INTERVIEW WITH MARVIN WACHMAN

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INTERVIEW WITH DR. MARVIN WACHMAN

MARVIN WACHMAN: My name is Marvin Wachman.

INTERVIEWER: Okay. Today is March 27, 1996, and we are conducting an interview in Room...

WACHMAN: 301 H Conwell Hall, at the University.

INT: Thank you. Dr. Wachman, do you give me permission to conduct this interview?

WACHMAN: I certainly do.

INT: Okay. We're going to start with some background information. The date and place of birth.

WACHMAN: March 24, 1917, Milwaukee, Wisconsin.

INT: Okay. Your family, your parents and grandparents, where were they born, what year were they born, and what city or country?

WACHMAN: My father was born in Riga, which is now Latvia in...(pause)

INT: What year were your parents born?

WACHMAN: My father was born in about 1867.

INT: And your mother?

WACHMAN: And my mother was born in the area that is now called Byelarus, in the area of Minsk, in about 1872 or 1873.

INT: Would you describe the socio-economic status of your parents? Education, occupation, starting with your father?

WACHMAN: My father went to schools in what is now Latvia, and came over to this country and became an itinerant salesman, really. And then later became an operator and owner of restaurants and grocery stores.

INT: Did he complete high school back in Latvia? Or approximate high school?

WACHMAN: The equivalent of high school probably. That's all I could say. He spoke English very well; wrote well. My mother, I believe, also finished high school. Spoke and read very well. But always spoke with an accent, even though she came over here, I think
she was younger than my father was. And that's about it.

**INT:** What year did your parents get married? Where did they meet?

**WACHMAN:** They met in... upstate Wisconsin. And that would have been about early
1890's. And then lived in small towns in upstate Wisconsin, and in Ironwood, Michigan.
And Hurley, Wisconsin, right on the border. And then moved to Milwaukee with their
family, which was partially raised by then.

**INT:** What year did they come, and why did they settle on Wisconsin? What factors
entered in?

**WACHMAN:** They had friends -- not relatives, friends -- who encouraged them to come
out there. It was as simple as that.

**INT:** After your parents got married, what attitudes and values in terms of a young child
growing up in Wisconsin, did your mother and father pass on to you? What did they stress
in terms of a child growing up?

**WACHMAN:** They always stressed honesty, integrity, hard work. Being kind to other
people who were less privileged than we were -- and we weren't very privileged. Being
friendly to your neighbors. They were religious in a moderate sense. We went to the
synagogue, but most of my life we lived right next door to a Catholic church, and my friends
were mostly Gentile, not Jewish, and I knew their churches, and they knew my synagogue.
I think that's about the best way to put it.

My mother would probably be considered a liberal, my father more of a conservative. But
their values were relatively the same. My father was very hard-working and wasn't home
a lot. But they got along very well, and they raised six children to maturity. Two others died
ey early. And the children have all lived a pretty long life.

**INT:** Did you have any extended family? Cousins, aunts, uncles?

**WACHMAN:** We did not in the area in which we lived. We did have relatives elsewhere
in the country, in as far away places as New York and Long Island, and even Texas. But
that's about all. We did not have any extended family near where we lived.

**INT:** Let's describe your household and neighborhood. Again, socio-economic, what type
of neighborhood? Was it a predominantly Jewish neighborhood, Gentile neighborhood?
Give a background of your neighborhood, your household and neighborhood.

**WACHMAN:** Well, the neighborhood that I remember mainly is the one in Milwaukee --
on 36th Street near Lisbon Avenue. And that was not a Jewish neighborhood at all. It was
a mostly Gentile neighborhood. As I indicated a moment ago, our home was right next, one
house removed, from a Catholic church and school, elementary and secondary school, where
I played ball and basketball and everything in their gym. And the synagogue we went to was about, oh, I suppose a mile and a half away walkable. And that was the nature of it. It was what I would call a middle class or lower middle class, although we didn't use those terms, frankly. Didn't know any different. But it was a homeowner's area of the city, where you had single and mostly double family homes. Our home was a duplex upstairs and downstairs, not side-by-side like a place like Philadelphia. We lived downstairs in the house and another family, we rented to them, lived upstairs. And it was our home, we bought it with a mortgage. We had the whole family in that house, which would be considered today pretty small. But we didn't realize it was small. We just used all the rooms.

INT: So you had five brothers and sisters?

WACHMAN: I had five brothers and sisters. Four sisters and one brother. I was the youngest of the family.

INT: What would your daily routine be, between interacting between siblings, mother and father, what would the daily routine be, in terms of going to school in the morning, interaction with family members, outings, things of that nature? Very close-knit family?

WACHMAN: Very close-knit family. Very close-knit family, and we would go out sometimes on Sunday to the airport. That was the thing to do. I'm talking about the 1920's. Just going to the airport and watching the planes come in was a day-long adventure. You had a car and you could go out there. You joined with somebody else and you went out, maybe took lunch along, and watched the planes come in, and fly away. That was big entertainment. We did other things together, went on picnics. We did, in the summer, several times, went out to a lake in Wisconsin where families would go. We did that as a family. It was a close, close family. Family life, during the school years, of course, my sisters and my brother and I went to school at different times. I was the youngest. My brother was six years older than I was. So I watched them go to school. They all worked. They all worked, as did I, while we were in school, one way or another, earning some money to help the family along. A good part of our life in Milwaukee centered around the Depression in the thirties, from '29 on. So we all pitched in and helped.

INT: What was your first job?

WACHMAN: My job? Well, I was, as youngsters go, fairly entrepreneurial. And I set up a shoe-shining parlor in the basement, and invited people to come in. And I sold newspapers on a corner near our house. And then I delivered newspapers. In Milwaukee you call it "peddling newspapers," that was the term. I peddled newspapers, the "Milwaukee Journal," "The Sentinel," the socialist paper, "The Social-Democratic Herald." And that's what I did. I also sold magazines. Went around, got subscriptions. Did almost anything to earn a buck in those periods. And saved the money and had a bank about... less than two blocks from our house, a block and a half or so, Park Savings Bank, where I deposited my pennies from collecting for the newspapers on Saturday morning. Newspapers at that time were two or three cents for a daily, and eight cents, seven, eight cents for a Sunday paper. And I'd get
all these pennies together and go to the bank, count them up and deposit them. And one of the formative incidents in my life was that when Roosevelt closed the banks -- Franklin Roosevelt -- my band was closed and I had something like $87.60 deposited in that bank. And I didn't see that for some years, when I got a small portion of it, $20.00 or something, back. (laughs) So I think I became very conservative money-wise and where I put my money.

INT: How did the Depression impact on yourself, obviously, and the rest of the neighborhood? How did it impact in terms of the daily...

WACHMAN: Everybody pitched together. Frankly, I think everybody was friendlier than usual. Everybody was in a tough situation and watched their pennies. Nobody was trying to look good for the neighbors. Although there was a bachelor who was a friend of ours who lived next door, and he had a fancy car, which he'd give us rides in that. And one of the fellows who rented a room upstairs from us had been a Marine, and had a motorcycle. He took us around, took the kids around for rides. He had a side-car motorcycle. (laughs) But nobody flaunted whatever they had.

I don't remember during the Depression really being deprived. We just were used to what we had to do. And if we couldn't afford something, we didn't buy it, and that's all. We didn't have the money, we didn't buy it. That was before the age of credit cards, and easy credit of any sort. So it's a different way of growing up than in the current period.

INT: We talk about religion, what role did religion play in your home and in your community? How much in terms of parental observance? Going to synagogue, did you go every week? Who was more influential, was it your mother or your father? Between you and your brothers and sisters, how was the impact of religion?

WACHMAN: Well, we were a religious family in the general sense, not so much in the institutional sense. But we went to the synagogue regularly on Saturday morning. It was a Conservative synagogue, as compared to a Reform. Not Orthodox, however.

INT: When you talk about Conservative, what is Conservative?

WACHMAN: Well, there are basically three different branches of Judaism. Reform is considered more liberal. You don't have to wear caps or yarmulkes, and the services are less structured, although they're structured. We've belonged to a Reform synagogue since we've come to Philadelphia, and I don't notice much difference, except for the caps. We don't have the yarmulkes. And I think the service is a little longer at the Conservative. There are, of course, to the very religious, and the institutionally religious, and the rabbis, there are great differences between Reform and Conservative, but they're closer together than are the Conservatives and the Orthodox, in my mind. That's all.

But synagogue was an important part of our lives, and we had friends there, even though it was some distance from our home. But it was an important part of our life, and you didn't
have in those days, or they didn't make much of it anyway, what are called Bat Mitzvah, where the young lady at age 13 [12] becomes a woman in a Jewish sense. But we had Bar Mitzvahs, and my brother and I were Bar Mitzvahed, and I was, I studied Hebrew. After school I would walk to the synagogue from my school. It was several miles, but I walked, or later took a bicycle up there, and studied Hebrew and became very proficient at reading Hebrew, and won a Bible for reading Hebrew. But I don't know what else to say about it.

We took it seriously. My mother was much more serious about it than my father, because my father worked seven days a week, usually, (laughs) because at that time he either had a grocery store, or more likely a restaurant that he was managing and running, and it was open every day.

INT: Did he go to synagogue with you ever Saturday, or some Saturdays he'd have to work and your mother would take you?

WACHMAN: That's right. Mother would go. We would go regularly. And we absorbed the values associated with the religion and the teachings in the Bible, the Torah as we call it. My brother and I learned how to read the Torah. And we enjoyed it. I would say it wasn't a forced feeding kind of thing. Although I would have to say that maybe because of where we had lived in upstate, the family lived in upstate Wisconsin or Michigan, and then in Milwaukee at several places. And almost all of them were in mixed neighborhoods, which were largely Gentile, so we didn't focus as much on the community, the Jewish community, as a lot of other families would have.

INT: What was approximately the Jewish population? So it was mostly a Gentile population in Milwaukee growing up?

WACHMAN: Well, Milwaukee had a substantial Jewish population. I'm not sure I remember exactly the population in Milwaukee, but I would guess that when I was growing up, Milwaukee was 600,000, 700,000 people. And maybe 800,000. You had then -- this is just a wild guess, I don't know how many Jewish families -- except there were quite a few synagogues of all three divisions of Jewry: Reform, Orthodox and Conservative. So I would say there probably were somewhere between 50,000 and 100,000 Jews in that whole city, whole area of Milwaukee. That's just a guess. I'd have to look that up.

INT: Okay. In terms of holidays and celebrations, again, as a child, family, what type of holidays and celebrations did you annually participate in terms of the family?

WACHMAN: We participated in all the usual holidays. At that time we had Chanukah. Chanukah sometimes falls right on Christmas, usually before a little bit. We celebrated Chanukah. We didn't celebrate Christmas. We didn't have any Christmas trees in the house. We celebrated all the usual other American holidays. New Year's, Labor Day, you name it. President's Day, we used to have separate holidays for Lincoln and for Washington. Memorial Day, any of those, we celebrated all of those, and often did things together on those days. Those were family days very often.
INT: Yom Kippur also, Rosh Hashana?

WACHMAN: Yom Kippur, oh, yeah! Religiously, oh, sure. We fasted on Yom Kippur and went to the synagogue. We usually stayed all day. Again, my father sometimes, because he had to work, and for a lot of times it was tough. He would go whenever he could. But the family observed those holidays. Absolutely we did.

INT: So you said he was in a Reform part of the synagogue.

WACHMAN: No, it was Conservative.

INT: Conservative, okay. So most people fasted during Yom Kippur?

WACHMAN: Yeah, most of the people we knew, one way or the other. We did, yeah.

INT: Okay. Education. We know that's the key of any individual. Did you have any home schooling, in the matter of religious training, along with elementary school? What elementary school did you attend in Milwaukee?

WACHMAN: I went to public schools, and the school I went to, the elementary school was on 31st and Brown Street -- not a terribly large school.

INT: A neighborhood school?

WACHMAN: A neighborhood school, and I walked to school. Walked home for lunch, somehow or other, made it usually. And took the conventional curriculum we had. In those days they required homemaking for girls and carpentry for boys. And you would make little things like bread boards and stools and things like that. Everybody had to take that, those kinds of courses along with the history. We didn't have language in the elementary school that I remember.

But that was the school. And then I went to junior high school. There were no junior high schools when I first went to school. You had eight years. Kindergarten, you had kindergarten, and then eight years of elementary, and then four years of high school. And then they changed that and they started a junior high. And that would have been about 1928 or 1929. So I went one year to junior high school, and then three years to high school. I finished eight grades in elementary. And they were just switching over. They were going to go to a six year elementary, and then three year junior high and then three year high school. So I went eight years to elementary, and then one year to junior high, which was further way. I either walked or took the bicycle up there. And then I went to high school.

There's a story about the bicycle. My mother, who came over here as a youngster, 17, 18 years old on her own from Europe, didn't want me to get a bicycle. She thought I'd break my neck. And I used to kid her. I said, "Ma," -- we all called her Ma and Pa. I said, "Ma, you came over here at a young age on your own across the ocean and everything else.
Settled down in Wisconsin. I'm sure I can handle myself on a bicycle." So with my earnings from peddling papers, I bought some parts and put a bicycle, and I never had an accident, but I used to bike to junior high, at least. That was pretty far away. And later to high school, I walked a lot of times, too. The junior high was really in barracks, they were just building it. And the education was good all the way through in Milwaukee in those public schools.

And then I went to Washington High School, which was a school a couple miles from the house. But walkable or bikeable.

INT: You said you learned to read Hebrew. Where did you get this? Was this after school? Where did you go?

WACHMAN: After school, at the synagogue. Not at home.

INT: And how many years? Was this from elementary school? Throughout high school you went to religious training after school?

WACHMAN: No, only through Bar Mitzvah, so that was age 13. So probably it was from age eight or nine to thirteen, something like that, I studied Hebrew. Maybe ten to thirteen. You asked about at home. My practice with my brother, that's all. Reading. But I didn't have any instruction at home at all. I had some piano and violin lessons (laughs) as I recall, where somebody came in, a teacher made too much noise, and my sisters who were working didn't appreciate that if they were home. (laughs) But those were two ill-fated attempts to make me a musician. It was my mother's idea. (laughs)

INT: So you went to Washington High School. What kind of student -- A student, B student, favorite subjects, any teachers that...

WACHMAN: Yeah. I studied the usual high school curriculum: history, science, algebra, geometry. Civics, what you would call political science today. And English, of course, and French. I suppose the two teachers I remember best are my French teacher, whose name was Miss Murphy, obviously not French, who was a very disciplined person, and never let us speak a single word of English. And my name to Miss Murphy was Marvin, (with French accent) not Marvin, and Wachman, (French accent) not Wachman. And I learned more French in a couple years in high school than I learned the same amount in time in college, where in college I had a scholar who had written a great deal. But we did more reading there. And I found that the French I learned, oral French particularly, in high school, was what I used when I was in the service in the Second World War, and we went across France, and I found with a little work I could speak French. I became an infantry company interpreter, as a matter of fact, as part of my job.

And the other person other than Miss Murphy was Mr. Froelich, who was a history professor, which was my favorite field in high school. And he also was the tennis coach. He really wasn't the coach, he was more a manager. He played the piano, and every time we won a match, he'd play, "Hail to the Victors, Valiant," or something like that. And took us
around, and accompanied us to our matches. I became an avid tennis player for some reason. Like most young men at the time, I played all the sports that there were to offer. Basketball was by no means as popular as it is today, but you played. You played more baseball and football, touch football. Even tackle football without any pads. Those were the two really big sports. And track. I ran a little track.

But on my paper route, peddling newspapers, there was a tennis club for working people. Two courts, right in the neighborhood, in the middle of a group of houses, where there were allies that ran in. Built over what had been a dump. And I had learned to play a little bit by hitting a ball against a garage that had a wall without any windows in it in the back of our house in an alley, and hitting a few balls in the public park. But I got to watch the players at this club when I was, say, thirteen, fourteen years old, delivering papers and going to high school. And got so interested, I started playing a little. They let me play without a membership fee. And then I began working there. I would water the courts -- they were clay courts -- after delivering papers when it got dark. And often rolled them in the morning, and that's the way they kept those courts going in those days. Now all the courts are hard courts. So that was a big part of my life. And that's how I happened to play tennis at Washington High School and became the number one player on the tennis team, and won the state high school championships in Nina, Wisconsin. And Arno was his first name, Froelich, the history teacher, was our "coach". (laughs) He used to encourage us to play.

INT: What year did you graduate high school, and what college did you attend?

WACHMAN: I graduated high school in the end of January, 1934. I was a mid-year graduate. They had mid-year graduations there regularly. So there was nothing for me to do until the fall, because they didn't admit you into college at that time, at least the colleges that I wanted to go to, until the following September. And I took the time, part of the time, to visit my sister, one of my sisters who had moved to California, to Long Beach, California. I thought I would do a little work, since I knew how to string tennis rackets. As a matter of fact, I had done a lot of tennis racket stringing for others, for pay, by the gut or silk -- it was before nylon. String the rackets in the basement, or at this tennis club where I worked. And that was a skilled kind of a profession, actually. It was all by hand, there were no machines then like there are now. So I thought, well, I'll go out there and stay with my sister, who invited me out, and her husband, and work a little bit, and play tennis, since I was going to go to college and would like to be on the tennis team. And that's what I did. So I went out there for a couple months. Came home a better tennis player. That was before you had indoor courts the way you have them now. You don't have to go to California or Florida to play in the winter. (laughs)

I had, before I left for California, been really assured that I would be admitted to Northwestern University, because the tennis coach was interested in me, because I had won the state high school tennis championships. And the friend of mine with whom I played doubles, who had been the national boys champ, encouraged me to join him at Northwestern, along with a couple of other people I knew that I had played in tennis. So I thought, well, if I'm going to make the team, that was one of the reasons for going to California, and they
promised me jobs, because I had no money at all. Nothing. That would pay my way through. There were no athletic scholarships at that time, certainly not for tennis. But I got a regular scholarship.

INT: Academic?

WACHMAN: Yeah. And I got several jobs. One was stringing tennis rackets in the shop with the tennis coach, his name was Paul Bennett, which he operated.

INT: Is that Evanston?

