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Exercise III, Group Projects on Place: The Gershman YM/YWHA
Due: 11 / 25/ 97 W

The Gershman YM/YWHA is located on the corner of Pine and Broad Streets. It is a four story building located on what is known as the Avenue of the Arts. A Jewish community center with open membership policies, it serves people from the immediate area as well as people from as far as the Mainline. The brick building houses many things from an art gallery to a preschool, from a gymnasium to a Sports Hall of Fame, from a synagogue to an auditorium. A detailed look at the building's history and facilities, the center's urban context, and quantitative context provide a holistic understanding of the importance of the YM/YWHA to Philadelphia. First of all, it is a lively and well-run institution of considerable history...

Description And History Of The Gershman YM/YWHA

Before the formation of the YM/YWHA in Philadelphia several Jewish literary groups, known as the Hebrew Association or Jewish Union, served as means for member of the Jewish community to come together in the city. The Hebrew Association, begun in the 1850's, consisted of groups such as the "Hillel" a group of men who were concerned with the intellectual activities of the Jewish community and many of whom assisted in the final formation of the Philadelphia Y. Another such group was the Philadelphia Jewish Lyceum (Langfeld, 7). These literary societies organized lectures, debates,

plays, and social activities for the benefit of the Jewish community throughout the city and are believed to be the forerunners of Philadelphia's Young Men's and Women's Hebrew Association.

The Hebrew Union of Philadelphia, gradually developed into a larger community organization as an influx of Eastern European Jews began to immigrate into the city in the mid-1800's. Faced with a larger Jewish community, the Hebrew Associations began to function not only as literary societies, but as centers for athletic activities and night classes.

Started in 1875, the Philadelphia YMHA was the 26th YMHA. formed in the United States (Rabinowitz, 88). Under the Y's first president, Mayer Salzberg, the association embarked on its goal to provide the Jewish community with a center which addressed not only matters of Jewish interest, but attempted to address the welfare of American Jewry as a whole. YMHA's offered immigrants and families a place to come together and attain a sense of belonging in their new city. According to Larry Green, development director of Philadelphia's current YMHA, the association gradually became the official address of the Jewish community.

The central YMHA building has moved six times since its inception in 1875. Originally, the Y was located at the Northeast Corner of Broad and Spring Garden Street at the Spring Garden Institute. Rooms were leased from the Institute by the Young Men's Hebrew Association and were then offered as central gathering places not only to the Jewish community, but various

other organizations. Throughout this period the Y flourished and within its first few months 600 members enrolled in the association.

The Y's second location in 1883 was at the Southeast Corner of Broad and Spring Garden at the Odd Fellows Hall. No reason for this move has been recorded. In 1886 the Y moved again to the Northeast corner of 8th and Spring Garden to the Handel and Haydn Hall. This third move was due in part to the feeling that the previous location was ill-suited to the convenience of its members. At the new location rooms could again be used as a communal center not only by the Jewish population but by other organizations as well.

The Y's fourth move to 933 N. Broad Street in 1892 marked a significant change in the association's original purpose as an artistic and culturally based center. The move occurred because Associates of the Y wanted a gym. This year marked the founding of the Jewish Athletic Association and resulted in a large increase in memberships. During this period, the Y began to shift from an association based mainly around the arts and literature to a more traditional sports-oriented community center.

Three years after the move to 933 N. Broad, a building fund was organized, and by 1907 the YMHA was able to move once again. In this fifth move however, the Y was able to purchase its own space rather than lease it. The new location on 1616-1620 Master Street was the first building purchased for the sole purpose of the Y. The new building, known as the Partridge House offered many new advantages. The location provided three front

parking lots, a large yard with facilities for outdoor affairs and a large assembly hall which could also be used as a gymnasium. The appeal of the new space attracted new members. Soon it too became inadequate for the accommodation of its members.

Complaints arose following World War I, and many members made statements that the Y building was insufficient. The membership at this time, which was over 2,100, often resulted in overcrowding at popular affairs and hundreds were often refused admittance to major events. Reacting to the overcrowding of the Y center on Master St. , the building moved once again in 1824 to its current address on Broad and Pine Street. This move was significant, not only because it became the permanent home of the Y, but because it marked the merging of the Young Men's Hebrew Association and the Central District Young Women's Hebrew Association under the name of The Young Men's and Young Women's Hebrew Association (YM/YWHA) (Langfeld, intro.).

Many various locations throughout center city were considered before the location at Broad and Pine St. was chosen as an ideal central location in the city. After the location was decided Philadelphia-born Frank Hahn, member of the Society of Architects and life director of the Y, was chosen along with Paul Cret and S.Brian Baylinson to design the new building. Paul Cret was the most notable architect of the three (Tatman 320). French-born, Cret graduated from the Ecole des Beaux Arts and later came to Philadelphia where he became a professor at the University of Pennsylvania. Cret was one

of the most influential architectural forces in Philadelphia during the early part of the 20th century (Tatman 172).

In 1923, demolition of the old structure at Pine and Broad Street began and by November of that same year the cornerstone for the new Gershan Y was put in place. Completed in the summer of 1924, the YM/YWHA cost a total of \$1,250,000 and according to William Langfeld was "...by far the finest, most commodious, attractive and fully equipped of any in the United States" (Langfeld 96).

The new building consisted of four floors. In the basement was a 25 meter swimming pool, locker rooms, showers, billiard rooms, shuffleboards, a Ping-Pong room, and a barbershop. The first floor was occupied mainly by general administrative offices, a lobby, gymnasium and Kosher restaurant. On the third floor was the Simon B. Fleisher Auditorium which extended into the fourth floor and could seat 1,500 people. The auditorium included both a balcony and a stage. The upper floors also contained men's and women's social lounges, a library, and game rooms for chess and checkers. The building had 13 total classrooms, 7 clubrooms, 1-2 rooms for small audiences, and three handball courts (one indoor and two outdoor) (Langfeld, 96). The total capacity of the building was 5,000 people.

The new facilities of the building increased the need for more Y members. In order to improve membership a campaign was held in 1924. The effort was successful and resulted in the enrollment of 14,000 new members. The official opening of the Y, however, was not until October when

a week-long celebration was held. During this week all of the building's facilities were opened to the public. The celebration included a musical program, athletic events, basketball, gymnastics, swimming, fencing, boxing, wrestling, and jiu jitsu.

Today, walking down Philadelphia's Avenue of the Arts, the first noticeable features of the Gershman Y are its worn flags, once hot pink and bright green, they are now faded and less attracting then they may have been in the past. The YM/YWHA stands erect, taller than the other buildings which clutter its block. From far away one of the most striking features of the pseudo-classical building are the handball courts which now look like vacant human-sized bird cages resting on the roof of the massive brick structure. The building's minimalist, neo-classical design with four pilasters lend themselves to the pseudo-temple effect of the main entryway. Resting on the pilasters is a frieze containing a large star of David. At the base of the pilasters is the front door with large lettering reading YM/YWHA carved over the top. Above this lettering is a large stone-carved urn. Panning up the building, the lintels of the windows become less ornate and stylized with each successive floor. We believe the building's facade is meant to evoke the association's attachment to history, strength, and the arts in a simple yet effective design.

In contrast with the building's facade are its north and back side design. Walking around the north side of the building, the first noticeable feature is a wheel-chair access ramp which leads up to two heavy metal doors scattered over with graffiti. Around the back of the building is a narrow alleyway

littered with old bottles, assorted garbage and old clothing. Odd cement balconies jutting out the back side of the building bear some ancient looking graffiti, and we noted an old pink blanket draped over a railing. Through the alleyway windows, we can see the Y's back rooms, hidden from the public. The rooms are cluttered with old junk and debris.

