, "Y'know, I've got to protect myself here," because I had that feeling. I've thought about that many times, y'know? You don't want to put yourself in that position.

And I, I'll tell you another story. Steve Geil, who was Earl's son, oldest son, went to Vietnam as a 1AO, and he was out on some rice patty. Steve and I were very close. We both collected snakes as kids, and whatever. He was out on a rice patty, and he, they saw some Viet Cong going across this other side, and somebody in the patrol said to Steve, "Do you want to shoot the machine gun at those Viet Cong over there?" Well, here's Steve, and I talked about, y'know, our spiritual thing, he didn't want to kill anybody, and he says, "Well, I'll shoot it, but I'm not going to shoot at them, I'm going to shoot behind them. Just scare them." So he took the machine gun and went "Rat-a-tat-tat-tat," and then, the guy yelled, "You got one!"

Ralph: Oh!

Dwight: And it spiritually wounded Steve.

Ralph: Yeah.

Dwight: And he told me that, later that he's dreaded, he dreaded that, and dreaded that, and dreaded that. And he, maybe you know, he got shot. He got shot in

Vietnam. A bullet went through his arm, and through his belly, and through his butt, and he died, and they brought him back and massaged his heart and he was—Earl and Mary Geil, Mary was Reece, was Joe Reece's daughter, so deep Quaker roots there, and ended up in Japan, and eventually, he survived, and, but he had 100% disability, lost his vision in one side, equilibrium, had seizures, and he lived that way for...but, but we stayed in contact, and his wife Jan—I don't know if you remember Jan? She's active in the yearly meeting.

Ralph: Yeah.

Dwight: And Palestine, worked over there. Steve and I spent a lot of time. I took him to Malheur with me a gazillion times, and we, but, anyway, that's a, here's somebody put in a position that, once again, it's hard, it's hard to be in a position where you're threatened and then you respond with adrenaline, and you don't know what you're doing.

Ralph: Yeah.

Dwight: So I, I feel bad for those young men who went over to Vietnam, and a lot of them came back really messed up, mentally and spiritually.

Ralph: Anything?

Cherice: Let's see, just a technical question: you said Oak Park Friends?

Dwight: Oak Park Friends.

Cherice: Is that Camas Friends now, or was that a different meeting that's not there anymore?

Dwight: It's—a little history here. The Quakers [in Camas] were started by a lady named LaFrance up on Prune Hill. Prune Hill is the hill that overlooks Troutdale, where now we have million dollar homes up there. There was a school up there, which the Quakers started, and a lady named LaFrance was the head of that. My grandparents got involved in that, with their kids, and my, my mother was in junior high or something, they were going to that church. And so, it was in a school. Well, the church ended up getting burnt down by two convicts that swam across the Columbia River, and built a bonfire in the school, and it burnt down. So then, they started two churches in Camas: Forest Home Friends Church, and Oak Park. And Forest Home Friends Church was built by my Granddad Crisman, and most of my relatives went there. And then across town was Oak Park Friends Church, where my mom and dad lived, so we were just a block away from that church, and Fred Baker pastored that, to begin with, and then Earl Geil came in the '50s.

Cherice: OK.

Dwight: And so, then when those two churches—Oak Park was the larger of those two churches, 200 or 250, at that point—and eventually what happened was they combined back, and they bought the Nazarene church and they both came back together as Camas Friends.

Cherice: OK.

Dwight: And sold the Oak Park building to some Pentecostals, and the Forest Home Friends Church is a Full Gospel Church, too. They're both still there.

Cherice: Alright. You also mentioned some literature that you read when you were making the decision about being a CO. Do you know what kind of literature it was?

Dwight: Well, as I remember, there was a rack in the back of the church, and there were pamphlets, and I think some of them probably were Arthur Roberts or Jack Willcuts, I don't know what the pamphlets... But there were some peacemaking pamphlets in the back. I remember reading those. I can't remember if it was Jack or if it was Arthur or who it was that wrote those. There were also some stupid pamphlets in the back. I remember one I read was, "Proof that Pope Pius-the-Whatever was the Antichrist," and proved it through a bunch of stuff, and I remember taking that to Earl and saying, "Well, how do you know that?" "Well, they've done the math, and you know..." Of course, then he died, and, that pile went. So there was a bunch of gobbledy-gook back there, too. But there was some literature on peacemaking, pacifism—I read that. Yeah.

Cherice: And did you get education at, at church about pacifism, or, or, these choices?

Dwight: I did. I, the, I had some incredible Sunday school teachers. What's interesting to me is that, you don't remember the lessons, really, but you remember the people. And Henry and Lottie Schwartz were my teachers, I remember, and I remember the Cadds, the Cadd family, were, Alvin Cadd and Helen Cadd, those were some of my teachers, and those were fabulous people that taught, taught me. Yeah.

I, I think you're a product, in part, of the environment you're around, and I had some incredibly fine people that I would say lived their witness more than spoke it. For example, my dad doesn't talk a lot, but boy, if you want an, an example of somebody that is deep spiritually, he is somebody that is incredible. I would say that, you know, I started out by saying that, you know, I resented the fact that I got drafted. And it did change my life—it screwed up my graduate program and a bunch of things. But, it also taught me some things, which I've used. It taught me patience.

These, these boys, were hard to deal with, and it taught me patience, and Patty's talked to me many times about that. [Cell phone ringing] And...I better shut that off or you're going to have it on your tape, huh? It also taught me that you don't overpromise. So these boys could never understand words like, "Possibly, we'll wait

and see, it could happen.” You either had to say, “We’re going to go to the movie,” or, “We’re not going to go to the movie.” “We’re going to have fudgesicles,” or, “We’re not going to have fudgesicles.” So, when I raised my own kids, I remembered that a lot: don’t, don’t give these qualifiers that are, that leave kids wondering.

Another thing that was hard about this CO thing was that I had to buy cigarettes, and [cell phone rings: “Unknown caller”]...this probably, a nurse down here wanting to talk to me about my mom. [laughs] Another thing is that I had to buy cigarettes, so I had to go downtown and had a big shopping list, because the boys were allowed to smoke all, all—essentially all of them smoked. And whether you like it or not—I didn’t like it—but they used cigarettes to manip—to manipulate the boys. If they didn’t behave, then they didn’t get cigarettes. And they were so addicted, that that was a huge motivating factor, so positive reinforcement and whatever.

And so I’d go downtown in Corvallis, where I knew a lot of the church people, and I’m getting them bags of cigarettes, I mean I remember people watching me, that I’d see out there. And it was just another thing, I think—and I didn’t try to explain it, I just bought the cigarettes, and brought them back, and then distributed them, and I didn’t like that, because I felt like it was hurting the boys, and I’d give them little talks about it and say, you know, “If you could, you need to get off these things.”

But, but, overall, it taught me, I mean, it was like another kind of graduate school, even though it was really tough in terms of my time, and Patty and I, early in our marriage. We were only married for a year and a half, and so we’re not—sleep, sleep is a mess and whatever. I don’t know.

Ralph: Well, thank you so much.

Dwight: OK.

Cherice: Yeah, thanks for sharing.

Dwight: Yeah. I, I don’t want to make it, I don’t know, comparable to what some of those kids had to do in Vietnam, it wasn’t, I mean that was incredible, the stuff they had to go through, so...but yeah.

Ralph: Yeah.

Cherice: Thanks.