WACHMAN: Evanston, right on the lake shore. And I got a dollar to string a silk job. That was silk, not nylon. And two dollars to string gut. And I worked in the tennis shop -- he offered me this job -- selling rackets and balls and string, and doing the stringing, and renting time on the court to non-Northwestern students. They rented out the courts on weekends particularly, so I worked there. I even helped with rolling the courts, that kind of thing, there. That was a big job for me. In addition to that, I waited on tables for my room and board. I lived in a -- I'm jumping ahead, but when I got into college, I lived in what was called an open house, a non-discriminatory, open to anybody, small house, about sixty students on the campus. It looked very similar to the fraternities. I wasn't particularly interested in fraternities at the time. And I lived in this house. I got my room and board for waiting on tables. And I was a night watchman at the stadium off and on. Washed windows, everything under the sun. And later on, did, helped history professors do research, do abstracts of articles for them, and that kind of thing. So I was able to work my way all the way through school, with really no help at all from anybody else. Buy my clothes. And even the last several years, I even had a car, a Model A Ford. Which was very interesting.

INT: Did any of your brothers and sisters graduate from college?

WACHMAN: Only my brother. My sisters all went right to work, right out of high school. That was not uncommon. Girls didn't go to school as much as later.

INT: What type of impact, I know you probably wanted to go to Chicago. Coming form Milwaukee, going to Chicago, how much of a difference, attending Northwestern, meeting other people, how much did that have, what impact did that have on you?

WACHMAN: Well, it had an impact. It certainly had an impact, but for a youngster, I'd been around some. I'd been to California for a couple months, and as a tennis player, I had been to the junior tournaments in Indiana. In New York City even for the national junior indoor tournament. And had played in Minnesota and places like that. So at least I had done something. And I'd traveled a couple different places. Gone out to New York with my mother once when I was a youngster to visit her side of the family on Long Island. But sure, it was a change. College was a formative period, as it is for everybody, and particularly when you go away from home and live in a dormitory, called a house, but it had an impact
on me, no question about that. And it was a good experience.

INT: And what year did you graduate?

WACHMAN: '39.

INT: Any awards when you graduated? Magna cum laude?

WACHMAN: I was an honors graduate. My bachelor's diploma reads, "Bachelor of Science/Honors."

INT: What did you get your degree in?

WACHMAN: I got my degree in history. A bachelor's degree. I think it was called history, just plain history, or history and the social sciences. I also took education. I took enough credits so that I could teach in high school. I had thought at that time that I would go into high school teaching. You had to have either fifteen or twenty hours of professional education course. So I took them. And did practice teaching, now called intern teaching, at high school, and a little bit at Evanston Township, two excellent high schools. But became convinced that there wasn't enough substance in high school teaching. Too much filling out of forms, and discipline and so on, even at these very fine high schools. That if I were going into teaching, I should try going on and getting a doctorate and possibly going to another institution.

So what I did was finished my bachelor's degree, went on for a master's degree at Northwestern, continued to work my way through at that, working at the tennis courts. I made much more money doing that than assisting a professor grading papers and that kind of stuff. And after completing the master's degree, I was ready to stay out at Northwestern, because they were willing to give me a fellowship, and it would have been comfortable. But decided that I would go to the University of Illinois. And that came up in an interesting way. It shows how some things weave their way through your entire life.

While I was at Northwestern, I played on the tennis team regularly, won a fair number of tournaments. Lost some, too. You always sort of forget about those. And met a lot of people. And as I was finishing my master's, the tennis coach at the University of Illinois learned somehow that I might go on for a doctorate some place, maybe Illinois, and he encouraged me to come down there. The tennis coach at Illinois -- not like my history teacher in high school -- was the coach, but he really was not a tennis player. He was a basketball player. As a matter of fact, he was assistant basketball coach to a famous basketball coach at Illinois, Doug Mills. And this fellow, his name was Brown. And he encouraged me to come down there to help him with the tennis team. He said he'd help me find a job, and a place to live. And I had talked it over with some of the professors at Northwestern, because Illinois had a much bigger history department. I had had courses with everybody in every field at Northwestern. At that time it was a fairly small department, a good department. But the question was, what would I do for courses beyond that? I would
have to take courses with the same people. So all things considered, you know, it was a little more difficult to move, because at Northwestern financially everything was set. I had the jobs, I had a fellowship. But I decided to go to Illinois. And the tennis coach took me to see the head of the history department. I got a job as an assistant to one of the top professors, who happened to be in European history. (?) his name was. And he helped me get a job at a large retail/wholesale sporting goods company, Bailey and Himes, was the name of it, that supplied equipment: baseballs, footballs, anything, basketballs, to schools and colleges. And I worked there, once again, stringing tennis rackets and selling equipment. And I was an assistant in the history department too.

And then I got a job also as an advisor to a fraternity, it happened to be a Jewish fraternity, Tau Delta Phi. So they gave me room and board for being there and helping students study and that kind of thing. Between that and doing some tutoring that the history professors give to me, and an assistant in the department, working at Bailey and Himes, I was able to get all the way through school without any help from anybody. And at Illinois I had no scholarship, and didn't need anything. As a matter of fact, because I was independent — my father died when I was sixteen years old and I was really on my own -- I got in-state tuition, was $45, I think it was then. So that's the way I got through, and worked on a doctorate, and finished my doctor's degree in 1942. Took my finals on my dissertation in... early August, I would say. Mid-August, two and three days before I was inducted in the Army of the United States. I had tried to enlist while I was finishing my doctorate, after Pearl Harbor. I drove my oldest sister, who had lost her husband, out to California with my mother. And she had just learned how to drive, so I drove her out there. I tried to enlist in every branch of the service, and I couldn't pass the eye test. I couldn't pass the color test. I saw the wrong numbers on the colors. So I decided, well, I can't get in, get a commission, I'll finish my degree. So I did. In the summer I wrote my dissertation. In 1942. And I never had a deferment, and luckily I was able to finish it. I had to pass an exam to go into the engineers, and my draft board at that time wouldn't let me go, so I went in just as a straight, what they called, basic, at the end of August of 1942.

INT: Let's go back.

WACHMAN: I should have mentioned my master's degree, I don't know.

INT: Best friends, circle of friends. Name some of your best friends that stand out, elementary school, high school, college, graduate school. Your close circle of friends. Friends of yours from your neighborhood going to college with you. Who became almost like a close circle of friends that you remain in contact with even to this day?

WACHMAN: Well, my closest friends were all male -- not that I was afraid of girls at the time. I had some dates. And they were almost all tennis players. One was a fellow by the name of Waddy Pratt, C., short for Claude Wadsworth Pratt Jr., who lived with his grandparents and his mother right abutting that tennis club that I talked about with the two courts. And the other was Milton Ruehl, everybody knew him as Ike. Ike was a curly-headed guy who lived a couple blocks from that little tennis club.
WACHMAN: Basketball and tennis players. Played on the varsity at both at Washington High School several years ahead of me, and became the state champion, state high school champ in tennis.

INT: Was Ike Jewish?

WACHMAN: No. Ike was not Jewish. Ike was of, I would say, German background, and Pratt was a combination of German and English. Neither one of them were Jewish. We became very close friends. Ike was several years older than both of us. I'm maybe a year older than Pratt. And we all went to different colleges later, but always kept in touch with each other to this day, as a matter of fact. They came to our fiftieth wedding anniversary four years ago here at Temple. Sugarloaf is where we had it. So those were actually my closest friends.

I had Jewish friends, too. A number of them. One was Hank Cohen in high school, who was a great football player there. Played at Washington High School. Another was Albert Edelman, Ollie for short, whose family was quite well-to-do. They ran a big laundry service, but in another high school on the other side of town, Riverside High School. And Ollie went to Northwestern just ahead of me. He's another one who convinced me to go there as a football player. He was a halfback. He also was a tennis player, however, and he played number five on our tennis team. So I think those were some of my closest friends without any question, all the way through school. And Ollie is sitting just where you're sitting last year. Came to visit me. He's still in Milwaukee. Waddie Pratt became a Vice-President of Coca Cola Company. Ike became a high school basketball and tennis coach in Michigan, and is back in Milwaukee also.

INT: Any particular clubs or organizations, again, going back, that you belonged to as a child, as a young adult?

WACHMAN: I was a member of something in Milwaukee called the "Pioneers." It was similar to Boy Scouts without the uniform. I never was a Boy Scout. But it stressed values. We met normally in the basement of the Protestant church not far from our house. And I was fairly active in that. What else was I a member of? I'd have to think about that a little more. I'm sure I was active with groups of youngsters. I was active some at the synagogue, connected with going to Hebrew school in the afternoon, whatever organization that was there I probably was in it. As I look back at those kinds of things, and look at the problems that youngsters have today, the whole atmosphere was very wholesome (laughs) in the literal sense of the term, I would say at that time. Milwaukee's Milwaukee of course. One of the things that maybe today wouldn't be considered so wholesome -- people drank beer even during Prohibition. (laughs) And Waddie Pratt's grandfather made beer in the house (laughs) and my mother made wine in the basement. So kids grew up, and they learned how
to do it. They didn't get drunk. They had beer or wine with meals, usually home brew or light beer, which passed the Prohibition laws.

**INT:** Okay. Education.

**WACHMAN:** One thing I didn't mention, I suppose it needs mentioning about education. In my master's work, I decided as a result of some of the history courses I'd had and sociology courses, to do some work in the race area. And that was really the beginning. I'm sure I got that interest from the courses, but also from the fact that I had a friend in college, at Northwestern undergraduate, who was a football player. There were very few blacks at Northwestern at that time, but there were a few football players. Not any basketball players, as I recall, were black on the team at that time. But there were football players. Bernie Jefferson was the one I was thinking of. And so it became an issue for me. And I read about it, and decided to do a master's thesis on the race riots at the end of the First World War. So I spent a great deal of time down at the Black, then called Negro, newspaper, south side of Chicago, and then the Chicago public library, and other resources. And I did my master's thesis on the Chicago Race Riot of 1919 and related riots around the Middle West -- St. Louis and Detroit and elsewhere. And that was a formative thing in my educational life.

And then when I did, when I was ready to do a doctoral dissertation, the question is what to do. And I'd been interested in liberal organizations to start with, and I had sold the socialist paper in Milwaukee on the street corner. The Socialist party was very strong in Milwaukee, and mayor at the time that I was doing my dissertation, and had had for many years a Socialist mayor, Seidel and then Daniel Hone. And then two Meyers brothers after that. So I decided to do a book, my dissertation, on the Socialist Party in Milwaukee, which became a history of the Social Democratic Party, is what it was technically called. And that was interesting, because I had a chance to return to Milwaukee to do the primary work on it and actually finished with it. By then I was married. I never would have finished it without having been married, my wife doing a chapter at a time as I wrote it, longhand. And going over it then. That's before word processors. I interviewed a lot of people without any (laughs) machines, or anything else, who are still alive, including the original mayor of Milwaukee, Seidel, and that was, those were two important pieces of my life, to work in what was then called the "Negro area," and learn something about the problems that they had with the extremists on the white side, not letting them swim in Lake Michigan and that kind of stuff, and then with the Socialists in Milwaukee who were a clean government outfit, and during the Depression that had a big impact on me. So those things were important. I think extremely important in formulating my whole philosophy of life.

**INT:** Did you join the Socialist organization, the Socialist organization in Milwaukee?

**WACHMAN:** No. I didn't join it, but I used to go to their meetings. The interesting thing, one of the interesting things about the Socialist Party in Milwaukee, was that in part it was indistinguishable from the Federated Trades Councils, the unions. And the same people would call a meeting of the union, and then they'd adjourn, and the same people would
reorganize as the Socialist Party leadership. But I didn't join, and I'm sure a lot of people thought I was Socialist. I certainly, I think through my upbringing, as I think of the questions you're asking, I developed a kind of combination of some things that might be called conservative today, and some things that might be called quite liberal. And I think I probably carry those traits down to today, although I'm an unconverted basic political liberal, no question about that, although I don't like the terms very much -- liberal, conservative.

INT: Did you agree with Socialist philosophy at that time, or that's why you didn't join?

WACHMAN: No. Although I was a youngster, I joined some groups as we said before. I never have been a big joiner of organizations. To join them. I was always too busy, even as a youngster. I was earning a living. I mean, nobody was paying my bills. (laughs) I had to do it myself. So I didn't join anything unless I thought it was necessary. And unless I thought it would be helpful to me, or to somebody else for me to be in it. That's just the way I was.

INT: How much assistance did your brother, what role did your brothers and sisters play while you attended college?

WACHMAN: Well, they...don't forget, I was six years younger than my brother, who was off trying to make his own way. He had gone to market law school, and found he couldn't even collect any bills during the Depression as a lawyer, so he moved to California, as had two of my sisters, and studied optometry. So I didn't see him later on. He was out in California most of the time. And I got married, I don't think, you know, there was a ban on travel. He couldn't come back on Chicago to see me, be at my wedding. And my sisters too were out in California. So...two? Yeah, two of them were in California, that's right. And two were still in Milwaukee. Or one had moved out of Milwaukee -- that's right -- to a small town. Her husband was a doctor, and they lived in Waterford, Wisconsin, about 40, 50 miles from Milwaukee. But sure, they had an impact on me, no question about it. But they didn't support me in college or anything. They expected me to be on my own. And do what I could, and make my way as they had made their way.

INT: Would you say they had the financial money to give you, and still do it your...

WACHMAN: I didn't get any money from them at all. Zero. They had to support themselves. And I didn't expect anything from them, as a matter of fact. My younger days in high school, I used to pitch in to the family. I bought my mother a new refrigerator. That's not an electric refrigerator. That's an ice box, what we used to have. The man used to bring the ice to the back door. But it was new. And that was sort of expected. Everybody in the family would do what they could. And I'm sure if I had been less self-sufficient, my older sisters would have helped me once in awhile when I was a youngster. My sister in California would send me a dollar or two. I thought that was a big, big deal. Or five dollars was fantastic. (laughs) But I didn't expect them to help. It's...pretty self-reliant family, actually. Brought up that way, I think, by my parents.
INT: What decided... you said you had a Ph.D. in history, and you taught high school. What decided you...

WACHMAN: I didn't teach high school.

INT: No, you became certified. You didn't want to teach high school.

WACHMAN: Yeah.

INT: Why a Ph.D. in history? What drove you to become a historian, a fascination with history? When did it start?

WACHMAN: Well, it started with college professors. You asked me about the most influential high school teacher. In college I think without any question, undergraduate, my...and with the master's degree, the most influential professor I had was a professor of history, who taught American social and intellectual history, and recent history, recent American history. Essentially taught the general survey course, too. His name was Tracy Streevey. And Tracy Streevey was a tall, handsome man with a beautiful wife, I thought. Had us over to his house once in awhile, and was a brilliant lecturer, and solicitor of opinions and discussion from the students. And like young people, you look for models. He became my model. I thought, I want to be like him, be a history professor. Write articles, write a book. Teach. And I suppose that him and other members of that department influenced me for some reason more than any of the others. There were other members of that department. And I had a professor of economics had an impact on me, a professor of political science who was very well-known, Kenneth Colgroth had an impact on me. As did some of the English professors. Burgen Evans, who became famous later on, on television, was a professor there, as was Franklin Snyder, who became president of the university. But of all of them, Tracy Streevey, I think, had more impact on me. And it was under Tracy Streevey that I did a master's thesis. I had some sociologists who picked me apart a little bit on the master's degree examination. At Northwestern at that time at least, the master's was a mini-Ph.D. You went through the same business. You had the courses. You wrote a thesis, somewhat shorter than a doctoral dissertation. You took an exam on the thesis. But since I was writing about the history of Blacks moving north during World War I, and culminating in these race riots, there were sociologists on the committee who didn't like a historian dealing with race relations. That's the way it was in those days.

But anyway, I had a lot of good professors at Northwestern, undergraduate and in the master's program. Excellent people. A philosopher, also. Schilp, his name was. But it was Streevey who I think, without any question, was a model for me. I thought he leads a good life. I saw his house, and got a good family life, and that's a stimulating environment. I had some offers to go into business, as a matter of fact. I had played tennis with Arthur C. Nielson, Jr., of the A.C. Nielson Company that has been doing polling for years for consumer products. And I met his father. And they felt me out about coming to work for them as I finished my master's degree. And I decided academics was for me. I really was not a materialistic person. I didn't aim to get wealthy.
INT: They gave you a nice, offered you a nice salary.

WACHMAN: Yeah. Well, it would have been for that time, that's right. But I decided to go ahead with the Ph.D. instead.

INT: So where did you get your first job? What year, what university?

WACHMAN: My first full-time job came in 1946 after the war at Colgate University in upstate New York, Hamilton, New York, about fifty miles from Syracuse and 30, 35 miles from Utica, right in the middle of those two cities, a little south.

INT: Were there other universities before Colgate?

WACHMAN: No. See, I finished my dissertation. Took my finals, just before I went in the service. I went in the service then, late August, 1942. Got out of the service in March of 1946. And then went around looking for a job. So I applied through agencies and writing letters, and had an offer to be a history teacher in high school and be the tennis coach, too, and work at a club teaching tennis, being a tennis pro. And that was tempting, and paid more money than a college teaching position, frankly, at the time. But just about the time I was weighing this, a professor whom I had met at the end of the war in August of 1945, wrote me to see if I was interested in the job at Colgate. That forces me to go back a little bit.

During the war, I was in the anti-aircraft, and learned how to fire the guns and do all the judging of distances and so on with the instruments that you have in the anti-aircraft. And then I was able to get an assignment to schooling in the army. And I did that at the University of Missouri, they had a program there, to study languages and area studies. And so I did, entered that. You had to take an exam and so on. So I got into that and studied there. And then they closed the school because they needed more young people to go into combat. So I was transferred to the infantry, where I became eventually a gun (?) for a cannon company in the infantry. And that's how I spent my service then, in England, France, and in Germany. Then when we came back to France after the German war was over, German part of the war was over, I learned of a GI university army university, which was being established in Biaritz, France, on the Bay of Biscayne, the Atlantic coast, right below Bordeaux, south of Bordeaux, near Spain, where they were going to have a university called Biaritz American University, BAU, and teach all kinds of courses for soldiers who had done work in college, but hadn't finished. And they started this university with the notion that soldiers could study there until they were called up to go to Japan. They started it before the Far Eastern part of the war was over.

Well, while we were just beginning there, the whole war ended, but the school continued. So I managed to get an appointment to that, and I was one of the relatively few GI's who actually taught there, because I already had a Ph.D., and had been a graduate assistant, a teaching assistant at Illinois. And I taught with a lot of civilians who came over and were put in uniform. And one of the civilians who was there in the history department was a man...
by the name of Charles R. Wilson, who was a professor of history, chairman of the department at Colgate University. So after I got home, low and behold...

