

ADDRESS: 2852-56 FRANKFORD AVE

Name of Resource: Ioska Tribe, No. 379, Improved Order of Red Men

Proposed Action: Designation

Property Owner: 2850 Frankford LLC

Nominator: Keeping Society of Philadelphia

Staff Contact: Laura DiPasquale, laura.dipasquale@phila.gov

OVERVIEW: This nomination proposes to designate the property at 2852-56 Frankford Avenue as historic and list it on the Philadelphia Register of Historic Places. The nomination contends that the property, designed by architect Carl F. Otto and constructed in 1922, satisfies Criteria for Designation A, H, and J. Under Criteria A and J, the nomination argues that the multi-purpose “store and lodge” or “store and hall” building, designed with a large second-floor hall to serve a fraternal organization that was subsidized by ground-floor commercial tenants, was a common building type in Philadelphia during the late nineteenth and early twentieth centuries. Built for a “tribe” of the Improved Order of Red Men, a national fraternal organization, the building served the local Kensington community during its heyday as a prosperous working-class neighborhood at a time when fraternal and masonic institutions were central to the cultural and social lives of men in the United States. Under Criterion H, the nomination argues that the signage and iconography of the primary elevation is an established and familiar visual feature of the neighborhood that speaks to the cultural and social practices of the Improved Order of Red Men, a predominantly white organization that appropriated aspects of Native American culture.

The nomination raises important questions about whether a building that housed an organization that appropriated and exploited aspects of Native American culture in ways that are undeniably racist should be designated as historic. Would the designation of this building perpetuate the racism represented by the fraternal organization and the structure, explicitly in its exterior ornament? Would a designation reopen old wounds and reenforce racist stereotypes? Or would designation create a space in which to interpret the past and examine the present including systemic racism? Such questions can only be answered in dialogue with the communities involved and impacted.

The nomination would benefit from proofreading and editing. For example, the sentence from page 14, included below, should be rewritten. The “seizure” was neither “idealized” nor “misinterpreted.” The members of the fraternal organization idealized and misinterpreted Native American culture when they seized it.

This same signage and iconography also signify the cultural appropriation of indigenous people, specifically an idealized and misinterpreted seizure of Native American identity and heritage, as seen through the eyes of white men during the duration of the organization’s history from ca.1813 to the present.

STAFF RECOMMENDATION: The staff recommends that the nomination demonstrates that the property at 2852-56 Frankford Avenue satisfies Criteria for Designation A, H, and J, without implying that the property should be designated. The staff recommends that the Historical Commission and its advisory Committee on Historic Designation engage in the difficult discussion with all interested parties before deciding whether designating this property would benefit the public.



NOMINATION OF HISTORIC BUILDING, STRUCTURE, SITE, OR OBJECT
PHILADELPHIA REGISTER OF HISTORIC PLACES
PHILADELPHIA HISTORICAL COMMISSION

SUBMIT ALL ATTACHED MATERIALS ON PAPER AND IN ELECTRONIC FORM (CD, EMAIL, FLASH DRIVE)
ELECTRONIC FILES MUST BE WORD OR WORD COMPATIBLE

1. ADDRESS OF HISTORIC RESOURCE *(must comply with an Office of Property Assessment address)*

Street address: **2852-56 Frankford Avenue**

Postal code: **19134**

2. NAME OF HISTORIC RESOURCE

Historic Name: **Ioska Tribe, No. 379, Improved Order of Red Men**

Current Name: **Unknown**

3. TYPE OF HISTORIC RESOURCE

Building Structure Site Object

4. PROPERTY INFORMATION

Condition: excellent good fair poor ruins

Occupancy: occupied vacant under construction unknown

Current use: Commercial

5. BOUNDARY DESCRIPTION

Please attach a narrative description and site/plot plan of the resource's boundaries.

6. DESCRIPTION

Please attach a narrative description and photographs of the resource's physical appearance, site, setting, and surroundings.

7. SIGNIFICANCE

Please attach a narrative Statement of Significance citing the Criteria for Designation the resource satisfies.

Period of Significance (from year to year): **1922-1968**

Date(s) of construction: **1922**

Architects: **Carl F. Otto, Architect**

Builders: **Robert Beatty & Brother, Contractor**

Original owner: **Ioska Tribe, No. 379, Improved Order of Red Men**

Significant person: **NA**

CRITERIA FOR DESIGNATION:

The historic resource satisfies the following criteria for designation (check all that apply):

- (a) Has significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or is associated with the life of a person significant in the past; or,
- (b) Is associated with an event of importance to the history of the City, Commonwealth or Nation; or,
- (c) Reflects the environment in an era characterized by a distinctive architectural style; or,
- (d) Embodies distinguishing characteristics of an architectural style or engineering specimen; or,
- (e) Is the work of a designer, architect, landscape architect or designer, or engineer whose work has significantly influenced the historical, architectural, economic, social, or cultural development of the City, Commonwealth or Nation; or,
- (f) Contains elements of design, detail, materials or craftsmanship which represent a significant innovation; or,
- (g) Is part of or related to a square, park or other distinctive area which should be preserved according to an historic, cultural or architectural motif; or,
- (h) Owing to its unique location or singular physical characteristic, represents an established and familiar visual feature of the neighborhood, community or City; or,
- (i) Has yielded, or may be likely to yield, information important in pre-history or history; or
- (j) Exemplifies the cultural, political, economic, social or historical heritage of the community.

