The Rise and Fall of Eaglebeak the Mascot:

Triumph for Justice or Tragedy for Tradition?

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From the late 1800s until the passage of the American Indian Religious Freedom Act of 1978, Native Americans were prohibited by law to participate in their religious ceremonies and, in some cases, to speak their language.[1] This restriction was part of the U.S. government's effort to "kill the Indian, and save the man," where the government forced Native Americans to assimilate.[2] This tragic oppression included the formation of boarding schools to remove tribal cultures from children, confiscation of sacred objects, and prohibition of religious practices. Paradoxically, during the same time, white Americans were dressing in native costumes, imitating native dances, watching western films, and reading works like the "Song of Hiawatha."[3] These behaviors built on the old idea of the "noble savage"—the Native American man who fights valiantly. This concept emerged in the early days of settlers' interactions with Native Americans. Carver in his description of his travels among the Sioux in 1766-1768 wrote "these savages are possessed with many heroic qualities and bear every species of misfortune with a degree of fortitude which has not been outdone by any of the ancient heroes either of Greece or of Rome."[4]

In the early 20th century, the idea of the noble savage appealed to the public who felt nostalgic about the nobility of the past.[5] During this period, William J. Palmer High School (formerly Colorado Springs High School, CSHS) in Colorado Springs introduced as mascot a Native American man in a headdress. Colorado Springs was originally occupied by the Ute

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[1] American Indian Religious Freedom Act, Public Law No. 95-341, 92 Stat. 469 (1978).
[2] Pratt, Richard H. "Kill the Indian, and Save the Man" Speech, 1892. George Mason University History Matters Course Website. http://historymatters.gmu.edu/d/4929
[3] Henry Wadsworth Longfellow, "The Song of Hiawatha," Henry Wadsworth Longfellow, last modified 2019, http://www.hwlongfellow.org/poems_poem.php?pid=62.
[4] Jonathan Carver, Jonathan Carver's Travels Through America, 1766-1768: An Eighteenth-Century Explorer's Account of Uncharted America, ed. Norman Gelb (n.p.: Wiley, 1993), [Page 221-222].
[5] Danielle Endres, "American Indian Permission for Mascots: Resistance or Complicity within Rhetorical Colonialism?" Rhetoric & Public Affairs 18, no. 4 (Winter 2015): [Page #].

people who, by 1882, were all forcibly relocated to reservations and were not allowed to return to their ancestral lands in the Pikes Peak region until 1912 to participate in a carnival as performers of Ute dances to dedicate the opening of the Ute Valley Pass highway.[6]

This research focused on Palmer High School and Eaglebeak as a specific instance of the creation and use of Native American mascots. The research for this project consisted mostly of analyses of the images and text of the yearbooks of CSHS/Palmer High School from 1905 to 1991, early 20th century texts on scouting, and relevant local historical news articles. Yearbooks were good primary sources because they described students thoughts and activities over time.

The research traced the use of "Indian warrior" imagery in the 1920s prior to the adoption of Eaglebeak as the mascot, the late 1940s when Eaglebeak became the mascot, the 1970s and 80s when the popularity of Eaglebeak was eroding, the early 1980s when Eaglebeak saw a revival, and Eaglebeak's retirement in 1986. To some, the retirement of Eaglebeak was a triumph for justice because the use of Indian mascots was doubly tragic because while the idealized Indian and their rituals were celebrated, real Native Americans were not even allowed to practice their culture. However, to the supporters of the mascot, using Indian mascots honored the triumph and nobility of the Native American warrior culture, and Eaglebeak's removal was a tragic censorship of "Palmer Pride." The contrasting perspectives showed that the story of Eaglebeak can be seen as both a triumph and a tragedy. This local issue reflected a larger national debate on the nature of Native American mascots. What happened in Palmer High School showed similarities to other organizations, such the University of Utah as well as the Cleveland football teams.

The Noble Savage, Scouting, and Sports Mascots

[6] Jan Pettit, "Ute Indians of Colorado," Colorado Springs Pioneers Museum, last modified 2019, accessed March 14, 2019, https://www.cspm.org/learn/regional-history/native-americans/ute-indians-of-colorado/.

The Boy Scouts used the noble savage as an ideal for scouting and masculinity. In the 1910 Boy Scouts Manual, Ernest Thompson Seton, the author of many Boy Scout guidebooks, wrote that scouts should learn the "way of the Indian" by making teepees, wearing Indian clothing, and singing Indian songs.[7] He stated "the idealized Indian of Hiawatha has always stood as the model for outdoor life, woodcraft, and scouting" and "[The ideal Indian] was a master of woodcraft..... manly heroic, self-controlled, reverent, truthful."[8] [9] The Indian was a top warrior, "[The Redman] can teach us the ways of outdoor life, the nobility of courage…...the glory of service, the power of kindness, the super-excellence of peace of mind and the scorn of death."[10] From this perspective, "playing Indian" was a way to pay homage to Native Americans values.