**INT:** Was this in the military, or he volunteered?

**WACHMAN:** No, he was a volunteer, a civilian volunteer. Ray Wilson was his name. And we hit it off over there. He was a liberal like I was, Democrat. (laughs) And I was teaching there, I didn't teach any American history. I taught European history, and Russian history, that kind of stuff. At any rate, Wilson wrote me after I got home, and said there's an opening as an instructor in the history department at Colgate. Would I be interested? Well, I had this offer of a job in the high school, and I also got an offer in a couple jobs out west in teachers colleges at more money, but looking up Colgate and the kind of college it was, I thought, this is for me. It was a liberal arts college with a strong history department, and I took the job. But my first experience in teaching was not a paid job, unless you call being paid getting your army salary, which I got. I taught in Biaritz American University. I taught there for two full terms, or eight-week terms, and part of another.

**INT:** What year is this?

**WACHMAN:** That's in late '45 and '46. And just before that I did a lot of lecturing on current history to the troops in staging areas near Marseilles, France, Arles, where we were located. Training people to get ready to go to Japan from Marseilles. So that was my real experience, other than being assistant in history at Illinois. My army experience really gave me a shot at going in as somebody who had some actual teaching experience with his own classes, preparing the lectures, and discussion sessions. But other than that, out of the war, Colgate was my first job. And I taught at Colgate for fifteen years. Taught American history, European history, social and intellectual history. Taught diplomatic history, constitutional history. In those days you taught everything.

**INT:** How was the work climate, in terms of, which we didn't get into at all yet, but talking about anti-Semitism during this time period. Go back from college. What impact, what role did that have in terms of relationships, in terms of getting into...in terms of when you got inducted in the army. You had your Ph.D. What type of relationship did that create with other, non-Jewish soldiers who might have finished high school? Did that create any more animosity? Go into that in some detail, I guess.

**WACHMAN:** I had relatively, from what I've heard of others, little experience with anti-Semitism. It was there, but relative to a lot of other people for some reason, I didn't have a lot. I can remember incidents, even in elementary school, one in particular, where I got in a fight with somebody, who called me something, probably a "Kike," or something. But I was proud of being Jewish, and showed it, and never hid it. And in college, very few incidents. One or two. Now...

**INT:** Do you think attending Northwestern, and being near Chicago...
WACHMAN: I ran into anti-Semitism in Northwestern, the first one when I was, here I was recruited by the tennis coach. And admitted on a scholarship, academic scholarship. Got all these jobs. And when I was sent to be interviewed for a job for room and board, working in the dormitories, or open houses, they called them, the head of that department in the university, who became a close friend of mine as a matter of fact, later on became a dean at the Harvard Business School later on, went to great lengths to explain to me, an eighteen year old, the quota system -- he never called it the quota system -- at Northwestern. And how I was lucky to get in, you know? Well, I didn't think I was lucky. I always felt I was as good as anybody else. What the hell. Somebody didn't like Jews, well that's their problem, it wasn't mine. But he went to big thing about this. So I thought, well, I'll overlook this so long as I get the job. (laughs) And on the job, I never had any troubles with it at all, as a matter of fact.

Then there was a question, since I was signed up in an open house, whether I should go into a fraternity. They rush you, they used to then, Gentile fraternity or a Jewish fraternity. Well, I wasn't going to go into any segregated fraternities one way or the other. I mean, that was just my general philosophy at that time, as an eighteen year old. And I liked this House, which was an open house, where we had a mixture of people: Jews, Gentiles, we had everybody in there. Didn't have any Blacks. There were hardly any Blacks in the whole darn school in 1935. (laughs) You know, there were just a few here and there. There was no Black fraternity there. I got to know Black fraternities very well later on in my life. And the white fraternities didn't take Jews, either. I didn't even know that, you know. But I really wasn't all that interested in it. Black fraternity pushed me a little bit, but I really wasn't interested. I was so busy stringing tennis rackets, taking care of courts, and working for my meals, and that was that.

I ran into a few incidents in college, that's all, when one of my housemates, I was president of the house, and then became the, what they call the resident adviser as a senior because the resident, there were supposed to be graduate students, but the resident adviser there, who's an older person working on the doctoral, was a drinker, so he got fired in the middle of the year, so I was asked by the university administration to take the job, even though I was a senior, only. And one of the guys got drunk and made anti-Semitic remarks and so on, was very belligerent. But I remember very few incidents that I personally confronted. I was lucky, probably. I just was lucky. You know, on the tennis team, in organizations. I was president of the Inner House Council, which was the open houses. And that was that, even though in those days they had quotas for everything. You know. They really did. (laughs) And Jews were involved.

INT: How about in the military?

WACHMAN: Military, no. I honestly can't say I suffered great anti-Semitism. I just can't. You know, the chaplain, you know, they had Jewish services. I always went to those, holidays. Whenever. If they had them at any posts we were on. And if my wife was close by, we went together. In college we used to go to the synagogue at Illinois regularly. They had the services on Sunday mornings, as a matter of fact. They had the national
headquarters of Hillel, the Jewish student organization, was at the University of Illinois at that time, and Abram Sachar, who later became the president of Brandeis, was a history professor, and the head of Hillel. He was what we would call today an adjunct history professor. So I knew him. He lectured, or gave sermons on Sunday, as did a graduate student who became a famous rabbi later. So we were always active.

But maybe the length of time that has passed since then has softened the memories some. I certainly was conscious of being Jewish. Not as much, I would offer, as a Black is being conscious of being Black, I would guess. (laughs) But still, I was conscious of it, and some people made me conscious of it by making remarks or one thing or another. But for some reason or other in my life, and it's true of my whole family, it has to be a family thing, that we never felt put upon or inferior, or out of place. It was just, I think it comes from the family. They just taught us, we were taught, taught each other, that we were as good as anybody else, and we had a religion. Okay, we were born into the religion really, and accepted it and thought it was great, and that was that. But I honestly did not have any severe anti-Semitic issues that I had to deal with. I just had these incidents, like going into Northwestern and being told I was lucky to be there, that kind of thing, and a few fights now and then if somebody called me a Kike. But I don't look upon those as anything.

INT: Did you continue to go to synagogue as much as you did as a child when you went to college, graduate school, the army?

WACHMAN: No. I went, I did, but irregularly. At high holidays, yes, always. Pretty religiously. But not as regularly. On the other hand, whenever there was a synagogue, even in travels, and that's been true our whole life, we always seek out the synagogue and see how the status of Jews are in whatever community we're in.

INT: So you were an assistant professor at Colgate which is...

WACHMAN: 1946. Went to Colgate in '46 and was there till '61.

INT: What about with your colleagues, again, with anti-Semitism. How about institutional? Did you find any?

WACHMAN: Well, at Colgate, Colgate is an Ivy League type school. Colgate had quotas, I'm sure, in those days for students. Not broadcast. But the dean of students would talk candidly about it sometimes. When I came to Colgate there were a number of Jewish professors who came in along with me then and the year after. Some of whom were refugees from Europe. And I would say before the Second World War there were hardly any Jewish professors there. Maybe one on the whole faculty. And that one was not very active. Jewish people didn't know he was Jewish at all. He didn't talk about it, and he was still there afterwards. But they had a small group. But there was no synagogue in the town. We had to go to Syracuse or Utica or someplace like that. Or have services in your home on holidays for the Seder, for Purim, that kind of thing. But there was a small community. They didn't make a lot of the fact that they were Jewish. But there at Colgate I had many
friends, both Gentile and Jewish. There really was no difference between us. We all knew where we were from, and so many of us had come out of the Second World War then, a whole group. School went up in enrollment, and so many of us were GI's, we had a lot in common. As a matter of fact, as a sidelight to that, all of the students I had in the first summer I taught at Colgate, every single one was a male. It was an all-male school at that time, so it would be male. Male veterans of the Second World War. Every single one. I had a lot in common with my students.

INT: Okay. So your first year, 1948, in Colgate. Can you give, I guess a description, every day routine, in terms of your type of daily schedule as a professor at Colgate. Mentors, your colleagues in the department. Did you have any so-called enemies in the department, in the institution, or what type of trial and tribulations did you go through while as a professor at Colgate?

WACHMAN: I didn't have any enemies to speak of at all in Colgate. I really didn't. And I had friends of every sort. I remember (laughs), funny thing, it has nothing to do with being Jewish, I don't think. Colgate is a small school. At that time it had a little over a thousand students. It became about 1500. Now it's over 2,000. But it always had a big athletic program, particularly football. And they had had a terrible season in the first year or two after the war, and they blamed it on all these new professors who didn't understand the importance of athletics. And I was interviewed by a Board of Trustees committee on this. But (laughs) of course, I told them it had nothing to do with it. I had been active in sports all my life. How anybody could say it was the professors who caused the team to lose football games was beyond me.

But at any rate, the fact that I was a tennis player helped, because they figured, well, maybe he's not a complete jock, but he's at least a semi-jock. He knows something about athletics. And I was very close to the tennis coach and the other coaches anyway, because I right from the beginning I was asked to help the coach with his team, and they had freshmen teams, too, so I became the coach of the freshman team. I didn't get paid for that, but that was a lot of fun, because it kept me in shape. I became the opponent for the better varsity players, to keep them in shape, and it got me back in shape again, too, after not playing much during the war except at Biaritz.

But Colgate, I didn't see anti-Semitism at all, although no administrators at Colgate were Jewish, even though they had a fair number of Jewish professors after the war.

INT: Did they allow in a fair number of students when they increased the professors?

WACHMAN: You started to have some Jewish students, that's right.

INT: Were there any organizations with the students, or how did that translate?

WACHMAN: Well, they had a chapel, which was really Protestant, but inter-denominational, and there were Jewish students who participated in the chapel work, so
during my career I became one of the faculty advisers to it. And then I became an adviser in the forming of a non-discriminatory fraternity, because you had fraternities on the campus that didn't have any Jews in them. So I helped them form one, and that was helpful. That fraternity still exists there on the Colgate campus. But the Jewish students, almost all lived in the dormitories, because they couldn't get into the fraternities. There were a few who got in there. It was... sure there was some anti-Semitism in the whole structure of collegiate education at that time still.

**INT:** But not in terms of education. The institution in terms of hiring practices?

**WACHMAN:** Well, you wouldn't have a dean, you wouldn't have a college president. I became the first Jewish college president of a non-Jewish school in the United States in 1961. There were no Jewish college presidents except for Yeshiva [University] and Brandeis, which had been founded recently. Those were Jewish schools.

**INT:** Was this on your mind when you first got hired at Colgate, to get into the institution?

**WACHMAN:** No, no. My aim was to be a professor. (Laughs) I thought that was the best life. I wanted to teach, stay young, play tennis in the afternoons if I had time with the students, and write. I had no aim of being a college administrator at all.

**INT:** When you witnessed the institutional anti-Semitism, did that further as you got older, started questioning it?

**WACHMAN:** Yeah, a little bit, a little bit. But after, well, towards the end of my career at Colgate, I was, and this would have been a revolution at the time, I was asked to be dean of the faculty. Now they call it vice-president for academic affairs. But dean of the faculty was the number two job in the institution. So I was asked to be that. That showed how far, not for me, but how far the college had come, that they would consider taking a Jewish person there. Because Colgate was founded as a Baptist institution. It had a divinity school, originally, which moved to Rochester, New York. But it was considered to be a Protestant institutional structure. And yet I was formally offered the deanship. And instead of accepting it, I went to Lincoln University as president. They used to kid sometimes that, it was interesting that it was a black university that took the first Jewish president of a non-Jewish institution. (laughs) Which says something about integration in the Black institutions, which of course were ahead of the white institutions in many ways.

**INT:** Going back to Colgate, did at any time while you were there, did any Jewish students complain of anti-Semitism, and did you ever have to organize, or...

**WACHMAN:** Go speak for them, you mean? No, not really. The only tangential side of that is in the formation of this fraternity. Some were disappointed that they couldn't get into some of the fraternities, and were happy to get involved with mostly Gentiles. But still, they had a new fraternity which was coming on board, which would give them the same opportunity as the whites even if they didn't want to join a fraternity. Than whites, I mean,
than Gentiles had. So that's all.

Maybe I was oblivious to a lot of things that were going on behind my back or something. But I'm sure I would have responded, had anything happened. I don't recall a single incident. And I became the head of the...(pause)

(END TAPE ONE, SIDE TWO)

(TAPE TWO, SIDE ONE)

WACHMAN: My name is Marvin Wachman.

INT: Today is April 8, 1996, we are at Room 301 H Conwell Hall. Dr. Wachman, did you agree to conduct this interview?

WACHMAN: I did.

INT: Okay. Let's pick up with...let's see. You were a professor at Colgate University, 1958. And you mentioned the Salzburg...

WACHMAN: Salzburg Seminar in American Studies.

INT: Okay. Go ahead and explain that.

WACHMAN: I was a professor at Colgate University in upstate New York — Hamilton, New York — which is a small village between Syracuse and Utica. I was a professor there from 1946 to 1961. I was on leave from that institution twice, the second time from 1958 to 1960, as director of the Salzburg Seminar in American Studies, in Salzburg, Austria. That was an institution designed for Europeans in which the Europeans studied various American subjects: politics, economics, law, literature, music, the arts — everything except the sciences, although the impact of science certainly was covered. The institute did this work in a series of six one-month sessions each year. And it drew upon students — they are called fellows, average age about 32 or 33 — from about fifteen countries in Europe. The faculty was drawn from the United States for each of these six sessions, and was composed of professors, of journalists, of government or former government employees, all specialists in a particular field. I was an American Studies person, who taught American Studies, American History, and had been and was the head of a program at Colgate University in which American studies was very important, including a general education course called, "American Ideals and Institutions," and another one in the senior year which was called "America in the World Community." These were American Studies courses, and I was active in the American Studies Association of the United States, and was asked to direct this program in Salzburg, Austria for two years, which I did.

While I was at Salzburg, I was approached towards the end of my stay there to see whether I would be interested in becoming president of Lincoln University, the oldest African-
American institution in the United States, founded in 1854, to teach the sons -- it was all male -- of freedmen from the South mostly, but also from the North. And some of the leadership at Lincoln, and the Board of Trustees and others, felt that because I had done some work in race relations, both at Colgate University, and when I did my master's degree on the Chicago race riot of 1919, and the history connected with that riot and other riots around that time, that I would be a good president for Lincoln. Of course, it wasn't only the race relations question. It was the matter of Lincoln trying to find its way in a new context -- new because of the Brown vs. Board of Education Supreme Court decision, which was committed to integrating education in the country rather than leaving it as a separated kind of institution as far as race was concerned. The Lincoln people were interested in someone who had experience at a good liberal arts college, and had some administrative experience as well as academic scholarship and teaching. And somehow they got a hold of my name, and so I was approached while I was at Salzburg.

INT: Did you know if they asked any other candidates?

WACHMAN: Yes. They asked some other individuals if they'd be interested, and at least one of them -- perhaps two, certainly one -- recommended me instead of themselves, unknown to me completely. This all became apparent when I came back very early in 1990 to the United States from Salzburg, in order to recruit faculty members for the Salzburg Seminar.


WACHMAN: 1960. Not 1990, obviously. 1960, while I was still on leave from Colgate, and I was recruiting faculty for the Salzburg Seminar, and also visiting Philadelphia, where I met with the Dean of the University of Pennsylvania Law School, whose name was Jefferson Fordham, and two other law school faculty -- one was John Honald, an international law specialist, and Louis Schwartz, an eminent professor there, who was to be the chairman of the next law session at the Salzburg Seminar. My mission with them was to organize the session, but also to get the University of Pennsylvania Law School to recruit two or three recent law school graduates who were practicing law, who would be willing to come to Salzburg as fellows, along with the European fellows for a month.

While I was in Philadelphia, I was in touch with an old friend of mine from army days, just after the end of the Second World War, where I had taught at Biaritz (?) American University, in Biaritz, France, a GI college. His name Was Kurt Pitchik (?), and he was in effect the economist for the city of Philadelphia. So I got in touch with him, because he knew I was coming to Philadelphia. His wife was working for the then chairman of the Board of Trustees of Lincoln University, Walter M. Phillips. Walter Phillips was a most interesting person, who was a patrician in the best sense of the word, and who had been the first city representative for the Philadelphia city government under the mayor, the reform mayor, Joseph Clark, who later went on to be a senator, a United States Senator. Walter Phillips, again unknown to me, had been trying to get in touch with me, and when he learned through Kurt Pitchik's wife, who was English, that I was in town, he wanted to see me. So
I met with him, and he talked with me about Lincoln University. And then he said he wanted me to come down and see the university, only 50 miles away, and I had an afternoon, and get me to meet some other members of the Board of Trustees, and some faculty and students.

So I went down with him, and he was engaged after we talked and I met with the other Lincoln personnel, including the vice-chairman of the board, he felt that, or they felt, that I was the right person to take over at Lincoln, which had an acting president at the time. And I said I couldn't do that right away, because I was on leave from Colgate, and was really committed to go back, at least for a year, even though it was an unpaid leave. So that dropped that situation for the time being.

INT: What was your first approach with Lincoln faculty and the students, and the campus?

WACHMAN: They were very positive. A lovely, rural campus, small, of course. Small student body. They were confronting issues which I felt were important to the whole country. This was right in the middle of the period when the country, as well as blacks and whites, were trying to determine what is the future of race relations in this country. And here was a real example of it in the north of the Mason-Dixon line. The question was whether it could continue to be, in effect, a segregated institution in view of the Brown decision, and other things that were happening in the country. And of course the question for me personally was whether (laughs) a white person should go there at that time. There are other questions involved in it, too.

Lincoln was founded, as so many of the, I guess all of the private institutions that were black, and most of them that were white too, were founded as religious institutions, that is, they had religious backing. Lincoln was founded by a Presbyterian minister, by the name of John Millard Dickey, who was a Princeton alumnus. And he found that he couldn't get blacks into Princeton, so he and some of his colleagues founded Lincoln. And they trained Lincoln people, at the beginning, way back in the 1850's, to go to Liberia as missionaries. That's the small part of the history. So the question is, should somebody like me, Jewish in background, white, even though interested in the institution and very, well, I found the institution very appealing, on what its challenges were, and its role in the dynamics of the period, whether I should accept such an institution, or whether they should really have offered it to me in the first place. So that was my thinking at the time, and since I wasn't ready to make a decision then, right away, because I was on leave from Colgate, I had some time to think about it, and so did Lincoln, since I in effect had said, "No, not yet," or "No, period."

INT: It was based on those reasons that being a white male in terms of leading an institution... Well, first of all, you were going to leave Colgate, and the decision not to take the job was because of those reasons of being a Jewish white male at that time.

