

**Mary Briggs**  
Narrator

**Eli Vituli**  
Interviewer

**ACADEMIC HEALTH CENTER  
ORAL HISTORY PROJECT**

**UNIVERSITY OF MINNESOTA**

## **ACADEMIC HEALTH CENTER ORAL HISTORY PROJECT**

In 1970, the University of Minnesota's previously autonomous College of Pharmacy and School of Dentistry were reorganized, together with the Schools of Nursing, Medicine, and Public Health, and the University Hospitals, into a centrally organized and administered Academic Health Center (AHC). The university's College of Veterinary Medicine was also closely aligned with the AHC at this time, becoming formally incorporated into the AHC in 1985.

The development of the AHC made possible the coordination and integration of the education and training of the health care professions and was part of a national trend which saw academic health centers emerge as the dominant institution in American health care in the last third of the 20<sup>th</sup> century. AHCs became not only the primary sites of health care education, but also critical sites of health sciences research and health care delivery.

The University of Minnesota's Academic Health Center Oral History Project preserves the personal stories of key individuals who were involved with the formation of the university's Academic Health Center, served in leadership roles, or have specific insights into the institution's history. By bringing together a representative group of figures in the history of the University of Minnesota's AHC, this project provides compelling documentation of recent developments in the history of American health care education, practice, and policy.

## **Biographical Sketch**

Mary Briggs was one of the founders of the University of Minnesota's Program in Human Sexuality (PHS). While she was an undergraduate at the University of Minnesota, Briggs was hired as Richard Chilgren's, who was the Phase B Curriculum Coordinator for the Health Sciences and would later become PHS's first director. She was integral in the founding of PHS in 1971 and became a staff member and worked in many aspects of PHS until she left in 1978.

## **Interview Abstract**

Mary Briggs discusses how she got involved with the Program in Human Sexuality (PHS); the development and creation of PHS; the Glide Foundation and the National Sex Forum; the American Lutheran Church; the Sexual Attitude Reassessment seminars; PHS's work on disability; the relationship between PHS and local church organizations; staff dynamics; Sexual Health Services; moving PHS into the Department of Family Practice and Community Health; her own education and research; the sex offender treatment program; and why she left PHS. She also discusses community responses to PHS; the decision to house PHS in the medical school dean's office; the PHS executive committee; the relationship between church groups and medical groups in PHS; the Committee on Religion and Ethics; the family SARS in Mabel, MN; the Medical School curriculum in human sexuality; and transsexuality. She talks about Richard Chilgren, Theodore Cole, Thomas Mauer, James Siefkes, Dan Weiss, Donald Houge, and others who were involved with PHS in the 1970s.

**Interview with Mary Briggs**

**Interviewed by Eli Vitulli**

**Interviewed for the Academic Health Center, University of Minnesota  
Oral History Project**

**Interviewed at the Home of Mary Briggs  
Mill Valley, California**

**Interviewed on July 16, 2011**

Mary Briggs           - MB  
Eli Vitulli             - EV

EV: This is Eli Vitulli here with Mary Briggs in Mill Valley, California, in her home.

Thank you, again, for agreeing to be interviewed for this.

I'm wondering if we can begin with you talking about your background a little, how you came to Minnesota, all of those things.

MB: Okay. My name is Mary Briggs. I now live in Mill Valley, California, but I am from Saint Paul, Minnesota. I went to the University of Minnesota. In 1969, I was a junior in college. I was in the College of Education. I was working to put myself through college in the Outpatient Clinics at the University of Minnesota Hospital, working as a clerk in various clinics.

That's when I met Doctor Richard [Rick] Chilgren. He was a pediatrician at the time, and he, also, worked in the research labs of the renowned Doctor Robert Good, who was an important cancer researcher who went on to [Memorial] Sloan-Kettering [Cancer Center, New York, New York]. Rick worked on some of his research on the side. Rick's pediatric specialty was a disease called chronic mucocutaneous candidiasis, which was a terrible disease mostly had by children, mostly girl children. It was very disfiguring, a painful disease of their mucous membranes. Usually they died by the time they were teenagers. People came from all over the country to see him and be treated by him for this disease.

Rick had been assigned the task of being the curriculum coordinator for the redesign and revamping of the second and third year of the Medical School curriculum. He needed a secretary. He met me and we had a great chemistry. He asked if I would be his secretary

for this curriculum coordinator job and, since, my undergraduate work was in education, primarily secondary education, also speech and communication and English, it seemed a good fit. He was a very exuberant and charismatic character who was very passionate about the things he was involved in and really excited about this whole revamping of the curriculum. It hadn't been done for a long time. The curriculum for all four years really needed to be pulled into the modern age. He, with the help of people all through the Medical School, set up eighteen courses of study, mostly based in organ systems, and he set up eighteen different committees to pull together these different courses of study.

One of the topics that came up as something that wasn't covered in any of these systems was human sexuality. So he started looking around to see if there were any other models in other medical schools in the country for teaching about this topic. There was really nothing going on. It was so meager and, yet, in our research, we found that a tremendous number of problems brought to physicians are sex related. So how can we not be teaching medical students about this terribly important topic? They learned about gynecology and matters that were just about pathology, but nowhere did they learn about sex-related concerns, sex-related problems, or even what it is that people *do* sexually. They were not exposed to the most basic information about human sexuality...what people do. This was kind of amazing to us.

Shall I just keep talking or do you want to ask more questions or direct it?

EV: I have a lot of questions, but you can, if you feel like talking, that can also work.

MB: Okay.

We found that John Money was doing some work at Johns Hopkins University and he had started something in, I think, 1967. Clark [E.] Vincent was doing something at Bowman Gray [School of Medicine, Wake Forest University, Winston-Salem, North Carolina], so we explored that a little bit. We started looking at Indiana University, of course, because they have the Kinsey Institute. That's really about all that was going on anywhere.

Along about this time, the American Lutheran Church [ALC] in Minneapolis had also discovered that they had needs that were similar in terms of training people in their seminaries because a huge number of problems being brought to ministers and religious counselors are sexually related. They had absolutely no training in this area either. They had maybe even less information about what people *do* sexually. Not connected with us, they had explored various experimental educational programs.

They had come across one here in San Francisco that had been created at the National Sex Forum, which was, at that time, a part of the Glide Foundation. The National Sex Forum was run by a Methodist minister, Ted [Robert Theodore] McIlvenna. He worked with an artist named Laird Sutton. They had gathered a number of explicit materials, explicit films primarily, to expose people to what people do sexually. But, they had found that it was sorely lacking, because, primarily, you just ended up looking at

pornography. Though that's one aspect of what people do sexually, it's just a very small aspect. There were no explicit films looking at *real* people doing what they *really* do sexually.

So Laird Sutton became a filmmaker and made several films of friends of his who agreed to be filmed. They were just nice films of real people in their own bedrooms or in a casual situation. They were not pornographic in any way, and they were made for the purpose of education. They constructed a format around these materials called Sexual Attitude Restructuring [SAR]. They ran these programs around the country. They had also done several at the National Sex Forum in San Francisco.

So the Lutheran Church brought them to Minneapolis in June of 1970. They invited a very select group of religious people, academics, community leaders, people in social services to something that happened in the party room at the Towers in downtown Minneapolis. It was very hush-hush. All the windows were blacked out. It was a very titillating thing. Several people from the University Medical School went, most notably Doctor Ted [Theodore] Cole and his wife, Sandra.

Ted was in the Department of Physical Medicine and Rehabilitation [PM&R] and, on his own, he had realized that there was absolutely no training for anybody in his field relating to sex, particularly working with paraplegic and quadriplegic people and people with other physical disabilities. He had realized in his work that dealing with their sexual readjustment to their disability helped tremendously in their over all healing and recovery and adaptation to life in a wheel chair and happiness, etcetera.

So he went to this seminar that was put on by McIlvenna and Laird Sutton. I wasn't a part of that, but there were things that happened. The films were stolen after the first night. [There was a rumor that the Federal Bureau of Investigation (FBI) was involved] It was kind of a raucous affair and very controversial. Some of the people who were there were very interested in the model and other people were *horrified*. You can imagine the ministers... Well, some of the ministers were very interested and some thought it was the devil's work.

Ted and Sandra came back to the Medical School and I believe Ted was involved in the curriculum design. So Ted talked to Rick and said, "Hey, there's this interesting model. Why don't you talk to Reverend McIlvenna?"

So, by August 1970, we did our first pilot program, which happened at the Nolte Center [for Continuing Education, University of Minnesota]. Of course, we needed money to bring them out and all of this. Rick was a master at raising funds and writing grant requests and going to places where you wouldn't even think of to raise money. He got money from the American Lutheran Church. Jim [James] Siefkes was the main person there in the American Lutheran Church. He was part of Lutheran Social Services and he helped bring McIlvenna and Sutton to this first one at the Towers. He found some funding for this pilot program at the University, and a group called Mediclinics, I think, also provided some funding for that pilot program.

We had some movers and shakers come to that first one, and, also, it was very controversial. It was explicit materials interspersed with lecturers giving talks on various forms of sexuality and sex-related problems, and, then, interspersed with explicit films showing people doing that particular sexual activity. I think, at that point, we had to have some heavy guns in there. I think we probably had Don Hastings who was the head of the Department of Psychiatry. I think we had Jack Sciarra who was the head of OB-GYN [obstetrics and gynecology]. We had the dean of the Medical School. We had Pearl Rosenberg, who was the dean for Student Affairs in the Medical School, and her husband, Murray Rosenberg, who was a scientist, and Titus and Carol Belleville from the Department of Psychiatry. They could see possibilities here. These were some very open-minded people who allowed us to go further. It could not have happened without some tremendous people in positions of power who realized the problem and the tremendous need of the culture as a whole to do something about this.

Also, keep in mind the broader context. It's the early 1970s. It's the human potential movement, big time. It's women's liberation, big time. It's the very beginnings of gay liberation. It's a lot of political stuff going on. It's the end of the war in Vietnam. There's just so much going on and there's so much experimentation going on in terms of lifestyle and exploration of one's sexuality, things that were never possible in the 1950s and early 1960s. By the early 1970s, people were, and many of *us*, were in that same camp, so one must realize that that was part of the foundation that launched this whole thing...*our* personal experiences, our explorations in our own lives...people trying out open marriage, people giving themselves permission to explore their gay side, to look at things that could not have been looked at before in the culture as a whole. Maybe in an academic setting, there was even more permission, sort of. Even though it was a stuffy conservative environment, still there were sparks there. That's where new things come from. So many new ideas get generated in that kind of a place. It's got all the youth pushing the envelope. All that was a part of it.

