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Indian Athletes: Calac and Myers

The SBA Can Help You Reach Your Small Business Milestones

10 Ways to Be a Better Environmental Steward in 2018

American Indian Prophets by Wyandot/Clifford Trafze

American Indians in Minnesota reclaiming traditional tobacco

The Retreat to Tribalism

President Truman and the Indians

Truman Library



Yet another sunset at Bonsai Rock, Lake Tahoe, NV, (12/28/2107). And another reason why we love this place! BT

Indian Athletes

Indian Reporter (Ernie Salgado) January 1, 2018 Page 4 of 6

Pedro "Pete" Calac (May 13, 1892 – January 30, 1968) was a tribal member of the Rincon Band of Mission Indians which is now the Rincon Band of Luiseno Indians. He attended Carlisle Indian School prior to becoming a professional football player. He played in the Ohio League and during the early years of the National Football League. Over the course of his 10-year career he played for the Canton Bulldogs, Cleveland Indians, Washington Senators, Oorang Indians and the Buffalo Bisons. Calac was born on May 13, 1892 on the Rincon Indian Reservation to Felicidad Calac (*Some accounts list Francisco Calac as Pete's father however, Francisco was his*

grandfather) of Rincon, California. Two of Pete's brothers had died of typhoid fever and he had another brother and two sisters living in 1908. He was listed as a "Mission Indian" as were the majority of the American Indians living in southern California. He grew up on the Rincon Indian Reservation and attended grammar school in nearby Fallbrook, California. While there, he was selected to attend the Carlisle Indian School.

Carlisle Indian School: On November 16, 1908 at the age of 15 Pete Calac left the Rincon reservation with only a third-grade education to the Carlisle Indian School located across the country in Carlisle, Pennsylvania. He traveled to the school via the Union Pacific Railroad. He left Carlisle almost three-years later in June 1911 and returned to the Rincon Indian Reservation in southern California. After spending the summer on the reservation He return to Carlisle and was re-enrolled on September 22, 1912.

At Carlisle, he played competitive football. In 1914 and 1915, he was captain of the football team. He was first elected as the team's captain in 1914 when the team's current captain, Elmer Busch, was forced to resign. Before attending Carlisle, Calac had never played football and had no knowledge of the game. Calac recalled in Robert W. Wheeler's book, *Jim Thorpe: World's Greatest Athlete*, that the other players took an interest in him because of his large size. It was then that he met Jim Thorpe and soon became life long friends and would later play professional football with the Canton Bulldogs and the Oorang Indians.

World War One and the US Army: After finishing his studies at the Carlisle Indian School and West Virginia Wesleyan College, Pete returned to Rincon for a visit with his family and friends.

While home in Rincon he enlisted in the U.S. Army. He served with the 91st Division, known as the "*Wild West Division*," in France and Belgium during World War I. He was said to have returned from the war without a scratch. He later stated that "*I guess I dug in too much*".

However, in article by the Professional Football Researchers Association, Calac was reported to have suffered career threatening wounds during the war but was back at the top of his game by 1922.

Professional Football Career: Canton Bulldogs: In 1916 with Calac and former Carlisle teammate Jim Thorpe starring, Canton went 9-0-1, won the Ohio League championship, and was acclaimed the pro football champion. The Bulldogs had a repeat of their 1916 season, by winning the 1917 Ohio League championship.

Then in 1919 Thorpe and Calac were joined in the backfield by future Hall of Famer Joe Guyon and won their third Ohio League Championship. **NOTE:** *Joseph Napoleon "Big Chief" Guyon was an American Indian from the Ojibwa tribe who was an American football and baseball player and coach. He played college football at the Carlisle Indian Industrial School from 1912 to 1913 and Georgia Institute of Technology from 1917 to 1918 and with a number of*

professional clubs from 1919 to 1927. He was inducted into the Pro Football Hall of Fame in 1966 and the College Football Hall of Fame in 1971.

Union Quakers: Calac and Guyon joined the backfield of the Union Quakers over the 1921 Thanksgiving weekend for the games against the Conshohocken Athletic Club and the pre-NFL version of the Frankford Yellow Jackets. The 1921 Quakers team won the Philadelphia City Championship.