After inspecting the outside of the YM/YWHA our group proceeded into the large front entryway of the building. On either side of the high-ceilinged entryway are large abstract painted murals in bright blues, oranges, reds and greens. After passing through the entry we came into the main lobby where we were promptly stopped by a security guard. We were soon informed that wandering around the building was not allowed unless we were escorted by a member or YM/YWHA worker. After gaining permission from the directors, however, we were able to inspect some of the building's interior on our own.

The interior of the building has changed since its inception in 1924. According to current development director Larry Green, the function of the building has become more focused on the arts rather than on the building's function as an athletic facility. Additionally, Larry explained that the building now serves three main purposes as a center. The building is primarily a center for the community offering an open membership policy. Secondly, the YM/YWHA is a Jewish community center offering continuing education classes in the humanities as well as a synagogue to its members. The building

is also a center for the performing and visual arts providing the community with a gallery and large auditorium.

Before we were allowed to take pictures of the interior of the building, head director Rachelle Kaiserman informed us that we should be discriminative in what we photographed. She asked that we not photograph any children, mostly for their own safety as well as the lack of parental consent. Rachelle also asked that we refrain from photographing machinery just in case faults may exist that she did not wish to have permanently imprinted on film, though we were assured no faults existed.

Today, the first floor consists of a main office, synagogue, Borowsky art gallery, the Anne Frank study, Jewish Sports Hall of Fame, and gymnasium. Both the synagogue and gallery are situated at the front of the building. The prominence of these rooms attest to the building's overarching function as a center for the arts, culture, and Jewish religion. The gallery, which is curated by two affiliates of the University of the Arts, is a high-ceilinged room with a central fireplace. Lighting for this room is provided by the large first-floor windows which look out onto both the Broad and Pine Streets. The synagogue's space combines several different styles and functions. Primarily a synagogue, the room is decorated in wood on one side and is equipped with a high tech projection set on the other. The overall effect gives the room more of a technological atmosphere than a place of worship.

Behind the main lobby is the gymnasium which has not changed drastically since the building's construction in the 1920's. The gym is

comprised of wooden-floored basketball courts, a suspended track, and two exercise rooms. The newest of these exercise rooms is the "Cybex Circuit" room which contains state-of-the-art weight and aerobic machines.

The second floor has been allocated primarily to office space. Members do not frequent this floor because it is allotted mainly to office workers. The most prominent feature of the third and fourth floors of the building is the Simon B. Fleisher Auditorium. The auditorium's vaulted ceilings create an overwhelming amount of vertical space. A large balcony with fixed seating arches around in a horseshoe facing the front stage. Risers beneath the balcony may be adjusted to accommodate varying numbers of people. The stage itself has a full fly, but does not have an orchestra pit.

Both the basement and fourth floors were inaccessible to our group. The fourth floor which contains a nursery school was off limits due to legal and safety precautions. The basement and 25 meter pool were also missed in our tour.

Though the YM/YWHA serves its neighboring communities as a center for arts and culture, it is a protected space. Located at the center of several diverse communities, the YM/YWHA seems both a welcoming hub for many diverse peoples as well as a distrusting center. Though open to the Philadelphia "community" I felt excluded when I visited and was refused entrance to simply observe the building's structure. I wonder who or what the YM/YWHA fears. I find it unfortunate that for all of its grandeur and

emphasis on inclusion, Philadelphia's Y must be a place of semi-exclusion for those member of the "community" who do not pay to belong.

The Urban Context: Setting and Neighborhood of the Gershman Y

What is community? This is a question with which we have grappled in many class discussions. It again became an issue when examining the area around the Gershman YM/YWHA. In a search for how the Gershman Y, a cultural, recreational and educational organization, interacts with the surrounding population, it became clear that defining a community based on physical location would be no easy task.

The Gershman Y is located on the eastern side of Broad Street at the corner of Pine. It is almost at the southern end of the portion of Broad known as the Avenue of the Arts. The space on either side of the Gershman serves to physically separate it from the rest of the Avenue, making it seem that there is little relationship between the Y and the other area cultural/arts organizations. On the opposite side of Pine from the Gershman, for example, is an old, run down parking garage surrounded by scaffolding. The building is not only dark and forbidding, but the scaffolding jutting out into the sidewalk serves as an additional barrier between the Gershman and the

northern part of the Avenue of the Arts. A lone employee at the garage, when asked if the condition or function of this building would change or improve any time in the near future, stated that "it was a parking lot; it is a parking lot; it will be a parking lot ... it just needs a little renovating." Before further inquiries could be made as to whether the façade will be improved to reflect the nature of the Avenue he slammed the garage door: "that's my boss over there in that van and he's making sure I don't let you in."

Traveling south along Broad Street, there are no buildings connected with the Avenue of the Arts between the Gershman Y and the Arts Bank, at the corner of Broad and South Streets . Between these two facilities, there is an attended parking lot and a number of social, commercial and spiritual facilities between there and the Arts Bank. These range from nineteenth century buildings occupied by such groups as The Second Association of Spiritualists (offering masses, massages and healing) and We The People (the AIDS service organization whose video we watched in class), to more modern buildings containing a check cashing service and a convenience store. The people interviewed in both We The People and the Arts Bank stated that neither of these organizations had any interaction with the Gershman Y.

On the side of Broad Street opposite the Gershman, from Pine Street south, the area seemed much more commercial. There were a number of gas stations and small convenience type stores. The health center for the district was also in this area and seemed to serve a varied population.

Beyond the different types of buildings and services along Broad Street itself, there also seems to be a great deal of diversity in the more residential areas to the east and west of the Gershman. To the east of the Gershman, along Pine, one passes many well-kept eighteenth and nineteenth century homes and an occasional small shop. At 12th Street, two blocks from Broad, these homes become mixed with small gay-owned and gay-friendly shops: this is the beginning of the "gay ghetto." Turning right on 12th Street leads away from the predominantly white "gay ghetto" and towards a more racially mixed area. At the corner of 12th and Lombard, there is the "St. Peter Claver Mother Church for Black Catholics" and the St. Peter Claver school. These two large buildings are located just two blocks from the Gershman Y and only a block from the gay and lesbian neighborhood. According to the guard at the door of the Gershman Y it is also a stone's throw away from "the projects" which spring up to the south of South Street.

In the few blocks examined to the west of the Gershman Y, there is a large college population. Both Pierce College and the University of the Arts occupy the space between Broad and 16th Streets. The residential space in this area is a mixture of well-kept eighteenth and nineteenth century homes, high-rise apartment buildings and college residences. There are few shops in this area and a only small number of service agencies, including the William Way Community Center and The Attic (both agencies for gay, lesbian, bisexual and transgendered people). These agencies, like most of the other non-residential organizations in this neighborhood, occupy spaces on the

lower level(s) of residential buildings. This area, according to the same Gershman Y guard, is predominantly white and fairly well-off.

After looking around this area, and questioning a number of people, it seemed fairly clear that the Gershman Y had little connection with the various organizations around it. With the exception of We The People, who occasionally used the William Way Center, there seems to be little give-and-take between local organizations. With this in mind, we decided to try to work from the inside out: we put out a brief survey at the Gershman Y to try and get a general idea of who was using the facilities and in what way, as well as if they lived close to the Gershman.

While only a few members responded to the survey, the results were nonetheless interesting. Only seven of the respondents identified themselves as Jewish, and none of these people used the Gershman for religious purposes. The majority used the recreational facilities on a regular basis – usually at least twice a week – and approximately half took advantage of the Gershman's cultural programs. Most of the respondents also had single memberships and lived relatively close to the Gershman: just a third of the group lived outside Center City, and only one person lived outside the city limits. Half of the respondents lived close enough to the Gershman Y to walk. According to the guard we spoke with (though not accounted for in the survey results), there is also a tightly knit group who regularly attend the religious services every Saturday. He believes that these are generally the

older, more conservative members of the Jewish community who have been attending services at the Gershman Y through its many incarnations.