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

9. NOMINATOR

Organization: **Keeping Society of Philadelphia**

Date: **5 April 2022**

Address: **1315 Walnut Street, Suite 320
Philadelphia, Pennsylvania 19107**

Email: **keeper@keepingphiladelphia.org**

Nominator is is not the property owner.

PHC USE ONLY

Date of Receipt: 18 April 2022

Correct-Complete Incorrect-Incomplete Date: 10 May 2022

Date of Notice Issuance: 12 May 2022

Property Owner at Time of Notice:

Name: 2850 FRANKFORD LLC

Address: 2852-56 Frankford Ave

City: Philadelphia State: PA Postal Code: 19134

Date(s) Reviewed by the Committee on Historic Designation: _____

Date(s) Reviewed by the Historical Commission: _____

Date of Final Action: _____

Designated Rejected

NOMINATION
FOR THE
PHILADELPHIA REGISTER OF HISTORIC PLACES



Figure 1. The primary (southeast) elevation. Source: Brad Maule, 2014.

THE WIGWAM
OF THE
IOSKA TRIBE, No. 379
OF THE
IMPROVED ORDER OF RED MEN
-
BUILT IN 1922
-
2852-56 FRANKFORD AVENUE
PHILADELPHIA, PENNSYLVANIA 19134-4035

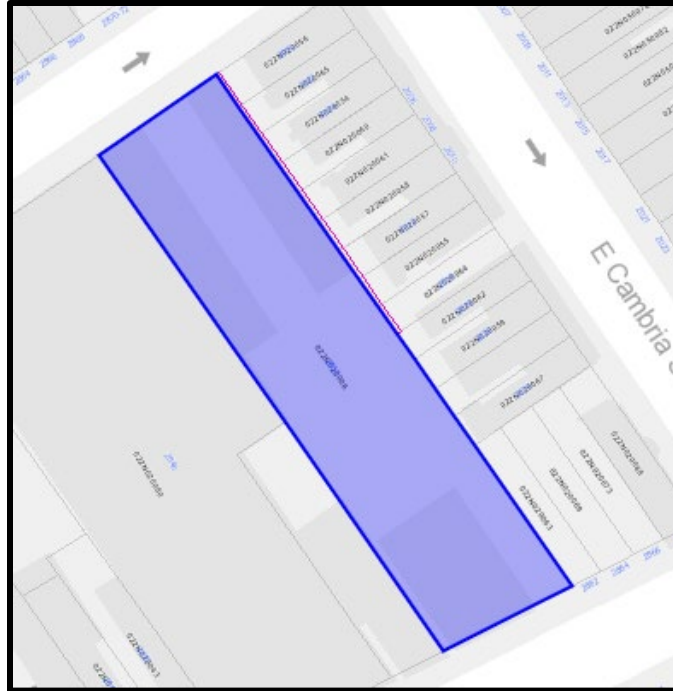


Figure 2. Proposed boundary of the subject designation (in blue). Source: Philadelphia Atlas.

5. BOUNDARY DESCRIPTION

The parcel and building portion subject to this nomination is limited to the following boundaries:

BEGINNING at a Point on the Northwestern side of Frankford Avenue (sixty feet wide) at the distance of three hundred thirty-three feet, five and one-half inches (333'5-1/2") Northwestwardly from the Northeasterly side of Hart lane (fifty feet wide), thence extending North thirty-two degrees, twenty-four minutes, thirty seconds West (N 32° 24' 30" W) passing thru the wall of the building erected on this lot and the building erected on the lots adjoining to the Southwest thereof two hundred sixty-four feet, four and three fourths inches (264' 4-3/4") to the Southeasterly side of Emerald Street (fifty feet wide), thence extending North fifty-seven degrees, thirty-four minutes, fourth seconds East (N57° 34' 40" E) along the said side of Emerald Street sixty-one feet, eleven and one-fourth inches (61' 11-1/4") to a point, thence extending South thirty-two degrees, twenty-four minutes, thirty seconds East (S 32° 24' 30" E) passing partly thru a wall of the building erected upon the lot adjoining to the Northeast thereof two hundred seventy-two feet, nine inches (272' 9") to a point on the Northwestern side of Frankford Avenue, thence extending South sixty-five degrees, fifteen minutes, thirty seconds West (S 65° 15' 30" W) along the same sixty-two feet, six inches (62'-6") to the first mentioned point and place of beginning.

The property is known as Philadelphia Department of Records Plan 022N020006 and under Office of Property Assessment Account No. 884345455.



