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Interviewee: Mary Taylor
Interviewer: Dawn Walsh
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Dawn Walsh: Okay, hello, Mary. Thanks for interviewing today.

Mary Taylor: Oh, you're welcome.

Dawn Walsh: And I'd like to start with asking some basic background information about yourself as to when and where you were born.

Mary Taylor: I was born in Lacombe, Alberta, Canada in 19...let's see—September 15, 1924, and I have a twin brother.

Dawn Walsh: And so, did you grow up in Canada then?

Mary Taylor: Yes, I did. My mother died in childbirth so we had two different families that took care of us, one on my mother side, or several on my mother's side. Then we joined the rest of the Boorman family when my twin brother and I were old enough to go to school, and then my dad insisted on having us be together with the rest of the family.

Dawn Walsh: So while you were growing up what types or activities were happening amongst your family members in terms of social engagements or conversations about war or peace? Was that a part of your upbringing at all?

Mary Taylor: Yes, it was very much so, because that was...Well, my father was a pacifist in both World War I and World War II, so he had been stigmatized quite a bit. I, of course, don't know what my mother's side of the family thought, because, you know, I was pretty little when I was being taken care of by them. But when my dad, my memories of my dad were very vivid during World War II, or during the start of World War II, because he was very opposed to the War. He, way back then, was a member of the Fellowship of Reconciliation.

I remember that we actually sent care packages to the German families that were being bombed. Of course, my dad was ostracized—I mean we were all quite...I didn't think of it as being a hardship, but we some Royal Canadian Mounted Police that would come out and visit my dad every Saturday night to make sure that he wasn't making bombs or doing anything dangerous. So, I definitely have a real pacifistic background. I have a brother who's a professor of religion at McGill University who is a real activist in social causes. And I remember, he was extremely—when he was young he was active in trying to restore some justice for the Japanese people that were maligned, just as they were down here, during the War.

Dawn Walsh: Again, what was the name of the group that your father?

Mary Taylor: Fellowship of Reconciliation.

Dawn Walsh: And what was that?

Mary Taylor: It was a pacifist—it's a Quaker group. My dad, actually, I remember it when he had someone from that group actually come and met with him. They were impressed with his dedication to peace. He used to, we belonged to the United Church of Canada, which is considered quite a liberal church. My dad was the Sunday school superintendent, and he wouldn't hesitate for a minute to get up and talk about what he thought about war. This was actually during the War, or just before the start of World War II, because that was in 1939, I guess—I mean when the Canadians went into the War with the British. So, the Fellowship of Reconciliation—a man named Scott—somebody that was a member of that group actually came and met with Dad, because they were quite impressed with how loyal he was to that cause. So that's where I come by that, very honestly. I have, my oldest brother is living in a small town in Alberta called Rimbey, and he and his wife still are real active in the peace group in that little small town. So my dad's influence was pretty pervasive, I think.

Dawn Walsh: Yeah, it sound like it. So what age were you at that time about?

Mary Taylor: I was probably an early teen when it started. In 1939 I must have been 16 then, because I—and then, you know, I was still at home. But then, I went into nurses training when I was 18. So I remember a lot of...and at Christmas time, that was what stuck in my mind. That story about the care package we sent to Germany, because we didn't give each—we gave each other very few presents, and then we'd give them to other people as a way of celebrating Christmas.

Dawn Walsh: And so, tell me more about the care package that you sent over to Germany.

Mary Taylor: I don't remember even what it was. So my dad or mother must have—my dad and my stepmother—must've, you know, probably put together clothing, and maybe not food, but clothing, and wrote a letter to them. I think I still have the letter. I should get that out, because I think, I mean I have the letter that was sent to us by the German lady who received it.

Dawn Walsh: Do you remember, what was your personal philosophy that you were developing at that time, having been influence by your father? Did you ever have any direct conversations with him, or was it more just that you soaked his philosophy of life?

Mary Taylor: He was a very committed father, I think because of having lost his first wife. So, we had lots of discussions around the dinner table at night. Then I was the youngest along with my twin brother, and my twin brother actually left. My twin brother was the only one that

joined the service voluntarily, and that made my dad very sad, because he didn't believe in war. But that was at the end of the War. My brother always wanted to be a pilot, and it helped him to become a pilot. Then, my oldest brother George wanted to go to medical school, and also the War made it possible for him to go to medical school, because they needed doctors so badly. So we had lots of talks about peace. My dad actually—and my dad and mother were very religious people so we had discussions about religion too, but my dad was more a liberal than my mother was when it came to religion.

