THE LEAD

Is it time for the Chicago Blackhawks to drop their Native American logo?

Scott Powers (/author/scott-powers/) 5h ago

Julia Kelly still gets chills thinking about it.

As the sold-out crowd cheered and Jim Cornelison's voice carried throughout the building before a Blackhawks game in 2015, Kelly felt pride and recognition, not only as someone who served in the U.S. Army for 28 years but also as a Native American.

Kelly, who is a cultural advisor for Trickster Cultural Center in Schaumburg, Ill., was proudly representing both that day while wearing a traditional Native American jingle dress, which has an Army patch on the back and her rank, command sergeant major, on the sleeves.

"I thought I was going to pass out," Kelly said.

Kelly's reaction would have been much different 10 years ago.

Kelly, who is of the Apsaalooke Nation, used to lump the Blackhawks in with the Washington Redskins, Cleveland Indians, Atlanta Braves and the other sports teams she thought disrespected her heritage with their use of Native American mascots, logos and names.

She was disgusted by the Blackhawks at one point. But now she isn't.

Heather Miller loves hockey and lives in Chicago. In a perfect world, the Blackhawks would be her favorite team, she'd be proud to wear their apparel and she'd passionately root for them.

That's not her world.

Instead, Miller, who is an enrolled member of the Wyandotte Nation from Oklahoma, despises the Blackhawks. She strongly opposes their and other sports teams' use of Native American imagery.

That's especially significant for the Blackhawks because Miller is the current executive director of the American Indian Center in Chicago. She isn't the person who cut the center's ties to the Blackhawks a few years back, but she's the one who plans to keep it that way.

The Blackhawks' logo debate has never reached the levels of the Redskins and Indians, at least in the mainstream media. But the conversation does exist. There is also a notable schism in people's stances on the Blackhawks' logo compared to the others.

Even among Native Americans, as shown by Kelly and Miller, not everyone agrees. There are those who find the logo racist, offensive and destructive. One of the National Congress of American Indians' initiatives (http://www.ncai.org/proudtobe) is to completely end the use of sports mascots, logos and symbols.

There are others who believe the logo can be a tool to educate people about everything from the history of Native Americans in the United States to their traditions and culture.

"One thing that is important to keep in mind is there's no such thing as the Indian point of view," said Loyola University Chicago professor Theodore Karamanski, who teaches American Indian history courses. "Each Native American has its own traditions, its own history and view the world differently, and Native American viewpoints and beliefs change over time."

The focus of protests following George Floyd's death has largely been on systemic racism and oppression against Black people, but the dialogue has expanded to other races and issues, including the Indigenous experience in hockey (https://theathletic.com/1865153/2020/06/12/there-is-racism-still-very-alive-and-well-the-indigenous-experience-in-hockey/?article_source=search&search_query=chief%20wahoo) and the appropriateness of Native American imagery.

Blackhawks captain Jonathan Toews mentioned Native Americans in a lengthy Instagram post (https://www.instagram.com/p/CA540rACGP4/) reacting to the protests and calls for change in society.

The Blackhawks players have a rule about staying off their giant logo in the locker room, but should it be there in the first place? (Phil Velasquez / Chicago Tribune / Tribune News Service via Getty Images)

"I can't pretend for a second that I know what it feels like to walk in a black man's shoes," Toews wrote. "However, seeing the video of George Floyd's death and the violent reaction across the country moved me to tears. It has pushed me to think, how much pain are black people and other minorities really feeling? What have Native American people dealt with in both Canada and US? What is it really like to grow up in their world? Where am I ignorant about the privileges that I may have that others don't?"

The Blackhawks put out their own anti-racism statement (https://twitter.com/NHLBlackhawks/status/1267487327254913032) on June 1. A major theme among the nearly 400 responses to the statement on Twitter was the logo. A majority of the tweets condemned the use of the logo, but some defended it.

Who is right? Who is wrong? Are the Blackhawks actually any different than the Redskins and other sports organizations that are more widely criticized?

Smithsonian National Museum of the American Indian curator Paul Chaat Smith, a member of the Comanche Nation, called the Blackhawks a "good case study."

The Atlanta, Cleveland and Washington team names are easy to denounce. "Redskin" is a dictionary-defined slur and most Native Americans find Cleveland's former mascot Chief Wahoo (which was retired from the team's uniform at MLB's behest before the 2019 season) obnoxious. But Smith thinks it is impossible to create a definitive standard for whether something is considered offensive.