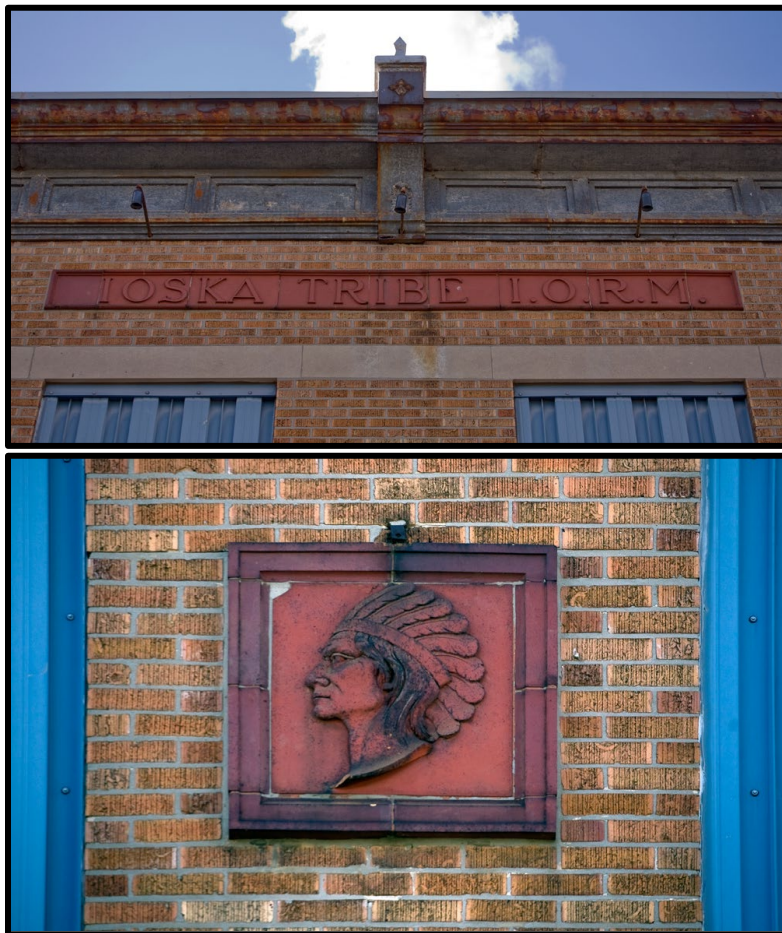
Figure 3. The Primary (southeast) elevation. Source: Oscar Beisert, 2022.

6. PHYSICAL DESCRIPTION

The former Wigwam of the Ioska Tribe, No. 379, of the Improved Order of Red Men, is a detached two-story building of masonry and steel construction with a natural stone foundation. The building stands at 2852-56 Frankford Avenue as it was built in the Kensington neighborhood, structurally detached with a pedestrian alley to the southwest and a vehicular driveway to the northeast that leads to a court of garages in the rear that are primarily accessed from Emerald Street. The context of Frankford Avenue is of a mid- to late- nineteenth century city street scape with additional commercial and residential infill dating from the first decades of the twentieth century. While many of the residential buildings have been converted to commercial use, the area remains an intact historic neighborhood of ubiquitous Philadelphia row houses.

Facing onto Frankford Avenue, the subject building is unusual in that all its exterior walls feature windows on the second floor. While a relatively typical commercial structure in its material composition, it diverges from the normative in local architectural with the employment of a piano nobile-inspired second floor, which, in concept, remains readable as a hall or large space for meetings and events. The primary (southeast) elevation is a façade of buff tapestry brick, commonly used in commercial architecture of the 1910s, 1920s, and 1930s. The first floor is comprised of two large commercial storefronts, which are delineated by slender brick piers. The two storefront openings have been infilled;

however, the original pressed tin metal cornice remains intact. The second floor achieves the aforementioned piano nobile motif, standing at a greater height than the first floor. It also features what appears to be floor to ceiling windows at each elevation. The primary (southeast) elevation is a fenestration comprised of four large windows that are concealed by sheathing. The windows are set off by string coursing of a lightly colored, smooth-faced stone, terra cotta, or synthetic material. At the center of the façade, between the two inner windows is a terra cotta relief featuring the head of a fictionalized and/or idealized Native American male in profile (Figure 5), who is facing southwest, wearing a headdress. Above the second-floor windows is the original signage of the fraternal organization, which is also articulated in a relief of terra cotta that reads: “Ioska Tribe, I.O.R.M.” (Figure 4) The iconography and signage of the façade and its associated organizational occupant is a typical example of the cultural appropriation of indigenous people by American organizations throughout the country in the nineteenth and twentieth centuries. Rising above the signage is a robust cornice of terra cotta and pressed tin metal construction that features paneling, brackets and moldings.



Figures 4. The original terra cotta signage: “Ioska Tribe I.O.R.M.” 5. The original terra cotta iconography of the Improved Order of Red Men at the subject property, showing a profile or bust of a Native American male. Source: Brad Maule, 2014.



Figure 6. Top: Looking west at the primary (southeast) and side (northeast) elevations. Source: Brad Maule, 2014.

The side (northeast) elevation features six openings at the northerly end of the first floor, including from left to right: two pedestrian doors, a small window at eye level, a double door entrance, and a medium sized window followed by a slightly smaller one. All of the openings feature headers of lightly colored, smooth-faced stone, terra cotta or other synthetic material. The second floor continues the heavily fenestrated theme with eight floor-to-ceiling windows, which appear to vary slightly in width, especially those that are much narrower towards the north corner of the building. Each opening features a lightly colored header and sill of stone, terra cotta or other synthetic material. This façade features a simple, but attractive corbeled cornice.



Figure 7. Top: The entrance of the Ioska Tribe at the rear of the Side (Northeast) Elevation. Figure 8. Bottom: Looking southeast at the Rear (Northwest) Elevation of the subject building through a court of garages built to subsidize the fraternal organization in the 1920s. Source: Oscar Beisert, 2022.