By April 1971, we did three seminars. We got funding from the Commonwealth Fund in New York and we still had money coming from the church. I think we also had money coming from the Playboy Foundation—maybe not at that point. Maybe that was a little bit later. April 1971 was when we had three of these seminars where we brought in big guns, big guns from the University, from the Medical School, from the community, from the church, from the country at large. Mary Calderone, who was the founder of SIECUS, the Sex Information and Education Council of the United States, was from New York. That's when people from the Playboy Foundation came up from Chicago. People came from the Kinsey Institute, and we included medical students for the first time.

By then, the new curriculum was being launched as well that Rick had worked on *with my able assistance*.

EV: [chuckles]

By now I'm an administrative assistant, and I'm working full time and going to school full time, and I continued to do that for a long time.

EV: Wow.

MB: April 1971, the big guns come. By then, we had adapted the whole process. The Sexual Attitude Restructuring, we decided to call Sexual Attitude Reassessment, which was terribly important for the political people involved, the politics of the Medical School. We didn't want to be *restructuring* anybody. We wanted people just to be looking at things and studying things. Because of Pearl Rosenberg's background and influence, the psychology of it all became a terribly important part.

We incorporated small group discussion, which was *extremely* important in the process. People would be bombarded with explicit materials, and a leader would take them through and give them a little rap about it, and give them information, expose them to several screens filled with people having sex in all different ways, and then put them into a small group with a group leader to discuss their feelings and reactions. That was kind of unheard of, at the time. That was *very* powerful, because most of these people had *never*—and most of *us* had never—talked about our feelings, had never seen movies like this. It brought so much stuff up. It was important to have that, because people would freak out. People would break down. People would be in tears. Suddenly, they're talking about problems in their marriage or, suddenly, they're realizing that homosexual feelings that they have inside that they never were aware of before. All kinds of stuff would come out.

Those three seminars were the real political and financial foundation of the Program in Human Sexuality [PHS], because we got endorsement by important people from all over the place. That gave the health sciences people permission to let this go another step. It never could have happened without Lyle French who was vice president for Health Sciences at that the time. I believe right around that time Neal Gault came in as dean of the Medical School. Don Hastings in Psychiatry, Pearl Rosenberg, these were the political people...Paul Cashman, who was vice president for Student Affairs of the University at large. All these people brought their wives and husbands to this. Some of these guys were old guys at the time, and they had never talked about sex in their marriages. Ira Reiss and Gerhardt Neubeck who were from the Social Sciences Department in the University... It changed some of these people's lives forever, and mostly for the better. I've talked to them since then, and they've told me this.

[chuckles]

MB: Bill Hausman was another one, H-a-u-s-m-a-n. Bill Lockhart, the School of Law. Bob ten Bensel was another. He was in Pediatrics. Since it had an impact on them *personally*, that's what hooked them in. "Wow! We need to teach medical students about this kind of thing."



By May 1971, the SAR seminar was made a requirement for medical students in their sophomore year. All medical students had to come through the SAR seminar and sit through what we called the Fuck-O-Rama and go through these small groups and talk about their feelings. That was just mind blowing for the kind of person who goes to medical school, the kind of driven, very, very smart A-type personalities who go through medical school, who never stop to look at their feelings. It changed lives...it changed lives. It changed people.

By October of that same year, it became an entity called the Program in Human Sexuality and it was given a place. We went to this building on University Avenue called Research East that had been an old battery factory. The University bought it. It had a large area of office space and it had a huge room. We had to reconstruct it and clean out the pits of battery acid. [laughter] And we made the infamous pillow room. We had a projection booth in the back with a dozen projectors and all the equipment we needed for light shows—keep in mind, it's the 1970s, the early 1970s—and three walls on which we could project. We put up screens so that it kind of rounded out, so that we could project films on all three walls. People sat on giant pillows. They were called Pasha Pillows that we got shipped in from San Francisco, again on the model of the National Sex Forum, which was transforming into the Institute for the Advanced Study of Human Sexuality.

That's a whole other side thing. The National Sex Forum detached from the Glide Foundation and they moved into a space with that tremendous exhibit of erotic art that was owned by Eberhard and Phyllis Kronhausen. That was on Powell Street [in San Francisco]. They ran their seminars there. Then, ultimately, they became the Institute for the Advanced Study of Human Sexuality and they moved to Franklin Street. Ever since then, they own a building on Franklin Street. They run graduate programs in sex education and counseling that are accredited masters and doctoral programs in the State of California.

Back to us. We became the Program in Human Sexuality officially, and this was a terribly important step politically for funding purposes and everything. Now, we weren't just a course for medical students. We were a Program. It was one way that the University could kind of harness what we were doing, make sure we didn't go off half-cocked doing something crazy that they couldn't back. It continued to be tremendously controversial in the community. But it also gave us standing. It gave us legitimacy to pursue grant requests. We still weren't part of a department or anything. We were just kind of off on our own as PHS. We were administered directly out of the medical school dean's office. So that gave us a kind of freedom that was wonderful, that really allowed things to flourish and flower. It was a fabulous time. Those years were just tremendous.

There was publicity. They were articles in the paper. There were right wing fundamentalists that went completely crazy about what we were doing and wrote letters and demanded this and that from the powers that be, and letters to the editor. There was always a constant battle going on on that front.

Rick Chilgren was a master at handling all that, a master at fund raising and talking to diverse populations and diverse foundations. He would raise money, get various foundations interested in it. He wrote wonderful proposals. I think all of that must be a part of the archives. I think all his papers are part of the Medical School archives. He was magic at bringing together incredible people, talented people from diverse walks of life.

We needed, for instance, someone who could address homosexuality because nobody on our staff at the time was gay. We prompted Reverend Tom Maurer, who was then a part of the National Sex Forum in San Francisco... He was a Methodist minister, who had Midwestern roots, who jumped at the chance to move back to Minnesota and be on our staff. He gave the most magnificent rap in every single SAR that we did for all those years that blew people's minds. Here he was a dyed-in-the-wool Methodist minister who had known from birth that he was gay. How did he cope with his life? It brought people to tears. Brings me to tears right now. He was a *dear* friend and I was with him when he died. So it's very emotional for me to talk about him. A fantastic guy. A lot of challenges in his life, of course. He had pretty much been ostracized by his family and kicked out of the church—well, not kicked out of the church; he was an official Methodist minister. The Methodists are good that way. You can do a lot in the Methodist Church and not be kicked out...but kicked out of parishes, not for bad behavior, just because they found out he was gay. It didn't matter what he did or didn't do. It was the label. But in San Francisco, of course, he did well and thrived because it was a much more accepting atmosphere.

In Minnesota, there are a lot of forward thinking people. It's not a backwater. It's a very sophisticated place, and it was then, too. It's not the East Coast or the West Coast, but it's a very intelligent, sophisticated, worldly place, and it was very accepting, really, of a lot of the gay liberation that was going on.

Tom had a powerful influence on so many people. His rap was always the same and I heard it a *thousand* times, and I never tired of hearing it, because he was just such a normal joe and such a conservative...suit with the narrow little tie out of the 1950s kind of. His whole presentation was just so perfect. You didn't even know he was gay till half way through the conversation. He'd be talking about it all theoretically. He'd suck you into just being in love with him, because he's such a wonderful guy. Then, halfway through, it would be like, oh, my god, he's gay [whispered]. A lot of the very stuffy more academic types were blown away. He changed people...he changed people.

So in 1971, we become a program. Rick and I wrote a monograph shortly after that—maybe it wasn't until 1973—that was called "On Being Explicit: Sex Education for Professionals." That should be in the archives somewhere. That was just a short piece that said what we were doing and why we were doing it. That made the rounds all over the country and was very powerful.

Also in 1971 was the first SAR program for disability. That was conducted by Ted and Sandra Cole at the Sister Kenny Foundation. That was just amazing. People supported

the development of that. So that became a whole program in its own right. By then, or shortly thereafter, Ted was the head of PM&R at the University. He was the director, so he had power. He had clout all over the country. That aspect, the disability program, went on the road. They traveled *all* over the country, Ted and Sandra, and had a large group. We were also training people to do group leadership, both in the disability program and the seminars generally, because, nobody really knew how to do that. That required some work with psychologists to kind of help us figure out how to be helpful in those small groups and how to absorb that stuff ourselves. Anyhow, Ted and Sandra had a group of wheelers and their mates who traveled with them all over the country. They went on buses and they gave their seminar to groups all over the place. That was tremendously powerful. It changed people's lives.

Then, Laird Sutton—we maintained connections with the San Francisco group—made a number of films of paraplegic and quadriplegic people with their partners having sex. Now, that's something that had never been done before. For disabled people to see those films and to talk about this, cracked open a whole new world that was just amazing. To hear those people talk about how it changed their lives was so exciting and how it changed their relationships and how it impacted healing their bodies, too, I mean a direct connection to healing. The doctors were interested. The psychologists were interested. The rehab people were. It was so powerful, so great.

Then, of course, later on, Ted and Sandra ended up going to the University of Michigan in Ann Arbor and he ran the PM&R [Physical Medicine and Rehabilitation] program there. He just recently died, last year, unfortunately.

Also, the church kept involved, the American Lutheran Church, and Lutheran Social Services, and they got the seminaries involved. We had fabulous people like Reverend Jim [James] Nelson and Reverend Wilson Yates who were from local seminaries, who were professors, very highly regarded people in their churches, who went through with us, and, then, brought lots of seminary people through the seminars. That was a huge need. We worked a lot with those people. Jim Nelson and Wilson Yates are both still around. Jim's down in Tucson [Arizona]. I'm not sure where Wilson is. They were fundamental.

We raised money from the Commonwealth Fund, the Bush Foundation, Mediclinics, the Playboy Foundation. You had to keep bringing in money to make this all happen.

Then, we started taking our staff elsewhere for training because we had to be one step ahead of everybody and educate and develop ourselves. I became a presenter and a group leader. Somewhere in there, I graduated from college. I did a year of student teaching in high school and realized I had no interest in teaching high school. [chuckles] But, I was prepared to teach medical students in a way, because I was one step ahead of them on this material. I had been studying as much as I could, as well, in my job. Then, I spent a year taking pre-med courses, too, and thought that I would go through medical school. I was going to school full time, working more than full time, because we'd do these often on

the weekends. For all those years, essentially for ten years of my life, I talked about sex all day, every day. [laughter] I loved it. It was fantastic.

We developed specialty programs of all different sorts, such as a Week of Enrichment for the church-related people. That was fantastic. We brought in speakers from all over the country and all over the community and focused on lots of smaller areas of interest. We could design a Week of Enrichment for any sort of group. It could be disability focused. It could be spiritual, church focused. It could be medically focused. We designed a lot of different models.

