

DELOS K. LONEWOLF, KIOWA

By Hugh D. Corwin

Delos K. Lone wolf was born in the Kiowa-Comanche Country, about four miles southeast of the present site of Gotebo, Oklahoma, during the summer of 1870. The Kiowas kept no exact record of births at this early date, so the month of his birth is not known. He was by birth, the son of Saudle-kon-geah, (Black Turtle), who was the oldest of five brothers. The other brothers being, Bale-kon-geah, Mam-a-day, (who was bequeathed the name of Gui-pah-go, or Lone Wolf), Spotted Bird and Ho-bay or Wolf. When his father died, Lone Wolf, a brother of Black Turtle, adopted him, and in this way he was named Lonewolf.

In those early days school facilities were very inadequate and the boy did not start to school until he was fourteen years old. He attended the old Kiowa School near the present site of Riverside Indian School, Anadarko, Oklahoma. This Old Kiowa School had been founded by Alfred J. Standing in 1871. While at this¹ school Lonewolf was christened, "Delos Knowles," by a kindly school teacher of the same name. After spending several years at the Kiowa Boarding School he enrolled at the Chilocco Indian School near the Kansas state line. There as a student carpenter he helped in the building program that ultimately led to the expansion program from one lone building, called "Old Home Two," to the vast plant that is the Chilocco School of today.

After some years at Chilocco, he enrolled as an advanced student at the Carlisle Indian Industrial School at Carlisle, Pennsylvania, where he gained national fame as a full back on the Carlisle football squad. One of the highlights of these years was the defeating of the widely acclaimed Princeton University Team. He also attended Metzger College, at Carlisle, Pennsylvania, where he again played football. Another proud occasion in his school days at Carlisle was his selection as a model for a statue, "The Buffalo Hunt", by Busch-Browne.

While a student at Carlisle the pattern for his life work was being laid, in that he often accompanied the elder Chief Lone Wolf to nearby Washington, D.C., to serve as interpreter in tribal affairs. Also, noteworthy was his interest and partici-

¹ The Rev. Ted Lonewolf, "Delos Knowles Lonewolf", *The Minutes of the INDIAN MISSION of Oklahoma, The Methodist Church*, (1945-1946), pp. 29, 30.

pation in religious activities at the school. He began organizing Indian youth and started groups equivalent to the present Epworth Brotherhoods, now so prevalent among the Southwest Plains Indians.

Delos Lonewolf was united in marriage to Ida Wassee in July 1896, during a camp meeting near the present site of the Saddle Mountain Indian Baptist Church in the Wichita foothills northwest of Lawton. Reverend A. E. Butterfield, an early Methodist Missionary to the Kiowas and Comanches, was the officiating clergyman. To this union were born six children; Mary Reynolds Lonewolf, deceased; Hazel Lucile, now Mrs. Matthew Botone; Margaret Belle Lonewolf, deceased; Esther, now Mrs. Edgar Toppah; Celia, now Mrs. James Daugamah, and Reverend Theodore R. Lonewolf. For a time Mr. and Mrs. Lonewolf made their home in the Old Town community, which is now a part of the city of Anadarko, living there until 1898. While there Lonewolf was employed as commission clerk and carpenter at the Indian Agency.

In 1898, he moved his family to land seven miles southeast of the present town of Carnegie where he and his wife later took adjoining allotments. He farmed this land for many years and at the same time was active in tribal affairs, and, although never striving for publicity, he became a tribal figure and leader.

Delos Lonewolf and his wife divorced and some years later he married Mrs. Bessie McKenzie. He made numerous trips to the National Capital in behalf of his fellow Kiowas. January 10, 1925, he was in Washington and appeared before the committee on Public lands of the House of Representatives, in the matter of the Red River, oil-land royalties. This is his statement on that occasion:²

My name is Delos K. Lonewolf; my age is fifty-four years. I am a full-blood Kiowa Indian and have spent all my life among my people in Oklahoma with the exception of seven years while I was off attending school.

I graduated from Carlisle Indian School in 1896.

I am a nephew of Lonewolf who was chief of the Kiowa Tribe of Indians in Oklahoma when the so called Jerome agreement was signed in 1892. He was the adopted son of War Chief Quiel Park, (Gui-pah-go), or Lone Wolf, who signed the treaty of the Little Arkansas in 1865.