After much investigation, it seems that the center serves a number of communities, but that these communities may not necessarily be in direct proximity. Judging by the survey results and a few passersby interviewed, the Gershman Y seems to draw a number of locals to their recreational, cultural and educational programs. These programs seem to be publicized to draw an audience from the entire greater Philadelphia area. Physically, the Gershman Y seems to be part of no *single* community, but is instead at the center of a large number of smaller communities. In what used to be a large Jewish neighborhood there are now many different ethnic, social and class groups: just to the north is the Avenue of the Arts; to the south and southeast, there is a large Black population and "the projects;" to the north/northeast, a large gay population; and to the west there is a large white population. The Gershman Y seems to be at the center of one of a number of overlapping wheels with each spoke being within range of the Gershman YM & YWHA.

Services and Businesses Near the YM/YWHA

Grocery Store- There are many small convenience stores located nearby. Many of them are located one block north of Gershman on Spruce Street.

The closest convenience store to the Gershman YM/YWHA is located on the corner of Lombard and Broad.

Police Station-The YM/YWHA is located in the district for the police station located at 3rd and Winter.

Fire Station-The nearest fire station is located about 3 blocks south on Broad Street. It is relatively small and only has one or two fire engines.

Bookstore-The closest bookstore is Giovanni's Room at 12th and Pine Street. It is well known as one of the best gay, lesbian, and bisexual bookstores in the Philadelphia region.

Hospital-The closest hospital is Pennsylvania Hospital which is located at 9th and Spruce Street. There are many other hospitals near Gershman YM/YWHA including Graduate Hospital and Wills Eye Hospital.

Public Transport-There is a bus station right outside the front door of the Gershman YM/YWHA. Lombard South Station, a subway station, is located less than one block away at Lombard and Broad Street.

Cinema-The Gershman YM/YWHA is the closest thing that the Avenue of the Arts has to a cinema. Aside from the famous Jewish Film Festival,

Gershman makes a concentrated effort to show other types of films as well. Often, there will be a special showing of a movie with the director and other important people present. Two years ago, for the showing of *An American Tale*, grandparents were admitted free when they brought their grandchildren.

School-The Philadelphia High School for the Creative and Performing Arts is the closest school, located 5 blocks south on Broad Street. The school itself is very large with an imposing facade and a sprawling front lawn.

Mall-There is not really a major mall to speak of in the surrounding area. However, the Shops at the Bellevue located on Walnut and Broad, just three block north of Gershman, provide up-scale shopping. If you travel two more blocks up Broad towards City Hall, you'll find Hecht's Department Store on your right.

Social Service Agency- The nearest service center is the William Way Lesbian, Gay, Bisexual, and Transgender Community Center located at Juniper and Spruce Street. This is about 2 blocks away from Gershman. The center is known for its gay and lesbian library/archives. People can use the center as a gay support network as well as a meeting place.

*see maps on pages 24-27

A Quantitative Context: Census Tract 11

The Gershman YM/YWHA is located in census tract 11, bounded by Spruce Street on the north, South Street on the south, Broad Street on the west, and 7th Street on the east. The population of this census tract has steadily declined, as it has in the neighboring census tracts and Philadelphia in general. In 1990, the total population of census tract 11 was 5594, a decrease from 1980 when the population was 5993. The population was even larger in 1970 at 6291 persons.

The population is predominantly white (88.6% in 1990). The black population has fluctuated in the last three decades. The population was as high as 13.5% in 1970, but this number fell to 5.8% in 1980. Then, in 1990, the population rose to 8.9%. Other minorities are gradually making up more of the population, but the percentages are very low.

There are some startling figures for age groups as well. The population around Gershman is mostly between 20 and 44 years old. Out of 5594 total persons, 3861 were in this age group. From 1970 to 1980, there was a dramatic increase of 466 persons, even though the total population was decreasing. From 1980 to 1990, there was a slight decrease of 219 persons. Despite this odd change, this is the only age group that has increased overall since 1970. The other notable aspects of these statistics occur among the 65 and above age group. There was a striking decline of people age 65 and over from 1970 to 1990. In 1970, the population in this age group started at 934 and decreased to

673 in 1980. By 1990, the figure was only 529. A similar thing occurs in the 45-64 age group. In 1970, the population of the 45-64 age group was 1165 and went down to 813 in 1990. This reveals that older people are moving out of this neighborhood, and younger people are moving in. SEE TABLE 1

After analyzing age group statistics, we thought it would be interesting to look at the marital status of our census tract. The vast majority of the male population is single; this statistics have risen about 10% every ten years since 1970. As of 1990, 70% of males in our census tract were single. Females also follow this trend. The percentage of single females in out census tract has been increasing about 7 percent per decade since 1970, from 47% in 1970 to 53% in 1980 to 60% in 1990. SEE TABLE 2. The married population is on a decline in both the male and female sectors. In 1990, 19.6% of the male population was married, as opposed to 33.9% in 1970. As of 1990, 20.5% of the female population was married, as opposed to 34% in 1970. SEE TABLE 3. These statistics concerning marital status show that married couples are moving out of the neighborhood of Gershman while many single people are moving in.

In keeping with earlier statistics that reveal that married couples are leaving the area, the number of married couple households has decreased since 1970. We hypothesized that the number of one person households would rise due to the remarkable increase of single people in the census tract in the past 20 years. However, the percentage of one person households has fluctuated only slightly. We propose that this occurrence may be attributed to

people that do not fit into either the married or single household category. Some people live together, but do not count as a married or one person household. The gay and lesbian community that we perceive to be a large part of our neighborhood would fall in this category.

The next topic that we analyzed concerned income. The mean income in census tract 11 was \$38,308. Due to inflation, it is difficult to compare this figure to the income level from past census materials. However, when you compare the income level of census tract 11 to that of its neighboring census tracts, there are some striking comparisons. Census tract 10 (Society Hill area), for example, has many interesting characteristics. It is located directly east of tract 11, yet the mean income level for this tract is much higher than tract 11 at \$89,286, a difference of over \$50,000. The median income for tract 10 is \$52,229 which means that a large percentage of the population in this census tract has an income which is much higher than the average. In fact, 25% of the population in tract 10 makes \$100,000 or more. The other census tracts that surround tract 11 have fairly similar income levels. However, to the southwest in census tract 14, 55% of the population earns under \$10,000.

While looking at income levels, it is also important to look at the value of housing and how much it costs the average tenant to pay rent. The median value of owner occupied housing in 1990 was \$165,700. The median contract rent was \$479 per month. This is slightly higher than neighboring tracts with the exception of tract 10.

There are 4113 total housing units in census tract 11. Of these housing units, 65% (2678) were built before 1940. As more people leave the census tract, less housing is occupied. There has been a steady rise in vacancy in census tract 11 since 1970. 7.7% of houses in 1970 were unoccupied. This number rose to 11% in 1980 and all the way up to 14% in 1990. SEE TABLE 4

When you look at all these statistics together, you can compile average characteristics of the typical member of census tract 11. The average person is single, white, middle-class person between the ages of 20 and 44. They live alone in a building that was most likely built before 1940.

Alternative Use of the Building in its Context

The building that houses the Gershman Y is large and fairly well maintained. It is located in the heart of Center City, on the Avenue of the Arts no less. Because of these factors, the building could be put to many alternative uses. To name a few: a day care center for children, an educational site for continuing adult education, a public forum for speakers and performances, a health facility tailored for the financially challenged--in short some sort of community center. Truly, the Gershman Y already incorporates small quantities of all of the above mentioned possibilities. It is a wonderful place.