Then, we all started going to San Francisco regularly. We would go out there every August. They had an annual seminar called Eight Days in August, which was like their week of enrichment. Rick would find the money. That was like training the trainers, teaching us what's the next thing? What are the new films that are available? Then, they'd listen to us. What films do we need? We need films about old people having sex, you know, the age spectrum. We need ones where the people aren't quite so beautiful, where the people look like *me*, that look like all of us. We need more disability films. They would listen to us. Rick and I would come out here more often to consult with Ted and go through other training that they were doing at the Institute. That was always such a tremendous resource for us.

In 1974, we did a Week of Enrichment for SIECUS...

EV: Yes.

MB: ...at the request of Mary Calderone. She brought in big guns from all over the country: Clark Vincent from Bowman Gray, Ed [Edward] Tyler from Indiana University, Harold Lief from the University of Pennsylvania, people who were renowned writers in the field like Lester Kirkendal, the magnificent Ed [Edward] Brecker who was doing pioneering work on sex and aging, and Allen Bell, and, of course, Virginia Johnson from Masters and Johnson. Some of us went down to Masters and Johnson Institute in Saint Louis [Missouri] and went through training there.

The program continued to develop and the more education we did, the more problems we uncovered and the more we realized that we had to be a clinic, too. We set up Sexual Health Services (SHS). We had to provide services with bona fide counselors for people who realized that they had some sex problems they needed to confront.

There was a troika, three of us women, who were the first ones to set up Sexual Health Services. That was Lynell Hoag, whose nickname was Rabbit—she lives in Boulder [Colorado] now, I think—and Deborah Dickman who was out of Gerhard Neubeck and Ira Reiss' School of Social Services—she lives in Upstate New York now; I'm still in touch with her—and myself. None of us had the right gold stars to do this, but nobody did. The right gold stars did not exist at the time. We had three years of experience now running SARs and developing them and going to various educational programs: Indiana University, Masters and Johnson, to the Institute in San Francisco, to Esalen Institute.

We had more training than anybody we knew. I mean, there were people with the right gold stars, but they came out of social services or psychology and they also had no training in sex-related issues, except, maybe, very marginal. Nobody was trained to do this sort of thing. It was controversial with the people who had the right gold stars. There was a lot of administrative work to do just to get this set up. We hired. We set up the formats.

The first were women's groups. We brought in a woman from Mill Valley, CA, named Lonnie Barbach. She had written several books on women's sexuality. She had developed models that were very innovative women's groups. So we started doing women's groups. Just fabulous, changed people's lives so much and such positive feedback. It was fantastic. Then, the women's groups got specialized. Some people did ones that were focused in disability and others that were focused in religion and brought together different groups of women from different places. People would come to us requesting this sort of thing. That's where it started.

Then, of course, we had to do men's groups and, then, we had to train men to lead those groups. Then, there became more need for couples counseling, so then we brought in marriage and family counselors and people with proper gold stars in that realm and put them through sex training and, then, set them up.

A lot of that was administrative tasks, so we did that. That was a tremendous time. There was education. There was the clinical work, the therapy. Then, there was a research component, too.

[pause]

Rick brought in the most diverse people, like Tom [Thomas] Etter, who is a quantum physicist, Bill Chamberlain, who was from Bard [College, Annandale-on-Hudson, New York] who was a writer, Susanne Bristol, who was a painter, an artist. Why bring in people like this? What's it got to do with sex? Well, why not? What doesn't have to do with sex? It all has to do with sex. His point of view was that we don't just want academics here. We don't just want medical people here. We want the interdisciplinary focus and we want the arts represented. We want to develop this all with so many different influences. I mean, if you're dealing with human sexuality, that touches on everything in life. It has to do with who we are as human beings and our culture and all aspects of it. He brought in fantastic people. He was a master of that.

The SIECUS seminar was powerful. That was in 1974. The controversies continued.

[pause]

Many of the people who were kind of the in-group of the program...we spent all our time together. We were all there. Whenever we did SARs, we were all there. Weeks of Enrichment, we were all involved all the time. We were in our offices. We were in each other's homes. We were in each other's lives. We were involved with each other

sexually, intimately. There were couples. There were couples in open marriages. There were couples in relationships in transition. All that is going on under the surface. Some of the marriages survived; some of them didn't. At one point, Rick bought a big, beautiful old Queen Anne Victorian mansion on Summit Avenue in Saint Paul, right near the curve before it goes up to the Cathedral [of Saint Paul]. The core group, or what we considered the core group, or a big portion of the core group, moved into that house together. It was the 1970s!

[laughter]

MB: It's what you did, you know.

Rick and Karin, his wife... When I first met him before we even worked together, I met her and they both made it clear to me that they were in an open marriage. After a little while, Rick and I became involved with each other. We were having an affair—not until Karen said, “Yes, go ahead. Do it. It's fine with me,” because she was in other relationships. We were all close. We were all friends. Rick and I became the more primary relationship, even though he and Karin were still married. We traveled together. We went to Hawaii together, but it wasn't a threesome relationship. Rick and I were the primary relationship and Karin did other things, and, ultimately, Karin decided to divorce Rick, but it was amicable. I'm very close to Karin still. Rick bought this house, so by then Karin was married to Dan [Daniel] Weiss, who became involved in the Program, too. He was the financial guy. He was at the heart of the program for a time. For a couple of years, he was the main financial guy in the program. Karin and Dan got the wonderful apartment up on the third floor. Rick had a suite. I had my own space. Then, Suzanne, the artist, and Tom Etter, the physicist, and Bill Chamberlain, the writer, all lived there, too. Then, we had this place. It was a wonderful house, just beautiful. It had an oversized pool table and Tiffany lamps and this giant jade dining table, a big space so that lots of people could come over there. There were lots of wonderful parties. Ted and Sandra lived just two blocks away. So it was a social gathering place. There was a lot of social stuff happening around this Program. That was sort of key in how it developed, because sex is a part of all of our lives. Here we were; we were talking about it, working on it all the time. There was no difference between work and home for us. It was all what we were involved in doing. It was all one. When these groups would come from all over the country, there would be a wonderful party with fabulous food at the place on Summit.

It was all part of how the program developed and I think an essential part because once you got the head of the Department of Psychiatry telling you his deepest dark secrets in a small group discussion, you've got a bond. Who are you? You're nobody. You're just the group leader, but this guy has been through everything. Suddenly, here I've got Ira Reiss from the School of Social Work telling me that I changed his marriage forever, because I gave him permission to go give his wife a massage or something like that, you know. You have such a bond with people that it sort of demanded being able to socialize with them in an easy and comfortable way outside of the University setting. I don't know why I'm talking about all that, except that it was a fundamental part. We were all so

involved in each other's lives. We were all so involved in doing an intervention on Tom Maurer and getting him into alcoholism treatment. We were all so involved. That went on for many years until about 1976. There were six or seven years when that's what our lives were like. The Program, I think, really benefitted from that.

Then, the powers that be started getting a little freaked out.

EV: Yes.

MB: Like, where is all this going? We had a direction. Rick started writing about that direction. Where does this go from here? What does it lead us to? He started writing up a prospectus. The catch phrase is "human energy." He saw it going in a direction of a broader study of human energy, human resources. What's after sex? Okay. You go through sex, what's on the other side? There's a spiritual dimension. How does this relate to medicine and to health? He started looking at alternative health issues and started pulling in all kinds of stuff, some of it off the wall, some that's become a totally acceptable part of our culture in the past twenty, thirty years.

In the meantime, I think, some of the powers-that-be in the Medical School and health sciences and, maybe, in the University generally started getting a little worried about his sanity and about what direction he was taking this. Then, he did this tome, this 800-page proposal on human energy. Some of these guys thought he was going outside the acceptable bounds of academic development. They realized they had to find a way to harness this program and to nail it down in the institution and to control it, because this was getting too scary. This was getting off the wall. This was just supposed to be sex education for medical students. We've done that. We've got that. We didn't sign up for any of this stuff. So he started having more and more political problems. I think he started breaking down a little bit mentally. Our relationship was crumbling. We were all still living together.

Then, the University decided in order to harness this thing, they had to make it a part of a department. They needed to nail it down and get it imbedded in the concrete of the foundation of the Medical School. So, then, it became a part of the Department of Family Practice and Community Health. They went through all kinds of machinations about where did it belong...Gynecology or Psychiatry or dah, dah, dah. Family Practice and Community Health...everybody kind of agreed that, yes, okay, if it's got to be, then plant it there. I think Ed [Edward] Ciriacy was head of the department at that time, a great guy.

Once that happened, everything changed. Once that happened, in my view, what that meant was that the University had figured a way to imbed it in the concrete and it changed the nature of what it was, not that it didn't continue to grow and change, but, now, it became less about human sexuality generally. It became more about pathology and disease. You had to stay within medical models of pathology and disease.

Plus, what else was going on at the end of the 1970s? AIDS [Acquired Immune Deficiency Syndrome] and HIV [Human Immunodeficiency Virus]. Huge. Just the beginning taste of it, 1976. It wasn't until 1978 when it really hit you like a brick wall what was going on there. So that's going to be where the money is, isn't it? Who is going to give money...? Well, they still wanted to educate medical students, but maybe we didn't need to force them to watch these Fuck-O-Ramas. Maybe we didn't need to put them in small groups. I don't even know how long that lasted, the small groups and all that. The whole nature of it started to change.

Rick quit. He was forced to quit, but I think he was ready to quit, too. Maybe that was 1976, 1977.

EV: Nineteen seventy-six.

MB: At first Ted Cole and Dan Weiss—Dan for the money; Ted for the Medical School connection—kind of took it over for a short time. Then, there became the *huge* focus on, okay, everybody's got to get the right gold stars. You can't be doing this. You've gotta get your masters. You've gotta get your doctorate in some bona fide field. There still was no degree program in human sexuality.

Jim Maddock, after Ted and Dan, took care of it for a while. Jim Maddock, Herb Laube, and Jim Held were kind of a triumvirate that managed it for a while until Family Practice hired Don Houge. I think he was the director for two years.