Washington Senators: The Washington Senators franchise spent only 1 season in the NFL. Once the team left the league at the end of the 1921 season, only three of the team's players would play in the NFL following the very next season. Those players were Benny Boynton, Guyon and Calac.

Oorang Indians: In the winter of 1921, Walter Lingo, an Airedale terrier breeder, brought Thorpe and Calac, to his plantation in LaRue, Ohio to hunt for possum. During that meeting Lingo decided to purchase a franchise in the National Football League. Called the Oorang Indians. The team was composed only of Native Americans and was mostly used as tool to for Lingo to promote his Airedales.

The team was not considered to be very good, despite having two future Hall of Famers in the lineup. Lingo was more interested in; selling his dogs instead of quality football. As a result, the Indians became more of a novelty act, known for their halftime shows instead of a football team. Calac played the team's halfback for both years of the Indians existence.

Buffalo Bisons: After the Oorang Indians folded in 1923, Calac was left in need of a team. He was scooped up by the Buffalo Bisons, who were previously known as the Buffalo All Americans. The team was sold to a group led by local businessman Warren D. Patterson and Tommy Hughitt, the team's quarterback, for \$50,000. The new owners changed the name of the team to Bisons, and committed themselves to signing big name players in an effort to improve performance both on the field and in attendance. As part of this big name spending spree, Calac was offered a contract to serve as the team's fullback. The combination of Hughitt, Boynton, Eddie Kaw, and Calac gave Buffalo the most potent offensive backfield in the league. In a 13-0 opening day victory over the Columbus Panhandles, managed by future NFL President Joe Carr, Calac was knocked out of the game with a broken nose.

While with the Bisons, the team had to travel to Philadelphia for a game against the Frankford Yellow Jackets. Philadelphia, being a large metropolitan area, was unfamiliar territory for several of the rural players. That night several players including Calac and rookie Jim Ailing (best known as being the last surviving player from the NFL's early era) went out to a restaurant for dinner. According to Ailing, he was unfamiliar with what to order in a restaurant, so he sat right next to Calac, who was a veteran player. The waiter asked Pete what he wanted and he said, *"A lot of meat and a lot of potatoes."*

Family: Pete and his wife were reported to have been married since 1924. They had a son, 2 daughters and 7 grandchildren.

Their son, following in Pete's footsteps, played high school football in Canton. Afterwards he became a member of the police force and became the Chief of Police of Canton, Ohio.

Still another southern California Tribal member worth mentioning from the Santa Rosa Indian Reservation of Cahuilla Indians is **John Tortes "Chief" Meyers** (July 29, 1880 – July 25, 1971). Meyers attended Dartmouth College before going on to play Major League Baseball. He once said his only regret was not finishing his college education.

He spent three years in the minor leagues and was a catcher for the New York Giants, Boston Braves, and Brooklyn Robins from 1909 to 1917. He played on the early Giants teams under manager John McGraw and was the primary catcher for Hall of Famer Christy Mathewson. Meyers hit over .300 for three straight years as the Giants won three straight National League pennants from 1911 to 1913.

Overall, he played in four World Series, the 1911, 1912, and 1913 Series with the Giants, as well as the 1916 Series with the Robins.

A Calac's Legacy: Grantland Rice, Dean of the American Sportswriters, once wrote, *"I believe an All-American, All-Indian Football team could beat the All-Time Notre Dame Team, the All-Time Michigan Team, or the All-Time anything else. Take a look at a backfield like Jim Thorpe, Joe Guyon, Pete Calac and Frank Mount Pleasant."*

The SBA Can Help You Reach Your Small Business Milestones

If you're a small business owner, you're likely wearing multiple hats, which makes it easy to miss your successes along your journey. Those milestones give you perspective, and often a sense of accomplishment. It's important to celebrate them. [Read More](#)

Financing Options for Small Businesses

This self-paced training exercise is an introduction to financing options for your business. Topics include determining your financial needs, loans, grants, venture capital, angel investors and crowdfunding. [Launch the Course](#)

Are you a small business owner with an amazing success story to tell? If so, submit your nomination today for the 2018 National Small Business Week Awards. Nominations must be submitted no later than 3:00 p.m. ET on January 9, 2018. [Submit Your Nomination](#)

Top 10 SBA Blogs of 2017 published: December 29, 2017

As 2017 comes to an end, we look back at the blogs that made our top 10 list. From tax responsibilities to running a home-based business, SBA blogs cover a variety of topics. If you're thinking about starting or growing a business, check out SBA's blogs to help you reach your business goals.