As a Jewish community center, it provides a place for Jews to meet and learn about themselves. As Larry Green put it, the center is a sort of living room. Jews who wish to meet others who are religiously like minded, have a place to do so. Jews who wish to explore what Judaism means to them, or other aspects of the culture have films, book series, and speakers, as well as each other to become acquainted with. Jews who walk in the door are assured of being safe from an onslaught of Christmas carols over a music system; it is a place that belongs to them.

Yet, just as the Y provides for Jewish members of the area, it is also for the general public. Any person who wishes to explore issues concerning Judaism are invited to attend functions. Any person who wishes to use the "gym and swim" facilities may. Any person who wishes to enroll his/her child in the pre-school may. The Y offers swim lessons, talks on the Bible, movies, religious services, and a stroll through the Sports Hall of Fame among other experiences. It is a place where anyone can participate.

There are many opportunities to meet people because the center is fundamentally a place for social interaction. It is unique from the nearby colleges where one needs to be a student to enjoy. Even the theaters lining the Avenue of the Arts only provide those few moments tripping over strangers to get to one's seat before the lights darken to get be social.

Still, though the Gershman Y fills a unique and sturdy niche, it is not without problems. Some of these issues are the decrease in population, and geographical relocation of the Jewish people. The few people who attend

Sabbath services are for the most part elderly and have been coming to the Y for many years. Because the Jewish community has spread out more so than in past years, it is more difficult to bring members to the site. People do come from the Mainline to see the film festival, and from down the street to exercise, yet its ability to hang onto the loyalties of a dispersing Jewish membership deserves attention. The Y staff, however, seems well aware of potential problems. For this reason they do studies on membership and those attending functions. We were not allowed to evaluate these studies but we do have our own recommendations based on our own research.

In the future, the Gershman Y should remain a Jewish community center that offers its services to the public. By working with the theaters and local community service organizations, they may improve their collective ability to draw people into Center City. In addition, it would do well by the Gershman Y to invest some research into services it could provide to the local community. For example, the large population of white males between 20-44 years, and the nearby projects. A community center is an excellent place to bring together people from outside the immediate district with common interests, yet it should also seek to provide for those in its immediate vicinity. Oftentimes those that can travel a long distance to have their interests filled are not in as dire need as those who are right outside the door. All in all, the Gershman YM/YWHA is a place with a history of bringing people together, and hopefully a future of more of the same.

Please peruse our collection of maps, brochures, and video at your leisure.
(The video was taped and edited by Alison Novak, with help from Marina Kenzer. It consists of approximately 16 minutes of interviewing with Larry Green and footage of the building and surrounding area.)