Another principle emphasized by the early scouting movement was to improve the masculine physique by "learning the way of the Indians." Seton wrote "we know that white men's ways, vices, and diseases have robbed them of much of their former physique."[11] He pointed out how, in contrast, "the wonderful work of the Carlisle Indian School football team is a familiar example of what is meant by Indian physique"[12] The connotations of bravery and strength made Native American mascots attractive for sports. Football saw an influx of Indian mascots in the early 1900s; most Native American Mascots were created around the time of the First World War and during the 1920s, such as the University of Illinois Chief Illiniwek, which

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[7] Ernest Thompson Seton, *Boy Scouts of America: A Handbook of Woodcraft, Scouting, and Life-craft* (New York, NY: Boy Scouts of America, 1910), 75, 128,156-158, digital file.
[8] E Seton, *Boy Scouts,* ix.
[9] Ernest Thompson Seton, *The Book of Woodcraft and Indian Lore* (New York, NY: Doubleday, Page, & Company, 1912), 8.
[10] Seton, *The Book* , 8.
[11] Seton, *The Book*, 50.
[12] Seton, *The Book*, 50.

was created in 1926 (retired in 2007) by two former boy scouts based upon their knowledge of Indian scouting rituals.[13] [14] [15]

Palmer High School – The Lead up to Eaglebeak 1905-1944

Boy Scout troop #12 was formed in 1923 and made its first appearance in the 1923-24 yearbook. Troop #12 had amassed "$12,000 worth of Indian paraphernalia" (equivalent to over $170,000 in current dollars) including teepees and costumes.[16] They ran "ceremonial Indian pageant[s]", and had gatherings to imitate Indian tradition with dance, songs, and costumes.[17] [18] The group grew to over 60 members in 1924-25.[19] During this time, tragedy was happening in New Mexico: tribal governments were still fighting for Native American rights because the Pueblo Indians were not allowed to do ceremonial dancing and their children were not allowed to learn traditional rites.[20]

In 1928, CSHS adopted a non-caricature depiction of a "Traditional Indian" as the mascot.[21] In the 1928-29 school year, Pansy Dawes (art teacher) wrote a poem of "The Palmer Legend" describing how CSHS students became the "Terrors" Indian tribe and the initiation rites of the tribe, in the style of Longfellow's Song of Hiawatha.[22] [23] The poem and the associated

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[13] Michael Taylor, "Indian-Styled Mascots, Masculinity, and the Manipulated Indian Body: Chief Illiniwek and the Embodiment of Tradition," *Ethnohistory* 62, no. 1 (January 2015): 130.
[14] Richard King, "On being a warrior: Race, gender and American Indian imagery in sport," *The International Journal of the History of Sport* 23, no. 2 (March 2006): 319, PDF.
[15] Dave Zirin, "The Resurrection of the Chief," 2007, in *The Native American Mascot Controversy: A Handbook*, ed. C. Richard King (Lanham, MD: Scarecrow Press, Inc., 2010), 184.
[16] Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1924), 61.
[17] Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1925).
[18] See *Figure 1* in Appendix
[19] Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1925).
[20] Wenger, Tisa. "'"We Are Guaranteed Freedom": Pueblo Indians and the Category of Religion in the 1920s." *History of Religions* 45, no. 2 (2005): 89-113.
[21] See *Figure 2* in Appendix for the non-caricature Native American mascot. Cindy Brown Tumbleson, ed., "History of Colorado Springs / William J. Palmer High School," CSHS-Palmer Alumni Association, Inc, last modified 2019, accessed February 11, 2019, https://cshs-palmer-alumni.org/cpage.php?pt=11.
[22] Tumbleson, "History of Colorado Springs / William J. Palmer High School."
[23] Longfellow, "The Song."

visual art were designed by students and featured prominently in the 1929 yearbook, and the poem would later be named the "Terror Legend," which has remained in use in Palmer High School for new student orientation activities and printed in yearbooks.[24] [25] [26] Around the time of the creation of Troop #12 and the "Terror Legend," America saw an influx of Native American mascots.[27] This movement of romanticized Native American imagery most likely played a part in the formation of both the Troop and the Legend and affected other communities across the country in similar ways.