Dawn Walsh: And as a teenager were you active at all with other people your age?

Mary Taylor: Not any peace activities. I, of course, was active in the church. Well, I sang in the choir, sang in the church choir. Both my dad and mom were musical, and my mom had the junior choir, my dad had the senior choir. So we were active in the church and, other than that, I wasn't visibly active in any kind of peace organization.

Dawn Walsh: Did any of your peers comment to you ever about your father being a conscientious objector and the work that you were doing? Did that come out in your life out all?

Mary Taylor: No, I don't remember that. You know, I remember I had one friend whose dad was on the same wavelength as my dad. We didn't talk about it, but we were comfortable together. But, you know, we had our usual circle of friends. But I actually didn't do a lot interacting in that way.

Dawn Walsh: Were you aware of any community opinions or efforts or actions during World War II that were outside of your home or were different than what was happening in your home?

Mary Taylor: Oh, yeah. I mean it was obvious that we were not in the mainstream. I mean, you know, the kids—we were in high school by then, and the boys in our classes were leaving like flies to join up in the service. I think, mostly, for the excitement of, and, you know, to get—a lot of them, like my twin brother, wanted to get a pilot's license. So, I...you know, I don't recall any. The only pain I recall over the stigma was this Mountie coming to the door every Saturday night. But my parents, I think they were overly, when I think back on it, way overprotective, especially of my sister and I. I had one sister and three brothers. So, we led a pretty regimented life with that family. So it was kind of—now, it would be considered not good at all to be that encircled by your family. But that's the way it was with us.

Dawn Walsh: Did you have any conversations on Saturday nights?

Mary Taylor: Saturday was our day to play, and most of the time we worked a lot. You know, we did a lot, helped our mom a lot.

Dawn Walsh: I was thinking with the cavalry that came to the door.

Mary Taylor: Well, my dad would just quietly deal with it, and us kids, we children, were just kind of in the background, I think. We weren't included in any of that. But there was one man that used to bug my dad. He was with the Legion, of course, Canadian Legion, and he and dad would have long, long talks but they never got into any real animosity about it. They wouldn't consider him dangerous. I think this Mountie was a little bit embarrassed almost to come, because my dad was gentle, nice man. You could see that as soon you walked inside our doors. I think those people were probably—they just thought he was wrong in his beliefs. There were a lot of people, even people that are pacifistic would have thought, I mean they thought that this was a just war.

Dawn Walsh: How do you feel about that question?

Mary Taylor: I don't think any war is just. My dad not only was he strong in his Christian belief that if you believed in the gospel, you'd turn the other cheek, but he also was quite astute politically. He just thought that there was a lot of politics that went into the War that just didn't make it—didn't make one side all right and one side all wrong. I still think that's true, although I don't know the history as well as he does. I wish it did. My twin, this brother Art that I was telling you about, he would still feel pretty much the same way as my dad, even though he—his health wasn't good enough for him to be drafted into the army. My oldest brother, like I said, went through medical school in five years because he wanted to be a doctor.

I think in every situation, just like in what we see today, we label some people, like Sadaam Hussein, as all evil, and we're always right or we still try to project that, and we know that isn't really realistic. In a way I get almost embarrassed for the American government when they talk about—like Clinton is over in India and Pakistan urging them to join the test ban treaty. But our own Congressmen are hanging, you know, they're waiting before they themselves sign the test ban treaty. So there's a lot of hypocrisy on both sides, and evil. And other think is hypocrisy on our part that we have more people in jail, and we put people to death. We kill, even teenagers—or we're talking about, anyway—for criminal problems without looking into what made those things happen.

Dawn Walsh: So what I hear when you talk about that is that there can't be a person or a situation or even that is happening in a vacuum—that is, in and of itself, bad or evil, as you say, because of their relationship with the rest of the world and the other people?