For me, after I finished undergraduate, I did a year of pre-med and finished that and did well and did great in my MedCATs [Medical College Admissions Test]. Pearl Rosenberg said, "I'll get you into med school if you want to go to med school. You can go here." At that point, I was offered to get on the professional track with the Program in Human Sexuality], stay with the Program, and become whatever is the step below assistant professor, research associate, to get into the track, so that I could start climbing the proper ladder there. That would be more of a gold star for me. I graduated from college in 1971, so I did pre-med 1972 to 1973. So somewhere in there in the heyday when everything was going great. I saw all these wonderful people going through medical school. They came in as freshmen and we'd have them as sophomores. I became really good friends with a lot of these people. Then, I'd watch them go through Medical School and see what it did to them and how it munched them up and spit them out and stole their souls and how they became very different people. Some of them spiritually survived it, but very few, I felt. I decided, okay, I'm going to take this other track and become the research associate in the Program and continue teaching, and that's when we were just starting to develop Sexual Health Services. That's when I stepped away from going to medical school.

I'm attempting to get a gold star that would be acceptable for what I'm doing, because I *know* the pressure is there. I started publishing with Rick. I did that one monograph, with him. I know I've got to publish. I know I've got to get a gold star. I can't find a



masters program in human sexuality except for the Institute [for the Advancement Study of Human Sexuality] out here.

They agree to allow me to do work at the University of Minnesota for a doctorate with the IASHS and to let work that I'm doing at Minnesota count. I would just have to provide certain documents and a thesis. I did work in sexual rehabilitation for physically handicapped people. Part of my thesis was a film that I did called, "Give it a Try," with Larry Kegan, that was meant for training trainers on how to deal with physically handicapped people around sexual issues. That was the focus of my doctoral thesis. I got a DA [Doctor of Arts] from the Institute for the Advanced Study of Human Sexuality in San Francisco, which, at the time and ever since, is only accredited in California. But, I was unable to put anything else together in Minnesota.

Then, when things started falling apart, I went around to various departments at U of M to see...because the program hadn't worked on that yet, and we didn't have a masters program. We knew, eventually, we'd develop something, but we weren't working on that. How am I going to do this? The only department in the whole University that was willing to take me on was the School of Public Health. They would allow me to do a masters in human sexuality education and counseling as I *invented* the masters program for them.

EV: Hmmm.

MB: It's already a double whammy: I'm going through training and I'm inventing their masters program. But in order to give me the gold star, I would also have to do a full load of masters of public health.

EV: Yes.

MB: It's like a triple load for one master's degree. Oh, really.

Another pursuit of mine in those final years that I was there was we started working with populations of sex offenders. *Nobody* had ever done this before. So this was *very* pioneering. Hush, hush. It didn't become controversial because people didn't know we were doing it. Bill Seabloom [of Lutheran Social Services] had some connections. He'd be a great person to talk to if you haven't already, just a fantastic guy and knowledgeable about all of this. He was involved from very early on through the church. He connected us with populations of some incarcerated people and some who had been paroled who were sex offenders: rapists and pedophiles and peeping toms. I spent two years of my life doing group therapy with these guys. It absolutely fried my brain. I was put in a position that I couldn't handle. It was like banging your head against a brick wall. There was no change with these guys. This is who they were. This was so fundamentally a part of their character. This was not *helpful*. Well, maybe it was. They got to talk about it, but, then, that's what they were getting off on, you know. I think it was helpful to some of them, but I didn't have the training to be doing that. It just fried my brain, for sure. I burned out behind that...I burned out.

There were several things going on. Rick and I were over. He had lost the house. We had all moved elsewhere. That whole social scene was in dissolution. The Program was going through all these changes. Who's going to be the director until it got to Don Houge? Then, it became more stabilized. He was happy to keep me on, and we had a good relationship. But, you know, guys like Jim Maddock didn't want people like me doing what I was doing without Ph.D.s. There was more and more pressure to do that. Plus, I was burning out working with sex offenders.

Over a course of two years from 1976 to 1978, after Rick left, I didn't see a future for myself. Then, I really started to question. Here I was, at that time, oh, I was twenty-nine. I started this when I was nineteen. I'd done it for ten years. It took time to get there, but then I was thinking I'm in this ivory tower and now is the time for me to leave. I realized I knew what the academic track meant and I knew it meant specialization. I realized I didn't want that in my life. I wanted a diverse life. I wanted to do a whole bunch of different things. I didn't want to become an expert in sex education for sex offenders or whatever it was, or sex education for disabled people. I was sick of talking about sex all the time. I wanted a different life. That was a great relief for me, to realize that. The program was *our* baby. It was our child. In some ways, it was born in Rick's and my bed. That's where we first started talking about, wow, how come people never talk about this. With Karin, too...those were the very first little seeds there, so it was like our baby, and now the baby was launched, and I wasn't thrilled about the direction it was going, but you never are with your kid, you know.

[laughter]

MB: It was time for Mom to just go get a life. Once it became clear to me that I didn't want that academic track, I didn't want to know *a lot* about one thing... I wanted to know a little bit about a lot of things. That's how I thought of it.

I stopped and I took my retirement money out of the University. I was living with another man at the time and we got in the car and we moved to California! My family was all back in the Twin Cities. I came from a strict Catholic upbringing.

EV: Yes.

MB: My parents for the first several years, wouldn't tell my relatives what I was doing. Oh, my god. She works at the University and she talks about sex all day. Oh, my god. [laughter] Also, I wasn't married... I was raised to breed, get married and breed little Catholic Marys and Peters. My parents couldn't cope with it. Just when they were starting to get used to it and saying, "Well, yes, Mary is a research associate." "She's a research associate at the University Medical School." They had just started getting kind of proud of it and digging it because the culture was talking about it. I said, "Ehh, I don't want to do this." They were retiring, my folks were, and going to be winter Texans. So that kind of gave me permission to leave.

I'd been coming out to California two or three times a year for eight years, so I had some really good friends out here and I loved it here. There was no other job to look at in the Twin Cities. I could have done this, but it would have all been through the people that I'd worked through...and I just wanted to see what else was in the world. So I moved to California and I never looked back. I never continued in this field at all. I never even stayed in touch with McIlvenna. I think I saw Ted McIlvenna one time after I moved here. I never stayed in touch with the Institute. I've got one friend who has remained a dear friend, who was part of the Institute in the early days, but she left it a long time ago, too, Toni Ayres. That's my story and I'm sticking to it.

EV: [chuckles]

MB: When I look back at it, I do sometimes think of... One thing that bothers me, maybe the only thing... I feel it was a good, good thing, a good change that needed to be made in the culture, in the academic environment. I think it contributed so much to so many people, but I'm a little distressed that it went off in the direction of HIV and AIDS and transgender issues, which are all so important and do need to be dealt with... That's where all the money started coming from; it all went off in that direction. I wonder what happened. I don't know what the medical students learn anymore about human sexuality. Great that they learn about transgender issues. Great that they learn about HIV and AIDS. What about everything else?

You get more conservative as you get older. The one thing I worry about is we brought a lot of people out of the closet.

EV: Yes.

MB: We helped a lot of people take that huge step. As I did it, I believed in my soul that it was an important and good thing to do and that it had to make life better for those people.

This all is in the Tom Maurer track of the program, that huge number of people. I think about a couple of things. I think about his last lover who was a sweet young man from the hinterlands in Northern Minnesota...[sigh]...who was raised in a small town, absolutely ostracized for his nature, came to the big city and met Tom Maurer, came out of the closet, and Tom just helped him find himself. He went off with a buddy to go for a trip to New York City and he ended up getting killed by John Wayne Gacy [Junior].

EV: Oh, my god!

MB: Yes.

EV: Wow!

MB: I think about him and I think about what kind of life would he be living if he would have just stayed in that little town in Northern Minnesota? [spoken softly]

And I think about all the people we know who have died of AIDS. In the 1980s, there were just, oh, so many, so many. Things have gotten better. I think about...ohhh, how many people did we help walk out of the closet and into their graves? You know? I can rationalize my way out of it just fine. But those are the only real second thoughts I have about what we did.

EV: Yes.

MB: Those are the only kind of...[gasp]...ooooh, what did we do? What were we responsible for there? Yet, I come back around and say, "No, it's better to be who you are and be real, even if it means you die young." So there you go. The second most important thing I've ever done in my life was the Program in Human Sexuality. The first was my son.

EV: Yes.

[laughter]

MB: That's my shpiel so ask whatever questions you like.

EV: That's great. I have a number of follow up questions. But that was really great.

MB: Do you want to take a break? Do you want to have some coffee or something to drink?

EV: I'm fine, but if you want to...

MB: I'm okay, too.

EV: I guess the first question... You talked about the first SARs pilot seminar at the U and the three in that first year and a lot of the positive responses. I'm curious if there were any, like, overt negative responses.

MB: Oh, sure. Oh sure. Yes, there were people who went through the seminars who walked out in the middle. It was a small group. Once they got into the seminar, if they allowed themselves to get through it, very, very few would come back at us negatively afterwards, but there was a handful who would walk out in the middle of the Fuck-O-Rama, for instance, which was a heavy-duty thing to go through. We would always have people stationed for that to intercept them and allow them to talk about it. You didn't want somebody just going back out on the street with that in their heads, you know. But there were some activists. There was one woman in particular who was a fundamentalist Christian who did go through something and, then, went on a campaign with the press, with letter writing, just sure this came from the devil. We treated her with great respect. We met with her. We talked to her and we offered her to go through other parts of the program. She was kind of a ranting raver. She really wasn't interested in anything we

had to say. There was nothing—we realized that pretty much early on—we could say that would make any difference to her. Everybody had to bear the brunt of that. She'd write letters to Lyle French. She'd write letters to Neal Gault. Those guys had to take a lot. They had to do a dance in the community, because they were often confronted with people who were upset about this. It was usually from a fundamentalist Christian stance. Those were usually the people... In fact, I can't really think of anybody else, any other category of dissenters. There might have been some doctors who came against it as being bad medicine or voodoo medicine or not medicine at all. I think there was that element. I think people like Pearl Rosenberg and Neal Gault deflected so much of that and protected us from it. Rick used to receive letters fairly regularly that were poisonous, threatening kinds of things.

But, our standard-bearers in the community were such powerful people and such wonderful people. The church people that were with us were held in such high regard in the church community; although, granted, they were kind of on the left side of those church communities.

[chuckles]

MB: They were so able to speak to that in the seminaries, in the American Lutheran Church. Ultimately, none of that dissent broke anything down, took anything away. In fact, things continued to grow. I think that you can draw a straight line from the work done by Jim Siefkes in the American Lutheran Church and some of the laws that have been passed lately that are making life easier for gay people. You go to the roots of those political movements and you'll find Jim Siefkes. What a guy.

EV: Yes. I got to interview him. He's amazing.

MB: I love him...I love him. I see him whenever I go back...one of my favorite people in the whole world. I'm so sorry he's suffering so much right now.