After the 1929 yearbook, the yearbook theme varied but none return to Native Americans or showed the mascot until 1947 (Table 1). Clearly, the opportunity to create another Native American themed yearbook was there, but student interest was likely low and the theme did not gain support in the yearbook committee or the student body.

The Creation of Eaglebeak: 1945-1947

Don Willis, class of '45, drew a caricature of a Native American and named it Eaglebeak. It first appeared in the 1945 yearbook football page as well as in a comic anticipating the CSHS vs. Salida football game, suggesting the football team might have unofficially accepted it in its first year. [28] In the academic year 1946-1947, Eaglebeak was fully adopted as the mascot and the

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[24] See *Figure 3* for the Native American themed section dividers of the yearbook. Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1929).
[25] See *Figure 4a* in Appendix for a photo of the acting of the Palmer Legend at a freshmen orientation school assembly in October 12, 2018. "The Palmer Legend," Palmer Student Council, Colorado Springs, CO, October 12, 2018.
[26] See *Figure 4b* in Appendix for the 2018 yearbook that printed the Terror Legend. Palmer High School, *Inside Out* (Colorado Springs, CO: 2018).
[27] Danielle Endres, "American Indian Permission for Mascots: Resistance or Complicity within Rhetorical Colonialism?," Rhetoric & Public Affairs 18, no. 4 (Winter 2015).
[28] See *Figure 5* in Appendix showing the first Eaglebeak appearance in the yearbook. Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1945, 78)

1947 yearbook was saturated with Eaglebeak imagery.[29] The theme was prominent even on the teachers' page.[30]

The 1947 yearbook had a poem that emphasized Eaglebeak as a noble savage: a "symbol of … greatness… loyalty, and power".[31] Eaglebeak was associated not just with athletics but also with academics and arts, encompassing all of student life.[32] However, the drawings still perpetuated the stereotypic appearance: short, potbellied, extremely prominent nose, and braids with feathers The caricature was also portrayed as uncivilized and unrefined, Eaglebeak was drawn misspelling "organizations" as "organizashuns," mishandling sports equipment, and wearing nonsensical loincloths, perpetuating the idea that Native Americans lacked education.[33]

In the mid 1940s, the Cleveland Indians also developed their mascot, a cartoon caricature named Chief Wahoo.[34] The designer stated that he had been heavily influenced by the cartoon style of the day, a style that may have also influenced Don Willis.

The Middle Years 1950-1980

After its inauguration in 1946-47, Eaglebeak was regularly seen in yearbooks but was relegated mainly to sports, often appearing on team uniforms. Eaglebeak became central in student morale and pep clubs as well as in alumni events such as Homecoming, and the annual football game with the rival high school was called the Powwow game. For both events, people

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[29] See *Figure 6-9* in Appendix for photos from the 1947 yearbook showcasing Eaglebeak and other Native American themes. Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1947)
[30] See *Figure 7* in Appendix. Faculty yearbook page in 1947 showed pictures of teachers' heads pasted on top of stereotypic drawings of Native Americans dancing and drumming.
[31] See *Figure 8* in Appendix. Introduction poem.
[32] See *Figure 9* in Appendix
[33] See *Figure 6* in Appendix
[34] John Affleck, "Owner to Decide Fate of Chief Wahoo," *Associated Press*, accessed March 13, 2019, https://apnews.com/7a0b17f551baf6b16e481bbd5e88684e.

dressed up and had parade floats with Native American themes.[35] Eaglebeak and Native American themes were only featured prominently a few times during these middle years. The 1953 yearbook used the ghost of Wankanago, the Chief in the Terror Legend, as the narrator of the yearbook.[36] In the 1957 yearbook, Eaglebeak was shown on section cover-pages, doing things associated with the topic of the section (e.g., academics, arts, athletics).[37]

CSHS changed its name to William J. Palmer High School in 1959. Perhaps because of nostalgia for the "old school," the 1960-61 yearbook showed Eaglebeak participating in school activities. There were derogatory portrayals of Eaglebeak as unsophisticated and girl-obsessed. [38] The final yearbook to prominently feature Eaglebeak was 1977, portraying him as a superhero. This issue included the superhero Eaglebeak on the cover, comics about him, as well as pictures of a student dressing up as him.[39] During these middle decades, another Native American "ritual" appeared at Palmer High School: the performance of the Terror Legend during first-year orientation as a rite of passage for new students, and yearbooks regularly showcased this event.[40] This tradition continues into the present.