WACHMAN: Well, the first thing was, did I really want to be a college president? I aimed, as a young person, to be a professor. I loved it. In the interim -- this goes ahead a
little bit -- after I came back, after my leave, I was asked to be dean of the faculty. Today they call that Provost or Vice-President, at Colgate. Well, after fourteen, fifteen years at an institution, when you're asked to take that kind of position, and your colleagues are supporting you, that's a very flattering thing, and you wonder whether you shouldn't stay there. You're comfortable. You just bought a house, and you've only lived in it one year. Had a very reasonable GI mortgage, 2% interest, so why leave a comfortable situation where I would be a professor and dean of the faculty for a presidency in a volatile period of race relations, with unknown factors coming in. Why do that? So all of those things went through my mind.

So I went back to Salzburg from this visit to the United States, and to Lincoln, which again, I found very interesting. I thought the board members whom I met and faculty were very friendly, very supportive, and somehow thought that I could be helpful at the institution. So when I went back to Salzburg, I really pushed Lincoln out of my mind for awhile, because I had a lot to do there in running the institute, getting ready for the sessions that ran through the spring and summer. And in the summer, lo and behold, the wife of the chairman of the board of trustees at Lincoln, Walter Phillips' wife, whose name was Mary, visited me with her son. She and her son were taking a trip to Europe, so they came to Salzburg to the Seminar. And it appeared to me that they were looking me over from another point of view, meeting my wife and so on. At any rate, that was surprising, but pleasant, also. And then I went back to Colgate in September, to continue my teaching there and the administrative work that I had. And was doing all kinds of different things. I had to fly back to Europe to speak and work in a conference in Copenhagen about European American intellectual relations. And it was then that I was asked to be the Dean at Colgate. So I had serious questions in my mind about what I should do.

But Walter Phillips was very persistent, the chairman of the Lincoln board, the most persistent person I've ever met in my life, and a very self-effacing person, not really aggressive, but in this instance he was. And he decided that my wife and I ought to come down and visit Lincoln, maybe she could persuade me to be more interested. So he invited us down, and we decided, I still was interested. This was a fascinating institution, crucial in a small way in this period of our history, I found. So we went and visited. We went down and visited Lincoln.

INT: Did Colgate know that they were offering...

WACHMAN: They knew, yeah. Well, some of the people did, sure. Some of my friends.

INT: Did they make an attempt, Phillips, in that capacity, to keep you at Colgate, or did they pretty much....

WACHMAN: No. I can't answer that certainly, in a certain manner. That is, the dean of the school was leaving the school, and I suppose I was one of the logical candidates at the time. Anyway the dean was going to be a vice president at a large southern institution in Florida. So they were trying to decide what to do. I had worked with the dean very closely,
particularly as head of these general education programs in American Studies. And I would
have been logical for them to look at. So it was just a coincidence of timing. And I don't
believe I was offered the deanship just to keep me at Colgate. There might have been a little
of that, but I don't think so, because my discussions really weren't with the president of
Colgate, who would make the appointment. It was with my colleagues, and my colleagues
were divided. One of them said, "My gosh, Marvin, if you're going to be an administrator,
you might as well be a president." In other words, why become a dean at Colgate when you
can be a president at Lincoln? And he happened to be a sociologist, so he was interested in
the issues involved, just as I was. On the other hand, there were others who felt that this was
the wrong time to get involved in something like that for my own security and professional
advancement as a scholar, to go into administration and to go someplace where one didn't
know what the future would bring. There were some people who said there's no role at all,
in the north at least, for a black college anymore. So why go there? You know? And there
were others who felt that for a white man, and Jewish background, too -- I don't want to
overemphasis that; that certainly was in the picture -- to go to an institution like that, at a
time when there weren't any Jewish college presidents anyplace in the country, except at
places like Brandeis, which was Jewish founded, or Yeshiva [University], in New York,
which was a religious school, who had liberal arts and other courses with it.

So those were the questions, and I had people lean on me very hard to stay at Colgate. But
after visiting, again with my wife, and thinking it through carefully, and then Walter Phillips
flew up in the dead of winter in 1961, early '62, to try to convince us to make the move.
Well, really about, over the Christmas/New Year's holidays, I had about decided that I would
take the plunge. That if I were going to be in administration, I might as well go to Lincoln,
and if I were going to try to do anything about the racial separation in the country, since I
had been preaching that we had to do something about it for years now, and had been giving
courses and moralizing about the great divide between the rhetoric in the United States, and
the official documents, and the actual institutions and the practices of people. Now I had a
chance in a very small way to do something about it, bring the races together. So I decided,
well, I'll go to Lincoln and be an academic leader, in addition to being president. And solve
the race problem in a small way, (laughs) and that's what it was called then. And that's how
I went.

Now, there's more to the story than that. Before I made this decision, Walter Phillips set up
meetings with some very important people for me. Two of the most distinguished members
of the Board of Trustees were Thurgood Marshall, a Lincoln alumnus, who at that time was
a federal judge in New York, and Ralph Bunch. Ralph Bunch was not an alumnus, he was
Under Secretary of the United Nations. And these were very interesting people. And while
I was in New York for a history convention, I met with them -- Walter Phillips came and
wanted me to talk with them -- because I had reservations about a white man going to a
black school again.

INT: What were some of those reservations?

WACHMAN: The same as I said a few minutes ago. As far as going to Lincoln was
concerned, it was a question whether a white person should take hold of a school which, it's true, had had all white presidents from its beginning, as many of the private black schools did, until Horace Mann Bond took over as president in 1945 at Lincoln. And then the interim presidents were also white. But the question was, shouldn't a college like Lincoln -- called a university, but really a college -- have another black president? And that was a question I raised with Bunch and Marshall. Bunch I had not met before. Marshall I had met, as a matter of fact, so you could say I knew him. I got him to come to Colgate for one of my courses, to give lectures to the whole entire Colgate community, as well as visitors from outside, and entertained him in my home. That was before he became a judge, just after the Brown decision. So I knew him somewhat, and was very impressed with him, as I was with Ralph Bunch. And they kept pressing the notion that race shouldn't be a factor. And that was a common statement then. Quite different from the approach that some conservatives today are raising, the color blind question. Color blind, as it was raised as an issue back in 1960, '61, really meant something quite different than it does now. Now it's an attack, here in 1996, on affirmative action. At that time, color blind was positive on affirmative action. That was the whole idea: to be color blind and not give favoritism always to whites. So it's a different situation.

But that's the kind of issue -- was I the right person. Did I have the right kind of background for that kind of institution, with people like Bunch and Marshall. I didn't talk about myself and my own future, my own security, and my own aims of continuing to be a professor and a scholar. After all, that's my own future, and I shouldn't worry them about it. The question was whether from their point of view I would be accepted and would get support and cooperation from the community at Lincoln, the alumni, the board of trustees, the black community that supported Lincoln. Lincoln, like Morehouse and several other black institutions, was a premier institution in the black community. Whites didn't know anything about these institutions at that time. Zero. Maybe they heard of Howard University, but that's about all. It was, as Lyndon Johnson said in one of his speeches in 1963, we had two different societies in this country, and two worlds. And the black colleges were part of different worlds. And that's the kind of thing we talked about.

INT: As the president of Lincoln, you had the opportunity to bridge the gap between the races. That was the social mission that you had in your idea to become a president. Did you express this to the board of trustees?

WACHMAN: Oh, sure. This was conventional wisdom at the time. If Lincoln were to continue, again, north of the Mason-Dixon line, the dividing line between the South and the North, and at one time the dividing line between slavery and not slavery, if Lincoln were to continue, the general feeling was it had to be integrated. Integration was a very positive term at the time that I was asked to be president of Lincoln. That was the goal of Lincoln -- either integrate or go out of existence, or be absorbed by somebody else. That was the way a lot of people feel. Lincoln's enrollment had gone down, and it had been, in a way you could say, drifting for a few years. That's the reason it had acting presidents for three years. Changing acting presidents. It really wasn't certain where it should go. And the conclusion was that to continue to exist and to develop further, it was necessary to look at bringing in
white students, Hispanic students, other students. The other issue connected with that was whether Lincoln ought to be co-educational. It had been completely male, from its existence all the way till just a few years before that, and then only a few daughters of faculty members attended, and they let them attend. But it really wasn't open to women students. The only question was, should Lincoln integrate and become co-educational at the same time? Now given the tone of the society at the time, you have to remember that as soon as you say integration plus co-education, in some people's mind, that adds another complicating feature. Okay, you're going to put blacks and whites together, but blacks and whites, girls and men together? Women and men? Well, I know for one of the board members of the time, who seemed to be a fairly reasonable, liberal on that kind of issue, that was going too far. To others, that was the only way to go. A former governor of the state, George Leader, who was on the board, he felt that Lincoln had to integrate and co-educate. So that was an issue that they expected a new president to grapple with: integration, co-education. And I thought those were good issues to deal with. Being young at the time, and maybe a little naive -- certainly idealistic -- I felt that that's the way an institution ought to go. It ought to go like other institutions, and get a bigger student body, and bring in some non-black students, and some women, raise the level, and it would help the institution. So all those issues came into the picture.

INT: How long were you president of Lincoln?

WACHMAN: I was president from 1961 until January 1, 1970.

INT: About nine years.

WACHMAN: Yeah. About nine years. As a matter of fact, they kept me on for several months after that, to complete some work. I actually had moved up to Temple. I moved up here January 1, 1970.

INT: During the nine years at Lincoln, in terms of goals and accomplishments at Lincoln, what were some of your crowning achievements? How many goals, you had some goals when you came in in '61. How many got accomplished? When you left, what were the crowning achievements? At Lincoln were you able to solve the local race problem? How were you able to institute that, and what type of, after you became president of Lincoln, what type of ways of higher education, how much did that become a big issue, being the first Jewish president of a non-Jewish university. Let's start with that.

WACHMAN: All right. The goals I had, which were, to start with, to increase the enrollment, bring about some integration. I believed strongly that Lincoln should remain predominantly black -- Negroes was what we called it then. Everybody used the word Negro. Nobody used the world black, to speak of. Still predominantly Negro, but integrated, was a proper one. I thought that was a good way to attack the race question, to show that blacks and whites could get together. I give many speeches to the effect that if you couldn't do this with young people on a college campus, in those years of their lives, it would be pretty difficult to do it at any other time. That was a message that I took every place. And we did
accomplish that. We got up to as high as 30% whites in entering classes, and for awhile, in the sixties, we had a population of 60% American blacks, 20% foreign students, mostly from Africa -- we had even a couple of Asians -- and 20% white in the whole student body, which I felt was an integrated institution, which was certainly better than white institutions did, many of whom still had zero blacks, or one or two in fairly large populations.

We started with practically no women, just a couple of faculty children, and built that up until women became a substantial portion of our student body, still a minority. Although today I believe in 1996, women are a slight majority at Lincoln. Without going co-educational, I believe that Lincoln would have had real troubles as far as total enrollment was concerned, and therefore finances. So I think those aims were accomplished, although the integration side has been reversed considerably in the 1980's and 1990's. That's another question. There are white students, but the percentage is much smaller, because of other factors. People aren't working at integration like they did back in the sixties. That's not as positive a term nationally as it was then.

So that was accomplished. I think probably the most important thing that I did, or that was accomplished in my time there -- obviously I helped in this, I didn't do anything myself -- was to strengthen the faculty considerably, after the student body. First you start with the student body. And we were lucky with the student body, just to say another word about that, because in the sixties there were a lot of fine black students who were at white institutions who decided that if they lived in the suburbs, let's say, of Cleveland, or someplace like that, and gone to white high schools, they felt they should have a black experience themselves. So we got some very fine students, and we got excellent students out of Philadelphia, Central High School and Girls' High School, which are college preparatory public high schools early in the sixties. Although by the time we got to the later sixties, the institutions like the University of Pennsylvania and other institutions were competing with us very strongly. So there were very positive things as far as the students were concerned, I believe. And that was important.

On the faculty side, the faculty was certainly respectable. When I went there, it was really quite small. But it was a respectable faculty, but needed strength in a number of departments. The college had had for many, many years, right from the beginning, a seminary connected with it, which was a Presbyterian seminary. And because it became state-aided, it dropped the seminary, that's one of the factors. Plus the fact that it didn't have many students in it, so it dropped the seminary, and we converted the faculty at the seminary into a new department of philosophy and religion. And comparative religion and philosophy. That was a solid accomplishment. We got some very good people to come in in that department. We had a person who had been chairman of that department, and retired at (?) University, Herman , his name was, who was a Ph.D. in philosophy, and had a doctorate in divinity, also, to come down and help with this later in my career there. We had a young philosopher by the name of Maxwell (?), who became a widely published person who came in. We had a rabbi who came in, Martin Weitz, his name was, who had been on the campus as a representative of what is called the Jewish (?) Society every year, and had given lectures for some years, and donated a lot of books to the library. And he
wanted to teach, so he came and taught part-time. And was very helpful to the students. He led trips to Europe and to Israel for students, and published an hour-glass journal that he called on race relations, religious relations. And then we had some very top-notch people that I personally was able to bring in to the faculty. One I think of to begin with was Charles V. Hamilton. Charles Hamilton today has an endowed professorship at Columbia University in New York, and has done an outstanding biography of Adam Clayton Powell. Chuck Hamilton I persuaded to come to Lincoln. He had been a Chicago Ph.D., had taught in Chicago, and was going to some other institution, and somebody told me his whereabouts, and I traced him down and convinced him to come to Lincoln, as a professor, which he did, and he was really a tower of strength. And in fact, Chuck Hamilton not only became a fine professor, he did some writing there. In fact, he wrote a book which carries his name and Stokely Carmichael's name -- (?) as Stokely Carmichael is called today -- on black power. And it really was Chuck Hamilton's book, I know, because he lived around the campus, a couple doors from me, and (?) or Stokely Carmichael, as he was called then, a leader in the SNCC and other organizations, stayed on the campus in the guest house when they worked on it together. He was a key person. James Farmer, also, I got to come on the faculty. He had left where he had been, of course, one of the three or four outstanding black leaders in the country, along with Whitney Young, head of the Urban League, and Roy Wilkins, the head of the NAACP, and of course Thurgood Marshall and others. And Jim Farmer came and taught for us for a time. And I also got a couple other people, one of whom had been the head of the Political Science Association. When he retired, he was able to get a couple of retired people to come for a year or two, which helped strengthen the faculty.

I think the total faculty, in my judgement, was stronger during this period than when I came to Lincoln. Of course, some of it was because of the times in which we lived, and coming to an institution like that had appeal for anyone who wanted to be involved in the changes that were going on, racially, particularly, in this country, and the possibilities of helping to educate young blacks in a positive way. So this was a very exhilarating kind of exercise, to build up the faculty, black and white. Jim Farmer and Chuck Hamilton on the one hand, and a number of fine white professors on the other, like Primack (?) I mentioned, and there were quite a few others that I could mention.

INT: In your estimation, Lincoln kind of served as a model in your estimation, as a model for race relations?

WACHMAN: Yes. That's what I felt. I'll give you one other example on the faculty side. There were a number of programs, some sponsored by foundations, others by the federal government, into which we tapped in that period. On the faculty side, the one that is relevant to what we're talking about right now was a program for developing institutions. The federal government supported, under which we were able to get a grant that sponsored a close relationship between Lincoln and Princeton. Since Princeton people founded Lincoln in 1854, and jokingly I used to call Princeton the white Lincoln, because some of the Princeton people used to call Lincoln the black Princeton. We were able to get an agreement with Princeton. I worked with the president, Robert Gohein at Princeton on this, and we were
able to send some of our people to Princeton who were, who had masters degrees, but had not completed or started their Ph.D.'s, to study at Princeton on leave from Lincoln. And we got a number of top-notch professors from Princeton to come down to Lincoln for a day or two a week to teach courses, in effect balancing off the Lincoln people we sent to Princeton. That was a very successful program, and again strengthened the faculty substantially in the 1960's. So you had a lot of things like that occurring.

We had also a program that I think was important that I was very much interested in, and that was trying to get students to come and be better prepared than they might have been otherwise, by studying the summer before, and perhaps the summer in between, at least the first and second year. And I convinced one of the foundations, the Carnegie Foundation...

(END TAPE TWO, SIDE ONE)

(TAPE TWO, SIDE TWO)

WACHMAN: ...Lincoln incoming freshman talent. In effect, it really was for Lincoln incoming freshmen, you could say non-talent, or non-sufficient background. These were youngsters who had good potential, but who hadn't lived up to their potential because of background or inadequate high school training, or whatever, as judged by our admissions department. And so we brought them in in the summer, for four to six weeks. We had them take one less course than they normally would have in the fall, followed them through that year, and then tested them, and had them stay at Lincoln again another summer and bring them up to speed. That was a successful program. It was a program later that was used by the federal government in some grants to again, to developing institutions to give students a better break on where they started in college. So that was done. By the way, and this is parenthetic, but it was interesting that Lincoln and the other Black schools, as I recall, did not use the regular scholastic aptitude tests. They used some other tests. And there was a general feeling that all the schools ought to use this same test in order so that you could make good comparisons. You can always decide what kind of scores you had to have on them. So we decided we ought to do that also. It would give us a standing that would show that we're willing to compare ourselves to anybody. When it was first announced, there was some reservation about it, and we had to recruit heavily to make sure that people didn't think they were going to be shut out of Lincoln because we were now part of the SAT score testing. Of course all institutions practically now are SAT or ACP, those are the two now. That was an interesting experience to go through. And our enrollment did increase, and the quality of the student body, I would say, increased. The faculty certainly was better, and we developed some required programs. And I had so much experience with that at Colgate, general education programs, that I think that was an accomplishment at that time. Of course any movement like this in academic quarters has a lifespan of a certain number of years, and then you've got to look at it again and see what you're doing, so you wouldn't expect to see today the same needs or the same solutions, curricular-wise, as we had back then. But all of those moves strengthened the institution.

The other accomplishment of course, and maybe I should have started with this, was to
strengthen the facilities. You start any institution with the students, but you have to have classrooms. You have to have laboratories. You have to have a good library, and if you're out in the country, you'd better have dormitories, and living facilities, and the food facilities have to be acceptable, too. So obviously that took my time, as it does the time of any college president. You've got to have a capital campaign, or you've got to get funds from the state or federal government. And we did all of these things. We had Lincoln's first large fundraising campaign in the early sixties. We set a goal of 3.3 million dollars, and raised about four million, which wouldn't be considered much today, but it was a lot then for Lincoln. And succeeded in that. We were able to get the state, through its program for state aided colleges, to build a number of structures there: a science building, a new student affairs building, buildings for our facilities managers, heating and plumbing and all that kind of thing. We even had a water supply problem, we did that ourselves. And we built a very fine facility for the arts and humanities, with a theater, art and music, labs for pianos and all that kind of thing right across from my home, as a matter of fact, on the campus. So those are important. Quite a few buildings: dormitories, several new dormitories, one named after Frederick Douglas, and laid a new biology building, which was state, an in addition to it, which involved the first computer facility on the campus, and that was funded by the Longwood Foundation, which is a Dupont company, or Dupont family foundation, which gave us a couple of very fine gifts.