And it's curious that we're doing this today, because just last night, I got an email from Karin Weiss saying that Rick Chilgren is gravely ill...

EV: Mmmm.

MB: ...in the hospital, dying of pancreatic cancer that has metastasized to his liver.

EV: Ohhh.

MB: I think he's not long for this world. I haven't seen Rick for...[sigh]...probably for thirty years, the early 1980s. I already lived here and before he moved to Hawaii, he came to see me. I haven't spoken with him or anything. He went off the deep end mentally. For many years, he was a doctor on cruise ships. He had a contract with cruise ships that went out of Hawaii. Apparently, he couldn't pass his basic science to get his medical license renewed in the State of Hawaii. He couldn't remember his basic science

anymore. You have to know all that in order to renew your license. But you don't need it to be a doctor on a cruise ship. So he was still able to be a doctor that way. He was having mental problems. He went off with this whole human energy idea and it did go off into the realm of looney tunes, always trying to raise money from all his old contacts until he drove everyone crazy. You daren't answer an email, because what you were going to get back was just more than you could deal with. You just didn't see any of that in him during those years when we were doing this.

EV: Hmmm.

MB: There was nothing crazy about him at all. He was inspired. He was on fire. He was a passionate young man with tremendous ideas and very well respected as a pediatrician before he got into this, too. His work with Bob Good and his work with candidiasis patients was stellar stuff and published. He did it all right. I suspect it was some biochemical thing ultimately, some kind of manic-depressive whatever. I don't know. I don't know, but something that never got handled, never got treated. Sad.

EV: Yes.

Do you remember how the program got based in the dean's office?

MB: Uhhh... When they made it a program, it had to have some administrative root. It had to go somewhere. It hadn't proven itself well enough to appeal to a department; so no department was going to touch it until it became more grounded and established. Just to call it PHS in 1971 and house it at Research East, it had to have an administrative structure. So it had to come from somewhere. I think it must have been Pearl Rosenberg and Neal Gault that... Maybe Rick came up with the idea of having it come from the dean's office. I think it must have been up to those two who approved it and said, "Okay, let's do it this way." I don't think they were ever very happy with that. Well, Pearl, it made sense to her, but maybe it was a tough call for Neal Gault to do that.

I can't remember who was there before him. The person before him had something to do with it, but I can't remember who that was. It's not documented.

EV: Bob Howard.

MB: Anyhow, probably Neal Gault made that happen...

EV: Yes.

MB: ...to give Rick the umbrella that he needed to progress. He may have even done it with a caveat, saying, "By such and such a time, we're going to have to move it into a department." I wasn't privy to the politics of it, per se, only what I heard from Rick. I wouldn't have been in on those kinds of meetings, necessarily. I suspect even Lyle French probably had something to do with it, because he was the most powerful person involved.

EV: Yes.

MB: He liked what was happening. He wanted to protect it, so maybe it was a deal with Lyle French and Neal Gault. Okay, well, let's try this. They knew it had to sit somewhere administratively. Nothing else could have worked at the time. And it made sense, since it came out of the development of the new Medical School curriculum, that it be housed there as part of the Medical School. It was a teaching program. That's my surmise. It probably never sat very comfortably there. I would expect the powers-that-be were always a little nervous about it sitting that way, because they couldn't rein it in. They couldn't harness that energy. It was kind of free to just develop.

In fact, that's a terribly important part of why it was allowed to flourish during those five, six years, because it was held there administratively. It could not have happened if it had been put into a department right away. It couldn't have developed the way it did. It couldn't have had that creativity. Just lucky, I guess. It's funny in an academic institution like that, that there's certain little pockets where creativity is fostered, and *all* of everything else outside of that, it's, like, how can we clamp down on this creativity? [chuckles] This is too creative. No, we can't handle this. We've got to get it into the institution. Once it's imbedded, okay, then we can relax. [laughter] There's always that struggle.

EV: Yes.

MB: That's what I loved was the creative juice. When it wasn't there anymore...mmmm. I didn't want to keep going with it.

EV: Can you talk a little about the role...? There was an executive or advisory committee with a lot of people that you've been mentioning.

MB: Mmmm...

EV: Do you remember what their influence was?

MB: Oh, yes. That's true...that's true. Rick was a very political creature and he was very aware of the need for political support from the powers that be. I think that it might have come from both sides. I think it's something that he wanted for his own protection and he had tremendous respect for guys like Don Hastings and Jack Sciarra, and Gault, and French, and Titus Belleville, and Carol Belleville, tremendous respect for all those people, so I think he wanted their guidance in how things developed, and they were probably all too happy to be a part of it, because they were kind of scared of what directions it might take. Maybe this was a way they could rein it in, since they knew it wasn't administratively strapped down. I think there was a very good exchange of ideas with those people. They were just incredibly intelligent people with open hearts who really wanted to foster something good here. They knew from personal experience what a terribly important arena of knowledge this was. They wanted it to be handled right and

so did Rick. I mean he wanted it to be handled right. He was a maverick and they knew it. He did have tendencies to brainstorm things. They had to rein him in, but he knew he needed to be reined in and he knew he needed very solid political support to venture forth with this and the kind of support that extended its arms into the community, because this was *not* isolated at the University Medical School. This was reaching out into the community in so many ways, so he had to have big guns on his side. He knew that shit would fly and that he had to have solid support. Also, he was going to places like the Commonwealth Fund and the Bush Foundation for money. You had to have more than Rick Chilgren on that piece of paper. You had to have big guns behind you. Those guys, they all exist in a stratosphere. They talk to each other and they tell each other what to do, so he had to have those kinds of guys shepherding him along. I had completely forgotten that they existed in that form, but you're right. The executive committee was an important part of it all, yes. Paul Cashman is another name on that list.

EV: Right.

MB: He was the vice president for Student Affairs at the University. We did have to relate to the University as a whole. He was critical. He and his wife, Veryl, were *very* personally involved. I mean they related to the church people. They related to the medical power structure. They went through all these seminars. They were small group leaders. They were totally involved in the whole thing. Yes, the politics of it were terribly important.

EV: It's really interesting...the array of people that seem to have gotten involved.

MB: Oh, a broad spectrum. It had to be that way. Rick pushed for that right from the beginning, the interdisciplinary nature of what we did, which kept it a creative process, because people were coming in from so many walks of life, and people who were not academics also. I remember all the faces...[sigh]...but not all the names. [chuckles] Anyhow, the interdisciplinary nature...John Preston. He popped into my mind. He was a famous gay activist in the 1960s and 1970s. He came from... What was that magazine?

EV: *The Advocate*?

MB: Yes! Yes, he was from *The Advocate*. He was a powerhouse when he got involved in the program. Guys like that who were not necessarily from an academic background... Dan Weiss, too, was not an academic at all...pulling in other kinds of people like that.

Then, Dan, after he left the Program, did Come to Your Senses, which was a wonderful store on the West Bank that sold fabulous things, you know, massagers and hot tubs, anything that appeals to the senses, various sex toys, but it wasn't a sex shop. It was very tastefully done, a beautiful store with very sensuous appealing things that appeal to all the senses, the incense, oh, you couldn't believe the stuff that was in that store. That was a very successful endeavor that reached out into community after he left the Program. By



the mid 1970s, when he was doing that, people felt okay about going into a store like that, you know, because it wasn't seedy at all. It was very hip and very tasteful and really cool. Couples would come in and look at different things and walk out with stars in their eyes...[laughter]...and the massager in the bag and vibrators and dildos, all kinds of cool stuff. You couldn't have done that ten years before.

EV: One of the things that really struck me about the Program is the central involvement of various church entities. You talked about this already a little, but I'm curious how the balance was struck between the church people and the Medical School people, in particular, and their different needs.

MB: Right. Yes, their involvement was so essential, because your sexuality, our sexuality, one's sexuality is so much attached to one's beliefs. Whether or not it has anything to do with organized religion isn't the point, but the spiritual person and the sexual person are so integrated. When there is *disease* in the spirit, it affects everything. When there is *disease* in the sexual life, it affects everything. When there is *disease* in the body, it affects the spiritual life and the sexual life and all these things. It seemed so important to us to have that spiritual element involved in everything we did. In the seminars we did for church folk, one had to incorporate medical issues of sex-related concerns. It really had to be integrated. It didn't make sense to keep anything separate, you know. That was part of the interdisciplinary nature of what we did. It ended up being such a coming together, a common ground for people of different spiritual beliefs. You would have in a small group, a Catholic ex-priest talking to an atheist, talking to a fundamentalist Christian about masturbation, and what a *leveling* force that is to take something that is a part of all of their lives. It brought people together from so many different points of view and helped people to realize that they had more in common than not, and I think, also, terribly important for the church programs that we did, for those folks to realize how much their sexuality related to their physical health, to medical issues and that lots of health concerns have their roots in sexual dysfunction. Those things were inseparable. Even if we were just working with a medical group or just working with a church group, the topics had to be interrelated. More often than not, the groups we were working with also integrating people from both those worlds. It seemed terribly important that that occur.

EV: What was the role of the Committee on Religion and Ethics? Do you remember?

MB: [sigh] [pause] As I recall, it was a format whereby we could bring people from the church community, from the ALC and from the different seminaries that we were working with, into the University and give them a credible format for having input. This isn't something that was done with other Medical School programs, other educational programs, other programs in the University generally. It wasn't common to bring in people from the outside... The ivory tower basically thinks that it's better than the rest of the community. [laughter]

EV: Right.

MB: The ivory tower creates things and, then, doles it out to the poor slobs out there. There was no natural format prescribed by any other model that we looked at for bringing in these church types and giving them a forum for having input into what happened here. We had to get it from there, because there weren't those kinds of people in the University structure. I think it was a key advisory panel. Issues of ethics and spirituality simply had to be woven into the fabric of everything that we did. That brought a lot of wonderful people together. I mean those are just some of the best people in the world who were involved in that. Jim Nelson and Wilson Yates, wow, right on top of the pile, and Wilys Claire Nelson, and Wilson Yates' wife Gail, too. Ah! fantastic. The Seablooms and Mossmans. They came from Lutheran Social Services.

EV: I went through the archives of PHS in order to prepare for this. I remember seeing some things in, I think, the mid 1970s about the relationship with the Glide Foundation—it might have been the National Sex Forum; your brief history was something that I didn't know, that they broke with—...

MB: Right.

EV: ...saying, basically, that the program was trying to create distance between themselves and, I think, Glide. Do you remember what happened with that relationship?

MB: Yes. When we first got involved with the National Sex Forum, it was part of the Glide Foundation and housed in that same place, down by Glide Church.

EV: Right.