"So in other words, unless all of the Native American people in Chicago and the Midwest with very few exceptions are against the Chicago Blackhawks using that name and logo, then the argument is somehow invalid?" Smith said. "So I think that's kind of a trap. What I think is useful to think about is how this is part of a far, far bigger phenomenon and that what I wanted to avoid is being prescriptive. 'OK, here are the rules. Here are the six points, and if you meet five of them, you should change the name.' So I think it's divided opinion."

How did the Blackhawks name come about? It goes back to when these kinds of nuanced discussions weren't even in the realm of possibility.

The NHL awarded Chicago and owner Frederic McLaughlin a franchise when it expanded to 10 teams for the 1926-27 season. McLaughlin and his family had made its money from the popular McLaughlin's Manor House Coffee. Instead of building from the ground up, McLaughlin purchased the WHL's Portland Rosebuds, moved them to Chicago and renamed them.

On Aug. 27, 1926, the Chicago Tribune announced the creation of a local hockey team.

"The name of the team was picked yesterday," Chicago Tribune sports editor Don Maxwell wrote. "McLaughlin and his associates decided that the team should be called the Black Hawks. Uniforms will be symbolic of the name."

McLaughlin chose the team name after serving in the U.S. Army's 86th Infantry Division, which was nicknamed the Blackhawk Division after Sauk war leader Black Hawk. The division's personnel were drawn from the Midwest, where the real Black Hawk had fought to defend his tribe and its land.

The 86th Infantry Division did have its own insignia (https://encyclopedia.ushmm.org/content/en/photo/insignia-of-the-86th-infantry-division). But it was a picture of a black hawk on a red background. Within the hawk, there was a shield that had the initial "B" and "H" superimposed into it. According to the U.S. Army Center of Military History, "The insignia is a tribute to the pioneers of this sector, and in recognition of their prowess in battles with the Indians. The bird symbolizes keenness, cunning, and tenacity."

McLaughlin did not adopt that insignia as the Blackhawks' logo, though. Instead, he decided on the side profile of a Native American. The logo was supposedly inspired (https://www.nytimes.com/2017/06/11/sports/hockey/frederic-mclaughlin-chicago-blackhawks-american-players.html) by the one used by Onwentsia Club (https://www.onwentsiaclub.org/Default.aspx?p=DynamicModule&pageid=383932&ssid=302711&vnf=1) in suburban Lake Forest, where McLaughlin played polo. The Blackhawks have credited Irene Castle (https://www.nhl.com/blackhawks/news/the-friday-five-86-years-of-blackhawks/c-11424) for designing the logo. She was a famous dancer and actor and, at the time, McLaughlin's wife.

Look at the logo on the sweaters of Chicago Blackhawks Jack Shill, Carl Voss, Cully Dahlstrom and Harold "Mush" March as they celebrate in the locker room after they defeated the Toronto Maple Leafs in Game 4 of the 1938 Stanley Cup Final at Chicago Stadium. (B Bennett / Getty Images)

In Castle's memoir, "Castles in the Air," she writes very little of the Blackhawks. But she did mention that McLaughlin "bought a simply dreadful team called the Portland Rosebuds, and, with the zeal of an amateur who doesn't know what it's all about, started making changes. First, he changed the name, calling his team the Chicago Blackhawks after his artillery division in World War I."

Castle McLaughlin is a curator at Harvard University's Peabody Museum. She is also the granddaughter of McLaughlin and Castle and she has conducted some research on her family.

“My father had also heard his mother helped to design the logo,” she said. “I don’t know where the idea for the Indian head came from. If it came from Onwentsia, Irene probably had a hand in designing, choosing the color palette, or otherwise designing it because she was a designer of clothes and hats and so forth. That was something she was interested in.”

The first Blackhawks logo was done solely in black and white. In 1935, red was added to the face while green, yellow and orange were added to the feathers. From 1937-41, the logo included a red face, brown scalp and three yellow feathers. From 1941-55, the shape of the Native American’s face was altered and made more cartoonish and colors were added throughout the scalp and feathers. The logo was changed again in 1955 and began to resemble its current form, which is a golden face, red and white ceremonial paint marks, black and yellow throughout the hair and red, green, yellow and orange feathers.

How committed was McLaughlin to this mascot?