Mary Taylor: That's right, that's exactly how I feel. If we could all see that it takes even more and women to look into what's going on. But if we could all see what led up to an event, such as the Vietnam War. We were, at that time in our history, there was so much anti-communism in this country that the government used that as a vehicle for going to war with Vietnam. It didn't take long for people to discover that was a terrible war. It was the first time, I think, that people woke up to how devastating a war is to everyone, but especially to the people on the

other side. You know, those poor people, and the soldiers would come back and just never get over that.

Dawn Walsh: So by this time during the Vietnam War you were pretty active as a peace activist in Missoula, were you not?

Mary Taylor: Yes. Uh, huh.

Dawn Walsh: And so, can you tell me how you were involved with Vietnam at that time?

Mary Taylor: Well, I wrote letters to Mansfield. I have letters—I should have saved all his letters—I have letters that I wrote to Mansfield. Of course, Mansfield was trying to point out what an unwise situation it was. But also, I think I influenced my own children, because my son Alan was at boy's state—he was a bright guy—and they voted for and against the Vietnam...or for sending...I don't exactly know whether it was just a for the war or against the war and against, but something like that. He was the only one that voted against it. So I was really proud of that. You know, I've had people—one of his friends in Missoula often comes to me and tells me how impressed he was that he had the courage of his convictions. That was one of the things that my dad did. That was one of the words he used over and over and over, "You have to have to courage of your convictions." So first you have to know what your convictions are, and if you're convinced that the whole world around you is dangerous, like a lot of people in the States seem to think, well then you're act that ways. So you have to think about where you stand and why you would take that stand.

Dawn Walsh: So you've thought about that for yourself, obviously?

Mary Taylor: And I'm pretty sure that instilled that in all my children.

Dawn Walsh: Yeah, that's my next question. So can you comment about being a mother with these strong convictions of peace and how you raised your children with those ideals?

Mary Taylor: Well, I think Alan, my firstborn, was the first example of that. My son Sam was, both Alan and Sam would've been eligible the draft, and Sam registered as a conscientious objector, but by the time the war was just winding down. So I think all of my kids reflect that. My husband does not, so it's not—he thinks I'm too much of a radical I think. But a mother usually does have more influence, or at least in my case we did. In my own family, it was my father. The kids have all pretty much adopted that philosophy. I have one daughter in Jackson Hole whose husband is also very liberal. They're not professionals. He works in the post office right now. But he was in the Army on the ski patrol. They're very much environmentalists and very much—I'm not sure how they'd interact with their kids on that situation. They are the only ones that have teenage kids.

My daughter Marilyn in Seattle is a lawyer, and she is with the Appeals Court in Seattle. Her husband is on the city council in Seattle, and he's a real liberal. He's with the Green's Party in Seattle. It sounds as if I'm getting off the track from peace, but I think it's all incorporated—your beliefs on protecting the environment and looking at it for the good of the world at large. Let's see, that leaves my youngest son, and he definitely very liberal in his thinking about war and peace and about the environment. So I think I've had a strong influence. Like I said my husband, he grew up in California in a very conservative family, and I grew up in a very liberal family. So, we've had kind of agree to disagree kind of situation. That doesn't mean that my kids don't respect him either, but they lean more toward my approach.

Dawn Walsh: Okay. I want to go back to when you mentioned that you left to go to nursing school. I guess what I'm thinking is that your brother's decision to go to medical school was related to the War. Was your desire to go into nursing at all related to the War?

Mary Taylor: I've often wondered. But mostly, I read somewhere just recently that when you're my age a woman became a teacher, a nurse, or a secretary, and that was your choice. I didn't think I wanted to be a teacher, so I chose nursing. But I imagine, I think, I was influenced by brother George, because he was at the university when I was there. I was very—he was like a mentor to me, so I'm sure I was influenced by him. It wasn't out of altruistic motives, I don't think. I was just trying to find a career.

My friends, actually, some of my friends influenced me. My mother in Canada—they had a youth group called the Canadian Girls in Training, which my dad, actually, didn't like organized groups like that when you wore uniforms, and you were just creating little soldiers. Anyway, my mom was a Sunday school teacher, so that's how I got into that. I went to a camp, and I met a friend who just sort of took hold of me—I got my bachelor's degree, which was quite unusual in those days too for nurses—and she said, "You're going to come to Edmonton with me, and we'll be roommates, and we'll go to school together. So that's what we did. And it was just like, "Okay." That's how I got into nursing school, and I liked it. I loved it. I loved public health—that's what I do and did. I sort of knew right off that that would suit me better than working in a hospital. So I got a bachelor's degree in public health.