MB: Right in that same place. That's where the SAR, Sexual Attitude Restructuring, was created. They had a pillow room there. That's where Laird Sutton started doing work with his film and everything. Then, I understood it that McIlvenna chose to disconnect from the Glide Foundation. Maybe the Glide Foundation recommended that, too. Who was the guy there? Louie Durham. I think he was part of the Glide Foundation. Anyhow, that's early, early days, 1970, 1971. They separated. We never really had anything to do with the Glide Foundation.

EV: Oh. OK.

MB: No. We only dealt with the National Sex Forum and it just happened to be under the umbrella of the Glide Foundation, but it separated from the Glide Foundation in the very early days, maybe 1971.

Then, they moved, the National Sex Forum. I think they even changed their name at that point to the Exodus Trust for a short time, because it became more of a commercial venture. It was housed on Powell Street with the Kronhausen's international collection of erotic art. Then, they made a pillow room there and just for, maybe, two years, they did their seminars there. That was pretty hard for the University to take, because it was bordering on the commercial, and we can't have anything to do with that. But it was a

*fabulous* place, the most *incredible* collection of art. What's there now? Academy of Art College, that kind of place, right on the steep hill up from Union Square. Oh! the Kronhausen collection was just phenomenal. Oh, just to see all that art in one place at one time... Then, they did their seminars there. But, you know, the power structure at the Medical School was always pretty uptight about McIlvenna and the whole scene in San Francisco. For, like, three years, we brought our whole staff out here for the Eight Days in August. That was controversial, because it's San Francisco.

Then, McIlvenna realized that it didn't behoove him to be going off in that commercial direction. He wanted to become an accredited academic institution. So that's in the mid 1970s when it became the Institute for Advance Study of Human Sexuality and when they bought the building on Franklin Street and moved over there. They have a huge archive there of explicit materials. Then, they started going for accreditation for masters and doctoral programs. So they became more and more acceptable, but they were always way too much on the fringe for the power structure in the Medical School.

I think the powers-that-be always pushed for Rick to disconnect from them as much as he could. That was always, probably, a tough battle to have to fight, because he had a lot of loyalty to Ted McIlvenna and to Laird Sutton, because they had given him this gift. They had given him the use of their model and done a lot to foster it. I mean they had paid for a lot. There was money involved. They used to come to Minnesota regularly as well. We were all close friends. When Rick and I would come out here, we'd stay at Ted and Winnie McIlvenna's house. We were good friends. The big guys, Hastings, French, they never came for the Eight Days, but Ted and Sandra Cole, they did. Yes. I think maybe even Pearl and Murray [Rosenberg] came to one. I can't remember that for sure. Yes, they were just too fringe for the University to accept.

EV: Yes.

MB: It was always a struggle. The powers that be always wanted Rick to sever ties there. They've gone on; the Institute is still giving out masters and doctorates. It's still only California accredited. I could be practicing here. I've got my DA. [laughter] Seriously, yes, that was always a struggle.

EV: I saw that in 1975, the Board of Regents had some issues with the program. Do you remember what happened?

MB: Mmmm...ohhhh. Interesting. That would have been a year before Rick quit.

EV: Yes.

MB: I guess the fever pitch of political stuff was roiling. There were some people in the community that were endlessly writing poison pen letters to powers that be. I don't really remember that. I do remember there was something going on on that level, and I think, maybe by then... When did Lyle French stop being vice president? When did Neal

Gault stop? There was some change in the power structure in that year before Rick quit. So maybe he was losing his protection.

EV: Yes.

MB: Maybe those guys had been keeping the regents at bay. Paul Cashman would have been a key link to the regents. You know, it was always a controversial program. The physical element, we were not on campus. We were down University Avenue at this other place. That probably would have been the spark if the regents were getting bad press on it. Well, no, there wasn't bad...well, there was press that highlighted the controversy. If the regents were feeling pressure about that, then they would be telling the dean and the vice president for Health Sciences, "You've gotta rein this guy in and you've gotta rein in this Program and you've gotta have it administered differently." So that would have been the prompt for moving it in the direction of getting it into a department and housing it differently. But, I don't remember any specifics of the politics at that time, just that there were rumblings. We were all aware that there were powerful rumblings. Rick would have known exactly what was going on.

EV: I think the specific thing that precipitated that episode was a family SAR that was...

MB: [gasps] Yes! Oh, oh, oh, yes, yes, yes. [Mary Briggs claps her hands]

EV: [chuckles]

MB: Oh! There was a town in southern Minnesota...

EV: Yes.

MB: Of course. That was 1975.

EV: Yes.

MB: Oh, that was it. Yes, yes, yes. The church people, Siefkes or Seabloom or one of those guys, heard through church people that there was this tiny little town in southern Minnesota that was going through a crisis, because there was some guy in the town who'd been giving blowjobs to boys, preteen boys and teenage boys, for two or three generations. Some old coot had a shop, some metal shop or machinery shop, whatever and had been blowing off every guy in the community. Every kid who grew up there had gotten blown off by this guy. It was all just fine. Everybody is going along, not talking about it, but somebody saw it or maybe one of the moms or somebody saw something through a window. The guy gets busted. The whole mess comes out that every man in that town had had a blowjob by this guy for three generations. [laughter]

EV: Wow.

MB: The town was in crisis, a very religious town, small farm community, right down by the Iowa border. Could we help?

So we got together with the church guys from the ALC and Lutheran Social Services, because this is a social service issue. I think that's how the request came from the Lutheran minister in the town to Lutheran Social Services. We packed up some of our movies and designed a two-day seminar that would focus on community healing around a sex issue like this and set it all up with some of the town fathers and mothers and went down there. I think we were doing it in a church or a school. I can't remember now. It seems like it was a church...in some community hall anyhow. We had written proposals and made it pretty clear to the people we were communicating with that there was going to be explicit talk. Now, we weren't taking the Fuck-O-Rama, for god sakes. We were taking some of the milder things, but we were going to deal with masturbation explicitly. We were going to deal with homosexuality explicitly. We were going to show some of the films that were much more low key, that were body image related, and films on aging. We were not going to be showing explicit gay porno or anything like that.

But! The town went crazy. We got through the first day and we had people threatening to come down there with their shotguns. We were run out of town. We could not do the second day of the seminar. We were run out of town.

It hit the press and, of course, that must have been what prompted any activity of the Board of Regents. Sure. Yes.

Yet, we had such a positive experience with the people that we connected with down there. There was a group of people that loved what we did that first day and were looking forward to the next day. You could see the pain in their eyes. This was just tearing apart the community. It was such a painful thing. They really did need some kind of a healing thing to happen. But, the redneck element was damn well not going to allow it to happen. So we had to just leave. That was a powerful... Yes, of course, that was a real turning point. That was a real turning point, because that was reaching out into a community where they didn't think we belonged; although, a lot of them welcomed us with open arms and they were so kind and so lovely and so sure that we were going to be able to help them. But, it couldn't happen. We couldn't finish it. Yup, that's right. Oh, yes, thanks for bringing that up.

[chuckles]

MB: Ohhh! that was something. And don't you know that in most small towns in Minnesota and probably everywhere, there's a guy just like that doing just that thing.

[chuckles]

EV: And nobody talks about it so...

MB: And nobody talks about it. Oh, the secrets, the secrets. Oh.

EV: Yes.

MB: I was just looking at my notes. Let's see. I think I named all the names that I needed to name. I did have that on there. Yes, that was... What was the date on that? [whispered] Anyhow, yes, that was a good one. Ah! 1975. Yes, that was in 1975. That's when the shit hit the fan. Right. Board of Regents, yes. Yes, there would be some newspaper articles on that.

EV: There are. [chuckles] There's a whole transcript of the whole thing.

MB: Yes, yes.

EV: Interesting.

MB: Ohhhh. That was something.

EV: You talked a little about Sexual Health Services. Was that planned from the beginning or was it more a thing that developed?

MB: It's something that developed. The only thing that was planned from the beginning was to add to the eighteen-organ system courses for sophomore / junior Medical School, to add a nineteenth on human sexuality education. That was the root. That's all we set out to do to start with was to have a course in sex education for medical students. Out of that grew larger and larger educational programs and, then, as the education programs progressed, people started saying, "Okay, now I know I've got a problem. What do I do with it?"

So we realized, holy cow, we've got to have sexual health services. We've got to have some sort of a clinical setting where people can come and deal with these sex issues. It started out being non-orgasmic women. So we set up the women's groups. Then, there were men with problems of premature ejaculation or ejaculatory incompetence. Then, we started learning all these words of what are the various sexual problems that people can have? Then, we went to Masters and Johnson and went through their training program. Jim Maddock and I went down there and went through that. Then, we started pulling in people like Noel Carlson and Herb Laube.

EV: Yes.

MB: Bona fide accredited counselors and therapists providing more training if they needed it in the sexual arena so that we could do men's groups, women's groups, and individual and couple counseling. That didn't start until maybe 1973. That grew out of the needs that we uncovered as the education opened people up and made them free enough to say, "Hey, I've got a sex problem." Yes, that wasn't planned from the beginning, but it's certainly a terribly important part of it. Is it still a part of the program?

EV: I'm pretty sure they do... Yes, they do service work. I don't think it's called Sexual Health Services. Most of my research has been focused on the 1970s, so I'm actually a little less clear about the structure at the moment.

MB: Sure.

EV: I will talk to Eli Coleman.

MB: Yes. Boy, he's been doing it for a long time now.

EV: He has. [chuckles]

MB: Wow. He must be getting ready to retire.

EV: I don't know. He's still looks very young...

MB: Yes, I'm sure.

EV: ...and able, certainly.

MB: Oh, sure.

EV: Dan Weiss was the director of Sexual Health Services for a while.

MB: That's right.

EV: Do you know how he became involved?

MB: He became involved because he was Karin's significant other. Karin was Rick's wife when I met them, and, then, became Rick's ex-wife. Then, Karin and Dan got together and they got married. He became involved in the Program. He's a financial guy, primarily. When we were doing educational stuff, the money level was kind of low grade, you know. I think we did do some training where we actually charged people, but it was only money to cover the food that we fed them. It wasn't a money thing. But setting up a clinic, well, then, insurance is involved and people are paying fees for services and that becomes a whole money thing. So Dan was the perfect guy to take that over. Yes, that really needed a CFO [chief financial officer] kind of person. He wasn't in charge of it in terms of the content at all. That was left to the therapists. He didn't have that kind of background at all. He had a financial background. He's around.

EV: Yes, I've actually talked to him.

MB: Oh, have you? Oh, great. A great guy.

EV: Yes.