1. [How Do I Find an EIN?](#)

2. [How to Start a Small Construction or General Contracting Business](#)
3. [6 Things You Need to Know About Your Tax Responsibilities as an LLC](#)
4. [Government Grants for Small Business—Think you Qualify?](#)
5. [How to Estimate the Cost of Starting a Business from Scratch](#)
6. [Sales Tax 101 for Small Business Owners and Online Retailers](#)
7. [How to Change Your Business Name – Legal and Regulatory Steps Explained](#)
8. [Starting a Trucking Business](#)
9. [Startup Cost Tax Deductions – How to Write Off the Expense of Starting Your Business](#)
10. [Run a Home-Based Business? – Find the Licenses and Permits You Need](#)

About the Author: Natale Goriel, SBA Official



Hi, my name is Natale and I'm serving as a Moderator for the SBA Community. Our goal is to continually improve this site to meet your needs, so we appreciate your feedback and participation.

10 Ways to Be a Better Environmental Steward in 2018

Cassie Kelly, EcoWatch

Kelly writes: "Protecting the natural environment may seem overwhelming with increased natural disasters, melting sea ice, and threatened wildlife. But your choices can truly go a long way for your community and your health. Here are ten ways to be a better steward in 2018 and help others do the same!" [READ MORE](#)

American Indian Prophets by Wyandot/Clifford Trafzer : "Wovoka's belief system continues. It didn't end with Wounded Knee as the history books say. It's about the spirit and what Creator wants people to be doing. It's about being truer to your way of life. Being Native means following the traditional laws and codes of behavior that were set down at the beginning of time among all communities, the dos and don'ts, and you need to follow that. I know certain friends of mine still do Circle Dances it was, a form of the ghost dance."

American Indians in Minnesota reclaiming traditional tobacco

Minnesota's 11 sovereign tribes are implementing more rules on commercial tobacco and encouraging the use of traditional tobacco. <http://strib.mn/2ClIouu>

NYT OP-ED COLUMNIST

The Retreat to Tribalism

By DAVID BROOKS

Join hands and see how centrifugal and centripetal forces define society.

1ST ANNUAL PABANAMANINA NEW YEAR CELEBRATION SOCIAL POW WOW

★ January 13th, 2018 ★
12:00 PM - 10:00 PM

★ Barlow Lane Gym ★
390 N. Barlow Lane
Bishop, California



Grand Entry: 12 PM

Dinner Break: 3-6 PM

Grand Entry: 6 PM

NDN Tacos

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Joan Huff (760) 920-2332
Alison Piper (760) 937-1066
Vendor info: Tanya Mitchell
(760) 920-3580

MC: Monty Williams>>Shoshone

AD: Gordon Williams>>Shoshone

Head Man:

Robert Piper, Jr.>>Paiute/Shoshone

Head Woman:

TBA

Head Teen Boy:

Jarrid Cortez>>Paiute

Head Teen Girl:

Paa'kuu Dewey>>Paiute

Head Junior Boy:

Wokoba Spoonhunter>>Paiute/Arapaho

Head Junior Girl:

Kaytlynn Johnston>>Paiute

Head Tiny Tot Boy:

Witch David, Jr.>>Paiute/Apache

Head Tiny Tot Girl:

Tiponi Talas>>Paiute/Shoshone

Paiute Traditional Dance Presentation

Local Royalty Presentation

Open Mic: Hand Drum & Clapper Stick Songs

Sponsored by:

Bishop Pabanamanina Pow Wow Committee

*Everyone Welcome. This is a drug & alcohol free event.
This event is free. Please bring your own chairs.*



Top & Bottom photo by: Sea Direction Photography — Middle Photo by: Frankson Photography



“The United States, which would live on Christian principles with all of the peoples of the world, cannot omit a fair deal for its own Indian citizens.”