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KEY

 Gershman YM & YWHA

 Police Station

 Book Store

 Public Transport

 Mall

 University of the Arts

 Grocery Stores

 Fire Station

 Hospital

 School

 Social Service Agency



MICROSOFT AUTOMAP
Streets Plus

Table 1-Age Groups

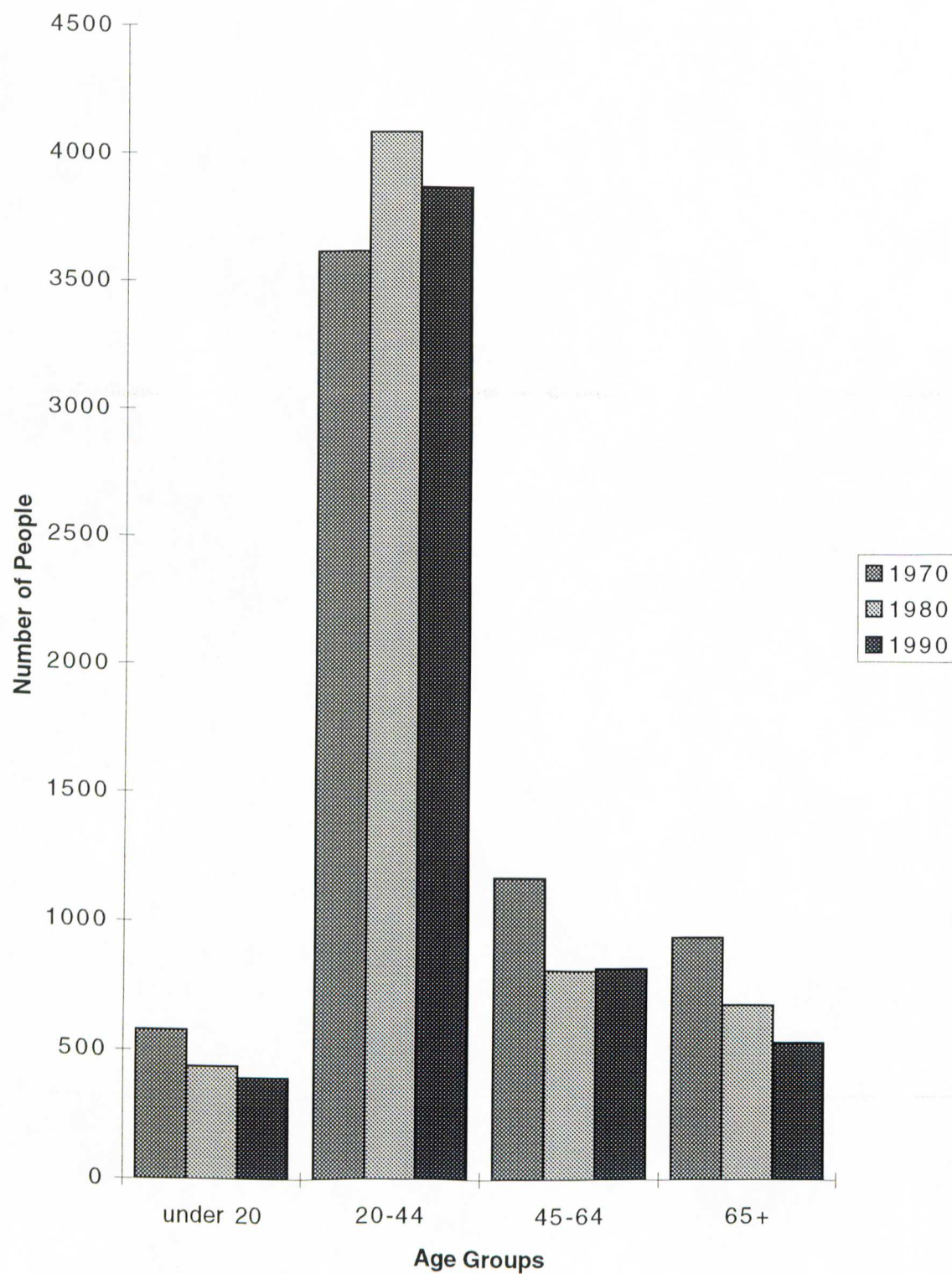


Table II-Single People

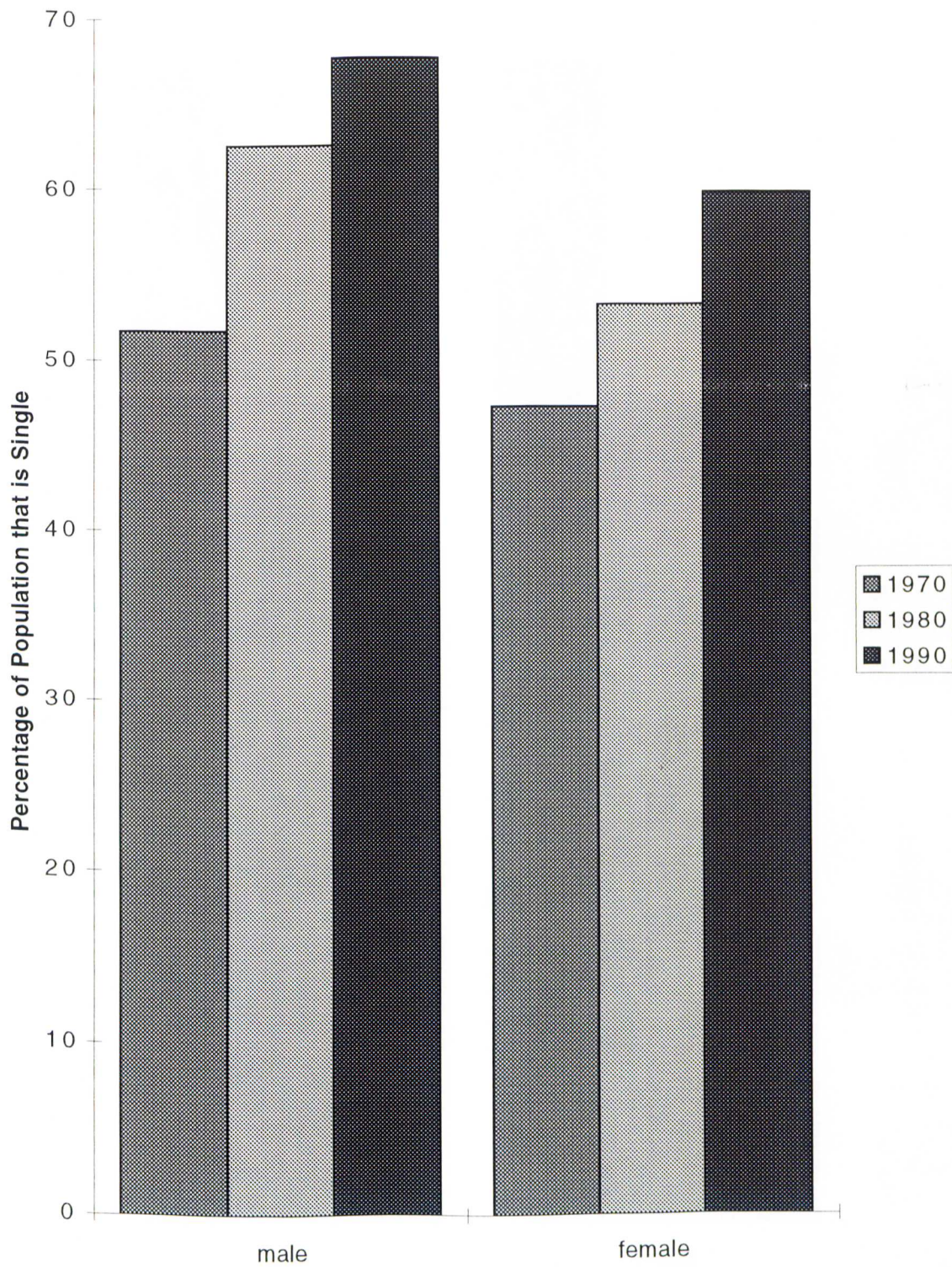
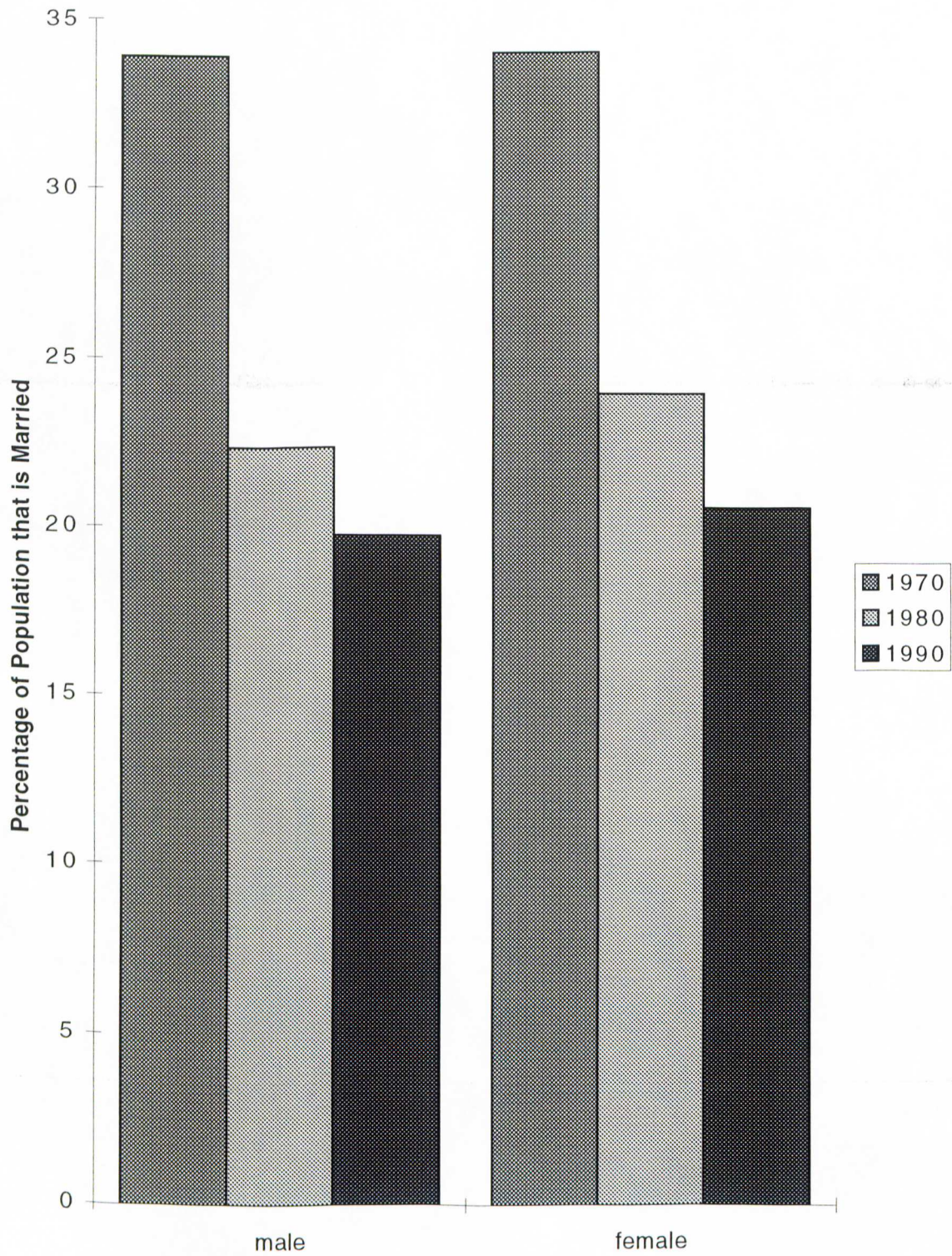
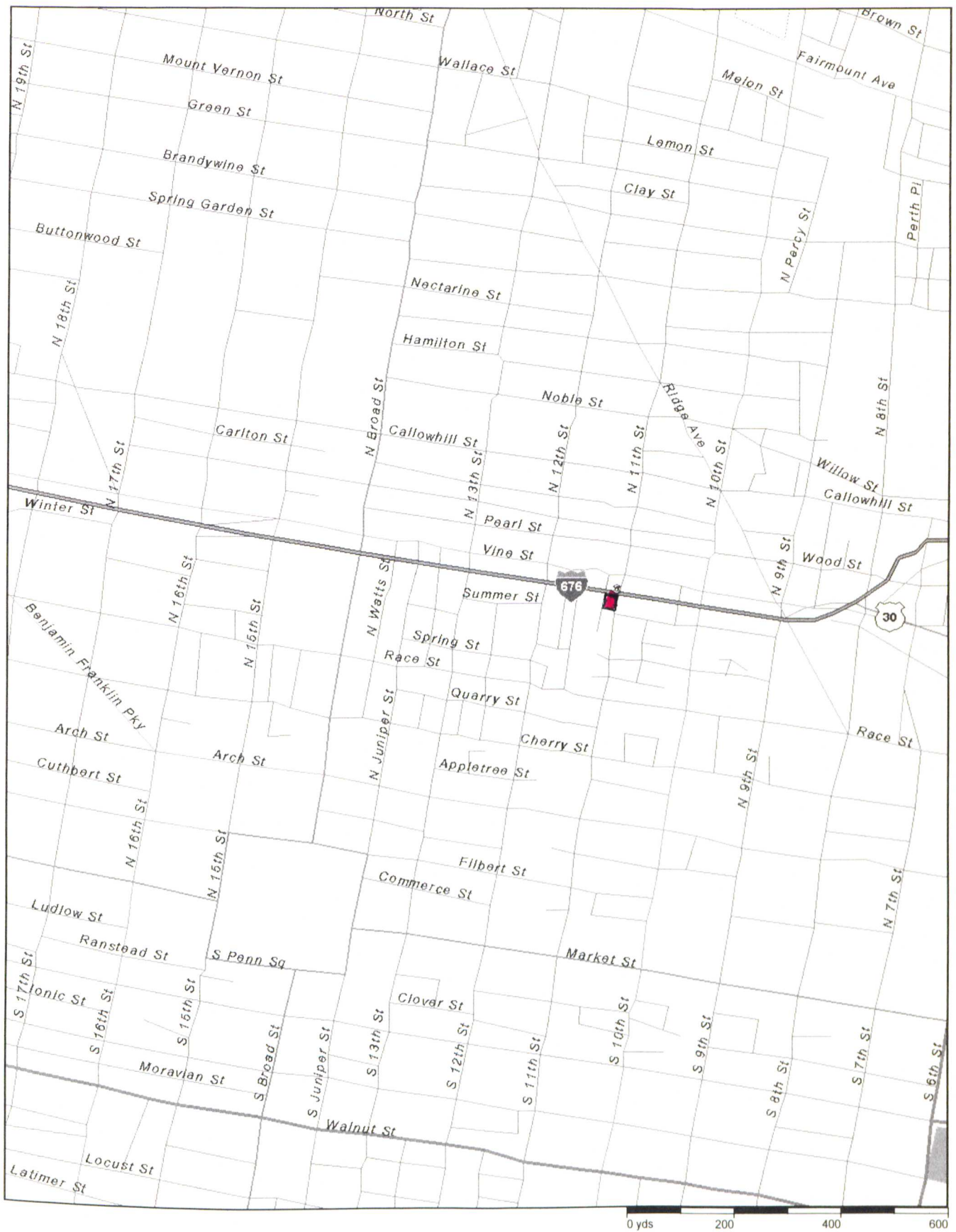
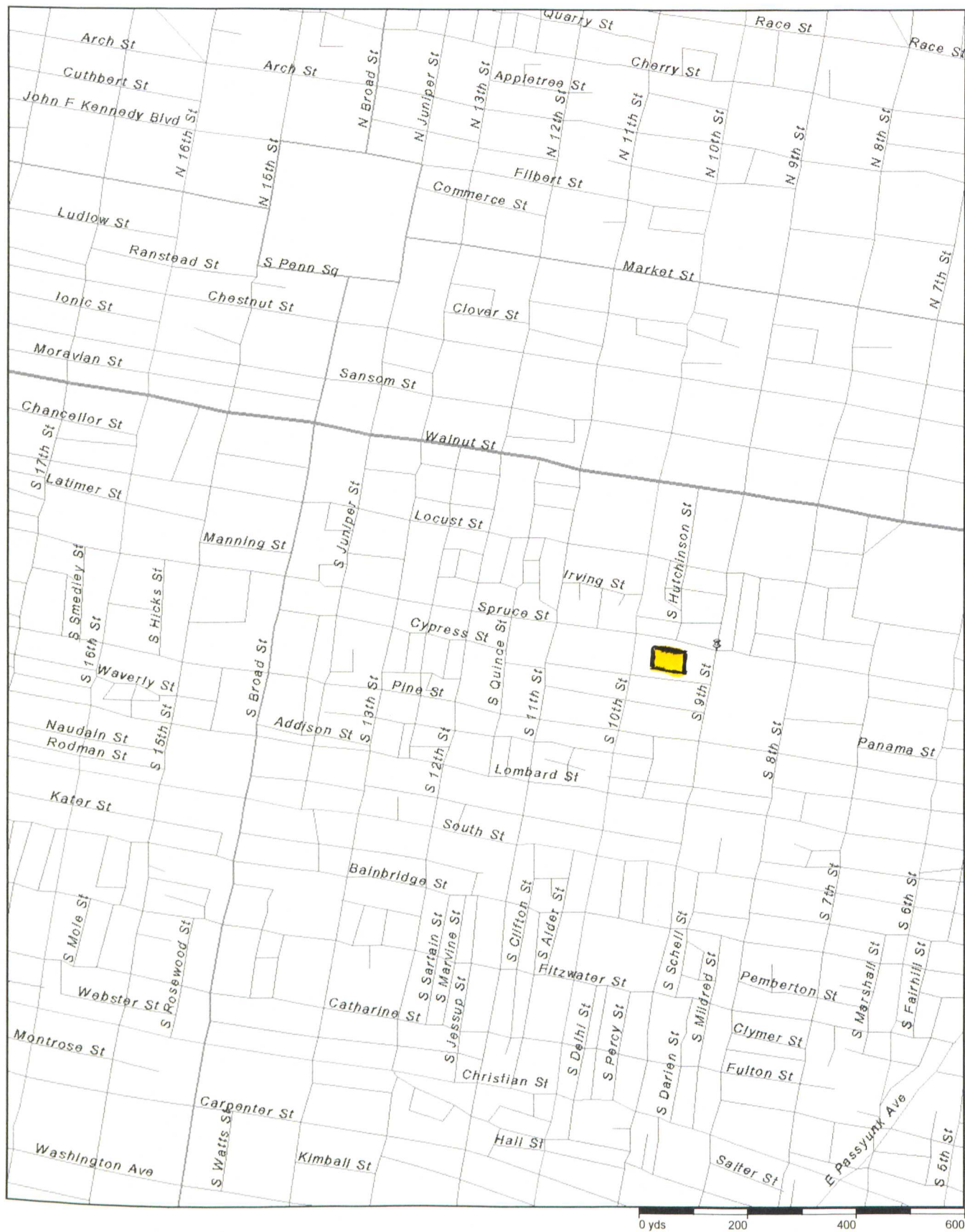