So you start with students, faculty, they are the most important. And you have to have facilities, also. That was important, too. And there were some other things that I could talk about, but I think that's...probably all.

**INT:** (Inaudible)

or how big of an issue was it?

**WACHMAN:** It was not a big issue with me, or with the people at Lincoln at all. As a matter of fact, I would say that I was accepted just as an equal, as another person at Lincoln, after I was there awhile and had worked pretty hard, and a lot of these developments had taken place. There were many who didn't even know what race I was. After all, you can be Black and look almost white, you know, (laughs) as Langston Hughes wrote in one of his poems. So that wasn't an issue. And it wasn't an issue nationally. I can't say that my becoming president of Lincoln opened the doors to everybody else. It just happened that I was the first one. It is interesting, however, that across the country at that time there were very, very few Jewish administrators at all, period. Deans or anything else. You go back to the fifties, there just weren't any. It was just understood that you wouldn't have a Jewish president. Even an institution like City College in New York, which was largely Jewish, didn't have Jewish presidents or deans. And that developed later. And of course that whole scene changed beginning in the seventies. Then you got, I don't believe somebody said, "Well, look at Wachman. He was president of a non-Jewish institution." Okay, it was Black. It was non-Jewish anyway, and he didn't hurt the institution that developed under his leadership. It's possible for others to succeed. I don't think that was the way anything happened at all. I was just part of evolution where now you have three or four Ivy League presidents are Jewish: Princeton and Yale and Penn, and Dartmouth. One of those things.
INT: While you were at Lincoln, did that, on the side, in addition to your duties at Lincoln and your objectives there, was that in the back of your mind, like, well now we can have more Jewish administrators in higher education?

WACHMAN: Well, I would say it wasn't the biggest factor in my mind, but it was there. It was...it may have been one reason why in deciding what for me as a young man was a very important decision, a watershed in my life, whether to take the plunge and take this position, knowing that there weren't any other Jewish administrators, certainly not at the presidential level, of any size college. That this might be helpful. That wasn't major. But it was there. And it may have been one of the factors that led me to say, "Take the plunge, Wachman. I mean, give it a try. See if it works, it's another part of the whole integration question -- Black, white, Jewish, Protestant, Catholic, getting together." And I was, and I have to say, still am, a great advocate of integration and cross-cultural, cross-racial, religious relationships. And I thought that was very important. So you know, Blacks shouldn't scare whites, whites shouldn't scare Blacks. Jews shouldn't scare Catholics, or Protestants, and vice versa. That's the way it is, you know. And that's the way I was brought up, as a youngster, living right next door to a Catholic church, and walking a mile to go to a synagogue to learn Hebrew and become Bar Mitzvah. Through my whole life I just took all this stuff for granted, and never thought anybody was unequal because they were of some other religion. I certainly never thought that I was. But I must say I never wore my religion on my sleeve all the time, or my race. I used to think, and still do, what's all the argument about? Why are people so concerned about race or religion? Race, there's nothing you can do about it, anyway. You are what you are. And religion, mostly its the same, too. You inherit it. But if the religion stands for something positive, well, that's great. That's how your values are formed, and there's more than one way to develop sound values. All religions have positive values connected with them, unless they're distorted by somebody, which happens all too often.

So it was not, it wasn't a big issue for me. As president of Lincoln, I gave sermons, or spoke at Protestant churches, particularly. Because Lincoln was Presbyterian background. I spoke in and around Oxford, Pennsylvania, where Lincoln was, in Coatesville, and in Kennett Square, in Harrisburg, in West Grove. I also spoke in Baltimore, in New York, in Washington, in Los Angeles, where an alumnus was the pastor of a church, a big Presbyterian church. And I spoke in synagogues, also. So I was invited to these places, and these churches and synagogues, and I spoke mostly about topics that I was interested in as far as racial and religious inter-relationships were concerned. And to non-Black audiences, or members of synagogues particularly, I would use the theme of the Civil Rights revolution of the sixties, was a very positive thing for Jews, for women, and for all minorities, that it affected all of them in basically a positive way.

Of course, one thing about being Jewish: you have to put yourself back in the historical context. You've got to remember that the issues that have divided Jews and Blacks in recent decades, let's say since, well,l the last twenty years almost, since the mid-seventies, late seventies, were not apparent then, not strong. They were there, but you didn't have any concern about the quota issue. Not like you had later with the Bakke case, or issues like that. You didn't have issues about Israel. In the Black community, Israel was a tremendous
accomplishment by and large, you know. There are exceptions to this. From my vantage point, tremendous accomplishment, and many Blacks said, gee, if the Jews could do this and get their own homeland, we ought to be able to do something. But there wasn't a big movement toward a separate state. It was small at that time. And I remember one of the amusing things in my career in Lincoln, when the Jews, or the Israelis, rather, won the big Seven Days' War [sic -- Six Day War], and pushed the Egyptians and the Jordanians and the others back, I was approached by many people, alumni and students. I was congratulated. (laughs) So they knew I was Jewish, obviously. On how well Israel had done as a big accomplishment. On the other hand, I remember at one of the big alumni meetings in New York in about 1967 or 1968, where Clarence Mitchell, who was the Washington lobbyist, and chief representative of the NAACP was called the hundred and first senator, because he lobbied so effectively for civil rights legislation, particularly. Clarence and I, Mike we call him, spoke to this big group in a big ballroom. And he chose as his topic -- I'm sure it wasn't because I was there, particularly -- the theme that he felt Blacks were imitating white views at this stage, because the civil rights movement had come a long ways now, by '68, certainly. And he found too much bigotry in the Black community. He really was talking about anti-Semitism, already then. Well, I must say that I didn't see it personally. It did not really affect me at Lincoln. It was only towards the end. There was one professor who wanted to have a Black president right away. And by the time he raised the question I already had informed the board that I was leaving, because I felt Lincoln's next president definitely should be Black. That's the way I felt, frankly, in 1968.

So I was going to give Lincoln plenty of time, and I wasn't going to leave them in the lurch, but I was going to go on, and I felt its next president should be Black. Well, this one fellow -- but I think his was more white/black than it was religious, anyway. So I really didn't see that. At that time, by the way, I was going to probably go back to Colgate, because I had been offered an endowed professorship in American Studies, the first one that they had. And that was a great coup after being college president for nine years. I figured it would be great to get back to teaching and writing, with a relatively small load, and an endowed chair, where the salary was guaranteed. (laughs) I thought that was a great thing. I wouldn't have to raise any money for myself. I thought that was a wonderful idea.

**INT:** When you left Lincoln, president at that time, what impact did the rise of the Black Power movement have on that decision, any students, or observation?

**WACHMAN:** Well, I felt, when I went to Lincoln, I said I would stay three to five years, to myself. I didn't tell anybody else this. After I stayed three years, I said you can't leave after three years, because there's too much to accomplish, and five years isn't enough, either. I changed my mind in that kind of issue. Anyway, I felt that a president of any college ought to stay from five to ten years. I still feel that way, that it takes you a couple of years to really get to know an institution. It takes a few more years to get your programs going, and then you've got to implement them. And a person only has a certain amount of ingenuity, creativity that they can apply to one institution, and I think nowadays, given the complexity of running institutions compared to the way they used to be, five to ten years is a good
number. So that was in my mind, that sooner or later I should leave. And then with Black power, Black nationalism, and in those few years, you know, five to ten years, across the country, a growing number of blacks who had higher education, who had experience, I didn't think that whites had to take positions like this, you know, that there were plenty of others in the Black community to take on a lot of these institutions. So that was just my feeling.

Now the interesting thing at Lincoln, when my resignation was announced, which was to be effective no later than January, 1970, I was visited by a large group of students in our home. Our home was right on the campus, right next to the chapel, across from the humanities and theater building, who tried to get me to reverse myself. I mean, that to me was very, very, I was very proud to have students, some of them who'd been considered radicals, students who very often are dissenting students. The sixties was the period of dissent for students. Don't forget, this was when Martin Luther King was assassinated in '68, and Robert Kennedy also. That caused all kinds of things happen around the campus which I could talk about at some length. But that was a very, very flattering to me. I wasn't overly pushed, though, when I explained to the board my feeling, the board of trustees, and they just wanted to make sure that I gave them enough time to search and I stayed till the end of the period that I said was absolutely the end, that I had to in order to accept the position at Temple at that time.

INT: , but really on a national level, that didn't really get too much attention.

WACHMAN: I could have made it get some attention. I didn't want it to be. My own feeling was, that should have been accepted as a normal thing. I wasn't setting myself out to be the Jackie Robinson of higher education. You know, I'm sure Jackie Robinson wasn't, either. But in the limelight like he was, that's what it became.

INT: In terms of Blacks, with Jackie, did, like I say, people, maybe because a lot of people didn't know of Lincoln, did they write you letters?

WACHMAN: They didn't know of Lincoln, and people didn't watch higher education. After all, when Jim Friedman became president of Dartmouth, that's not too long ago, seven, eight years, they didn't make much of that. He was an alumnus who came back. He had been president of the University of Iowa before that, when Harold Shapiro went from Michigan to Princeton as president also, also an alumnus of Princeton, both Jewish presidents, they didn't make much of that. But by that time you had Martin Myerson had become president of the University of Pennsylvania. I had become president of Temple, a big institution. And there were all kinds of changes across the country. And you had a fair number of Blacks and women who were presidents of institutions, too. There weren't any women who were presidents of non-female institutions. There weren't too many way back who were presidents of the women's colleges, either. So all these changes were taking place, and America became, has become a different kind of a nation than it was. It just is. A lot of things are accepted today that were not accepted back in the fifties and sixties. The Brown decision, the civil rights revolution, together are in fact, those are revolutions of our time.
And after you get through the sixties, all kinds of things became accepted that were considered far out, out of reach, out of character, out of the parameters of what socially, educationally and otherwise accepted.

**INT:** Who approached you at Temple?

**WACHMAN:** The first one who approached me was the president of Temple, Paul Anderson. I was approached to be vice-president for academic affairs. That's the same as Provost today. And that was at a time when I thoroughly believed, planned, to go back to Colgate, where we'd been for fifteen years, as professor, endowed professor in American Studies. And I had met, I knew Paul Anderson, and I knew his predecessor, Millard Gladfelter, who just died a little over a year ago, very well. I worked with them both in the sixties. Millard Gladfelter is the one who steered Temple to become a state-related institution. Had been state-aided. And he was president until 1967, while I was president of Lincoln. I got to know him really quite well. We appeared before legislative committees in Harrisburg and we knew each other from the Pennsylvania Association of Colleges and Universities. He had been president of it, that means chairman, really, of it. And I had also as president of Lincoln. And then I knew Paul Anderson. He had been president of Chatham College in Pittsburgh, a small women's college, and then came to Temple as academic vice-president, and then became president after Dr. Gladfelter retired in 1967. So when he learned that I was leaving Lincoln, he approached me and Gladfelter did, too, and so did one or two members of the board of trustees whom I knew.

And I thought it over very carefully. And one of the things that happened to me was I was invited up to Colgate to give the Phi Beta Kappa address in 1968 or 1969. It must have been early 1969. And I met with all my colleagues and my friends up there. Gave a talk, spent a couple days there. And I wasn't sure I could go back after being at Lincoln then for about eight years. I felt particularly when I was asked to consider coming to Temple, even though it was not as president, that the issues that were whirling around Temple from a different vantage point, were similar to the ones that I had faced in smaller dimension, at Lincoln. And I'd become accustomed to dealing with the Philadelphia-area problems, many of which dealt with race, and still do in 1996. I knew many people, because a big portion of the alumni at Lincoln were Philadelphians, and I had served, was serving at the time on several non-profit boards and committees in Philadelphia, and even on the board of a bank, the old PSFS, biggest mutual savings bank in the country. So I knew a lot of people here.

And again, this was another crossroads in my life: what to do? Go back, I definitely was leaving Lincoln in 1970. Go back to Colgate as a professor, or come to Temple? And I went through the same kind of thing that anybody does when they're deciding on the future of their careers. I figured what would be most interesting and most fruitful. And decided after talking with a lot of people, my wife and I, of course, went over it to come to Temple on the basis that this would be a new challenge. That Colgate was a wonderful place, but we'd been there fifteen years, and the issues didn't seem to be much different for the decade of the 1970's than they were back in the forties and fifties when I was there. And maybe I could have a little more impact at Temple.
But I came to Temple as vice-president for academic affairs, and professor of history. I don't believe I would have come without the professor of history appointment, which was approved by the history department because of my previous work, and because I had thoroughly intended to go back to teaching. I thought, well, I'll give this administrative job at this very large university, so much larger than Lincoln. Lincoln was 1131 students when I left there. And Temple at the time I came here was about 28,000 or 29,000. That's quite a difference. But I did come and took the job as vice-president for academic affairs, which was very demanding, but I think a very rewarding kind of position in a big university. If you're provost or academic vice-president, you really feel you're at the center of the whole academic program. You're the chief academic officer. So you deal daily with the deans, often with department chairmen, with professors, with program directors that have anything to do with academics. At that time, when I took over and we had as part of the academic vice-president's job, athletics report, academic vice-president of student affairs reported to the academic vice-president. Special programs, like special recruitment and admissions programs, which was really racially oriented to increase a number of minorities on the campus, reported to the academic vice program. It was an exciting kind of position. And I enjoyed that very much, and became, that's another story, the president.

INT: When was that?

WACHMAN: 19...let me get the decade right. 1973. I was president from '73 to '82.

INT:

WACHMAN: Yes.

INT: How did they respond in terms of the idea as president was or again, was it like Lincoln, because of that time, the seventies, more people, more minorities were coming, had positions in higher education. 1973, was it unusual? What was the response?

WACHMAN: It was...I wouldn't say that it was an overwhelming response. It was a response. I might have had almost the same response just because I was new. Sure, I was invited to give talks in a couple of synagogues. That's true. On education, usually. Sometimes even on my Lincoln experience. I was honored by a couple of, several Jewish organizations. I had been, as vice-president, too, however. So I didn't see any remarkable outpouring or excitement in the Jewish community. Temple has a large Jewish alumni, that's very true. And I'm sure that some of them were pleased. But I don't recall anybody making a great deal of it. It could have been because I didn't make a big deal. I'm a professional in the sense that I'm an academic. I taught, did some writing. Ran programs in the United States, abroad, in Europe. Taught abroad as well as in the United States. And had been president of Lincoln, and then vice-president at Temple. That's part of the development of a professional in the academic world. That isn't all that extraordinary. Why should it be more extraordinary for me because I was Jewish? That in effect was my own approach to it. And I think that may have been the approach of others to it, also. I'm sure there was
some reservation by some people — there had to be — about my becoming president because I was Jewish. I only know of one possibility within the University, and that passed pretty fast. I wouldn't give the name, anyway. It wasn't on the board of trustees, and it wasn't... As a matter of fact, that was only before the search committee was appointed. When the search committee was appointed, which was headed by William Hasty, who was judge, a senior judge of the Court of Appeals here, and who had been governor of the Virgin Islands, and a most distinguished person, should have been on the Supreme Court. He was chairman of the search committee, was chairman of the executive committee of our board of trustees. He presided over the search committee, which included trustees, faculty, even some community leaders. Although they had a community group, separate, advising the committee to Reverend Paul Washington was one of them.

But I had unanimous support, as far as I know. Although they announced a search, I don't recall their interviewing any other candidate. I had been, by that time, three and a half years as academic vice-president, and had excellent rapport with the faculty and the students, and the trustees. Gave reports to them. They knew what I could do. Now in this case, just before the search committee was appointed, I had been approached by two other institutions to become president. Wayne State in Detroit, which is a very similar institution to Temple, and Syracuse University in upstate New York. Syracuse Which is a different kind of institution. Urban, but a much smaller city, and it was a private institution. Wayne State, I know, approached me because of my Lincoln experience. And Wayne State had a number of issues confronting it which involved Detroit and what happened to the city. In involved race questions. And they were looking for somebody who had some administrative experience in that area, and wouldn't be put off by what the challenges were there. And they interviewed me here, flew me out with my wife to Detroit. And I can't say this for an absolute fact, but my guess is I would have been offered the presidency there if I wanted it, but in the middle of all this, we had a very thorough visit to Detroit, even though I had come to Temple with the idea that I wouldn't be a college president again. It was interesting. I probably might have taken it anyway, but just about the time that a decision was to be made, the president of Temple, Paul Henderson, announced his retirement (laughs) effective the following year. So the chairman of the board of trustees at Temple, William Spoffard, who was a lawyer in town, called me and told me not to accept anything. The rumor was around that I had been interviewed. I had also been interviewed for the presidency at Syracuse, as I said a moment ago. The Syracuse people knew me because I was a professor at Colgate, which is just down the road from Syracuse, about 45, 50 miles. And frankly, because in my professorial days I still played competitive tennis, and I was the champion of upstate New York (laughs) and I played tennis in Syracuse, in a number of tournaments, most of which I won, as a matter of fact. And played as a representative of one of the tennis clubs there, Sedgewick Farms Tennis Club. So I knew quite a few people, and I knew faculty members at Syracuse. I had actually done a little post-doctoral work at Syracuse right after the Second World War. And was active in the American Studies movement, because I was president of the Upstate New York American Studies Association. So I really knew quite a few people there. So when they had an opening, they thought of me. Syracuse had some similar problems to Philadelphia and Detroit, and also I was a known quantity to them. I'd been a professor and spoken on the campus, and they knew I had administrative experience
internationally as well as in Philadelphia. So I was really offered that job. I was shown the presidential house. My wife and I were interviewed. But this was exactly the time that Temple issue came up. And Spofford, the chairman of the board, asked me to take myself out of consideration of any of the others, because the search committee was being appointed, and he was sure that I would be strongly considered, and he felt would be selected.

Well, he had no way of knowing that. But I had not been looking for these positions, anyway. I hadn't put my name out. (laughs) I was going to go back to teaching in the history department at Temple. And it just happened that I had the really unanimous support of the search committee, and unanimous support of the various constituencies. The faculty sent in a big petition, and the board of trustees all supported me, and the community leaders around here. I was flabbergasted. No way I could have not accepted being president with that kind of support.

INT: When you became president of Temple, was it similar to Lincoln, in terms of again, using this presidency to

WACHMAN: Yeah. To be helpful at a time when there were a lot of troubles in urban areas. I thought the urban community was where the issues were going to be fought out and settled, one way or the other. Even though Lincoln was in a rural area, its students were almost all urban, and our contacts were urban, in Philadelphia mainly, but also in New York, Washington, Baltimore, Atlanta, all of these places I visited as president. Met with alumni, gave speeches and so on. So this was a challenge. It was a place, Temple was, where I thought or one would think you could make something of an impact on some more people than you can if you go back to teaching. Well, I must say the satisfaction of teaching students and hearing from them many years later on how your course or your counseling of them was helpful is a very satisfying thing. It still is, today.