Well, the Blackhawks nearly became the Chicago Yankees. McLaughlin announced in January 1937 he was going to change the name, with the idea that he would have an entire team made up of U.S. players. He reportedly said he was, “attempting to make hockey players out of American athletes rather than attempting to make athletes out of Canadian hockey players.” His experiment failed and he never went through with the name change.

The Blackhawks were sold to Bill Tobin and a group of businessmen after McLaughlin’s death in 1944. Tobin later sold controlling shares to Arthur Wirtz and James D. Norris in 1954. The franchise has remained in the Wirtz family ever since.

Let’s get back to Heather Miller, the director of the American Indian Center, which is located just west of Lincoln Square on the north side of Chicago.

The American Indian Center, which was founded in 1953, is the oldest urban-based Native American community center in the United States. There are more than 65,000 Native Americans in the Chicagoland area, with more than 140 tribal nations represented, according to the website. Chicago has the third-largest Native American population in any urban area.

In the early 2000s, the AIC's then-executive director Joe Podlasek first attempted to strike up a conversation, to no avail, with the Blackhawks and Bill Wirtz.

"There was no interest or connection," said Podlasek, who is now the CEO of the Trickster Cultural Center and is an enrolled member of the Lac Courte Oreilles Ojibwe Tribe in Wisconsin. "Anything we sent never got returned."

That all changed when Rocky Wirtz took over as chairman. Under the leadership of Wirtz and team president John McDonough, the Blackhawks expressed a willingness to talk to Podlasek and the AIC in 2010.

Both sides were understandably apprehensive early on.

Joe Podlasek is the CEO of the Trickster Cultural Center. (Scott Powers / The Athletic)

"They had concerns – are we going to try to get close to them and make it a negative thing?" Podlasek said. "We were thinking the same thing. What happens? We've never worked with them or a professional sports team in that capacity. Was this just a beneficial thing for them? Two years from now, they don't know our names anymore? That was not the case."

The Blackhawks and the AIC formed a mutually beneficial relationship. The AIC was granted money through the Chicago Blackhawks Foundation. The Blackhawks brought the Stanley Cup to the AIC multiple times. There was more Native American representation at Blackhawks games. The Center's support certainly helped the Hawks deflect criticism. A lot of past stories about the Blackhawks' use of Native American imagery included mentions of their support by the American Indian Center.

Podlasek made it clear to the Blackhawks he had some concerns. He thought the organization could especially do a better job educating its fans about how disrespectful wearing Native American headdresses to games was. Podlasek once expressed a desire for the Blackhawks to change their logo (https://abc7chicago.com/archive/7479527/), but he's softened that viewpoint and now defends the Blackhawks' use of it.

Podlasek left the AIC in 2012 and became the CEO of Trickster Cultural Center. The Blackhawks and Podlasek continue to collaborate.

"Yes, like anything else in this world, there's going to be division, everybody is entitled to their opinion," Podlasek said. "We love to work with them. They've been great about hearing our voices and understanding a good process to go through as they learn about our culture and we learn what's it like to work with a professional hockey team. So, it's learning from both sides and making it very positive around culture education."

The Blackhawks and the AIC continued a partnership after Podlasek left. The Blackhawks brought the Stanley Cup to the Center in 2015. Behind the scenes, though, not everyone was happy about the relationship, as an internal membership survey showed.

A segment of Chicago's Native American youth voiced its issues with the relationship, too. The Chi-Nations Youth Council went as far as ceasing its association with the AIC until it broke off ties with the Blackhawks.

Anthony Pochel Temez, co-president of the Chi-Nations Youth Council, grew up Black and Native American in Chicago and personally experienced how Native American imagery can have a negative impact.

“Me being mixed, me being both Black and Native, I went through a lot of stuff in school where I would try to share my culture or I’d try to speak out against things like the Blackhawks, but I’d get a lot of kids saying, well, you don’t look like that, you’re not Native,” said the 20-year-old Temez. “So it puts an image in someone’s head when you think about Native people. People either think about beads or feathers or the Wild Wild West show or they’ll think to mascots, but they won’t think of Native people as an actual living, breathing, beautiful culture. They just think of the stereotypic things that they’ve either been taught or see around them.”