Slowly, some groups started moving away from the use of Eaglebeak. In 1967-68, the B-squad cheerleaders got new uniforms without the Eaglebeak logo and the Publicity Committee

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[35] See *Figure 10* (1953 yearbook pictures showing the pep club uniform and homecoming parade float) and *Figure 11* (students dressed up with fake noses, headdresses, and Indian attire for the homecoming and Powwow game bonfires in 1953, 1960, and1968) in Appendix

[36] See *Figure 12* in Appendix which introduces Chief Wankanago as the narrator of the yearbook. Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1953).

[37] Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1957)

[38] See *Figure 13* in Appendix, which depicts Eaglebeak as exceedingly short, with a large nose and exaggerated mouth turning around in class to disturb a female student behind him and having to be physically restrained from chasing after a girl during a dance. Palmer High School, *Terror Trail* (Colorado Springs, CO: 1961).

[39] See *Figure 14* in Appendix, which shows the cover of the 1961 yearbook featuring Eaglebeak as a superhero and a section of a comic depicting the actions of Eaglebeak the superhero. Palmer High School, *Retrospect* (Colorado Springs, CO: 1977).

[40] See *Figure 15* in Appendix which presents yearbook pages featuring the Terror Legend and showcasing its prominent role in new student orientation from 1958 and 1968.

did not have any Eaglebeak related signs in the yearbook.[41] In the 1973-74 school year, the Student Organization tried to "change the schools' mascot, Eaglebeak" after controversy arose due to an "investigation [that] was conducted by Palmer students concerning the possibility that Eaglebeak was offensive to certain minorities." This disagreement was depicted in a yearbook commentary.[42]

Other organizations were staunch supporters for Eaglebeak, the most notable were the Terrorrettes, a pep squad club founded in 1956 who performed during halftime and pep rallies and had at one time over 400 members.[43] Their uniforms consisted of native-themed short dresses with leather fringes, headbands with feathers, and jackets with large Eaglebeak logos. Numerous photos across the years showed them in stereotypic-native "crossed-arm" poses.[44] Terrorettes' gear did not change until Eaglebeak was retired in 1986.

The Reintroduction and Controversy 1984-87

The 1984-85 academic year saw a reinvigoration of Palmer traditions. The forgotten 'Legend of the Terrors' was retold, accompanied by a pantomime of the legend by the school's drama club, and the Homecoming Bonfire was reinvigorated. Carolyn Churchill, the president of the Palmer Pride Club, in collaboration with Don Willis, designed and made a new Eaglebeak costume and mask.[45] The resurgence of old traditions succeeded in giving the student body a morale boost: the yearbook reported that "there is a feeling of worth this year at Palmer."[46] Scholars suggest that the United States saw a resurgence of support for Native American mascots

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[41] Palmer High School, *Terror Trail* (Colorado Springs, CO: 1968).
[42] See *Figure 16* in Appendix. The commentary that showed the disagreement on why changing times required changing of the school mascot, describing the situation as a "stalemate." Palmer High School, *Terror Trail* (Colorado Springs, CO: 1974).
[43]Palmer High School, *Terror Trail* (Colorado Springs, CO: 1963)
[44] Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1955).
[45] Palmer High School, *Metamorphosis* (Colorado Springs, CO: 1985).
[46] Palmer High School, *Metamorphosis* (Colorado Springs, CO: 1985), 102.

after the Vietnam War, most likely done as a way to revive the past in the face of changing times.[47]

The revival of old traditions also brought community attention to Palmer's mascot. Two attempts were made to change Palmer's mascot. The Lone Feather Indian Council sent representatives to talk to school officials about the retiring the mascot in January 1985. Council Chief Robert Talltree asked the school to present a "'more realistic, more proud picture' of the native American."[48] Principal Gary Wisler told the Council that Palmer would make the change, but he ultimately only "put the process into motion through discussions."[49]

A second move against Eaglebeak was from Ned Locke, who filed a complaint in 1985 with the state civil rights office against Eaglebeak because it was a "racially offensive caricature of an Indian."[50] The school district conceded and retired the mascot, but the student body and alumni were opposed. The Student Organization held a student vote for the new mascot in 1986, but the winning answer was the write-in response "Bring Eaglebeak Back!"[51] Many students viewed Eaglebeak's removal as a tragedy: they had lost their beloved mascot.[52] Many community members spoke out against Eaglebeak's removal in the local newspaper: "Eaglebeak is not racially demining to anyone", "Indians are part of Colorado heritage. Leave Eaglebeak alone and leave him at Palmer where he belongs", "As a recent Palmer graduate, I know how strong the tradition of Eaglebeak is... ...Eaglebeak will prevail in the end".[53] Less common were