MB: I don't recall how long he was in that position. Then, after he left, he went and did *Come to Your Senses*, the store.

EV: The Program had the Medical School course that they were running. How did that develop over the years? I know it started with, like you were saying, the sophomores.

MB: Yes, it was the sophomore year of Medical School. In 1971, it became a required course for them to go through, a two-day SAR. Then, we also did a series of lectures in the Medical School. Like any of the eighteen other committees, they all had a lecture series; so we had a lecture series as well that focused on various aspects of sex-related issues that were done by the... Ted Cole would lecture them about sex and disability. Somebody else would talk about chemical dependency related to sexuality. They had all kinds of medical-related lectures. But part of the course had to be the two-day SAR. That was the one thing they came down to the program for, to the pillow room. Once we had that basic format that went on for the rest of the time. So for five years that was going. At some point, I think they made the SAR no longer required. I don't know when that was. After my time.

EV: Sure.

MB: It seemed like it was still required when I was still there. I guess I left in 1977, 1978. I moved out here in 1978. It seemed like it was still required then.

It developed only in that we improved the materials. We spent more time finding films that were better and Laird was making more films that were better. We were constantly improving the visual experience. Then, the people who would give small presentations during SAR were more and more knowledgeable all the time, so that developed. Then, we'd find other experts who fit, you know. A guy like John Preston would come along and we'd plug him into the model. As time went by, it got better and better, because the content was... The more research we did, the more we learned and the more training we got wherever we could go, to Kinsey, to Masters and Johnson, to San Francisco—those were the basic three places you could go—the more knowledgeable we were. It got better in that frame of reference. But the basic structure stayed the same. I think we all got a lot more training and experience as group leaders, too, so the small group experience got more finely honed, because the more times you did that, the more you'd know what kinds of things were going to come up. You'd go educate yourself more on things that you think you might have to talk about. That was the basic development.

EV: Did the program work on issues of transsexuality at all when you were there?

MB: Very little...very little. We certainly delved into gay/lesbian issues head on and we brought in people and did panels. We brought in people living the life. It seems to me that maybe the topics were broached, but only in passing reference and not as a real focus. Of course, in the 1970s, it didn't seem like there was much on the surface going on. I'm sure there was quite a lot going on under the surface, but it hadn't risen up to the surface like gay/lesbian issues had. One would have thought that Don Hastings, as you



mentioned...he had actually been doing some surgeries as far back as the 1960s, which blows my mind. I had *no* idea...I had *no* idea at all. Maybe it would have come up in presentations on medical issues. I think back then, it was more a medical issue. If anything, it was going to be like a surgical procedure issue. It wasn't dealt with like a lifestyle choice...

EV: Right.

MB: ...like it is today. I don't think that concept was alive yet—at least not in that environment, it wasn't. I could see where, as time went by, we were ripe to get into that. But it wasn't there yet. I remember coming out to San Francisco and we'd go to our Eight Day thing. Back then in the 1970s, they would have a panel and they would have transsexual people. But back then, it was the flamboyant, over the top somebody, man dressed as a woman that was a caricature kind of thing; whereas, the gay/lesbian thing was real people that you could relate to and the tranny thing was anybody who dared to poke their head up. It was kind of outside the realm. I do remember them bringing in transsexual people on the panels here in San Francisco. I think it was more than we could deal with. How could we bring that back to Minnesota? That's a San Francisco thing, you know. That's not a Minnesota thing. [laughter] Funny, huh, how things change over time.

EV: Yes.

MB: Yes, not in my tenure there. I don't think that we touched on that really at all...not at all. I don't recall ever bringing in an expert in the field or pursuing that.

EV: Were you aware at all about the surgeries that were happening?

MB: I was not. I was not aware that Don Hastings did such things. That's pioneering. I mean in the 1960s, oh, my god, that's absolutely pioneering. I knew such things occurred, but I didn't know there was a program at Minnesota. I considered it something that was pretty much a fringe...something you'd see in New York or San Francisco, but nowhere in between. I don't think we were closed off to it.

EV: Right.

MB: It just wasn't there. We weren't aware of it and nobody came forth to make us aware of it. Also, the struggle for gay/lesbian issues was so potent and there was so much to do. It's like you had your hands full with that. You can't even go there, because there's just so much to be done. The mainstream was so tough to deal with gay/lesbian issues back then. The mainstream was so closed off to it and so judgmental about it. Those were the days of...oh, oh my god, you know. That's one of the reasons my parents would never talk, because they thought that I was promoting—quote—animalistic behavior.

EV: [laughter]

MB: Okay? That's the one thing they ever said to me, "You promote animalistic behavior." To me that meant homosexual acts or maybe anal sex. [laughter] They're very mainstream people. It was such a huge thing that we were dealing with gay/lesbian issues at all.

Yes, I don't ever recall Don Hastings talking about that, but that would have been just horrendously controversial. Oh, my god, he had to keep a lid on that. I'm sure the powers that be knew it was going on. He couldn't have been doing it without them knowing it was going on, but they had to keep that pretty much under wraps, I'm sure. Interesting. The flower unfolds.

EV: Yes.

MB: [laughter] I think that a lot of what we did made it possible for it to unfold as it has.

EV: Yes.

MB: Transgender issues are is a *huge* component of what the program does now, from what I understand.

EV: Yes.

MB: Their main drive is with AIDS and HIV and with transgender issues. I think what we were doing then made that possible and made it possible for the community at large to be okay with it. You know, Minneapolis is a cosmopolitan place. It's unlike a lot of the Midwest. It's a very forward thinking place with a lot of open-minded people that make it possible for the Program to have existed and for what the Program is doing now. Also, the Program as it is now is heavily protected by the institution and they can just pretty much do whatever they want to do.

Haven't they sponsored two chairs now?

EV: I think they only have one. Maybe they have two.

MB: Yes, I thought that they either had achieved the second one or were getting very close to achieving the second one. That's huge status and power and money.

EV: And it's one of the few in the world.

MB: Yes, yes. That's fantastic, you know. That gives credence to the whole field of study generally.

EV: Yes.

MB: That's all good, isn't it?

EV: Yes.

You talked about the sex offender treatment program. How did that start?

MB: It seems to me that it was Bill Seabloom...

EV: Okay.

MB: ...who had a connection. Maybe he went and did counseling in jails as a minister, as a person from the church, like a social worker from the church setting, Lutheran Social Services. Maybe he was involved in working with incarcerated people. Maybe he came back to the Program. See, that's how it happened. All these different people in the community we worked with, they were all involved in different populations and they'd go through our training and, then, they'd say, "Wow! We could use that for all our counselors. We could use that for all our professors at the seminary. Wow, we could use it..." Everybody had their own shtick, their own thing where this would really be applicable. I think that was Seabloom, where he said, "Wow, if we could get some of these guys to come and just sit in a group and talk about what it is they do and how they feel about it, this could really be powerful." I wasn't the only one doing it by any means. There were other counselors who were working with them. I don't know where that ever went. The last two years I was there, we had some program going on where they would come to us. I do remember a time when there were policemen out in the lobby, so possibly, they were even bringing them from some correctional facility. Maybe it wasn't just guys on parole. Maybe they were actual incarcerated people. I don't know if that ever developed. I tend to think that didn't go anywhere, because it didn't work. I mean it didn't help. I've never heard of a program that does help with that.

EV: Yes.

MB: Then, there are so many other issues involved. It's deep rooted, psychological pathology. Whew. That was heavy stuff.

EV: Yes.

MB: That was real heavy stuff. Yes. It seems like at some point, too, we had groups where we had rapists and women who had been raped talking to each other. Whew.

EV: Yes.

MB: You don't know. You couldn't really study whether you had an impact or not, you know. Maybe you had an effect and maybe you didn't. It was never structured so that it could be studied. The academic institution would require that if it were going to continue and it should happen that way. It should be couched in a format of study so you can look at whether or not what you're doing is effective and learn something from it. We were

testing the waters, I think. It was just initial stages of testing the waters. I don't think anything ever came of it, but I don't know.

EV: I'm not actually sure what happened with that program, but it's interesting.

MB: Bill Seabloom might know more about that.

EV: Yes.

MB: It burned me out; that's for sure. [laughter]

EV: Yes, I can only imagine.

MB: It was just so heavy, you know. It was just so heavy. Yes. [sigh]

EV: You left in 1978?

MB: Yes.

EV: Were you there at all for the new director search that brought in Sharon Satterfield?

MB: Oh, yes. Oh, yes, I remember her, just briefly. Was Don Houge before her or after her?

EV: Before.

MB: He was there for two years.

EV: He was technically an interim.

MB: That's right. He was from Family Practice, wasn't he?

EV: Yes.

MB: I think it must have been in my last stages that they launched into the search for Sharon. I remember her vaguely. I must have left right around the time when she started. Rick left in 1976. There were spurts of other people and, then, Don did it for two years. She would have taken over around 1978. In fact, maybe that was the turning point when I decided to go when everything else was changing anyhow. I recall being a helpful assistant to Don, kind of helping him learn the ropes of the place. But I don't think I worked with her at all. I think things were changing and that just made it even more logical that that would be the time when I go.

EV: I think she started in 1979.

MB: Ah! Yes.

MB: Yes, I remember the search happening, and I remember meeting her. Don was there.

EV: Was he involved at all with the Program in Human Sexuality prior to becoming the director?

MB: I don't think so.

EV: Do you know why he was chosen?

MB: It was part of the effort to get the program rooted into a department. I think they had already... Well, in fact, around the time that Rick left, maybe that's when they put it in the Department of Family Practice and Community Health. So he was Family Practice, so he was the tie to Family Practice. I don't recall him having anything to do with the Program before that. No. No. That was the institution taking over. That was the way they did it. Well, they're not going to move you down to the Family Practice clinic. You've still got to stay where you are, but, okay, we own you now. Here's our guy. That's how I felt when he came on board. This is the Medical School taking over the Program. We'll put our guy in here now. He'll be the administrator.

EV: What was he like as a director?

MB: Uhhh... You know, he was a nice guy. He was institutional. He had a job to do. I think it was his job to *root* the program in the institution, to get rid of the flakes and the rough edges and kind of plant things into the concrete and make it more stable. For me, that meant kind of a big loss of the creative juice that had been there before. But I also saw it as necessary. I mean they couldn't have allowed it to go off the way Rick was taking it. How could that be? It's too much of a fight against what the institution is all about. It had to happen...it had to happen. He was a nice guy to do it, because he was very humane in how he dealt with people. He gave you a lot of space for thinking through how you wanted to be a part of things. He was not really part of our process. He didn't conduct seminars and teach or do therapy—I don't think he did any of that. I don't recall him being involved in that level. He was an administrator.