Native American activists have expressed serious concern about white fans dressing as this fan did for a 2010 Stanley Cup Final game. (Bill Smith / NHLI via Getty Images)

A study done in 2008 (http://www.indianmascots.com/fryberg--web-psychological_.pdf) had similar findings to Temez's personal experience. In the study, students were shown Chief Wahoo, Chief Illiniwek, Pocahontas and other common American Indian images. The students held positive associations to the images but reported "depressed state self-esteem, and community worth, and fewer achievement-related possible selves." The conclusions included "that American Indian mascots are harmful because they remind American Indians of the limited ways others see them and, in this way, constrain how they can see themselves."

In a more recent study (https://www.prnewswire.com/news-releases/offensive-to-native-americans-racist-mascots-have-no-place-in-sports-301003720.html), more than 1,000 Native Americans were polled on whether they considered Native American mascots to be offensive and the majority did. In that study, it was concluded, "to more accurately understand Native Americans' support for mascots and the psychological consequences of using Native mascots, we must move away from assuming that Natives are a monolithic group and that attitudes in isolation are sufficient to justify using imagery and logos that are harmful to a particular group."

The AIC ultimately decided to end its relationship with the Blackhawks. It's unclear exactly when, because neither party announced it. Miller believed it was sometime late in 2015. She was announced as AIC's executive director in August 2017 and she wanted to clearly state where the AIC stood with the Blackhawks and posted a statement to the Center's website.

"As a community-based organization, the American Indian Center of Chicago (AIC) will take a proactive stance on only partnering with organizations that uphold our value," the statement read. "This stance includes no longer affiliating with organizations that perpetuate harmful stereotypes through the use of 'Indian' mascots.

"The AIC had previously held a relationship with the Chicago Blackhawks Foundation with the intention of educating the general public about American Indians and the use of logos and mascots. The AIC, along with members of the community have since decided to end this relationship.

"Going forward, AIC will have no professional ties with the Blackhawks or any other organization that perpetuates harmful stereotypes. We see this as necessary to sustain a safe, welcoming environment for members of our community as well as protecting our cultural identity and traditions."

Heather Miller is the executive director of the American Indian Center. (Scott Powers / The Athletic)

Miller said she hadn't had much communication with the Blackhawks since taking over. There isn't a relationship to repair in her mind. She said the AIC will never have a partnership with the Blackhawks while she's executive director.

"When these mascots were starting to be put in place and used by sports teams, what was happening to our own people on reservations or cities like Chicago, we were being barred from practicing our own traditions, our own religions, we weren't allowed to speak our languages," Miller said. "Our children were being systematically removed from reservations and forced into boarding schools, forced to cut their hair, forced to not learn their language or speak their language, so our culture was being erased. And yet their sports teams and their universities were putting these depictions and images of us in place, saying that this was how we behaved."

To Miller, the contradictions are too visceral to ignore.

“That’s really why I don’t subscribe to this idea to mascots and seeing this as an honoring thing,” she said. “Really the problem for me in Chicago is hockey is my favorite sport. It bugs the baloney out of me I’ve got to look at something that’s pretty offensive when I go to hockey games because I absolutely love it.”

Did you know Black Hawk was never an actual chief?

Education is something a lot of Native Americans believe is important. But whether or not the Blackhawks franchise can be a vehicle for that education is up for debate. Some of the Native Americans who support the use of the name and logo do it because they believe it’s possible.

The Blackhawks’ website includes a section labeled “Black Hawk’s legacy” (https://www.nhl.com/blackhawks/fans/about-black-hawk) under their community information. The section succinctly explains who Black Hawk was and what his role was in defending his people and their land in the Midwest during the early 1800s.

The Blackhawks also plan annual events around National Native American Heritage Month in November. On Nov. 17, Podlasek was joined by Navajo Code Talker Thomas Begay and other Native Americans for a hymn performance in the United Center Atrium. A two-minute video about Begay also ran during an intermission and Begay and his son Ronald were on the ice during the national anthem.

For a Nov. 19 home game, the Blackhawks had Sac and Fox Nation of Oklahoma ambassador Juaquin Hamilton lead pregame and intermission performances, and Hamilton passed out informational pamphlets and spoke with fans during the game on the concourse.

A Native American performer dances for Native American Month in November 2017 at the United Center in between periods of the game between the Blackhawks and the New York Rangers. (Chase Agnello-Dean / NHLI via Getty Images)

"I felt like it was very important to be a part of the education in the things to educate the Chicago Blackhawks' fans from the inside out, to give them more knowledge about what we stood for and information about our tribe," Hamilton said. "I also understand that there are a lot of Native Americans that disagree with the logo and us supporting that."