----Harry S. Truman

President Truman today signed a bill creating a claims commission to handle Indian claims 1946

(the impact of which is NOT discussed in the following article....it was the backlash from this act that precipitated the Indian termination movement. sdc)

President Truman and the Indians

Posted on [December 3, 2012](#) by [Ojibwa](#)

With the death of President Franklin Roosevelt in 1945, Vice-President Harry Truman became President. Truman called for the elimination of the Indian Office (now called the Bureau of Indian Affairs) within three

years. According to Truman, the Indian Office-

“has segregated the Indian from the general citizenry, condemned him to an indefinite if not perpetual wardship, tied him to land in perpetuity, and forced a system of Bureau-controlled education and land use upon him.”

With this, the federal government begins to turn its back on the reforms initiated during the Roosevelt Presidency and to return to the ideas of the nineteenth century which called for the assimilation of Indians and the destruction of Indian cultures. The Truman Presidency for American Indians marks the beginning of a new dark ages nurtured in ignorance and inspired by greed and out-dated notions of racial superiority.

In 1952, President Harry Truman stopped in Montana where he was met by a delegation of Assiniboine dressed in traditional outfits. Chief First to Fly conducted a brief pipe ceremony and passed the pipe to the President, a non-smoker. The President took a few puffs and then handed it to Montana Senator Mike Mansfield who later reported:

“The President doesn’t smoke. What he did here was for the first time.”

Hoover Commission: In 1949, the Hoover Commission recommended that American Indians be economically, culturally, and politically integrated into American society. The members of the Commission blasted the previous administration’s celebration of Indian cultures and insisted that

the United States return to the nineteenth century policies of assimilation. While the Supreme Court had pointed out that the states tended to be the enemies of Indian tribes, the Commission recommended that functions of the Bureau of Indian Affairs be transferred to state governments. According to the Hoover Commission:

“The basis for historic Indian culture has been swept away. Traditional tribal organization was smashed a generation ago. ... Assimilation must be the dominant goal of public policy.”

Administration of Indian Affairs: In the bureaucracy of the American government, the administration of Indian affairs has been delegated to the Department of the Interior. Within this department, the Indian Office was headed by the Commissioner of Indian Affairs, a political appointee.

Legislation reorganized the Indian Office in 1946. Forty reservation-based offices were eliminated and regional headquarters were established in five cities: Minneapolis, Billings, Portland, Phoenix, and Oklahoma City. On the one hand, this reorganization was justified as a movement to streamline management and to make it more cost-effective. On the other hand, it was a move away from meeting the needs of reservation Indians and a vehicle for accelerating the relocation of Indians from their tribal homelands into urban areas.

The Indian Office was renamed the Bureau of Indian Affairs (BIA) in 1947. At this time, the BIA began an experimental program to relocate single Navajo men to Denver, Los Angeles, and Salt Lake.

In 1948, the Secretary of the Interior considered moving 1,000 Navajo families from their reservation in Arizona and New Mexico to the Colorado River as a means of alleviating overpopulation on the reservation.

In 1951, the Bureau of Indian Affairs (BIA) withheld \$140,000 of credit funds from the Oglala Sioux until the tribe withdrew its criticisms of the BIA's extension service program.

In 1951 the BIA opened four urban field relocation offices: Los Angeles, Denver, Salt Lake City, and Chicago. Of these, only the office in Chicago had not been involved with the earlier Hopi and Navajo relocation program.

In 1952, the BIA abandoned the Indian reorganization program started in 1934 under the Indian Reorganization Act (IRA) and set out to take the government out of the Indian business. The BIA intended to destroy bilateral United States-Indian treaties and to end the government's commitment to its trusteeship obligations. With no legislative authority, Commissioner Dillon Meyer made an offer to all Indian tribes to end their federal relationships. In the annual report of the Bureau of Indian Affairs, Meyer wrote:

“If any Indian tribe is convinced that the Bureau of Indians Affairs is a handicap to its advancement, I am willing to recommend to the Secretary of Interior that we cooperate in securing legislative authority to terminate the Department's trusteeship responsibility to that tribe.”