Dawn Walsh: What year was it that you came to America?

Mary Taylor: 1948, and I married my husband.

Dawn Walsh: And did you come to Missoula at that time?

Mary Taylor: No. My husband was teaching. He went back from...you know, I met him during the War. He went back to California and got his Master's in business administration. Then he had a job in Logan, Utah teaching at the faculty there. So we got married the summer of '48, and then we ended up in Logan, Utah.

Dawn Walsh: And then, what year did you come to Missoula?

Mary Taylor: Oh, I've been here twice. The first year, we came in '51. Norman got his Ph.D. at Minnesota, and so then we came back here. He had just about completed his Ph.D. and started looking for jobs, and he came here. We both knew that we wanted to look in the West, and so we didn't look out East at all. So we came here. He is very musical and so am I, and so when he was here The University of Montana was putting La Boheme, which was quite unusual for a small college, and he said, "I know where you want to go." So we came to Montana. So we were here for just two years, and then he was offered as a sales manager of a lumber company. So then, we went to Arizona. Then, he went back to teaching in Eugene, Oregon, and then, we came back here. When we came back here, he had the job as the director of the Bureau of Business.

Dawn Walsh: And so, were you here, then, in 1960 in Missoula?

Mary Taylor: Yeah, we had just come back.

Dawn Walsh: And I understand in 1960 was when the Missoula Peace Group started up. I understand it was the peace group, not just in Missoula, but in the entire state of Montana. Did you get involved with that group at that time?

Mary Taylor: Yes. Uh, huh. But, I'm sure I must have started in '62, because I think we just got here, let's see, we just got here in '62. So I didn't start in '60.

Dawn Walsh: And how was it that you came to get involved so quickly in that group?

Mary Taylor: I don't know if they had an ad in the paper. I'm not sure how I heard about it, but I knew I would be interested in it, so I joined as soon as I could. I have to admit, I didn't stay active as long as Flo and Jean Pfeiffer.

Dawn Walsh: Do you remember what was happening in '62 when you joined?

Mary Taylor: Well, I don't remember if that was when we the Hiroshima exhibit. I think it might have been.

Dawn Walsh: Yeah, I understand that was in 1963, yeah. So you were a part of that?

Mary Taylor: So I must have been...Yes, I was definitely a part of that. Then part of my reasons for being an intermittent member was that I started working fairly soon after that, and I had five kids, so I was really busy. But, yeah, I was definitely involved in that. I was usually involved in their—I liked the idea of going in on the bake sales that they had at the post office where we distributed literature to tell people where their taxes were going. You know, most people don't know that the majority of their taxes go for defense, and think if it does, it's fine—that's

great—you know, without thinking about where else it should be going. So I thought that was good projects. So I would do things like that. The Women for Peace were really great at writing letters constantly to people that needed to hear from them about the test ban treaty, about the war, about anything, about where they money was going for nuclear defense, and trying to open people's eyes to what a danger that still is.

I still belong to the International—it's I.P.P.N.W., which is the International Physicians...something for the Prevention of Nuclear War, yeah. And I was working at the Health Department, I had the privilege of going to an American Public Association in Las Vegas, Nevada, and Carl Sagan was there. He was the guest speaker. They had one of the physicians that met with a Russian doctor, too, to start this IPPNW. And really went on a march to the proving grounds, where they do the bomb testing, with Carl Sagan, and Carl Sagan and his wife got arrested. The rest of us didn't get arrested, but I felt that was a real privilege. He was a very inspirational man.

Dawn Walsh: And so, you have been able to put your ideas of peace to work in your profession as well?

Mary Taylor: Uh, huh. Yeah, I think I was very lucky to be able to go to that. I know the director of nursing right now that was a friend of mine, when they had the march against Desert Storm she was in that march. So I think nurses, generally, a lot of them think that way.

Dawn Walsh: Be aware of those issues.

Mary Taylor: Especially, public health nurses [laughs]. I have a bias toward public health nurses. I probably had some influence on some; I'm not sure. I just know that I have lots of people that think like I do, or several people do, in the profession.

[End of Side A]

[Side B]

Dawn Walsh: I'd like to go back to the Hiroshima exhibit and find out more about that and your involvement with that. Do you remember how that got started and what your involvement was?