Hamilton said he's received positive feedback from fans whenever he's been to games. Hamilton said the encounters allow him to explain aspects of the Native American culture fans wouldn't be seeking out otherwise.

Smith, the Smithsonian employee, thought that idea had some validity to it. Working at the museum, he recalled as the debate about Washington Redskins' team name heated up he would often see readers write a similar comment in stories about how they'd never think about

"you American Indians at all" if it weren't for the topic.

"That really was very powerful because it's kind of true," Smith said. "The United States, 330 million people, most people live in the city and suburbs where there aren't many Indians, and it's their only point and contact of thinking about Indians as actual living people in the United States. So clearly that has some value, some opportunity. I think activists have tried to bring that in."

But …

"I think it's problematic because it's a sports team," he said. "Let's say the University of Chicago renamed itself and it was Black Hawk University and it was the same world-class university, that would be a certain kind of signal, right? People might agree or disagree with doing that, but here you're saying the state of Illinois, one of our greatest educational institutions, is named after a person who is hugely important in the history of the region. But when it's a sports team, it automatically leaves some people out, I think it has limited potential to serve any broader function."

Do Blackhawks fans truly care about the history of Black Hawk or do they only associate the logo with the hockey team? (Matt Marton / USA Today)

A number of the logo's supporters bring up the fact that the Blackhawks are connected to Black Hawk, a specific person.

Karamanski made that point himself. But he's also been to Blackhawks games and no matter what people want to believe, he isn't sure how much education is actually occurring at the United Center.

"I think most people when they think of Blackhawks, they think of hockey," Karamanski said. "The idea the Blackhawks are somehow honoring (Black Hawk's) memory or that the Blackhawks are educating people, I've been to Hawks' games, I've been to the stadium, I didn't get any sense of the history of Black Hawk at all."

Podlasek would love for the Blackhawks to do more. He's expecting a grant from the Chicago Blackhawks Foundation that will help pay for a 3,500-square-foot installation that will be called the Chicago Blackhawks Culture Education Center. The educational center will also be in partnership with the Field Museum. Podlasek also said a new website partnership with the Blackhawks was coming soon.

There is one voice noticeably absent from this discussion – the Blackhawks. They declined to make interim president Danny Wirtz or anyone else available for this story.

The Blackhawks did provide the following statement: "We are very proud that our logo symbolizes an important and historic person whose leadership and life has inspired generations of Native Americans and fans. Through genuine and ongoing dialogue with local and national groups, we continue to learn about the needs of the Native people in our community, display a reverence for their culture and their traditions, and understand the need for constant communication regarding the use and the depiction of Native mark."

That probably won't be enough for some considering the Blackhawks' statement on George Floyd included, "We need to educate ourselves, have more honest conversations and acknowledge that we have a lot of work to do, beginning with our own organization."

Miller wasn't pleased with the Blackhawks' statement.

"It's also mind-blowing to me that these sports teams are making statements in support of George Floyd but are still holding near and dear to these racist images," she said. "It's insane, gross, overtly racist and so tone-deaf that, to me, it just makes their statements complete garbage."

Castle McLaughlin and her family are far removed from their ownership of the Blackhawks, but she's squarely opposed to the logo. When the Blackhawks reached out to her regarding something about her grandfather, she asked to talk to someone about their relationship with the local Native American community.

"I specifically asked at that time twice if I could be transferred to somebody that would talk to me about the relationship the team now has with the urban Indian community in Chicago," McLaughlin said. "I was told both times somebody would get back to me, but they never did. They're not very friendly or open to conversing about things."

The Blackhawks haven't talked much about the subject on the record in recent years. McDonough, who was fired recently by the Blackhawks, was asked by *The Athletic* (https://theathletic.com/160179/2017/11/20/a-conversation-with-blackhawks-president-john-mcdonough-part-ii/) about the organization's relationship with the Native American community in November 2017.

"(Executive vice president) Jay Blunk has been a beacon for that, and we've worked closely, especially Jay and (vice president of marketing) Pete Hassen have worked very closely with the Native American community," McDonough said then. "We've gone to a lot of their events. There have been some changes recently in the hierarchy there. We had someone come in a couple of weeks ago. We want to make sure we understand that we're respectful, that how we're articulating our position is accurate. We give them a forum to articulate it as well. But it's critical that they're appropriately represented."