The BIA closed all federal Indian schools in Idaho, Michigan, and Wisconsin in 1952. In the boarding schools, there was a return to the assimilation philosophy that had guided Indian education at the beginning of the century. The BIA also discontinued all loans to students under the Indian Reorganization Act.

In 1952, Commissioner of Indian Affairs Dillon Meyer visited the Fort Peck Reservation in Montana and met with the Tribal Executive Board. In his talk to the Sioux and Assiniboiné on the reservation, he stresses the theme of “emancipation” and told them:

“We’re not interested in hanging onto the responsibility of trusteeship any longer than the Indian folks feel that we should carry it.”

Congress: In 1946, D.C., the Standing Committees on Indian Affairs in the Senate and the House were abolished. In other words, there would no longer be regular committees to consider Indian issues, an indication that Congress no longer considered Indians to be a major concern. Indian matters were relegated to sub-committees. The following year, some Senators began to call for the abolition of the BIA, claiming that it had ceased to be of use.

In 1948, Congress passed legislation which allowed Indians to use alcohol only for mechanical, scientific, or medicinal purposes.

In 1949, Utah congresswoman Reva Beck Basone introduced a bill calling for the assimilation of Indians into the American way of life. She noted:

“It is my observation that the Indian wants more than anything else to live like the white man.”

House Joint Resolution 698 in 1950 called for an examination into the conduct of Indian affairs and a list of tribes which were sufficiently prepared for termination. Tribes subject to termination were supposed to have attained a significant degree of acculturation, to be economically self-supporting, and to be willing to accept the termination of government services. In response to the resolution, the BIA developed an extensive questionnaire for BIA officials to use in evaluating each tribe. The resulting report reflected the judgment of reservation superintendents and BIA staff.

In 1952, a bill supported by the Bureau of Indian Affairs was introduced to Congress which would authorize BIA law enforcement officers to carry arms, to make arrests, and to engage in searches and seizures for alleged violations of BIA regulations, both on and off the reservation. From the viewpoint of the BIA and those who supported the bill, Indians should not have any Fourth Amendment search-and-seizure rights.

At the same time, the BIA also petitioned Congress for blanket authority to terminate trusteeship of land, to veto any tribal expenditures, and to remove tax-exempt status from Indian Country. The BIA also asked that the BIA be exempt from any review or correction in the courts. The Commissioner of Indian Affairs asked Congress to put the BIA above the law.

Hopi: In 1949, the hereditary chiefs and priests of four Hopi villages – Hotevilla, Shungopovi, Mishongnovi, and Shipalovi – sent a letter to President Harry Truman asking the United States to stay out of their affairs and to respect their sovereignty. They pointed out to the President that Hopi land had been given to them by the Great Spirit, Massauw and that they were given the task of guarding this land by obeying their religious instructions.

Commissioners of Indian Affairs:

After having made clear that he intended to get rid of the Indian Office and return to the discredited program of assimilation that had led to massive poverty for Indians, President Truman appointed William A. Brophy as the Commissioner of Indian Affairs. Brophy had served as special attorney for the Pueblo Indians. As Commissioner of Indian Affairs, Brophy began to guide the Indian Office toward policies which emphasized a return to assimilation and abandoned the idea of cultural pluralism.

Brophy's poor health meant that William Zimmerman, an assistant commissioner of Indian affairs, became acting Commissioner in 1946. In 1949, John Ralph Nichols, who had been an administrator in the University of Idaho system, was appointed as Commissioner of Indian Affairs. He served in this position only eleven months and spent most of his time visiting Indian reservations. He felt that Indians should be assimilated into American society, but stressed that for assimilation to be successful it had to be desired by the Indians.

In 1950, Dillon S. Meyer became Commissioner of Indian Affairs. Meyer, who had administered the Japanese concentration camps during World War II, had had almost no contact with cultures other than his own and was firmly committed to the myth of the American melting pot and the superiority of American culture. Like many Americans at this time, Meyer was convinced that communities which were culturally different from the American mainstream were un-American and weakened the fabric of American life. His distrust of and dislike for Indians has been described by some historians as "pathological."