INT: What were your crowning achievements at Temple, in terms of improvement of the urban problems? How did you go about solving, and also dealing with other members who might have different solutions to the problems, or different goals?

WACHMAN: Well, at Temple, again, I was involved in something that was happening in the country. So I don't want to take credit for personally being the one who made a lot of changes. But it's true. If you start with the same groups that we talked about before, if you start with the student body. My aim was to further bring a diverse population into the student body -- under-represented minorities. And one of the first interviews I had here while I was still academic vice-president and president elect, I said I wanted to use the term, "The People's University" for Temple. That's what it is: the people. I said I was sure that wasn't original with me, it may have been used earlier, but as far as I was concerned, that's a centerpiece. Make it the people's university. And the alumni review that featured that interview as my philosophy. A quality institution which balanced what I called at the time elitism with democratic values. Elitism, meaning that we had high level programs, some of which only could take small portion of students into them because of restrictions in space and so on. You could start with the medical school. At that time we had 5,000 applications
for 180 spots. We could only take 180. Well, the idea was, okay, let's make that 180 in a
top-notch medical school as representative of American society as possible. As a matter of
fact, in short order we had Charles Ireland, who's still up there, a Lincoln graduate, by the
way. I think he's got his master's degree from Temple. He has been running the program to
make sure that we have minorities adequately represented in every medical school class that
comes in. And he's been very successful. The percentages are excellent there. We did the
same thing in the law school. In fact, Peter Liacourus because the dean of the law school
just about the time that I became president. IN fact, technically, I made the appointment, or
technically the president did on my recommendation. And he worked...

(END TAPE TWO, SIDE TWO)

(TAPE THREE, SIDE ONE)

WACHMAN: You take 300 and some students into a class, maybe 350, and you have at
that time close to 4,000 applicants. So this is a high level school. We developed in the law
school, under Peter Liacourus' deanship, a program called SPACE, a special admissions
program in the law school. And we developed a program of admissions that would pass
muster even after the Bakke decision out in California, because we took into consideration
not only straight test scores, but experience, obstacles which had to be overcome. We
included factors like women after raising kids coming back to school, still of age to practice.
We included older adults, who worked in some aspects of the criminal justice system, came
back to school, even though their scores might not be as high as some others just coming out
of school. These are all factors. And we developed in the law school. Of course, that was
the law school that did it. I certainly encouraged them as part of my whole philosophy, to,
we developed an even more heterogeneous student body, and Temple has always had a
heterogeneous student body. But the proportion of non-whites, of course, was much lower
than others, although Temple had black students in medical school way back at the turn of
the century. But maybe one. When I came to Temple I think we had about two women in
the class of the medical school. And that developed until now. It must be about 30%. The
law school, you had a minority of women. Now the law school is, if it's not 50/50, it might
be 51% women. So you had gender and race, both. And this is part of my whole idea of it
being a people's university which has a high standard in all kinds of places, but is open
access-wise, to any student who has a good background and is willing to work. I thought
that was very, very important.

We developed a couple of programs. One of the reasons I was asked to come here as vice-
president was that the faculty at Temple had gone through a very serious debate about a
couple of programs that we had here. We had one called TOP, Temple Opportunity
Program, which antedates my time. It started about 1966, I think. And that was designed
in order to bring in more black students, particularly. But it didn't bring in enough in the
minds of many people at Temple. So we developed another one, just about the time that I
came -- the faculty sanctioned it -- called SRAP, Special Recruitment and Admissions
Program, which still exists. TOP doesn't anymore. And that was to bring in students, and
maybe they would have to take, like we had the program at Lincoln. And maybe they'd
have to take five years to finish, but give them a chance and they'll make it. SAT scores aren't everything. That was the philosophy. And that developed, and I think it's been very helpful for Temple. Although I must say that at the time these programs were developed, everybody was saying, well, in ten years you won't need these programs. That has not worked out. It's evidently obviously a much longer process than that. You just can't change items like that -- readiness for college, ability with background and schooling and everything else, to turn families around. That's really what it means. You can't, it takes longer than a generation. That's what we discovered now. But it was very helpful, and it did make Temple into a more representative institution, still with the quality, I'd say, better quality than it had before. The diversification does not lower the standards at Temple. There's no evidence of that at all. Quite the contrary, as a matter of fact. So that was a big issue for me.

The international programs were also a big issue for me. I have a great feeling that the university isn't really a university unless in some ways it represents the universe. You've got to have foreign students, and teach subjects that involve students with an understanding of the rest of the world, whether it be Europe, or Asia, or Africa. They ought to know everything. South America. And we developed a lot of programs. One that was just in place a couple years before I came over, the Rome program, still is there. We developed it some more. It was completely an art program, and during my time we developed a liberal arts program there, also a law program there. We've had architecture there. And then we developed programs in Paris and in London and in Dublin. And in , Ghana, and in Tel Aviv, or Jerusalem, one or the other. We still have those programs. We developed a program at the end of my career, tenure as president, in Japan, which is striving, having some problems with the exchange rate, which causes financial hardship, but the university is dealing with that, I think, very forthrightly and well. And all of those things have been helpful. We have some programs now in South Africa, now that South Africa has opened up. Clement Cato, who taught for me at Lincoln while he was completing his Ph.D. and as a professor here in African-American studies, is in charge of a program in South Africa, in Durban. So those international programs that we developed I thought were important and very helpful.

We had a couple others. We did, again late in my administration, there was a big army program out of Frankfurt, which we bid on with the federal government and had got and taught soldiers and teachers how to handle army recruits who could not read the manuals, and were not sufficiently educated to take care of the rising technology connected with the armed services. We had that for three, four years, that program, working out of Frankfurt, and that was a great thing for our faculty, particularly in the school of education at that time. Those were some of the things that I remember.

**INT:** Was it difficult getting a number of these programs started early on in your career, to diversify the university?

**WACHMAN:** No, I think they went along well. There were issues. We had, while I was still vice-president, we had issues about this. There was, I think, an interesting thing at Temple. When Temple became state-related, about 1966, that was when it was completed,
Temple lowered its tuition, got much more funding from the state, increased its enrollment, and began to strengthen the graduate programs considerably. There were a fair number of faculty, some very influential members of the faculty, who thought that Temple should become largely a research-oriented institution, should emphasize graduate work and professional schools.

INT: Trying to compete with the University of Pennsylvania?

WACHMAN: Yeah. The saying on the campus was, that these members of the faculty -- they were leaders, some of them -- wanted to establish Temple as "Harvard on the Delaware," that was the saying. That was not my position. I felt the undergraduate part of the institution was very important, as well as the graduate and professional programs. The professional programs were old, you know, almost as old as the institution. The medical school started in the nineteenth century; so did the law school -- in 1896, as a matter of fact. The dental school was old, and so on. We had big debates on this question. There were some, very few faculty, who felt that the only purpose of having undergraduates was to give graduate students a chance to become assistants. You know, graduate assistants, teaching assistants, learn how to teach, and get some funding so they could complete their graduate work.

Well, I had never in my time felt that Temple should be anything but basically, other than the graduate and professional programs, anything but basically a commuting institution, low cost, where people lived at home, or found their own residences, and where we had more dormitories than we had in 1970, but not necessarily become an entirely residential school. That isn't the history of the institution. So to me it was balancing this commuting institution, on the one hand, wide access, and higher level graduate and professional courses, but even on the graduate, professional level, we latched onto programs and developed programs which would increase the number of minorities in those professional and graduate schools, the graduate programs. So it's a difference of emphasis.

INT: (Inaudible)

WACHMAN: Yeah. I felt we ought to continue it and strengthen it, but don't forget the quality side, the excellence side. And an alumnus of the university wrote in one of the early issues of the "Temple Alumni Review," he came to the university and he interviewed all kinds of people just when I was becoming, when I had been elected President, on what people thought about the institution. And largely, there was agreement with my position. He came very skeptical -- he was a writer, a professional writer -- about the notion that you could combine open access and quality. And I was one of those who convinced him that it was possible, and given Temple's mission, that was the mission of Temple: to be a great institution, to be a quality institution at all levels, but to give, have as broad an access to students, particularly at the undergraduate level, as you possibly could have, to be representative of the community in which we lived and the nation.

INT: Your view of Lincoln and Temple in terms of, do you see yourself as part of a large
generation, or a minority or majority who thought similar to you in terms of making society accessible to all sorts of people: women, minorities. Did you see yourself as, correspond to the number of people in higher education that thought like you, or...

WACHMAN: Yeah, sure. I think, I don't know if I was in the majority, and it's a mistake to talk always in terms of liberal and conservative, because those are labels that don't mean as much as they used to. But in 1996, there is something of a backlash to the position that I took, and still (laughs) hold today, and the group with whom I communicated agreed. It was a movement that really began in the sixties, and lost some of its steam in the mid- to late-seventies and eighties. And now has been -- I don't say replaced -- but has been fought by what are called the conservative groups in the country, who are not interested in integration. Not as interested in open access. Not interested in what we call affirmative action and issues of that sort. The group that were kindred spirits to me in the academic community, felt like I did about the issues, as I've explained. But I can't say, I really can't say that that was the majority of college presidents. No way. I think basically many college presidents are conservative, and it's because they're running a big business now, and it's easy to forget what the main mission of your institution is and your own mission is in presiding over an institution, because you've got to look at the dollars and cents, too. You always had to. And it always seems in the period where you're running things that it's tougher than any other period. But usually there are factors that are similar in each period. They just take on a little different coloration.

INT: (Inaudible)

WACHMAN: I was president from '73 to '82. And then I became, I was elected Chancellor, which I still...

INT: With the same idea, towards leaving the university after ten years, (inaudible)

WACHMAN: Five to ten years. Well, there are exceptions to that. My successor is in office already fourteen years. Yeah. That depends on the situation. That was the goal. I thought five to ten years, under five could do damage to an institution. Over ten, unless you've got a new something else that's happening, and Temple has had. It's gone through a number of difficult situations, and it took several years to get some of the new facilities that Temple really needs approved and funded. So there was reason for my successor to stay on longer.

INT: But during your reign at Temple (inaudible) between '73 and '82, in terms of presidents role...

WACHMAN: Around the country. Oh, yes. Oh, my. Oh. It's not unusual at all. You don't pay as much attention to it, as I said before. The Ivy Leagues, which had no Jewish presidents, now have the University of Pennsylvania, Dartmouth, Yale, Princeton. The president of Harvard, one of his parents was Jewish, but he's not Jewish himself. So you have state universities, you've had big changes. And you've had deans the same way. I give,
again, a lot of credit for this to the Civil Rights Revolution. You have blacks who have come into the picture. Cliff Wharton was one of them who became head of Michigan State, and then head of the state university system of New York. And you've got quite a few blacks running predominantly white institutions now. And you have women. You have a woman at Chicago, you've got one at Penn. It was unheard of. You had zero. So this whole period has been a revolution.

INT: How much attention did you pay to this issue, towards getting a minority, or you saw the change happening slowly? Again, (Inaudible)

WACHMAN: Well, never any campaign, but I suppose I did my part in all of these areas, particularly blacks, but also Jewish candidates. I wrote many, many letters, and made many, many calls in support of people I knew who would be qualified to take over top positions as dean or department chairmen, or presidents, or vice-presidents. And since my network -- you live long enough, you have a bigger network all the time -- is fairly big, and I was communicated with by many people, particularly because I was active in the American Council on Education, and in the Pennsylvania Association of Colleges and Universities, where I served again twice as chairman of it, and one year as president after I retired as president as CEO, after I retired as president of Temple, in Harrisburg. So I have been in that sense, in my own small way, I've been helpful, to women also. I've recommended a number of women, some who have posts here at Temple, for jobs at other institutions. One of them is the president of a small university now, who worked here; I recommended her for a couple of different places. And she's Jewish, too. (laughs)

INT: An indirect role.

WACHMAN: Like a lot of other people. I can't take any credit for what has happened. I think this is all part of history. And again, I think the whole civil rights revolution, and its expansion to include not just blacks and other racial or ethnic minorities, but women, and people of various religions. I think this whole movement. And I feel I've been fortunate to live through this period. I'm sorry to see some of the backlash that's going on now. That's what I call it. Some of it may be prompted by what I would call the excesses and the fuse box of what is called multi-culturalism. But by and large, I think the movements that I believed in back when I went to Lincoln are still important, and the progress that was made ought to be built upon, not basically reversed.

INT: So you became Chancellor in '82.

WACHMAN: Yeah.

INT: And again, as the position of Chancellor, continue to press for Temple's diversity, in terms of enrollment, (inaudible)

WACHMAN: Well, Chancellor, when you're chancellor of an institution -- and you could call me "President Emeritus," too -- the position is a little bit on the amorphous or vague side. That is, the chancellor is elected by the board of trustees for an indefinite period. I'm
only the second chancellor. Millard Gladfelter was the first. And he's the retired president. And does what he or she agreed to with the president and with the board of trustees. So if the president asks me to do something, whether it be fundraising, or representing the university at some occasion, function, or serving on a committee, I do that. I would do it if the board of trustees says it, too, or if I have some idea where I can help, I do it. And fundraising, I still try to help at raising funds from my own contacts from when I was president, or my own contacts in the community and in the country. And I serve on faculty committees. I serve on a couple board of trustees committees, and I have regularly taught on a graduate courses a couple of times, and I've lectured in courses when asked, and higher education administration, or American Studies. And I serve fairly regularly on doctoral examination committees, particularly in higher education administration. I'm on one right now. The thesis, I seem to do one at least every year. And that's what the position is. It's not what is called a line position, neither is it a staff position. And certainly the chancellor, who is a retired president, doesn't want to get in the way of making decisions, or looking over the shoulder of his successor. You just don't do that. You want to be helpful. And I'm grateful to the Board for electing me to the position, and the president for supporting it. And that's it.

As a matter of fact, I have been supported in the years that I have been chancellor, ever since 1982 in the other positions I have had while still being chancellor. I served as acting president of the Philadelphia College of Textiles and Science for six months in 1991, when the president was on leave in Rome. I came to Temple every day, but I was at Textile college in the morning, normally, operating that institution, or longer if I needed to be. And I served as president of Albright College in Reading, Pennsylvania for a full year while they were looking for a president. Still retained my office here, came in weekends, or any time I came into the city. And I served as head of the Pennsylvania Higher Education Assistance Agency, for six or seven months in 1989, when that agency in Harrisburg, that's the biggest scholarship and loan agency in the state, the only one, in fact. Lived in Harrisburg most of the week for about seven months. And then I did something similar when the Pennsylvania Higher Education, Pennsylvania Association of Colleges and Universities in 1993, was without a chief executive. So I went up to Harrisburg two or three days a week still while being chancellor. The president of Temple, Peter Liacourus, happened to be chairman of the board at that time, so he's the one who asked me to do it.

So chancellorship has been, for somebody who's getting older each year, a very fine way of keeping in touch with education issues, and social issues that I'm interested in. At the same time as I'm able to do a lot of things that I wish on my own, without having the same tight calendar, quite as tight as it was as president. That's about it.

INT: Looking back at your professional career, I want to ask you about anti-Semitism at Lincoln. Again, looking back at your professional career, how much of an impact did it have or did not have in terms of your career?

WACHMAN: Anti-Semitism? I wouldn't say it was very heavy. In the first place, I would start by saying that it may be my goal was to be a professor and a scholar. And I didn't even
think about being a college administrator, let alone a president, because there were no models there, anyway. And it just wasn't something that I sought. So in that sense, you say that anti-Semitism, the reason there weren't any models, particularly given the number of academics there are in the Jewish community, after all, it is said that Jews are people of the book, and there's something to that. That is, the Jewish community has always emphasized education so much that a lot of Jews have gone into education as teachers at high school level, or elementary, and at the college level. So you could say that has something to do with anti-Semitism.

I suppose that in the places I've been, some of the places where I might have been promoted, if that's what it's called, although as a faculty member, you don't usually call an administrator position promotion. But I suppose that anti-Semitism was involved there. I know that various organizations I've been in, or where individuals have wanted me a member of the organization, a couple of them for sure, I was not invited because I was Jewish, purely, simply. Somebody might have not known I was Jewish to start with, and then when they discovered I was, dropped it. That's true of some of the clubs around Philadelphia.

We had, for instance, when I became president, or even vice-president here, there was a policy of having the top officers in the university belong to various clubs. At least one, to represent the university, and to be active and entertain people, if you'd want to raise money from, or others. And there were on several occasions, I was asked if I were interested in something, and I was thinking about it, and it was dropped. Other times I just didn't pursue it. As a matter of fact, by the time I came to Temple, I would not accept a membership in any organization that had restrictions. I certainly wouldn't accept membership in an organization that didn't permit membership by blacks. That was just a standard for me. If an organization was closed to blacks, I wouldn't join.

Just to give you an example of that, I am a member of the Germantown Cricket Club. I'm a tennis player. I've been a tennis player all my life, adult life, anyway, since the age of thirteen or fourteen. And I played with a lot of people, and a couple of clubs wanted me to join, and then they backed off. And when I discovered they didn't have any Jews in the clubs anyway, and no blacks, I wouldn't have accepted even if they'd asked me. Germantown, I played as a guest a number of times, and they asked me to join. Germantown Cricket Club was taking in Jews, but no blacks. So I said, "I'm not joining. I don't know if you've got a taboo in the by-laws, or whatever, but after you take in some blacks, I'll be happy to join." So when they took in one black, and that was a division of the club, a couple of people, a number of people resigned -- not Jewish members, though, which is interesting. And they came to me and said, "Well, you said you'd join. We now have some black members." They started with a couple. I said, "Okay. I'll join." So I did. And I have recommended a number of blacks as members of the club. There are quite a number of Jewish members now, and Catholic. Got Muslims. We've got everything.

So I saw anti-Semitism on the social side of the Philadelphia area. We still have clubs here that are highly restrictive, although many more are open than used to be here. But I can't say that being Jewish has restricted my career. My aim was to be a professor. I got a good
position. You know, it took some doing, and it was based on things I had done before. And went up the ladder, as many academics do. And I don't feel that being Jewish has hindered me. Of course, you get perspective when you're older than at the time you're rebuffed, of course. You see anti-Semitism, or you see racism, too. But if you move along...