Mary Taylor: I don't. I think, Jean and Cheryl probably remember every single detail, because I think they were—I think either Flo or Jean, someone like them anyway, had heard about this and thought it would be a great idea to bring it to Missoula. What I remember is the scramble to get money to do it, to get donations to do it. And in this, Mrs. Robert Line who is the—Dr. Line was man who got my husband his job—and she, I'm not sure if she was a Quaker, but she was very generous in her support of Women for Peace. So I remember we got some money from her, but I remember that was a big challenge, because it took quite a bit of money to bring it—to have it all packed up and then to have it all shipped back. Other than that, I really don't think that I was all that involved with it.

Dawn Walsh: But certainly, you went to see the exhibit?

Mary Taylor: Yeah.

Dawn Walsh: And how did it affect you when you saw that show?

Mary Taylor: Well, it's just mind-boggling. It's so graphic about what a terrible thing the nuclear bomb was. I think if we still had it now, it would frighten—it would maybe make people stop and think, because that's all I remember about it...that it was... It showed people being...you know...in the light and just being burned to pieces. You know, in terrible shape. I can't think of things individually, except that it's just a horrible. I think we actually had discussions about whether this was a good way to teach people about war, because it is so hard to look at. Other than that, I really don't remember a lot about it.

Dawn Walsh: And did any of your children see the exhibit?

Mary Taylor: I don't. I can't even remember that. They should have, but I just don't remember. Probably my older son did, but I can't remember that either.

Dawn Walsh: So when the Missoula Peace Group started in '62 or '63 it was a co-ed group. It was a variety of men and women, and then, there was a point when the Missoula Women for Peace started up, which was just women.

Mary Taylor: I think that was about, and I don't remember that date either, but it may have been right around 1970, and that's when I went to work full-time at the Health Department. So then I quit going to the group. So from then on, I'm not really familiar with the actual week to week, I would just show up when there were parties, things like that, special activities.

Dawn Walsh: I know that you are going to the meetings now and so □?

Mary Taylor: It's sort of on the same stipulation. Right now I'm working as a, what's called a CASA volunteer, which means Court Appointed Special Advocate for children. Right now, I go...I'm with...I have this small baby assigned to me, which means that I just go in and observe the mother interacting with the baby. I do this twice a week. Also, I'm the membership chair for the League of Women Voters. So I have not been active in the Peace Group. I still have to make decision about that all the time, about how much energy I have left.

Dawn Walsh: What types of activities are you involved in with the League of Women Voters?

Mary Taylor: I'm their membership chair, and I'm just getting off that. They have a new board of directors in April, so I'm giving that up, and I'm glad to give it up. It's a lot of work too. I respect the League of Women Voters a lot, because they have been very good, I think, about sticking with their goal, which was to give both sides of any issue. So they're—in the old days they used to have study groups, which were called units. Now this League is going back to having study groups, but at night where men can join in. So they've had some on such issues as privatization of schools, or privatization period, and home-schooling and noxious weeds and all kinds of things. They also have a monthly luncheon with the guest speaker where they present both sides of the issues. So I respect that.

Dawn Walsh: Now about your work as a CASA volunteer, that can put you into sort of like a mediator's role?

Mary Taylor: What we're told by our supervisor and by the judges who set it up—it was set up, actually, by a judge in Seattle who just realized that the courts had so much, they just couldn't possibly handle all the cases—so are told that we are the eyes and ears of the court. So we actually observe and make recommendations to the court about whether we think this parent is going to be able to continue to parent or not parent their children. Then this one child I'm working with now, I have very—the judge was very glad to find out that I had been a public health nurse, because this is a baby—so I'm observing the interaction with the baby. But at the same time I'm trying to get to know what makes this lady tick, so that I can make some recommendations to the court. I always do this under the supervision of a CASA supervisor. She and I get together, and then we write a report to the court, and then I will have to go to court with this mother next week. I don't know for how long. It will depend on the judge. You know, how long it they will continue to let her see her baby. Right now, the baby is not in her care. I meet her down at the Family Services office. It's a very interesting thing, and I did that because of my experience in nursing. I know that I know a lot about families.

Dawn Walsh: And how would you describe that position as, again, being one where you can bring your values of peace and harmony and compassion with you? And how does that express itself?