EV: Okay.

MB: In another setting, you'd call him a corporate drone. [laughter] But he was a very nice guy. I don't mean to detract from him. He was coming into a really tough situation. It had been such a passionate creative environment. All that became so explosive. There were a lot of egos involved, too. It had to turn a corner and this was the corner. There was a lot of sadness and mourning the loss of what it had been. He couldn't have the satisfaction of taking it into the future and making the new Program in Human Sexuality and he couldn't have the satisfaction of being part of the juice that we had, so he was just the guy that came in to nail down all the corners and get rid of the rough edges. That's

kind of a thankless task, but he did it nicely and competently. He was just the right kind of person to do that job that had to be done. Yes, that's all I'd say.

Well, it was Eli Coleman who took it into the future. I don't even know how long was Sharon Satterfield was there.

EV: I think she was there seven or eight years.

MB: Was she really?

EV: She was there actually a pretty long time, I'm pretty sure.

MB: Wow.

EV: She was affiliated for a little longer.

MB: Oh.

EV: The archives, unfortunately, end approximately when the program goes into the Department of Family Medicine and Community Health.

MB: I see.

EV: My ability to actually pin down a timeline sort of goes away.

MB: Yes. I lost track then, you know. I went back to one reunion they had. I'm sorry I missed the big one that they had last year. My father was dying and my sister was dying.

EV: Wow.

MB: It happened right in between. I went there in September to be with both of them. Then, my dad died. I knew he was going to go soon. My dad died on October 11 [2010]. I think it must have been late September, early October that they had the PHS reunion. So I had just been there. I couldn't stay. I had to come back for my job, but I knew I was going to go soon. Then, I went when he died. Then, three weeks later, my sister died. So I ended up being there for six weeks, but that's a whole other story and it has nothing to do with the Program. That was kind of a hard time. I really regret missing the reunion, because I'll never see most of those people again.

EV: Yes.

MB: I didn't even get to see Jim Siefkes that trip. That broke my heart. I just couldn't get there. I spent all the time in a hospice helping my sister die.

EV: Wow.

MB: So I just stayed with her the whole time. Then, I spent the next three weeks completely cleaning out her house and getting rid of all her stuff. It was a tough time.

EV: Yes.

I'm not sure you were there long enough to actually be able to answer this question. Do you know what happened to...? Ted and Sandra Cole left in 1976...

MB: Have you interviewed her?

EV: I wasn't able to, but Dominique [Tobbell] who is the professor in charge was able to.

MB: Oh, good, much better to send a professor to interview Sandra.

EV: One of the things she was saying is that after they left, the disability sort of died to a certain extent.

MB: Mmmm...

EV: I'm curious if you were there long enough to see what happened to that work.

MB: Uhhh...right. When did they leave?

EV: I think it was 1976.

MB: Yes, that's right. It was right around the same time as everything changed when Rick quit.

They were the driving force behind the disability program. They had a huge cadre of people who they worked with, but they had never groomed anybody to take over. Those of us in the program, we had never done it, because they were the experts. Ted and Sandra were the experts. You needed a Ted and Sandra. You needed a couple of people that were on that level of knowledge and involvement with that community. Although a lot of the people in their cadre were professional people and a lot of them were academics, they were almost all disabled couples. I shouldn't say that. I don't know. They were couples where one was in a wheelchair or one had some drastic physical disability. So they were all the group leaders. They were tremendous and very competent, but they were not in a position to take over doing. I don't know that any of them had the inclination to do it anyhow, because it's a huge amount of work. But you needed somebody with the right gold stars. You don't deal with that without the M.D. You've got to have the bona fide thing there, because you're dealing with severe physical impairments and medical issues as well; although, I think we continued to deal with it in the general seminars as one of the many issues. I think we continued to have their people involved as group leaders. There was no taking over Ted and Sandra's gig. That was their gig and there was nobody else to fill their shoes. I think they took it to Michigan

and she went on to get her doctorate in the field. I'm sure they continued. I used to communicate with them once a year over the years, so, I know they continued from there. As far as after I left, I have no idea. I presume nothing really happened. There was nobody coming out of the PM&R world that had the interest to get involved. There was nobody. They were singular people. Yes, unfortunate.

EV: Yes.

MB: That's a real loss.

I know they trained so many people. Maybe that's how it goes. Maybe that's how it was supposed to go, where you train enough people in that field, it just becomes incorporated into the normal counseling and therapy, the normal interaction between doctors and patients, because, now, the doctors have some training to talk about those things. Maybe it doesn't require that kind of focus anymore, because the culture has changed. They changed the culture. They absolutely changed the culture. They made it a part of the rehab process now. They trained so many thousands of people to incorporate sex-related matters into that whole rehab process, so maybe it's that kind of a point. Maybe it changed the world, so it didn't have to continue—one would hope.

EV: I know it's still a big problem...

MB: Sure.

EV: ...which is one reason why I was very impressed with this. It was the important part of the Program back then.

MB: Oh, yes, it was. Absolutely critical. Yes. I'd say training medical students and the disability issues were the two kind of underpinnings of the Program. We did a lot of other things around it, but those were the two main foundations of what we developed. I don't even think the Sexual Health Services was... It was a good ancillary thing that we had, but I don't view that as fundamental as the disability program. Or maybe the three, training the medical students, training in disability, and the church thing, are the three underpinnings. That's kind of how it was. Everything else was clustered around.

EV: That is all the questions I have for you. Is there anything else that you can think of that I didn't ask and you didn't mention yet?

MB: [sigh] Well, I really appreciate the opportunity to do this. I've been away from this whole field since 1978. It was such an important part of my life. I was coming out of Catholic schools and I was nineteen years old when I got involved in this. It pretty much went on for ten years of my life. It was such a critical thing in forming who I became. My life ever since I moved here is *so utterly* disconnected from that world. It's got nothing to do with me and, yet, it has so much to do with who I am. Even though I have a few friends who were there back then, like Karin Weiss, and Cordelia Anderson, who



was a part of... She started as my secretary there. She went on to become one of the world's leading experts in child sexual abuse.

EV: Hmmm.

MB: She has her own company called Sensibilities, and she's in South Minneapolis. She's fantastic. I see Dan Weiss once in a while. My friend Toni [Ayres] is here, who was involved with the National Sex Forum...just a handful of people who know about that part of my life and who were there when I was in it. Deborah Dickman...I talk to her once in a while, but I haven't seen here since Minnesota days. So it's kind of a psychotic thing in my life that I'm so disconnected from it and, yet, it's so much a part of my roots.

I really appreciate the opportunity to talk about it like this, because it's always been my fear that—there were so many powerful egos involved—a history was never written and I've heard other people's history, which is not accurate. I've heard other people's versions of what those ten years were like, which is not accurate, and I was there. I was at the center of it, you know. I was next to Rick! Rick was at the center of it. So I appreciate the opportunity to, for myself, kind of set the record straight, in a way, to have it somewhere somehow on tape. Not even if nobody else ever even listens to it, at least it's there. At least I've said the words. I've set down my version of the story. I believe my version to be as close to the truth as it comes, along with Jim Siefkes' version and anything that Karin Weiss might tell you. I think it's tragic that you won't be able to get this from Ted Cole...

EV: Yes.

MB: ...who died last year. He would have been another person who would have spoken the truth and nothing but the truth right from the beginning. He was there right from the beginning.

EV: I'm very sad about that, yes.

MB: And it's very unfortunate that you couldn't have talked to Rick, who is dying as we speak. Even if you could talk to him, you probably couldn't get the right kind of story, because it sounds like he's just been through so much else since then that I don't know that his mind would be clear enough to relate it to you.

And...I'd love for you to talk to Ted McIlvenna...

EV: I actually am, yes.

MB: You are?

EV: Yes. I'm going to meet with him on Monday.

MB: Ohhhh! great! [Mary Briggs claps her hands]

EV: It worked out, which I'm really happy about.

MB: Is he in Walnut Creek?

EV: He is, but I'm actually going to talk to him at...

MB: At the Institute?

EV: ...the Institute.

MB: Excellent. I'm *delighted!* Oh! I'm so pleased. He gives another perspective, not from within.

EV: Yes.

MB: He wasn't, obviously, in the Program in Minnesota, but he was so much a part of the roots of it all. Oh, I'm delighted to hear that, because his story fills in a lot of gaps; although, he's got his own agenda and he's got his own politics and worldview that may have nothing to do with really the Program in Human in Sexuality. But that's terribly important that you're talking to him. I'm really pleased to hear that.

I'm also sorry you couldn't meet Tom Maurer.

EV: Yes, I was very sad about that, too.

MB: He's been dead for twenty-five years.

EV: Oh, wow.

MB: When he was dying, I was already living here—actually, I was in New York for a short time. My son was a year-and a half old. Tom had cancer and he had been put in a hospice facility. He called me and said, "Help me the hell out of this place. I'm lying here with big windows into the hallway, looking at a dead body in the next room covered with a sheet for eight hours."

EV: Wow.

MB: "Get me the hell out of here." Hospices have done much better since then. [chuckles] So I took my kid. I went back to Minneapolis. I gave my kid to my sister and my mom and I said, "Look after him." For a month, I went and lived with him while he died... I got him into his apartment, which was at the Towers up on the twentieth floor. I got a hospital bed in his living room so he could look out at his beautiful view. He wouldn't touch the morphine, but he loved his glass of vodka every day. I slept on the floor in his bedroom—he never had a bed—and stayed with him until he died [September 17, 1986]. What a gift that was.

EV: That's amazing to do.

MB: What a gift; what a gift that I could do that—I mean a gift from him to me. It was one of the most powerful experiences in my life. I'd go do his shopping. I'd fix his food and, then, we'd just sit and talk. He was something else. He was one of a kind, absolutely one of a kind. I'd say that if ever you could document the real history of gay power, gay liberation a helluva lot of those strands would go right back to Tom Maurer for all the work he did in San Francisco for many, many years—I'm sure Ted McIlvenna will talk about him—and for the work he did in Minnesota. There are just a helluva lot of gay people whose lives were directly improved because of that man in just the simple little talks that he gave. What a guy.

I appreciate the opportunity to say these things, because I'll never say them to anyone else.

EV: I really appreciate that you wanted to do this, because it's so important. Pretty much every one I talked to told me that you should be like one of the people I talked to. It's really great.

MB: Good. I'm glad we could do it.

[End of the Interview]

[Postscript: Dr. Richard Chilgren died on July 17, 2011 in Lihne, Kawai, HI where he had lived for 25 years.]

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