He felt that the development of tribal resources was best accomplished by turning this development over to private, non-Indian, companies.

He saw a return to the boarding school concept as a way of severing tribal ties. He ordered classes to stop stressing Native culture and to prepare Indian students for off-reservation employment. This included the reinstitution of the old efforts to curb the use of Native languages.

Under Meyer's leadership, the Bureau of Indian Affairs used government money and employees to influence tribal elections in favor of candidates which he approved. When Indians who were critical of BIA policies were elected, the BIA simply impounded the bank accounts of the tribes and hindered tribal management.

Commissioner Dillon Meyer outlined his new Indian policy at a 1951 speech before the National Council of Churches. This group was in favor of assimilation and had opposed the idea of religious freedom for Indian religions. He announced that the private sector or state governments could better serve the Indian people and the time had come to weaken or dissolve the relationship

between Indian tribes and the federal government. He asked that religious groups help Indians to assimilate into American society.

Attorneys: Commissioner Meyer, issued new rules in 1950 which required that all attorneys who contracted with tribes have his personal approval. In response to the proposed rules, the Association on American Indian Affairs editorialized:

“The proposed rules, by interfering with free choice of counsel, collide head-on with the due process guarantee of the Federal Constitution.”

Columbia University Law Professor Charles Black wrote of the importance of having a tribe choose their own attorney:

“If he is chosen by somebody else, dismissible by somebody else, accountable to somebody else, he cannot devote himself with a whole heart to the interests of his tribal client.”

While the new rules were eventually rejected by the Secretary of the Interior after hearing 44 witnesses speak against them, the Commissioner of Indian Affairs continued to obstruct tribal contracts for legal services.

In 1950, the Standing Rock Sioux attempted to hire their own attorney, to be paid out of tribal funds, to help in the negotiations regarding lands taken in the Pick-Sloan dam projects. The tribe wanted legal counsel which was totally independent from the politics of the Department of the Interior. However, Commissioner of Indian Affairs Dillon Meyer rejected their choice of an attorney and allowed only a one-year contract. The attorney selected by the tribe, James Curry, was an outspoken critic of the Bureau of Indian Affairs and was one of a number of Indian claims lawyers against whom Meyer had a personal vendetta. The tribe protested Meyer's decision to the Department of Interior. The Department of the Interior did nothing as Meyer continued to publicly attack Curry.

The Commissioner of Indian Affairs notified all tribes in 1951 that money for hiring private attorneys to represent tribal claims would no longer be available. The Commissioner explained that public money was being wasted on private attorneys when government attorneys could perform the same tasks.

In 1951, he denied the Pyramid Lake Paiute in Nevada the right to hire their own attorney in settling a claim for disputed land on their reservation. Paiute tribal chairman Avery Winnemucca and a three-member delegation traveled to Washington, D.C. to demand a hearing with the Secretary of the Interior. They failed to see the Secretary and to gain support for their cause.

In 1951, the Standing Rock Sioux sent a delegation to Washington to obtain a hearing about their choice in an attorney to represent their interests. For 26 days the delegation camped out in the office of the Secretary of the Interior, lobbied in Congress, and gave interviews to the news media to present their case. Finally, the Secretary of the Interior overruled the Commissioner of Indian Affairs' decision about the tribe's contract with the attorney of their choice. The Secretary of the Interior's decision meant that for the first time tribes could select their own attorneys and could make contracts with them on their own terms. However, Commissioner of Indian Affairs

Dillon Meyer managed to circumvent the decision of the Secretary of the Interior by refusing to allow the tribe to spend more than \$300 per year for the attorney's services.

Indian Leadership:

Under the leadership of D'Arcy McNickle, the Bureau of Indian Affairs sponsored a series of community development workshops in 1951 for Indian leaders in Utah, Arizona, and Oklahoma. The workshops were intended to help tribal leaders discover the internal resources available to deal with tribal problems. These workshops, however, had little real influence and failed to be translated into action.



President Truman presented a Seminole shirt with a group of Seminole Indians and dignitaries looking on. December 6, 1947

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