Mary Taylor: I think that's important. I know it probably influences my interaction with the families, and I think it makes me aware of trying to be fair, trying to see what makes people tick and what's the right thing. It's tough because some of these situations are very, very difficult, and in this baby's case, this mother has had several other children taken away from her. So that makes it even more difficult, because you want to say to yourself, "Poor lady now, she's able to take care of a baby." But you have to be more careful than ever before. I, fortunately, don't—I'm not the judge so I don't have to make the final decision. But I'm sure that my background in philosophy of peace makes me more, or helps me be more constructive, maybe, and not quite so judgmental as I might be if I didn't have that kind of background.

Dawn Walsh: So in general terms, how would you describe your philosophy of peace in terms of how you just interact on a day to day basis with the world around you?

Mary Taylor: I think it helps me to maintain a kind of an inner strength to be able to look at both sides of an issue, or in a family situation to be maybe more considerate of other peoples' feelings. I know that I don't always do that, especially in kind of home-life I had where my husband didn't agree with me on a lot of things. But I had to learn to respect his point of view, and I have to do that. You know, I read the newspaper and I get very angry, and I'm always grumbling. But I think the only solution—I really respect people like Ken Toole, who's started the Human Rights Network in Montana.

I know when I get upset about and actually frightened about what's going to happen with, say, the people in Libby that are starting meeting coming up. It's scary. So it makes me even more aware that I have to be patient, and I have to at least try to keep doing the things that I see that counteract the move to react without thinking ahead. I can't think...if they even have a name—do they, the group in Libby that is trying to—this anti-government? I think that's a place where the Peace Group can be a help, or on the other...that think on the opposite, or maybe not opposite—that think that there's a better way, and that not all government people are dangerous.

I chastise myself. I think I should be writing more letters, but I feel like that peace philosophy can't stop just with nuclear war, although that's a huge, huge—probably the biggest problem of them all. But it has to be local. It has to affect things like what's going on in Libby and in Polson when they sent the shovels down to Arizona. Or in Arizona, where people... You know, you have to stand up for the side that says, "Let's be reasonable." I was really happy to read about the EPA man in Libby who everyone likes, and he could have been in serious trouble out there. So we've all have to continue to foster that kind of approach, and say, "Let's sit down and look at how we can make things better."

Dawn Walsh: And so how would you define your peace philosophy? I know that might be a hard question to pin down, but if you could in a few sentences or more.

Mary Taylor: Well, I think I just said it when I said, "Let's sit down together and try to make a better world." When we do that, let's make sure that our voices are heard so we are—the peace voice can rise above some of the din of anger and fury that flies around. So that's it. Is that a philosophy, I don't know? What is a philosophy? My brother that I told you about that's in McGill—he's a professor of the philosophy of religion, actually. Yeah, that's what I believe.

Dawn Walsh: So in terms of the importance of working on a local level with a philosophy of peace, you've mentioned some local activity in Libby and Polson. So can you comment on an issue or an activity or a need in Missoula right now in terms of peace?

Mary Taylor: Why, respect. The fact that there's the Jeannette Center, because I think that's a wonderful resource, and they've done all kinds of wonderful things. I have not been involved with that but way I think Jean—I know Jean thinks Women for Peace should just focus on peace, and by peace, I think she means not war. But today, when I was reading the paper I thought about gun control. I think that the peace group probably would see that as a peace issue, at least it is in my mind. So locally, I think... Well, my husband and I are definitely in agreement on gun control, which is great. When I read about the stores saying, "Okay, we won't deal Smith and Wesson, because they are going to control what we do with our business," then I thought somebody has got to speak up and say, "You know, there must be a different way to this."

I don't know a lot about gun control, except that it this country—I don't understand why the United States can't look at Canada and England and all of the other countries with—what do you call them? I was going to say civilized, but industrialized countries that don't have nearly the problem with guns as we do, because somewhere now, probably, the gun control people—I mean the gun people who have guns would say, "Well, the Constitution protects my right to bear arms." But it's all in how you interpret the Constitution, and if it's going to kill little kids, then something should be done about your attitude toward that rule. So that's one thing I feel I need to learn more about. I don't know enough about it.

Dawn Walsh: And so in terms of, what comes to mind is the gun violence that has been happening in our nation's school, and I know that this issue is talked about on a local levels and concern for all schools. Do you have any comments about that?