Table III-Married People



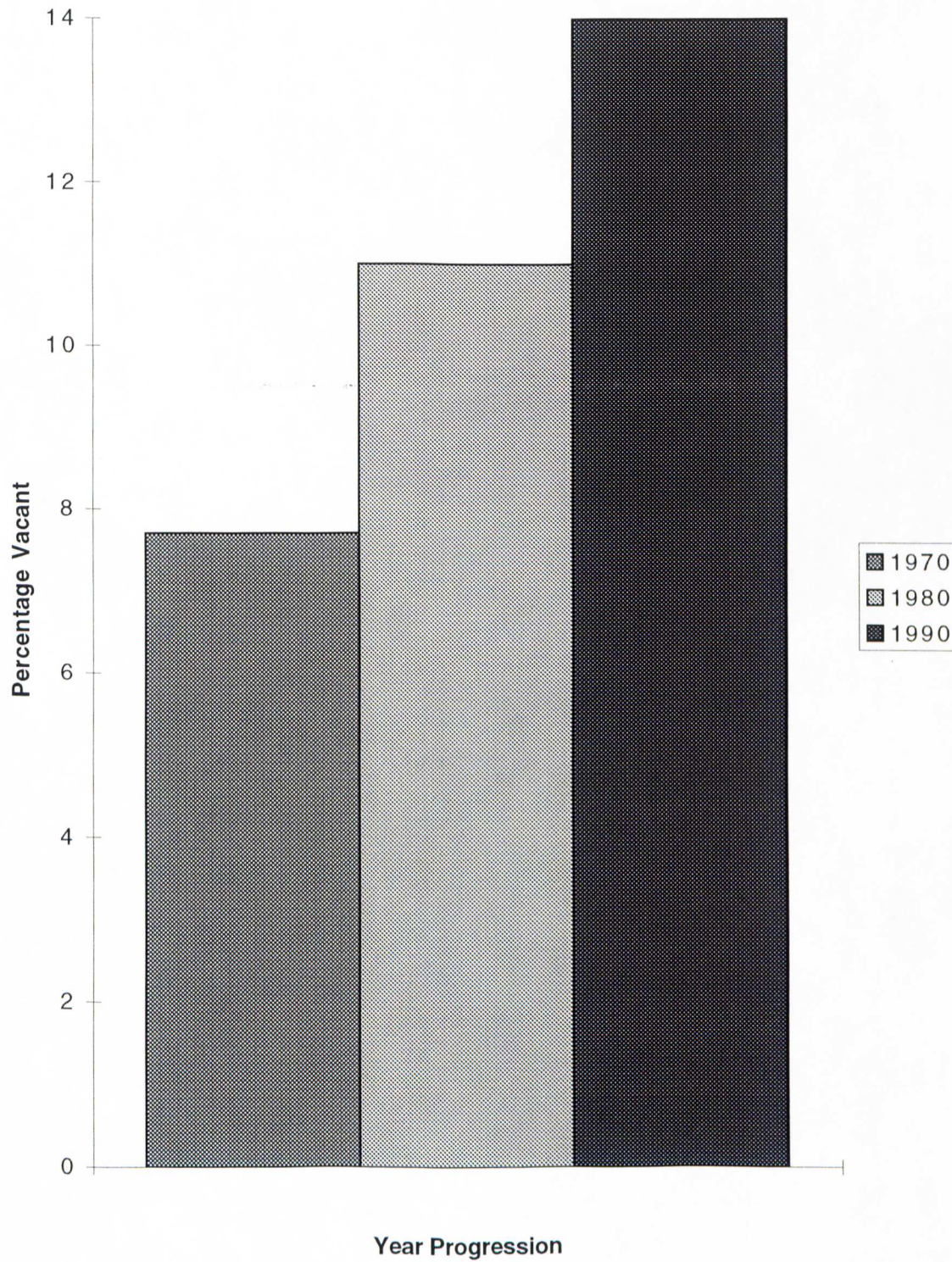


MICROSOFT AUTOMAP
Streets Plus



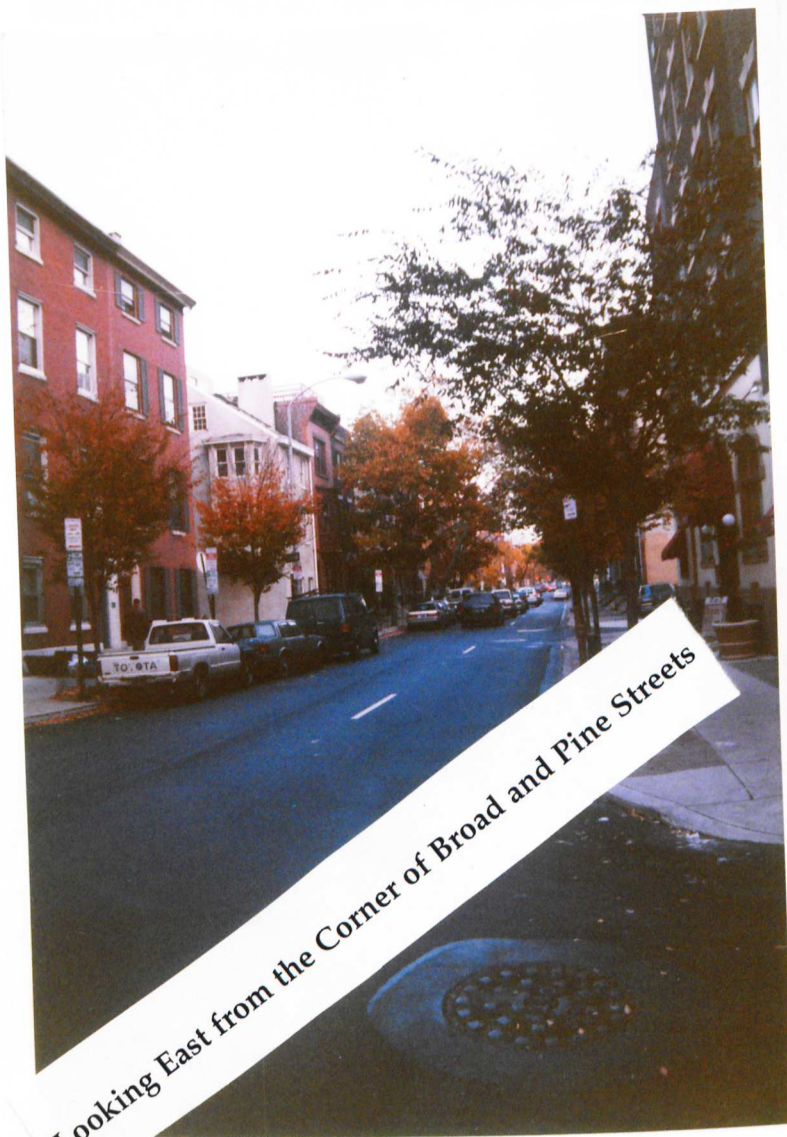
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Table IV-Vacancy