INT: Do you think that working in a university, academic environment, has made it smoother? (Inaudible)

WACHMAN: I do. I think so. I have to say, you're reminding me of issues that I remember from way back, because I saw anti-Semitism in elementary school, even. People talking about kikes, you know, just the way they talked about niggers. One of the things -- and I don't think I can over-emphasize this -- I played tennis. I was always athletic as a youngster. Baseball, tennis, running. Tried everything. Basketball. But I was a good tennis player. You know, state high school tennis champ, and won a lot of tournaments, state open, regional tournaments. Played in the big national ranking tournaments. That was very helpful to me. For some reason in this country, if you're good in some sport, (laughs) you overcome something else. They think, well, you can't be too bad, you know.

I remember when I went to Colgate as a young instructor, right out of the war, Second World War, the football team had a very bad season. It had a couple of them. And some of the alumni at Colgate, which is a big athletic, was a school in football, they played way out of their league, a school of 1,500, played at the big universities. They blamed it on the foreigners coming in after the war, a lot of refugees. Well, in part, that could have been a code word, too, because among the refugees were a fair number of Jews, and they had one, maybe, at Colgate before I went there. (laughs) It's very similar to being the only black. At that time it was very similar. And I was interviewed by an alumni committee, and what's wrong? Why don't these people support athletics? Well, I was defending my colleagues. Some of them had come over from Europe and so on. The fact that I was a tennis player and they knew it, was helping the tennis coach, playing on the team, made my reception better than the reception of a lot of other people interviewing for this question of what's wrong with the institution. Are these non-traditional faculty -- that's what they were; if you were Jewish, you were non-traditional faculty at that time. Or if you were from abroad.

So I have to say, in a number of steps along the way, that was very helpful.

INT: Being athletic, and a good tennis player, kind of lessened the blow, or took the burden or the tension away from being Jewish.

WACHMAN: Even though here when people asked me to join a couple of clubs and then dropped it, when they hadn't thought about me being Jewish. When they found that the clubs had restricted covenants or whatever in them, that was an embarrassment to them, not to me. You know, if they wouldn't take any Jews, I didn't want to be in there, anyway. (laughs) The same with blacks. That one I had written down. I didn't even think about the Jewish thing, really. I realized what was happening. But other than those kinds of things, I just don't, I never felt that I was beat upon and never had to hide the fact that I was Jewish. That was
never an issue with me. It's a question of attitude. My attitude was, and I was brought up with it, and my family, as I said earlier, my folks and my brother and sisters felt we were as good as anybody else, and they were as good as we were. And there were Protestant, Catholic, we didn't know any Muslims at that time, but we'd feel the same way about Hindus, Muslims, anybody.

INT: (Inaudible)

WACHMAN: Yeah.

INT: (Inaudible)

WACHMAN: It certainly did. It was the basis for my development, and the same at undergraduate in college, and graduate school. I've forgotten if I mentioned this. I was the resident adviser of a Jewish fraternity at Illinois. Who made the opening for the job for me? The tennis coach at Illinois. He wanted me to help him with his tennis team. I've forgotten if I've said this earlier. But on the other hand, at Northwestern, I chose to live, and stay in an open house which admitted everybody. At that time there was no black in my open house, but there were blacks in a couple of the other open houses -- not many, one or two, football players whom I knew well. But that was my general philosophy way back as a youngster in the formative period. And at Colgate it was the same way; I just built on that. And the army was the same way. Discovering in the army that in my infantry division we had completely separate units for blacks and whites.

INT: Did you try to solve that?

WACHMAN: Nothing I could do about it. (laughs) Nothing I could do about it. But it happened in training in the anti-aircraft. I was assistant principal, as a corporal, of a literacy unit that was for whites. There was another unit that was just for blacks. And we were completely separate all the way through the war in my units. There were some integrated units, I think, in Italy. But I didn't see any. Not till, as we were talking earlier, not until Truman came in at the end of the war, did he really by decree start emphasizing integration of the army.

INT: What about the military, in terms of again, tennis, being a Ph.D. and being in the military. Did you see anti-Semitism amongst colleagues in the military? In terms of commanding officers?

WACHMAN: I did not see it. And I know friends of mine who saw it and felt it practically every day. As a matter of fact, a relative of mine.

INT: Were they higher ranks?

WACHMAN: No. Corporals or something like that. I never in the service, that was never an issue. And you know, on the holidays there were Jewish chaplains, Catholic chaplains,
Protestant chaplains. You know, I went to the services. And I didn't feel at any time that I was kept from promotion. I was up for officer training school several times, and just by chance the unit moved, or I couldn't pass the physical, my eyes or something. But I never felt it was religion. Not at all. As a matter of fact, I would have been an officer had circumstances just developed luck differently. Several times I would have been first sergeant of my company at the end of the war, but the war ended. So that was fine.

(NOTHING ON REST OF TAPE THREE. GO ON TO TAPE FOUR, SIDE ONE)

WACHMAN: My name is Marvin Wachman.

INT: The date is June 6, 1996, and we're in Room 301A, Conwell Hall. Dr. Wachman, do you give me permission to conduct this interview?

WACHMAN: I do.

INT: We're going to talk about your personal life -- your spouse and family. What year did you meet your wife, and when did you get married?

WACHMAN: I met my wife in October of 1940, in Urbana, Illinois, the site with Champagne of the University of Illinois, where I was working on my Ph.D. And we were married on April 12, 1942, in Chicago.

INT: How long did you date, or court, before you got married?

WACHMAN: Between October of 1940 and April of 1942.

INT: Okay. How many children do you have?

WACHMAN: We have two children. They're both adopted. One is Lynne Allison, and the second, the older, is Kathleen Marie, who goes by the name, nickname of Katie.

INT: Let me go back to your wife. What is her family and education? What is her background, your wife?

WACHMAN: My wife...was born in a very small town in Michigan. Her father was a farmer. He was an immigrant. His name was Schpok. (spells it) And he came to this country from Central Europe, East Central Europe, and developed a farm, a large farm, in southern Michigan, featuring tomatoes, onions, all sorts of others, and sold them. But he was killed in an automobile accident in his early thirties, so my mother-in-law, my wife's mother, moved the family -- she had three children -- to South Dakota, and my wife, whose name is Adeline, was raised, her early years, in South Dakota. As the children grew older, my mother-in-law, Mary, her first name, had decided that she should provide opportunity for a college education for her children, and decided to move to Illinois, so that her children would be residents of the State of Illinois and could go to the University of Illinois for their
education, which they all did. My wife was the youngest of the three children, and so she went to high school in Urbana, Illinois, and later to the University of Illinois, where she received a bachelor's degree in literature and the theater, speech correction, and then worked also on her master's degree. And I met her when she was teaching junior high school in Champagne, Illinois, and putting on plays for the students, and doing some speech correction work at the same time that I was working on the Ph.D. at the University of Illinois.

INT: Back to your daughters -- about their school background.

WACHMAN: They were both schooled in public and private schools in Pennsylvania. Since we lived near Oxford, Pennsylvania, when I was president of Lincoln University from 1961 to 1970, they both went to the local school, and then later on both attended private schools for various reasons, and had some specialties that they were interested in. And the younger daughter also went to college. She had two years at Wesleyan University. I should backtrack and say when we moved to Philadelphia, there was no public school near us, so they both went to other schools, private schools. The younger daughter went to Germantown Friends School, and completed that very well. And the older daughter went to several different schools and completed there. Then the younger one went on to college; the older did not. The younger went to Wesleyan University, in Middletown, Connecticut, for two years; it was her choice. And although she did well there, she didn't find exactly the areas of concentration that she wanted, and she came back to Temple University and studied art and political science particularly. And then worked in the city, worked as a short-order cook for awhile, while she was studying, not full-time, and deciding where she wanted to go to finish her college education.

She decided to go to Sarah Lawrence College because she wanted to be a writer, which she is, and study with some of the fine professors they had there, like Grace Paley, who were practicing authors. So she finished there, and then later on, after working a number of years in New York, she went back to school on a fellowship at New York University to study dramatic writing, playwriting. She finished there and got a master's of fine arts in playwriting, and has written a number of plays that have been produced on off-Broadway theaters. And has been working and living in New York City, or Brooklyn Heights, ever since.

And the older daughter...

INT: And what is her name?

WACHMAN: Her name is Lynne. The older daughter, Kathleen, Katie, took some courses in college, both here at Temple University and at the University of Maryland, when she moved down to Washington, D.C. And she found her niche after doing various things, working for a newspaper, selling, working secretarial work. She decided that she wanted to help older people particularly who had health problems and worked in a number of nursing homes around the city of Philadelphia and the suburbs, and then moved to Washington, D.C. Took some courses for certification in that area, and became a certified
nursing assistant. Which has other names as well. And has been working for a number of years now in what is really a nursing hospital, a long-term care hospital, mostly for older people. She works with people who have had traumatic injuries, and she just is satisfied by that kind of work.

INT: Are your daughters married?

WACHMAN: Neither one of them are married this time. They both had friends, but they're not married. Both single.

INT: Describe your neighborhood, neighborhood life, any type of activities involved in your neighborhood. A brief description of your neighborhood presently.

WACHMAN: Well, in Philadelphia we have lived in various places, Philadelphia and the area. We've lived in the Jenkintown area, Abington Township. When we first moved to Philadelphia we found a home there that fit our needs and our income. And lived there for a number of years. And then we moved to several other quarters in Flourtown and in Philadelphia in the Chestnut Hill area, which is where we still are. There's not much else to say about it. We have neighborhood friends who can get every place in Philadelphia. It's considerably different than where I lived in Milwaukee, Wisconsin in my younger days, which is much more a neighborhood than you will find in most of the places where we've lived in the Philadelphia area.

Of course, at Lincoln we lived in the president's house, right next to the chapel, and across the street from the Fine Arts Center and my office, so those are the different places we've lived.

INT: What is the relationship between your present family life and children, and your wife's family and your family? Your sisters, your brothers, what kind of relationship do your families have with each other?

WACHMAN: We haven't had much relationship. My wife's father died when she was very young -- seven or eight years old. And my parents, my father had died when I was sixteen. My mother, who had moved out to California, had met my wife in Milwaukee and also on the way out to California, when she and my sister went through Champagne, Illinois, and later when we visited them in California. But she died in 1952, and my sisters and brother, four sisters and a brother, all lived in southern California with their children. And my wife's family were living in Aberdeen, South Dakota. Her brother was in Aberdeen, South Dakota. Her sister was in Chicago, and later San Diego. So we had a relationship with them, but Mrs. Schpok, Adeline's mother, died in about 1962, so in recent years, the past 34 years, there haven't been any in-laws at that level around. But we did have close relationships with my family in California, and with Adeline's remaining sister-in-law and her children, and her sister and her daughter, out in California. Her sister and brother both died. Her brother died quite early, in about 1961, from multiple sclerosis, or lateral sclerosis, Lou Gehrig's disease.
INT: What about in terms of your social life, in terms of close friends? Close friends, casual friends? In terms of your social life right now, how would you describe that? Real close associates?

WACHMAN: Most of our associates, or many, have come out of professional work, and boards that we both have been on, worked with. I was a member of the board of directors of three different companies -- actually four: Bell of Pennsylvania, Meritor, which had been PSFS Bank, and the Philadelphia Contributionship, the oldest perpetual insurance company in the country, and Germantown Savings, Germantown Insurance Company, which was a subsidiary of Philadelphia Contributionship. And through those kinds of organizations. Plus, of course, all my colleagues at Temple University particularly, and my colleagues from Lincoln University, friends that I had made there -- after all, that's close to Philadelphia, less than fifty miles -- that's where our social connections were and still are. We still see many of these people at all kinds of events, and when we had our fiftieth wedding anniversary a few years ago, why, many of them were there from Lincoln and from the Philadelphia area, as well as those that we still keep in touch with from my early days in Milwaukee and at Colgate University.

My wife has been also on a number of boards: the Philadelphia Ballet, the Drama Guild Theater, of course the Temple University Hospital Auxiliary, and the faculty wives groups. So all of these produced acquaintances. We have acquaintances through our synagogue, Keneseth Israel in Abington Township, in Elkins Park, actually. And we also have a lot of acquaintances and friends through tennis. I'm an old tennis player, and have regular games. In recent years, the past twenty years, at the Germantown Cricket Club, and those are friends. A number of them are professors here at Temple University, or at the University of Pennsylvania. Some are lawyers, doctors, and others. And when you play tennis every week with somebody once or twice a week all the way through the year, even indoors, why, you make friends and socialize with them, too. And my wife, also, although she was not a tennis player as a young person, rather a golfer and a swimmer, took up tennis when we moved to Philadelphia and plays more than I do, now. And she has many friends, and there are other connections. Some of these friends are professional as well as social.

INT: Most of your casual friends you would say you met through a professional or leisure activity, like tennis.

WACHMAN: Yes, and some, you always meet some friends through your children. They go to school together, so you meet their parents.

INT: Would you say most of your closest friends are from Milwaukee?

WACHMAN: No, not now. They're...at this stage, some of my closest friends are gone. But I still have close friends from Milwaukee. I have a friend, two friends who came back for our fiftieth wedding anniversary, one of whom I've kept in touch with regularly, all of these years. His name is C.W. Pratt, Waddy, is what we call him. We went to high school together, played tennis together. He became a vice-president for the Coca Cola Company,
and I became a professor and college president, and we still are friends. Whenever I'm close to Atlanta I see him; whenever he's anywhere near Philadelphia, he calls us, we see each other. And the same is true of several others from Milwaukee, and friends from Colgate University where I taught for fifteen years. We still keep in touch with them. And we keep in touch with a number of people at Lincoln University, we're quite close. We hear from them frequently, and I get down to Lincoln every so often, because I'm on the board of the Center for Public Policy and Diplomacy at Lincoln. We have meetings there periodically. So we keep in touch that way.

INT: Any leisure activities like tennis?

WACHMAN: Tennis is the biggest leisure activity, that's right.

INT: How many hours do you play a week, or games? How often do you play?

WACHMAN: I play about three times a week on the average, all year round, all year round. So does my wife. I haven't always played at a club, but for the past twenty years we've been members of the Germantown Cricket Club, which is not far from where we live, and which was actually the first open club in the city. Particularly coming out of Lincoln University with my background, I declined to take out membership in any of the "selective" clubs in the city, of which there are many, some still are. And the Germantown Cricket Club where I played as a guest, actually invited by two Temple University professors, asked me to join way back in the early seventies, and I said I couldn't do that because there weren't any Black members in the club, although it was more open than other clubs. Some of the clubs were pure WASP. They didn't have Catholics, no Jews. But Germantown Cricket Club didn't have any Blacks. So I said, "Well, when you open up and don't discriminate, I'll consider joining as a member." Well, as soon as they got the first Black member, they came to me, so I joined, and helped them get some other members. And that's our club. It's not a big social club; it's a place where people play tennis and squash and go swimming. We even have a bowling alley, and they have indoor courts.

INT: How much time do you spend there?

WACHMAN: Well, tennis, the tennis sessions indoors are an hour and a half each. So I play there two or three times indoors a week. When the outdoor season starts, you don't count the time that way. But it would be about the same. Play about an hour and a half, between an hour and a half and two hours. I play about three times a week, and my wife may play more than that. And she takes lessons there, too, some clinics, and we both play in some matches. I've played and competed for the club against other clubs. When I turned seventy, I was pushed to play in some of what are called "Super Senior Tennis Tournaments," so I did that for awhile, a couple of years, that's all.

INT: How would you describe the relationship between your social life and work? Is there any relationship at all?
WACHMAN: Yes. There is. Particularly at Temple University in recent years. Ever since I came to Temple as a vice-president and professor, we have had many friends among the faculty and administrators and trustees. And they're our friends, and we not only work together at Temple University, but we participated, participate in many of the events around the city, whether it be connected with the Philadelphia Orchestra, the Art Museum, or other non-profit institutions, which of course regularly have fundraising banquets, dinner dances, lectures and so on. And we participate in those. The same was true at Lincoln University and at Colgate University. When you're in the academic world, much of your life is connected with the people with whom you work in the academic world. It's a little bit different than those who work in a 9:00 to 5:00 job someplace and have their social life completely separate from their work life. That normally is not the case, hasn't been in my experience. Exactly the reverse of that. Your closest friends turn out to be the people that you work with. And that's been true with us at every place I've been, from Colgate to Lincoln to Temple.

And here, as I indicated a moment ago, I got involved in tennis at the Germantown Cricket Club through Temple University professors, with whom I played elsewhere. And at Germantown. And that developed into another kind of relationship.

INT: Can we talk about some community activities? You mentioned the Germantown club you belong to. Any type of other clubs, or private organizations that you're a member of?

WACHMAN: No. I was a member of the Franklin Inn, which is kind of an academic club in town, and found I didn't use it all that much, so I no longer became a member. My wife has been a member of the Cosmopolitan Club, which is a women's club downtown, which she uses some, and there are friends there whom we know from other sources. That's how she got into it in the beginning. And that, she joined that when I was president of Temple, and it was helpful to use that club downtown, since we didn't have any other place we could entertain some people there, if it wasn't convenient to entertain them at Temple University or at home.

I neglected to mention that I was president of the Foreign Policy Research Institute, which has a connection with the University of Pennsylvania. It was founded as part of the political science department of the University of Pennsylvania in 1955. It isn't connected that way anymore. It's completely separate financially. But we made many friends through that institute, and I'm still connected with that as a vice-chairman of the board and the institute has a program called the "Marvin Wachman Fund for International Education" which I started. It didn't have my name on then. When I retired from the presidency, they named it after me, and I met a lot of people through that in helping to raise some money for it, putting on programs for it. This was involved in teacher education and in broadly speaking, adult education, if you call seminars, lectures, publications of one sort or another adult education. So those are other aspects of social life as well as some professional activity.

INT: Are you currently volunteering in any types of civic organizations in the city?
WACHMAN: Well, I have been involved in so many of those over the years. Right now I'm trying to get out of some of them. Just to have a little more free time. But I have been involved with the Jewish Publication Society of America, which is located here. For many years I was a vice-president of that organization. I was very active in another organization, called Open, the fund for an open society, which is committed to improve and develop integrated housing, that is, housing that is open primarily for Blacks, where it wasn't earlier, and to break down the complete separation of the races. I was involved in that, and was the treasurer of that organization. I was also involved on the board of Gratz College, and Cheyney University, a Black college in Delaware County, and continue to be active in that kind of organization.

I was also on the board and was a chairman of the Philadelphia Award, which is the organization that every year designates the outstanding citizen of the Philadelphia area who has contributed most to the area, and that was a very interesting thing to do. I have also been and still am active in the Greater Philadelphia Urban Affairs Coalition, previously known as the Greater Philadelphia Movement. And I've been a consultant with the school district. I am chairman of the board of trustees of the Philadelphia College of Textiles and Science. I was an acting president there for six months in 1991 when the president was on leave in Europe. And of course I remain on the board as an honorary life member of both Temple University and Albright College.