Mary Taylor: Well, that's when I think that is a peace issue. You know, I can't see why we can't just say everyone who carries a gun has to be licensed and has to be over the age of 21. That would be a big start, but that would be considered a wild idea in this country. But that's the way it is in Canada. Nobody has a gun without having a license for it, and getting the license includes questions about your background. It's like getting a license to drive a car. I think that would solve a lot of problems. It would be a lot easier than putting things that keep kids from shooting and all that stuff.

Dawn Walsh: Well, do you have any thoughts on what type of shift it will take in humanity—I know that this is a very big question—but there are people like yourself who have very strong convictions about peace, yet we continue to be at war, we meaning just the people of the planet earth. Do you have any thoughts about what it will take for that to ever stop?

Mary Taylor: I think when people start realizing what impact our country has on other people. I mean, it has to some with equality of wherewithal, like the United States is a rich and we're proud of that, and we think it makes us great. But we have to look at what we can do to help other countries to become equally as comfortable—no, that's not the right word.

Dawn Walsh: In terms of economics?

Mary Taylor: I think there has to be a real perception of what the have countries can do for the have-nots. Apparently, that's always been in the back of every government's agenda, but it always been sort of way at the back. I actually that countries are making progress, like...Norman and I have lots of fun watching Tony Blair on the British. It's really fun to watch the British. They have a Saturday program, it's called *Questions with the Prime Minister*. The parties are there, and they're given questions to ask the prime minister. Prime Minister Tony Blair, he was asked about third world countries, and he said, "What if we are working the debt or eliminating the debt to the third-world debts." In another words, forgiving the debt, I guess is the word. And he actually said that. Well, we haven't heard our—I'm not sure that we have. I don't think Clinton is working on that, but I'm not sure. But things like that, where we can make it easier for people in Africa and Bangladesh to survive and live on a comfortable level. My husband, he always keeps reminding me of that, so I don't really know the answers.

Dawn Walsh: But it seems to be a key piece.

Mary Taylor: Yeah, I think it is. Because when you're extremely impoverished you don't have the energy to even fight for life. All you can do is survive on whatever you can scrounge for. So we have to make that easier for people. I think we have an obligation to this. Because we were the richest country, we shouldn't think that that should make us feel that we are the greatest country in world.

Dawn Walsh: And at the same time, there are so many people in America who are living in poverty, and that is an issue right her in Missoula.

Mary Taylor: Yes, it is. The League of Women Voters was working on a living wage. You know, they tried to get...Well, as the League they had to back off from saying they were taking a stand, because they're supposed to be neutral. But they did a lot to educate people about the need for a living wage right here in Missoula. So, yeah, there's a lot to be done.

Dawn Walsh: Well, we're getting towards the end of our time here, and so I just want to ask if there is any story or memory or words, closing words, that you'd like to say, and to talk about anything that we haven't talked about yet that's been on your mind.

Mary Taylor: I just thought of one thing. In talking about the economics of poverty and what causes people to suffer, I thought it was an East Indian man who started the organization called Resolve, which makes it possible for the banks in India to help people. They can go to the bank and start an account, which will enable them to support a craft or a business or a garden, or whatever. I learned about this from a woman here in Missoula named Jackie Johnson. I'm not sure she's even still here. I think she was going to go in the Peace Corps. But Resolve, actually, has taken off in the United States, where people, they're trying to make it possible for people who have very little to have a bank account and be able to get loans on—get loans that will make them get started. So I think that's a step in the right direction. It's not a real wise... It just suddenly came to me. Okay.

Dawn Walsh: Anything else before we end?

Mary Taylor: I don't think so. I'm left here, after talking to you, feeling about how much I have left to do in my life, and I'm 75 almost 76.

Dawn Walsh: So you have a real sense that you'll just keep pursuing your convictions all the way until you can't?

Mary Taylor: I feel like you started out asking me about my children, and I feel that my first priority should still be my husband and my children, and I'll keep it that way. I have a son that's coming back from Europe this summer. He's a musician. So I want to make sure that I have the energies to just have these kinds of talks with my children. And I think that's a good way to pass the legacy of believing in peace.

Dawn Walsh: Thank you very much.

Mary Taylor: You're welcome.

[End of Interview]