Article 12 of the Medicine Lodge Treaty (1867), provides that no treaty for the cession of any portion of the reservation therein set aside to the Indians should be valid unless executed and signed by at least three-fourths of the adult male Indians occupying the same.

I was at Carlisle Indian School at the time the Jerome Agreement

² Public Document 27727, Hearings before the Committee on the Public Lands—House of Representatives, sixty-eighth Congress, Second Session, on House Resolution 178, January 6, 1925, Part 2.

was signed and there was great dissatisfaction among the Indians as the result of this alleged agreement. Investigations were made which showed that the agreement had not been signed by the required number of adults. If the age limit was eighteen, the signers were about 91 short of the required number. If the age limit was 21, the signers were about 237 short of the required number.

It was ascertained that many Indians who had signed this agreement did so under a misapprehension of its terms, they being led to believe that they were signing an agreement of entirely different purport. At this time very few Indians in the tribe could speak, read or write English.

A large number of the Indians knew that the Jerome agreement was fraudulent and a delegation was selected to go to Washington to protest to the President against its approval. I was at Carlisle at that time and joined the delegation in Washington. Delegations were sent from time to time during a period of eight years to protest against the approval of the Jerome agreement and I was on the delegations every time they came to Washington. On one occasion, I recall that Gen. Hugh L. Scott was a member of the delegation.

After the act of Congress of June 6, 1900 was passed, which approved this fraudulent agreement, my Uncle, Lone Wolf, filed a suit in the Supreme Court of the United States against the Secretary of the Interior to enjoin him from carrying into effect the provisions of this act for the reason that the Jerome agreement had been procured by fraud and did not meet the requirements of the treaty of 1867. My Uncle, who was not educated and did not understand the English language, relied upon me to represent him in carrying on this suit.

The Supreme Court decided that Congress had the authority to pass the act of June 6, 1900, without regard to the Jerome Agreement or any other agreement or treaty with the Indians and therefore did not go into the questions of the fraud involved in the Jerome agreement. This decision is reported in Volume 187, United States, page 553.

The 480,000 acres of pasture reserve set aside by this act of Congress remained Indian tribal land until it was allotted to the Indians in severalty born since the act of June 6, 1900, and sold to settlers under the act of Congress of June 5, 1906. The proceeds of sales to settlers were paid into the Indians tribal trust fund for the Indians.

Pasture Reserve No. 1, known as "Big Pasture," was located on the north bank of Red River "beginning at a point where Range line 10 W (between Townships 10 and 11) intersects the mid-channel of said river to the west line of Range 16." This area embraces thirty-six miles of frontage on the north bank of Red River. The oil pool from which all the oil in Red River has been produced in the south half of Red River is in range 14 joining the mid-channel of Red River, which formed the southern boundary of pasture reserve No. 1. This reserve was expressly excepted from the purchase made by the United States under the act of June 6, 1900, and continued to remain part of the reservation set aside for the Indians by the Medicine Lodge treaty of 1867 until it was allotted and sold to settlers. The United States did not acquire this reserve by purchase.

If the south boundary of the reserve of 1867 had been designated in their treaty as the Texas line as the Indians believed was intended, the south half of Red River throughout the extent of Pasture Reserve No. 1

would have been a part of this reservation and would have remained the property of the Indians."

Delos K. Lonewolf.

Washington D.C., January 10, 1925.

REVEREND DELOS K. LONEWOLF

A church member since student days, he became more and more conscious of the Christian religion until at last he answered the call to preach. In 1923, he was licensed to preach at the Old Cedar Creek Indian Methodist Church, two and a half miles southeast of the present Cedar Creek Indian Church, near Carnegie, Oklahoma. He was among the first, if not actually the first Methodist Indian to be licensed to preach in the Kiowa Nation, although there had been several licensed exhorters and lay workers among the Kiowa people. He was active in his field, and it was through his efforts that the Stecker Charge, and later Lone Wolf Chapel came into being as churches in the Western District of the Indian Mission Conference. These will stand as living monuments to his tireless efforts and high aims.

The Reverend Lonewolf became ill in 1935 from a series of paralytic strokes and was in poor health until his death, March 15, 1945. Final rites were conducted at the Cedar Creek Indian Methodist Church by the Reverend D. D. Etchieson on March 18, 1945, with interment in the Cedar Creek Indian Cemetery.