The rear (northwest) elevation features three openings at the ground floor, including two windows and a pedestrian door. The same window dressings are employed as the side (northeast) elevation. The second floor repeats the same windows as the primary (southeast) elevation.

The side (southwest) elevation features windows on the second floor that mimic those from the side (northeast) elevation though the precise number of openings is unknown.

Constructed of red brick at the side and rear elevations, the building is served by a flat roof.

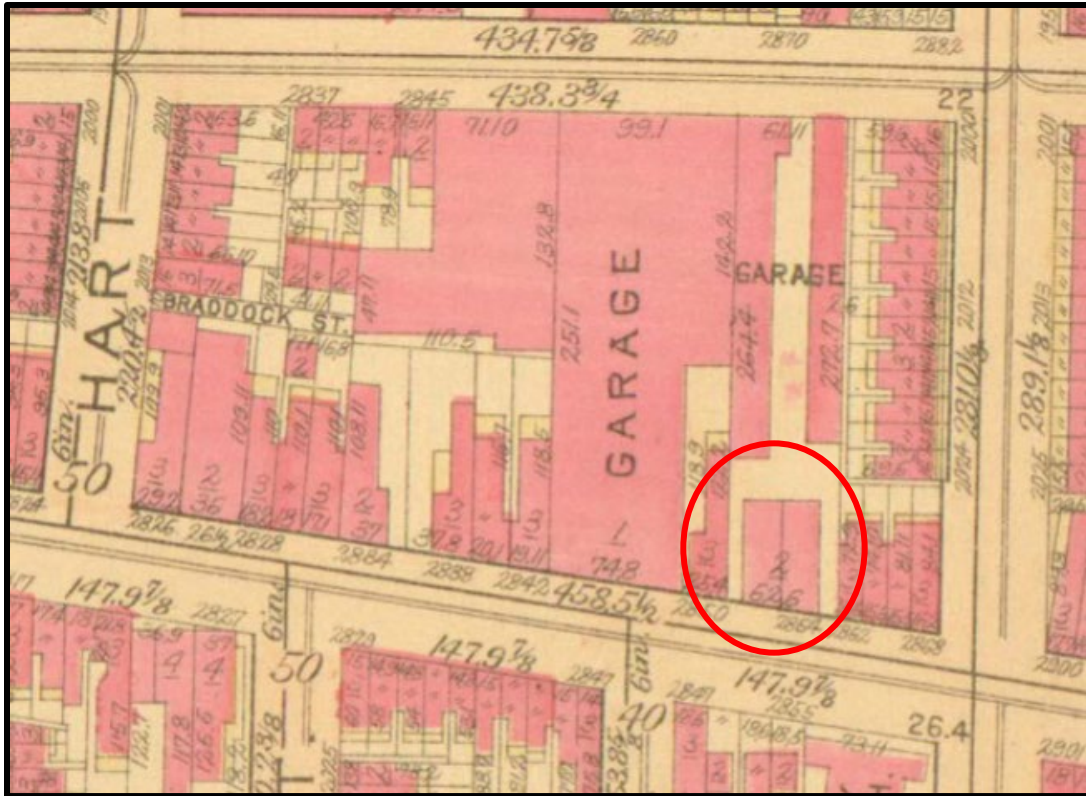


Figure 9. Atlas of the City of Philadelphia (North Phila.), Wards 25, 33, 37, 38, 43 and 45, 1925 with the subject property circled in red. Source: Greater Philadelphia GeoHistory Network.

7. STATEMENT OF SIGNIFICANCE

The former Wigwam of the Ioska Tribe, No. 379, (Ioska Tribe) of the Improved Order of Red Men (I.O.R.M.) at 2852-56 Frankford Avenue in Kensington is a significant historic resource that merits designation by the Philadelphia Historical Commission and inclusion on the Philadelphia Register of Historic Places. The building satisfies the following Criterion for Designation according to Section 14-1004 of the Philadelphia Code:

- (a) *Has significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or is associated with the life of a person significant in the past; and*
- (j) *Exemplifies the cultural, political, economic, social, or historical heritage of the community.*

The period of significance for the above-referenced criteria starts in 1922 when the subject building was constructed and extends to 1968 when the building was converted to purely commercial and industrial use.



Figure 10. Badges of the Ioska Tribe, I.O.R.M. Source: WorthPoint.

CRITERION J

In the absence of public buildings and communal space in working to lower middle-class neighborhoods, modest multi-purpose structures that provided commodious halls and meeting rooms for organizational and/or private, personal events emerged as a familiar development pattern and building type in cities and towns across the country and, specifically, in Philadelphia, from the mid-nineteenth century through the time of the Second World War. Fitting within this larger built context, the Wigwam of the Ioska Tribe of the I.O.R.M., was built in 1922 at 2852-56 Frankford Avenue in Kensington. Associated with the Ioska Tribe long after its early disintegration, the subject building is a highly intact example of a “Store and Lodge” or “Store and Hall” that originally served a primary fraternal occupant for communal, cultural and social purposes, featuring a large second floor space that was subsidized by ground floor, commercial tenants. The “Store and Lodge” and “Store and Hall” type was a common building type in Philadelphia with roughly 231 examples listed in the Philadelphia Real Estate Record & Builders’ Guide between 1886 and 1940.¹ The method of development, the building type itself, and its fraternal and communal associations speak to the economic, social, and historical heritage

¹A search of the *Philadelphia Real Estate Record and Builders’ Guide* between 1886 and 1940 of “Store and Lodge,” revealing 55 results. A search for “Store and Hall” revealed 176 results. Source: Greater Philadelphia GeoHistory Network.

of Kensington in its heyday as one of the great and prosperous working-class neighborhoods of Philadelphia.²



Examples of the “Store and Hall” or “Store and Lodge” building type on Germantown Avenue in Germantown, showing stores on the ground floor with lodge space above on the second floor similar to the subject property. Figure 11. Top: Hopkin Hall with ground floor commercial. Source: Philadelphia Historical Commission. Figure 12. Bottom: Masonic Hall, Germantown Avenue, including Gothic Revival style storefronts at the ground floor and a lodge on the upper floors. Source: Germantown Historical Society.