And we are both members of the Keneseth Israel synagogue, where we joined when we first came to the Philadelphia area and which was next door to our home almost, and whose rabbi at that time I knew because he was a historian of the south, Bertram Korn, and we've kept that membership ever since. So that, and the Foreign Policy Research Institute is also something that, an organization that makes us active in the Philadelphia area, because we have many programs all during the year, and that probably is enough to figure here. Although I retired from the Philadelphia Contributionship, I'm still an honorary member of that institution, company, and we have events from time to time in which we're active. I was a member of the board of directors of the Philadelphia Museum, not the Museum, the Philadelphia Orchestra Association for many years, and we're still active there, as we are with the Philadelphia Museum of Art.

I think there are others, there are quite a few others, but we're still active in a number of things that go on at Temple University, which have city-wide connotations. I am a member of the American Jewish Committee and of Operation Understanding. I'm on the Board of Directors of that still today, which is committed to improving and developing relations between Blacks and Jews in this area, and nationwide. And that's a very worthwhile organization.

INT: What would you describe as your most successful, you can just pick any of these numerous organizations, the ones you had the most successes, or most successful in accomplishing their goals?

WACHMAN: Well...of course, having been president of the Foreign Policy Research
Institute, and then continuing to serve on its board and being vice-chairman of the board, I could see the development of that organization, which almost failed in the early eighties. But has developed, and is still going strong. I've been, as chairman of the board of trustees of Philadelphia College of Textiles and Science, I've been very gratified at how that college has built, become diversified, and in an extremely competitive academic environment is doing very well. I thought the Jewish Publication Society in its publications did exceedingly well over the years. I would hate to pick out one of the organizations. I think they all have been worthwhile. Otherwise I wouldn't have gone on their boards or I wouldn't have stayed with them as long as I did. There comes a time when somebody else has to be given the opportunity and the privilege of serving in these organizations as well.

But I've been very pleased with the organizations I've been in. They all haven't done as well as some view. But that's life, and that's the way it goes.

INT: That's my next question. Instead of saying the word "failure" how about the one that you expressed earlier, that haven't been what they should have been, or reached the potential?

WACHMAN: Organizations I've been connected with?

INT: Right.

WACHMAN: Well, I was on the board for many years on the company of the Philadelphia Saving Fund Society. It was ...influenced to take over Western Savings Fund, by the Federal Deposit Insurance Corporation, and when it did that, which was failing, when it did that and became a much broader organization, it had been a mutual fund, serving on the board was a great privilege. There were no fees for anybody. But we had our monthly meetings over lunch, and beyond lunch, that was it. It was a community service, since the bank was really owned by the depositors. Then it became a commercial bank. And after I left the board, because of age, they had an age limit, it had continued to expand and just a few years ago it went the way a number of banks have gone. That was a great disappointment to me, even though I was not connected with it at the time.

I've had some rough experiences while on the board of Cheyney University, which has had repetitive changes in the presidency, and has had a number of problems, some of which were not the fault of the board or the administrators of the university, or the faculty, and some probably were. But the role of an almost entirely Black college, which is a state institution, is a difficult one. And I'm hoping that now that the new president has been appointed who is a capable person, who has been at the institute as the provost for the last three years, and has an excellent outlook on education, a good background, that Cheyney will do all right. As a matter of fact, Cheyney is doing much better than it did about the time that I was on the board. It was under a show cause order as far as accreditation is concerned and had great financial problems, and has overcome both of those. So despite the difficult times, I think there's some very positive aspects of Cheyney which is a very worthwhile institution. Somewhat different than Lincoln University, which began as a private institution, private
and state-aided, and now is state-related, and Lincoln University is doing quite well now.

I think those are disappointments. As far as the Foreign Policy Research Institute is concerned, to keep up interest in a non-profit institution in foreign policy is a very difficult thing. It waxes and wanes. As long as the Soviet Union was out there, you had a great enemy, and the institute could get funds from foundations and individuals to do work on the Soviet Union and U.S. relations and arms control. And you could even get it from some of the local companies. But there's not all that great sustaining interest in foreign policy, and that has become more difficult in recent years, since the days that I stopped being president. I was president, which is the CEO of it, of the institute from 1983 through 1989. And it did very well for a number of years after that, and is still doing well in programs now, even though the Soviet Union does not represent the greatest work it is doing. Although it's working in that area, too. And it looks like it will come out of a couple of lean years as far as finances are concerned. Of course, this is the problem with so many small non-profit organizations that you become involved in. You of necessity become involved in fundraising, whether you're on the board, or you're an active employee, a worker with the organization. And there are lean times and better times. There aren't too many that are really flush, and that was one of the issues at Cheyney, exactly that, getting enough funds to work its way out of some difficulties. So I think that's about as much as I want to say right now.

INT: What is the relationship between the community life and work? Your current relationship with community life and work? Are they two separate entities?

WACHMAN: No. Today, of course, since I'm retired as president and have the nice title of Chancellor and have an office and I try to be helpful, as helpful as I can at Temple University, whether it be in fundraising, serving on the board, serving on faculty committees in American Studies or some other field, or giving lectures from time to time, particularly in the School of Education, on higher education administration, or something of that sort, or working with the historians in the history department, which is my department. And since I've retired as president, I've taught in American Studies. So I have, there are connections with the activities here, connections between those activities and community life generally would be harder to define. There are some, certainly. We've had some work together between Temple University and what was the Greater Philadelphia Movement, now the Greater Philadelphia Urban Affairs Coalition. There have been some contacts, there are today, between Temple University faculty working with the Foreign Policy Research Institute, which I had something to do with engineering. And so on.

But I think, let me just say that Temple University is such a vital part of the community of the whole Philadelphia area, it's difficult to find any family in this whole area who hasn't had some connection with this university: a student, employee, faculty member, whatever. I am recognized in the community as a Temple University person, and I'm asked to do things in a general way as representing the thoughts of Temple University, even though I retired as president. And that's, I hope, helpful to the University, to keep the University in the minds of people in the city. I neglected to mention earlier, the Sunday Breakfast Club, which is an
organization that meets on Wednesday nights. (laughs) It used to meet at the Midday Club, and not for breakfast. It was founded during the Depression, and they had breakfast to try to solve some of the problems of the Depression here in the Philadelphia area, and developed into an organization for chief executive officers of companies, and managing partners of law firms, and a number of educators, college presidents, some deans or vice presidents. Although I always used to joke that they had us in there for an eye wash, since the bulk of the membership was from the legal profession and from the companies located here. But many educators, judges and so on, and many of the people we met through that Sunday Breakfast Club -- and I was on there really because I was president of Temple, and continued because I'm Chancellor -- many of them associate us with the University, so there's a bridge between the University and the community. And since the club has opened up now almost all of its meetings to spouses, and became co-educational and interracial early on, it is, it has become something of a social force in the city, I would say, as well as an intellectual force, because the programs are all intellectual on the issues of the speaker and an open discussion on issues of the city, about the nation, about foreign affairs, about the economy, and that's been helpful in the intellectual business interrelationships, including Temple University and let's say Center City.

INT: Now let's talk about religious and cultural activities. You mentioned you're part of your synagogue.

WACHMAN: Keneseth Israel, which is a Reform synagogue.

INT: And what year did you join that synagogue?

WACHMAN: We joined Keneseth Israel in 1970, when we first...

(END TAPE FOUR, SIDE ONE)

(TAPE FOUR, SIDE TWO)

WACHMAN: In 1970. Our first home in the Philadelphia area was in Abington Township, on Wellington Terrace. And it was just a few blocks from the synagogue. We could walk to the synagogue. And I had met the rabbi, Bertram Korn, who was also a historical scholar, had written a book about the history of the Jews in the south, and I knew him; I knew a number of members there. And although I was brought up in Milwaukee in a Conservative synagogue, my leanings were on the Reform side. Anyway, a more liberal kind of a service, a major service on Friday nights rather than Sunday [sic - Saturday] morning. And I thought the services were excellent, particularly with Rabbi Korn giving excellent talks relating the Scriptures to current events of one sort or another. And that's how we happened to join there. And although we moved after I became President of Temple University, over to the Lafayette Hills area and then Philadelphia, Flourtown, and then Philadelphia, in Chestnut Hill, we continued our membership since that time, and are still members there. I cannot say that we are very active members, although we participate in some social activities there over the years, and of course we always attend the services on the High Holidays, and

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periodically attend regular weekly services as well.

And that's about it. It was nice to have a synagogue. In places where we had lived previously, at Lincoln University, in southern Chester County, and at Colgate University, in a largely rural area, in upstate New York, did not have synagogues. You had to drive some distance for them. And in Philadelphia, of course, you've got an entirely different picture.

INT: Has your level of religious observance been the same since 1970 in terms of synagogue, social events that you participated in?

WACHMAN: Yes, they've been pretty steady since that time, I would say. We have gone to other synagogues, two for special observances, and when friends of ours have had something to do with these other synagogues.

INT: What has been the religious education of your children?

WACHMAN: Not very great for a number of reasons. It would be hard for me to define them. We have given them some ourselves. They were not in communities as they grew up where you could study Hebrew, or have Sunday school or whatever regularly, although they had some opportunities. The one exception before we moved to Philadelphia was at Lincoln University, where we had a person by the name of Martin Weitz, who came in as a professor in the religion department, and who had been an acting, an active rabbi also. He had a Ph.D. and a rabbinical, he was ordained, well, he was a rabbi at any rate, went to rabbinical school. And he was a very well-read person, and did serve as the religious advisor and teacher to the kids, and to the entire Lincoln University Jewish community, which was small, but it had grown as the college grew. He would conduct Passover services. He would, on any holiday would conduct regular services. And would do some, give some instruction as well. That was about it there.

Earlier on, at Colgate University, we would have to drive 30, 50 miles for any religious activity at all there, so we didn't have much of that, although we kept up as much as we could.

INT: How would you describe Jewish communal life in terms of any type of activities, or involvement in the Jewish community? How active are you?

WACHMAN: We have not been terribly active here. We both were when we were younger in Milwaukee as I grew up, we were very active in the activities connected with the synagogue, and Adeline was in Aberdeen, South Dakota, a small Jewish community, so they had a lot of things in common. But we have not been extremely active. We go to meetings of the various organizations, the American Jewish Committee, American Jewish Congress, Anti-Defamation League. I've given talks to almost all of them, and to various synagogues in the city, not just Keneseth Israel. Adath Jeshurun and others. But I can't honestly say that we've been extremely active in the formal religious community, in the Philadelphia area, as
many Jews are.

INT: Did your daughters ever learn Hebrew?

WACHMAN: No, they didn't. I did. I was pretty good in Hebrew as a youngster, but then have forgotten most of it.

INT: How does that make you feel, that your daughters didn't learn Hebrew like you did?

WACHMAN: Well, I think they've missed something. But they knew who they are, and they don't have any identity problems at all. Neither do we. That's...they know they're Jewish, they know something about their heritage. And it would have been nice if they could have learned some Hebrew, particularly since that's the formal language of Israel, but that's true of a lot of adults, too. They become Bar Mitzvah, and that's the end of the Hebrew. That's the story with most people.

INT: What was the relationship between your religious and secular life?

WACHMAN: Secular life? Well, the relationship is the values, I would say. I think in the early years, particularly, the lessons you learn out of religion, that would be true of other religions, not just of Judaism, all the religions, you know, teach peace and respect your fellow man, and so on. I think what you get out of that is reflected in your secular life very much. What you learn in your family and through religion precepts, that's very important. In many ways I think what you've learned in the family is more important. That's first. But you learn through other aspects of your life, as well. That's the major connection, I would say.

INT: Okay. We'll stop here with the personal life. But we're going to go back a little bit and talk about the achievements that you've made at Temple University that we did not cover in our last session. We can start with, again you came to Temple, vice-president?

WACHMAN: I came to Temple formally January 1, 1970, as Vice-President for Academic Affairs, and professor of history. The role of the Vice-President for Academic Affairs is the same as the Provost. As a matter of fact, at that time it was even a broader role than it has become in recent years, because there was no executive vice-president for administrative services and it seemed like almost everything outside of the vice-president for finance and development and public relations reported to the Vice-President for Academic Affairs, including athletics and you name it, all the special programs. But actually I've been working with Temple off and on in the fall of 1989, although I wasn't officially on the staff. And I stayed as Vice-President for Academic Affairs until July 1, 1973. At which time I became President of Temple. I still retained my professorship in history, was able to teach once while I was president in the history department, actually in American Studies. That was of course, I would say, the capstone of my own professional life, a great privilege to be selected as President of Temple University, with the support of all the different constituencies at the time, because they knew me since I had been Vice-President for Academic Affairs. And it
was an experience. In some ways it's comparable to being mayor of a city: with a large budget, with many faculty and of course many students, around 30,000. It always went up and down. Not much less than 30,000 in that whole period or now. It went as high as 35,000, 36,000 for a short time. And a large faculty, and many unions -- fifteen at one time, fourteen I believe now -- which you have to deal with one way or the other. A big research program. A great medical school and hospital. And a dental school and a law school. And all the others: communication, theater, social administration, business, and arts and sciences of course, then called liberal arts, education. It's a great institution.

**INT:** How many Jewish faculty was here at the time you were President?

**WACHMAN:** Jewish faculty? I can't answer that. I cannot answer that. There were a fairly sizable number of Jewish professors, but this faculty at Temple was and is a very diverse, both religious-wise and race-wise. As a matter of fact, the concern during my presidency was not how many Jewish faculty are there, but how many minority faculty, not counting Jews as a minority, were there, and what could we do to increase that, given the fact that the whole society had changed, and we were beginning to have many more Black students, Hispanic students. So that was where we really moved forward at Temple. As a matter of fact, from a small group of students, we developed at Temple by 1981, the beginning of my last year as a president of an institution, I had 5,000 Black students, which is of course more than any other institution in this whole state, including the Black colleges, which are Cheyney and Lincoln, which are both very small. And we had, by 1981, 100 or more full-time Black faculty. And about over 32 or 33 part-time faculty by 1981 which was considered a real advance, and we were beginning to have Hispanic and Asian faculty as well. Of course a big growth in particularly Asian students over the years, and that's developed further since that time.

But there were a sufficient number of Jewish faculty that...we really didn't count them anymore. Not the Jewish faculty. The Jewish faculty was by no means a majority of the faculty. But you had quite a few Jewish faculty, if you count the medical school with the doctors there, it would mount up, no question about it, more than the representation of the population in the country, that's for sure.

**INT:** Coming towards a conclusion, is there anything you'd like to add in terms of your professional career? Anything you wanted to add to this interview? In terms of Temple, or anything in general?

**WACHMAN:** I'm not sure I talked about, in your questioning me about Temple University, anything about our establishing a unit in Japan, which has been very successful. I was very proud to get involved, get Temple involved, in additional international education projects of all sorts, starting with getting more foreign students, which grew from during my time as President from about 400 to over 1,000 -- that's about 2,000 now. International students they're called now. And we developed a number of overseas programs there during those years in London, in Ghana, Nigeria. The Italian program started in the late sixties in Rome. And we have a unit there that started as an art school, Tyler Art School unit. Developed into
liberal arts as well, with law school programs and architecture, particularly in the summer. And a number of others like that. In Israel, Tel Aviv, and Jerusalem, we had programs, still do. Then we developed relationships in China and Japan. Taiwan first, the People's Republic, and Japan. And in Japan we became the first American institution to have a regular campus in Japan, and that was done after a couple years work towards the end of my tenure as President in 1982, when it was begun. Temple University Japan as it's called, TUJ, is still there, and it's thriving. It's for Japanese. It started with an emphasis on English, and English as a second language, and developed in liberal arts and in the business school. And is still there, developed into a very large institution, with as many as 3,000 or more students. It isn't that large right now, partly because the Japanese owners of the facility moved it out to the suburbs, and it didn't do as well as in the center of the city. They're back in the center of the city now.

We had great difficulty in getting located there. The Japanese not only have tariffs, or the equivalent on imports, but the same is true on outsiders establishing institutions of education in Japan. But we were able to get help from Japanese, and we worked always through a Japanese board there, who technically own the branch of the campus, and pay Temple the management fee to run it. We bring over our own faculty, hire others over there, expatriots and others, and it's worked out very well.

The biggest problem or challenge I had when I became president -- and I'm not sure I talked about this at all -- was with Temple University Hospital. We had a substantial debt -- 25 million dollars going up to 30 million dollars -- at the beginning of the 1970's, which today would be the equivalent of much more than that, and it threatened to bankrupt the University, which would have made the whole operation difficult. I used to say I'm just a history professor, and a college president, but it forced me to learn a great deal about medical school, and hospital operations, since they're linked at an institution like this, and about third-party pair systems: that's Blue Cross, Blue Shield, Medicare, Medicaid, and so on. And we had to reorganize the entire hospital, which we did. Established a separate board of governors, which reports to the Board of Trustees of the University. We got new management there. We almost were able to turn over the whole health sciences operation and make it a state-run operation, which then Governor Schapp seemed to be supportive of, but that didn't work. On the other hand, we were able to get the state to help us on the debt by acquiring the square block where the hospital is located and with funds that mostly had been previously appropriated to build a new hospital. And with that elimination of the debt, and an annual payment for the many non-paying patients we have, about two and a half million dollars from the state, we were able to come out of a very difficult situation, and build a new hospital eventually. And renew the strength of the relationship between the hospital and the medical school, since the chairman of the medical departments are normally the chiefs of the practices in the hospital as well. That was a big, strenuous operation, and one of the major items that I had to deal with.

Another area which was interesting for a long time was the development of the Woodhaven Center for multiply-handicapped mentally disabled persons in the Northeast section of the city, which we ran for the state for many years till, as a matter of fact till last year. That was
a major development. Very helpful in relationships to the School of Education, the School of Social Administration, somewhat less to the Medical School, but had relationships to a number of departments. That was, I think, a significant effort. Those and the activities in the international field, I will always remember.
The fact that we were able to get a Phi Beta Kappa chapter here in the seventies for Temple, which Temple certainly deserved, was helpful, indicating that there was good scholarship at this institution. And many, many developments over time, which have been written up and are in the annual reports of my predecessors and my successor as President of Temple, and demonstrate the significance of this institution as an educational institution, and as a force in the Philadelphia area community. That's very, very significant.

INT: This will conclude our interview. Thank you very much, Dr. Wachman, for your time and your cooperation.

WACHMAN: My pleasure.

(END OF INTERVIEW)