Patrick Kane and Jonathan Toews have sold a lot of Blackhawks jerseys with the team logo on it. (Jonathan Daniel / Getty Images)

If the Blackhawks felt they weren't, it's not clear what that would mean. Some have suggested the Blackhawks change the logo. Five years ago, a Native American artist Mike Ivall got publicity for an alternative design (https://indiancountrytoday.com/archive/culturally-appropriate-chicago-blackhawks-logo-by-first-nations-artist-vOVpIQl9X0-cFZj68BnPJg) and later sold it to an AAA hockey team in Ottawa.

Whether or not the Blackhawks take part, a conversation is happening. The people who oppose the logo are getting louder and may be more difficult to ignore in the future. The world is changing.

“A lot of times when you look at the Blackhawks’ logo or any Indian logo that is, you’ll see their logo or their mascot is just from the neck up,” Temez said. “What they’d do back in the day, when they’d collect Indian bounties, they would cut Native people’s heads. That soon became too much, so that’s why they started scalping. But you still see that today represented in these mascots, caricatures or logos. You just see Native mascots with the neck up.”

But Dyanni Hamilton, who helps her husband Juaquin Hamilton in educating fans at Blackhawks’ games, disagreed with Temez’s belief. She thought it came down to a lot of Native Americans in Chicago being disconnected from their ancestry.

“I think when you’re searching to find your identity you grasp onto anything that makes you feel closer to that, and I think a lot of those people are a little misguided about the things they get angry about, but they’re just wanting to feel part of the Native community,” she said. “That being said, I understand where they’re coming from. But if you don’t know the entire history behind it, it’s really hard to base a judgment on a lot of these people who are upset with the Blackhawks for having that logo. They’re saying it’s a decapitated head, none of that’s true. They make up their own interpretations. There are times when it gets amusing, but I feel sad at the end of the day. There shouldn’t be anything divisive between people over something like that. It’s understandable. I see both sides.”

The assumption is the Blackhawks have too much money at stake and would have to really be pushed to change the logo. Maybe that push comes now, maybe Danny Wirtz has a different viewpoint if he succeeds his father as chairman. Or maybe nothing happens. The Blackhawks have enough local and national support, as of now, to carry on as normal.

What about Julia Kelly, the woman who was moved to tears on the ice of the United Center? Why did her opinion change?

She credits it to a long talk with Podlasek. She was curious as to why Podlasek, someone who she respected within the Native American community, would partner with the Blackhawks. Podlasek had a relationship with the Blackhawks when he was the executive director of the American Indian Center in Chicago and carried that over when he became the CEO of Trickster Cultural Center, a Native American gallery in Schaumburg, Ill.

Kelly bluntly asked Podlasek, “How is this different?”

Podlasek was ready with an answer. He’s been asked that same question many times. Podlasek told Kelly how the Blackhawks were working to educate fans about Native American tradition and history, including who Black Hawk was, how they were honoring Native Americans who served in the military and how he believed working with them and not against them would ultimately be more beneficial to the Native American community.


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Julia Kelly poses in the concourse of the United Center. (Courtesy Julia Kelly)

Kelly said she's seen a change in the last 10 years. She doesn't see offensive costumes in the crowd anymore. That's a positive step for her.

"If you look at the Blackhawks' games from 10 years to where you had people in the stands wearing costumes – which is what it is, costumes – and how offensive that is, to now, I am happy," she said. "Because that means the relationship between the Blackhawks team and the Native American community there's an understanding and putting it out to the fans that this is offensive."

But Miller disagrees on a fundamental level.

"Personally, I don't believe that (Native American) mascots are appropriate," Miller said. "I'm just very anti-mascot. I think they do a lot of harm to our community."

When it comes to changing your opinion, Kelly is probably more the exception than the rule. She acknowledged that.

"You can't please everybody," she said. "Both sides, you can't please them."

(Graphic by Wes McCabe)

Scott Powers (/author/scott-powers/) is a senior writer for The Athletic covering the Chicago Blackhawks. Previously, he covered the Blackhawks and the White Sox for ESPN Chicago. He has also written for the Daily Herald and the Chicago Sun-Times and has been a sportswriter in the Chicagoland area for the past 15 years. Follow Scott on Twitter @byscottpowers (https://twitter.com/byscottpowers).

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