² A brief historic context on the subject of “Store and Lodge” or “Store and Hall” buildings is included in the nomination.



Examples of “Store and Hall” and “Store and Lodge” buildings in Philadelphia, including two examples that were just two floors like the subject property. Figure 13. Top: Parker Hall, Germantown Avenue and E. Price Street, after a fire with ground floor commercial space and a hall above on the second floor. Source: Germantown Historical Society. Figure 14. Middle: Penn Township Hall (Demolished) with ground floor commercial space and lodge rooms above at the junction of Ridge Avenue, Columbia Avenue, and N. 23rd Street. Source: Historical Society of Pennsylvania. Figure 15. Bottom: Tourison Hall (Demolished), Germantown Avenue, a two-story building with ground floor commercial space. Source: Hidden City Philadelphia.

HISTORIC CONTEXT: THE WIGWAM OF THE IOSKA TRIBE, No. 379, IMPROVED ORDER OF RED MEN

The Ioska Tribe, represented by Wade W. Thomas, purchased the subject property from John W. Lutz, et. al., etc. on November 23, 1920 for \$6,000.³ While founded decades earlier, the organization was clearly planning for a purpose-built lodge. However, the plans languished until February 1922, when *The Philadelphia Architect and Builders' Guide* announced that Carl F. Otto, architect, had been commissioned to design a “Lodge Hall,” accepting bids from a list of contractors.⁴ Nearly six months later in October 1922, the project had evolved from a “Lodge Hall” to a “Store and Lodge,” a building form that provided a means for the organization to subsidize their lodge space with income from commercial tenants. Building Permit No. 11106, Application for Permit for Erection of New Buildings, was filed on September 19, 1922 by Robert Beatty & Brother of 2321 East Fletcher Street, the building contractor.⁵ The cost of the project was estimated at \$29,000.⁶

The secret society used the subject building as their lodge for a few years; however, in December 1926, the National Council of the I.O.R.M. raised their dues from a semiannual payment of fifteen cents to twenty-five cents. The Ioska Tribe was one of six in Pennsylvania to protest the increased costs, only remitting the old amount. As a result, the tribe was expelled from the larger organization by the Great Council of the Pennsylvania at the annual session of the State Council held at Norristown in June 1927. However, by March 1929, at least “seven-one...tribes” in Pennsylvania were protesting the “raising the per capital tax,” which included at least one meeting of all the tribes at the subject property in late March 1929.⁷ This ultimately led the Ioska Tribe to sue the Great Council of Pennsylvania for the expulsion. The case, *Ioska Tribe Improved Order of Red Men, Et. Al. v. Great Council of Pennsylvania of the Improved Order of Red Men, Et. Al.* (98 Pa. Superior Court 390), was unsuccessful initially and on appeal, a matter that continued through 1930.⁸

Like most other halls of this type, the subject building was also used by other organizations, including various Hebrew Schools. According to an article published in Hidden City Philadelphia, by local historian, Dennis Carlisle, the subject building was used for community purposes from the 1920s through 1968:

The first, a Jewish private school called The Frankford School, opened in 1927. This school utilized every inch of the building, holding classes for 200 pupils. By the 1930s, the old Wigwam part of the building on the second

³ Deed: John W. Lutz, et., al., etc. to Ioska Tribe, No. 379, Improved Order of Red Men, \$6,000, 23 November 1920, Philadelphia Deed Book J.M.H., No. 952, p. 427.

⁴ “Lodge Hall,” *The Philadelphia Architects and Builders' Guide*, 22 February 1922, 122.

⁵ Building Permit No. 11106, Application for Permit for Erection of New Buildings, 29 September 1922, Bureau of Buildings, City of Philadelphia. Source: City Archives of Philadelphia.

⁶ “Store and Lodge,” *The Philadelphia Architects and Builders' Guide*, 4 October 1922, 639.

⁷ “Red Men Hold Mass Meeting,” *New Oxford Item*, 28 March 1929, 6.

⁸ *Ioska Tribe of Red Men v. Great Council of Red Men*, 98 Pa. Super. 390 (Pa. Super. Ct. 1930)

floor was rented out as your typical meeting hall/event space while the ground floor storefront held the Northeast Printing Service.⁹

Structures like the subject building speak to the broader history of the community, especially in working-class neighborhoods where halls were important fixtures for cultural and social gatherings that small row houses could not accommodate.



Figures 4 and 5 repeated for visual reference.