The Gershman YM & YWHA



Looking East from the Corner of Broad and Pine Streets



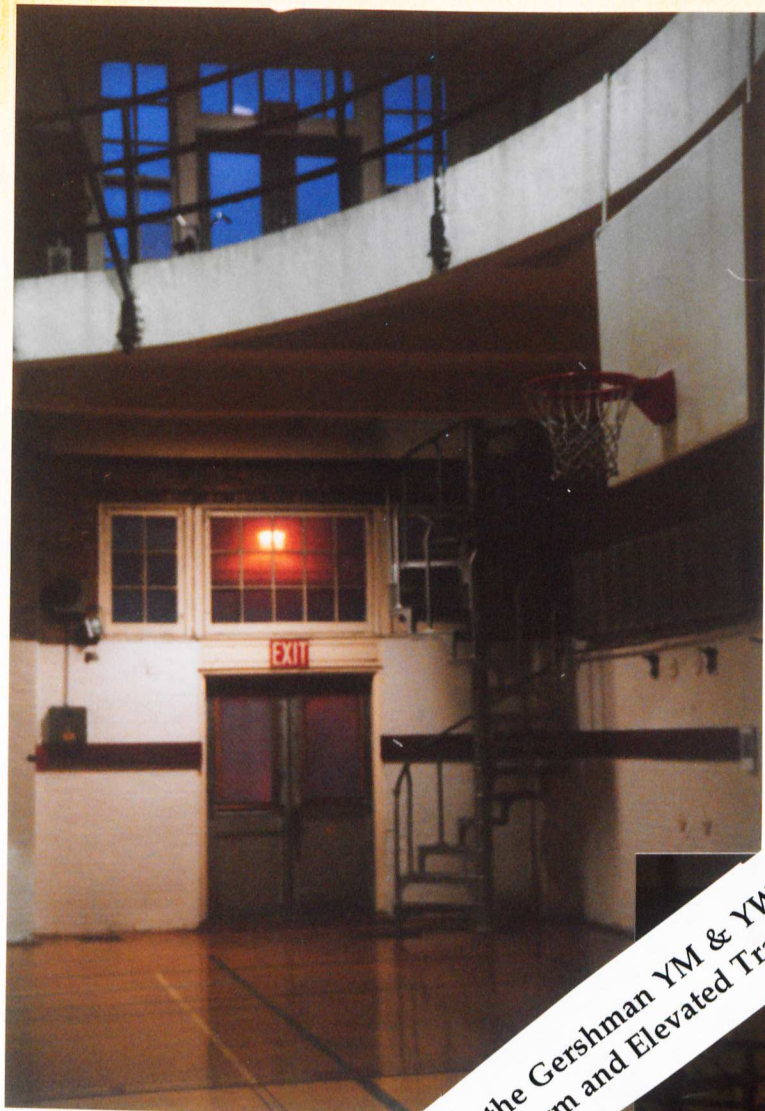
Looking North on Broad Street



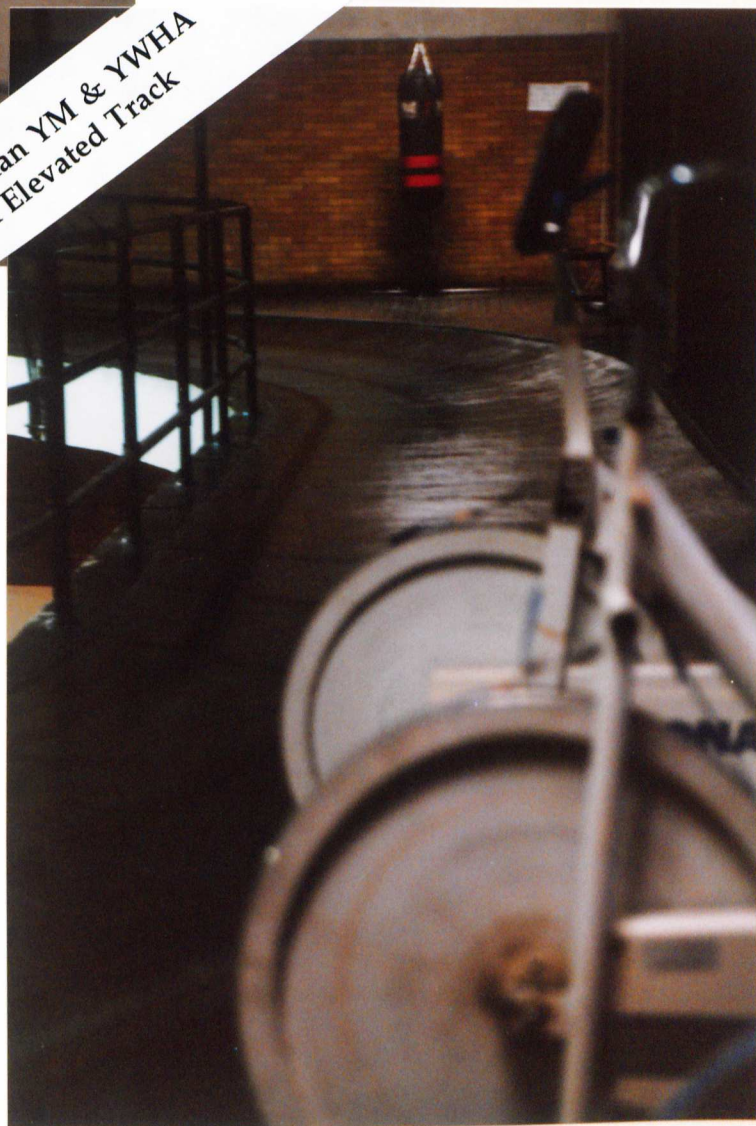
Looking South on Broad Street
(The Gershman YM & YWHA Is On the Left)

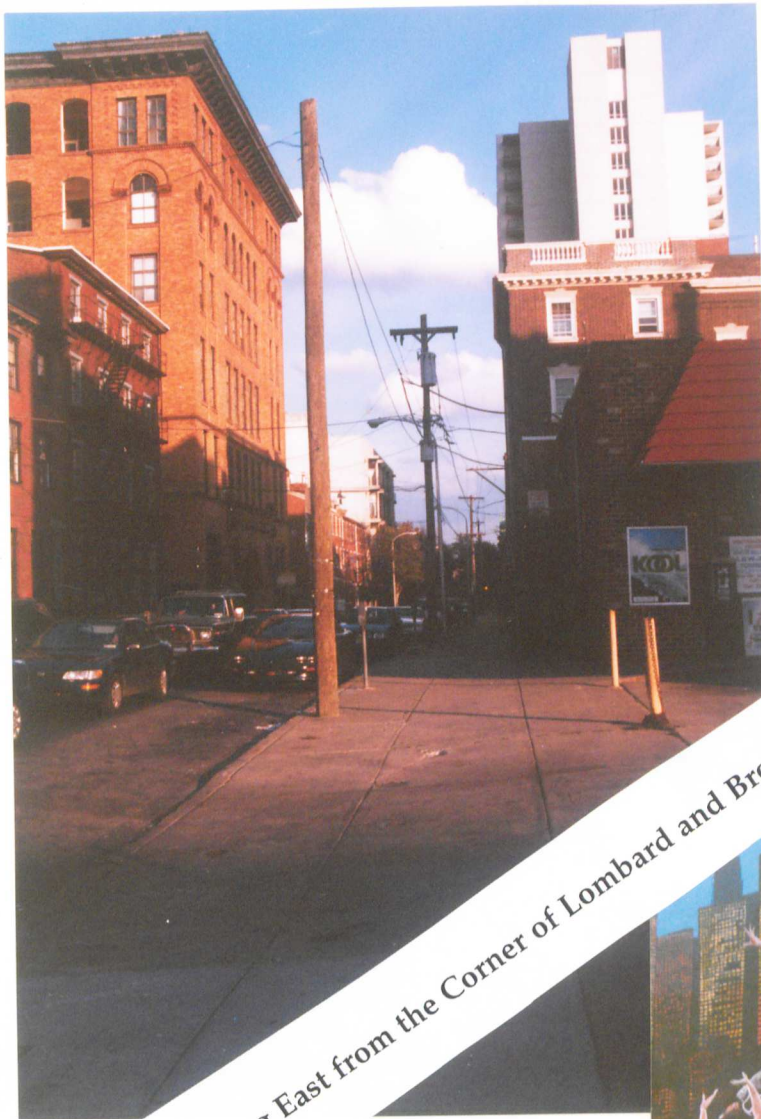
Looking West from the Corner of Pine and Broad Streets





Inside the Gershman YM & YWHA
The Gym and Elevated Track





Looking East from the Corner of Lombard and Broad Streets



Anti-Graffiti Network Mural and Subway Entrance
Corner of Lombard and Broad Streets





Inside the Gershman YM & YWHA
Part of an Exhibit at the Borowsky Gallery

Inside the Gershman YM & YWHA
A World War II Torah and the Jewish Sports Hall of Fame





Inside the Gershman YM & YWHA
The Auditorium

What to Do at the Gershman YM & YWHA