CRITERIA A, H, AND J

Satisfying Criteria A and J, the Wigwam of the Ioska Tribe represents historical heritage of the I.O.R.M., which was an important fraternal organization in the Philadelphia region and across the United States throughout much of the nineteenth and twentieth centuries. Satisfying Criteria A, H, and J, the signage and iconography of the primary (southeast) elevation is a familiar and established visual feature of the neighborhood that speaks to the cultural and social practices, regalia, rituals, and traditions of the fraternal organization. This same signage and iconography also signify the cultural appropriation of indigenous people, specifically an idealized and misinterpreted seizure of Native American identity and heritage, as seen through the eyes of white men during the duration of the organization's history from ca.1813 to the present.¹⁰ While the subject building dates to 1922 and was only used through 1920s, the original production of its well-preserved façade is the period manifestation of the organization's efforts to celebrate Native American culture without the consultation and/or inclusion of Native American communities. This speaks to the development of fraternal and masonic traditions that were once central to the cultural and social life of men in the United States. And this local example speaks to that greater influence on the Kensington Community in Philadelphia.

⁹ Dennis Carlisle. "The Best Little Wigwam In Kensington," *Hidden City Philadelphia*, 2 June 2014. <<https://hiddencityphila.org/2014/06/the-best-little-wigwam-in-kensington/>> Accessed on 28 March 2022.

¹⁰ Philip J. Deloria. *Playing Indian*. (Yale University Press, 1998), 59-65.; and Angela R. Riley and Kristen A. Carpenter. "Owning Red: A Theory of Indian (Cultural) Appropriation," *Texas Law Review*, 2016, 874.

The organizational history of the I.O.R.M. can be traced to ca.1813 when the original Society of Red Men was established at Fort Mifflin in Philadelphia by former members of the Sons of Liberty. The purpose was to honor a group of men, all members of the Sons of Liberty, who had dressed as Mohawk Indians and dumped tea into the Boston Harbor on December 16, 1773 to protest excessive taxation. This historic event became known as the Boston Tea Party. In 1834, a national organization was formed in Baltimore, officially establishing the I.O.R.M.¹¹ The organization grew exponentially in the late nineteenth century so much so that there were more than half a million members in forty-six states by 1921.¹² With a greatly diminished membership, many of the lodge halls have been lost over the years; however, the subject property continues to represent this aspect of Philadelphia and American history.

In the aforementioned *Hidden City Philadelphia* article, Dennis Carlisle described the organization's practices rather succinctly:

The I.O.R.M. took on an extensive metaphorical nomenclature using somewhat clichéd Indian-themed words for pretty much everything. Lodge houses/halls were known as “Wigwams”, neophyte members were called “Pale-faces”, a year was called a “Great Sun”, an individual chapter was called a “Tribe.” You know, a tribute in the same manner “Washington Redskins” is a tribute.¹³

The subject property and its intact façade and insignia stand as a representative part of a built context of fraternal and masonic buildings that signify the long and troubled history of cultural appropriation, specifically of Native Americans, in Philadelphia and throughout the United States. The said insignia is an established and familiar visual feature of the community on Frankford Avenue in Kensington. Articulated upon a rectangular terra cotta plaque, which is situated above the second-floor windows and beneath the cornice, the signage is a low relief panel that reads: “Ioska Tribe I.O.R.M.” (Figure 4). Also of terra cotta, the iconography is a simple, but a visually evocative relief of a Native American male in profile wearing a headdress (Figure 5). While perhaps not a direct and/or individual attempt to insult or disparage indigenous people, the use of such terminology and imagery, as well as assumed cultural practices, speaks to the act of cultural appropriation as a larger national trend and travesty often employed as part of celebrating our national heritage. This practice was so much engrained in American culture that it was ultimately seen as honorary to Native American heritage throughout much of the organization's history.

¹¹ George W. Lindsay. *Official History of the Improved Order of Red Men*. (Philadelphia: 1893).

¹² Alvin J. Schmidt. *Fraternal Organizations*. (Westport, CT: Greenwood Press, 1980).

¹³ Dennis Carlisle. “The Best Little Wigwam In Kensington,” *Hidden City*, 2 June 2014. <<https://hiddencityphila.org/2014/06/the-best-little-wigwam-in-kensington/>> Accessed on 28 March 2022.



Figure 16. The former Seminole Hall on Church Lane in Germantown. Source: Oscar Beisert, 2022.

By the late nineteenth century Philadelphia boasted more than 100 tribes, which quartered in halls and Wigwams across the city. Only a few of tribes still exist in Philadelphia today and only a handful of the associated lodge buildings survive. The following survey was conducted using various information on the I.O.R.M. from the 1890s through the 1920s:

- Leni Lenape Tribe, No. 3, 1938 Germantown Avenue (Demolished)
- Tuskawilla Tribe, No. 4, Broad and Christian Streets (Demolished)
- Pocahontas Tribe (German), No. 5, 733 S. 6th Street (Extant)
- Neoskaleta Tribe, No. 6, 232 N. 9th Street (Extant/Altered)
- Wyoming Tribe, No. 7, 721 Wharton Street (Extant/Altered)
- Shawnese Tribe, No. 8, 22nd and Dickinson Streets (Demolished)
- Sakima Tribe, No. 9, Kensington Avenue and Cumberland Street (Unknown)
- Delaware Tribe, No. 10, Kensington Avenue and Cumberland Street (Unknown)
- Hepanna Tribe, No. 12, 2809 N. 5th Street (Demolished)
- Mohawk Tribe, No. 14, Frankford Avenue and Master Street (Demolished)
- Shackamaxon Tribe, No. 16, SE cor. 3rd and Brown Streets (Extant/Altered)
- Chattahoochee Tribe, No. 17, Hancock Hall, 814 Girard Avenue (Demolished)
- Pequod Tribe, No. 18, Hancock Hall, 814 Girard Avenue (Demolished)
- Cherokee Tribe, No. 19, 1133 Parish Street (Demolished)
- Pawnee Tribe, No. 20, 711 Spring Garden Street (Demolished)
- Montezuma Tribe, No. 21, 711 Spring Garden Street (Demolished)
- Neshaminy Tribe, No. 23, 8th and Enue Streets (Unknown)
- Oneida Tribe, No. 24, SW cor. 6th Street and Girard Avenue (Demolished)
- Logan Tribe, No. 25, 767 S. 2nd Street (Extant)

Black Hawk, No. 26, Trenton Avenue and York Street (Unknown)
 Kuquenaku Tribe, No. 27, 2746 Germantown Avenue (Demolished)
 Seminole Tribe, No. 30, Seminole Hall, 45 Mill Street, Germantown (Extant)
 Wissahickon Tribe, No. 32, 2054 Ridge Avenue (Demolished)
 Wingohocking Tribe, No. 33, Paul and Orthodox Streets, Frankford (Demolished)
 Moscosco Tribe, No. 34, 3930 Lancaster Avenue (Demolished)
 Hiawatha Tribe, No. 36, NE cor. 8th and Spring Garden Streets (Demolished)
 Sagoyewatha Tribe, No. 38, Shoher's Hall, E. Girard Avenue and Eyre Street (Unknown)
 Narragansett Tribe, No. 43, 1126 Germantown Avenue (Demolished)
 Miantonomo Tribe, No. 45, Eureka Hall, SW cor. 11th Street and Girard Avenue (Demolished)
 Pottowottomie Tribe, No. 45, 136 Girard Avenue (Demolished)
 Waseca Tribe, No. 48, NE cor. 8th and Spring Garden Streets (Demolished)
 Coaquanock Tribe, No. 49, NW cor. 26th and Girard Avenue (Unknown)
 Miquon Tribe, No. 50, Odd Fellows' Hall, Ridge Avenue and 23rd Street (Unknown)
 Chippewa Tribe, No. 51, Harmony Hall, Broad Street above Fitzwater (Demolished)
 Commanche Tribe, No. 52, Amber and Norris Streets (Possibly Extant)
 Wyalusing Tribe, No. 56, Odd Fellows Hall Falls of the Schuylkill (Demolished)
 Wawatam Tribe, No. 63, Lyceum Hall, Roxborough (Demolished)
 Penobscot Tribe, No. 70, SW cor. 6th Street and Girard Avenue (Demolished)
 Idaho Tribe, No. 73, 238 Pine Street (Demolished)
 Nevada Tribe, No. 76, A.P.A. Hall, Frankford Avenue opposite Master Street (Demolished)
 Minnewa Tribe, No. 79, Globe Market, 10th Street and Montgomery Avenue (Likely Demolished)
 Tonawanda Tribe, No. 81, SW cor. 39th and Market Streets (Demolished)
 Sioux Tribe, No. 87, 723 Wharton Street (Extant/Altered)
 Absaraka Tribe, No. 104, 39th and Market Streets (Demolished)
 Minnehaha Tribe, No. 111, Branchtown (Unknown)
 Osage Tribe, No. 113, SW cor. Broad and Federal Streets (Unknown)
 Itah Tribe, No. 115, Frankford and Stella Avenues (Unknown)
 Quoekelinik Tribe, No. 116, NE cor. 8th and Spring Garden (Demolished)
 Catawissa Tribe, No. 121, Olney (Unknown)
 Mingo Tribe, No. 124, 31st Street and Ridge Avenue (Unknown)
 Cohocksink Tribe, No. 126, 2134 Germantown Avenue (Extant/Altered)
 Wissinoming Tribe, No. 133, 10th and Spring Garden (Likely Demolished)
 Weccasoe Tribe, No. 135, Kensington Avenue and Cumberland Street (Unknown)
 Shakahappo Tribe, No. 138, Odd Fellow's Hall, Main Street, Frankford (Unknown)
 Passyunk Tribe, No. 139, Southwark Library (Demolished)
 Massasoit Tribe, No. 144, 640 N. 6th Street (Possibly Extant/Altered)
 Poutaxet Tribe, No. 145, Norris and Sepviva Streets (Extant)
 Red Cloud (German) Tribe, No. 150, 74 S. 8th Street (Demolished)
 Sago Tribe, No. 152, Excelsior Hall, Front and Guernsey Streets (Unknown)
 Alletah Tribe, No. 157, 603 N. 40th Street (Demolished)

Tohickon Tribe, No. 176, Taylor Street E. of Kensington Avenue (Unknown)
 Tulpehocken Tribe, No. 181, Mt. Airy (Extant)
 Itaska Tribe, No. 184, Lancaster and Belmont Avenues (Possibly Extant)
 Mineola Tribe, No. 187, G.A.R. Hall, 39th and Market Streets (Demolished)
 Kawanio-Chee-Keteru Tribe, No. 190, SE cor. 3rd and Brown Streets (Extant)
 Standing Elk Tribe, No. 200, Irving Hall, Bridesburg (Unknown)
 Kingsessing Tribe, No. 209, 6235 Woodland Avenue (Extant)
 Tonguwa Tribe, No. 210, Thompson's Hall, NE cor. Venango and 6th Streets (Extant)
 Manatawana Tribe, No. 219, SE cor. 13th and Oxford Streets (Demolished)
 Peshkewah Tribe, No. 220, 516 E. Girard Avenue (Demolished)
 Roohootah Tribe, No. 227, 429 N. 63rd Street (Demolished)
 Gananoqua Tribe, No. 232, 603 N. 40th Street (Demolished)
 Winnemucca Tribe, No. 236, A.P.A. Hall, Frankford Avenue and Master Street
 (Demolished)
 Winnipisego Tribe, No. 238, 26th Street and Girard Avenue (Unknown)
 Ponemah Tribe, No. 239, 3801 Germantown Avenue (Extant)
 Ponca Tribe, No. 241, Richmond and Neff Streets (Unknown)
 Piute Tribe, No. 251, Passyunk Avenue and Moore Street (Extant/Altered)
 Tuckahoo Tribe, No. 271, 60th Street and Hazel Avenue (Unknown)
 Tacoma Tribe, No. 277, Music Hall, Tacony (Extant)
 Yuba Tribe, No. 278, 830 S. 2nd Street (Demolished)
 Gawanese Tribe, No. 281, Germantown Avenue and Berks Street (Unknown)
 Ioka Tribe, No. 300, 26th Street and Girard Avenue (Unknown)
 Waunakee Tribe, No. 303, NW cor. Ridge and Girard Avenues (Unknown)
 Pennepack Tribe, No. 205, Union Hall, Bustleton (Unknown)
 Nokomis Tribe, No. 307, William's Hall, Kensington Avenue and K Street (Possibly
 Extant)
 Iona Tribe, No. 310, 1914 Fairmont Avenue (Extant)
 Mohave Tribe, No. 320, 603 N. 40th Street (Demolished)
 Tetonka Tribe, No. 321, Bridesburg (Unknown)
 Tongwee Tribe, No. 322, 136 W. Girard Avenue (Demolished)
 Wapella Tribe, No. 711 Spring Garden Street (Demolished)
 Menno Tribe, No. 328, Passyunk Avenue and Moore Street (Extant/Altered)
 Teocco Tribe, No. 343, 71st and Woodland Avenue (Extant)
 Nantihalalah Tribe, No. 344, Broad and Federal Streets (Unknown)
 Tioga Tribe, No. 358, Haverford Avenue and Vine Street (Demolished)
 Selocta Tribe, No. 368, 2748 Germantown Avenue (Demolished)

Of the more than 100 tribes listed above, only a fraction of the associated buildings survive and the subject property is one of the only known to retain signage and iconography of the I.O.R.M. or a specific tribe.



Figure 17. The Wigwam of the Uncas Tribe, No. 102, at Trenton, New Jersey. Source: Andrew Wertz via Flickr. Figure 18. Middle left: “Redmen Wigwam” of the I.O.R.M. in Terre Haute, Indiana. Source: Waymarking. Figure 19. Middle right: An unknown Wigwam with both iconography and signage featured on the I.O.R.M.’s website. Source: I.O.R.M. website. Figure 20. Bottom: The Wigwam of the Sequoia Tribe, No. 140, I.O.R.M., in Los Angeles, California.

8. BIBLIOGRAPHY

This nomination was prepared by the Keeping Society of Philadelphia at the request of concerned residents of Kensington.

MAJOR WORKS CITED

- Alvin J. Schmidt. *Fraternal Organizations*. (Westport, CT: Greenwood Press, 1980).
- Angela R. Riley and Kristen A. Carpenter. "Owning Red: A Theory of Indian (Cultural) Appropriation," *Texas Law Review*, 2016, 874.
- Building Permit No. 11106, Application for Permit for Erection of New Buildings, 29 September 1922, Bureau of Buildings, City of Philadelphia. Source: City Archives of Philadelphia.
- Deed: John W. Lutz, et., al., etc. to Ioska Tribe, No. 379, Improved Order of Red Men, \$6,000, 23 November 1920, Philadelphia Deed Book J.M.H., No. 952, p. 427.
- Dennis Carlisle. "The Best Little Wigwam In Kensington," *Hidden City Philadelphia*, 2 June 2014. < <https://hiddencityphila.org/2014/06/the-best-little-wigwam-in-kensington/>> Accessed on 28 March 2022.
- George W. Lindsay. *Official History of the Improved Order of Red Men*. (Philadelphia: 1893).
- Ioska Tribe of Red Men v. Great Council of Red Men*, 98 Pa. Super. 390 (Pa. Super. Ct. 1930)
- "Lodge Hall," *The Philadelphia Architects and Builders' Guide*, 22 February 1922, 122.
- Philip J. Deloria. *Playing Indian*. (Yale University Press, 1998), 59-65.
- "Red Men Hold Mass Meeting," *New Oxford Item*, 28 March 1929, 6.
- "Store and Lodge," *The Philadelphia Architects and Builders' Guide*, 4 October 1922, 639.

REPOSITORIES VISITED

Ancestry.com
City Archives of Philadelphia
Hathi Trust
Google Books
Newspapers.com