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[47] King, "On being," 320.
[48] Susan Leonard, "Council, school to discuss Eaglebeak," *Gazette Telegraph* (Colorado Springs, CO), January 18, 1985, sec. B.
[49] Leonard, "Council, school," sec. B.
[50] Glenn Urban, "Eaglebeak foe seeking state office," *Gazette Telegraph* (Colorado Springs, CO), April 30, 1986.
[51] Palmer High School, *Retrospect* (Colorado Springs, CO: 1986).
[52] Colorado Springs High School, *Retrospect* (Colorado Springs, CO: 1986).
[53] Anonymous, multiple contributors, phone message to the editor, *Gazette Telegraph* (Colorado Springs, CO), September 16, 1985; Anonymous, multiple contributors, phone message to the editor, *Gazette Telegraph* (Colorado Springs, CO), September 17, 1985; Anonymous, multiple contributors, phone message to the editor, *Gazette*

people who support the removal of Eaglebeak: "Is Palmer High School's Eaglebeak offensive to American Indians? I can see how it could be, so throw it out."[54]

School District 11 did not change its mind, and Eaglebeak did not return. Eaglebeak disappeared officially from the yearbooks from 1986-1991. The Eaglebeak mascot could still be seen in the background of alumni pictures in the 1987 and 1988 yearbooks after which he disappeared entirely.[55]

Conclusion

The rise and fall of Eaglebeak as Palmer High School's mascot was experienced as triumph and tragedy simultaneously to people with multiple perspectives. To those who viewed Eaglebeak as a symbol of Native American suffering, as a paradox of non-native people celebrating the idealized noble savage while native people are oppressed, his removal was a triumph. To others, it was the tragic loss of a beloved mascot and tradition, and censorship against the Indian warrior imagery. The contrast between the two perspectives shows the importance of understanding the historical context of the different viewpoints. The Terror Legend is still being performed at Palmer High School today: it is presented by students in new student activities, performed during assemblies during student orientation, and is printed in the yearbook. This may be considered a triumph to some as a relic of Palmer's original identity. However, with deeper understanding of the cultural background of this practice, the activity may be considered a tragedy due to the misrepresentation of Native American culture and history. Many schools and organizations still have native mascots, many of which have gone or are

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Telegraph (Colorado Springs, CO), September 18, 1985; Anonymous, multiple contributors, phone message to the editor, *Gazette Telegraph* (Colorado Springs, CO), September 22, 1985.

[54] phone message to the editor, *Gazette Telegraph* (Colorado Springs, CO), September 12, 1985; Anonymous, multiple contributors,

[55] Colorado Springs High School, *Retrospect* (Colorado Springs, CO: 1987); Colorado Springs High School, *Retrospect* (Colorado Springs, CO: 1988).

currently going through debates and controversies similar to the one faced by Eaglebeak. Native mascots, on a cultural level, are not very different from blackface: both are caricatures of marginalized and oppressed racial groups that are and were used by the dominant culture for their own entertainment. Studying the history of Eaglebeak and observing the continued use of present-day mascots raises the question why is it so hard for more people to recognize the tragic and problematic side of Native American mascots? People learned to understand the offensiveness of blackface; it is important that people learn about the tragedy in native mascots, not just tradition and triumph.

Appendix

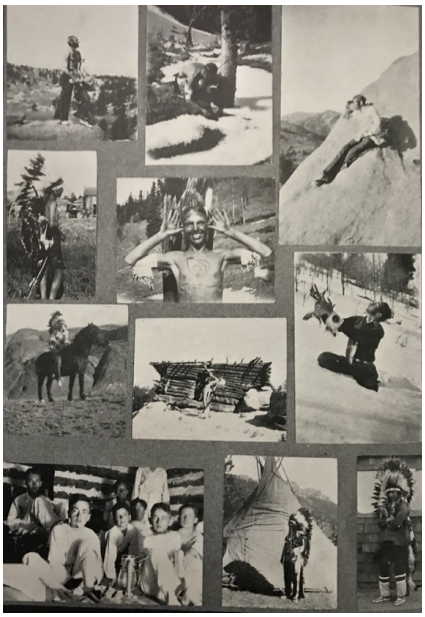


Figure 1. Troop #12 "playing Indian" in a Hiawatha pantomime (1924 yearbook), and engaging in numerous Indian-theme activities (1925 yearbook[56])

[56] Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1924); Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1925).

Figure 2. The non-caricature drawing of a Native American that was adopted in 1928 as the mascot of CSHS. This photo is of the mascot on CSHA clothing stored in the alumni historical room at Palmer High School.[57]

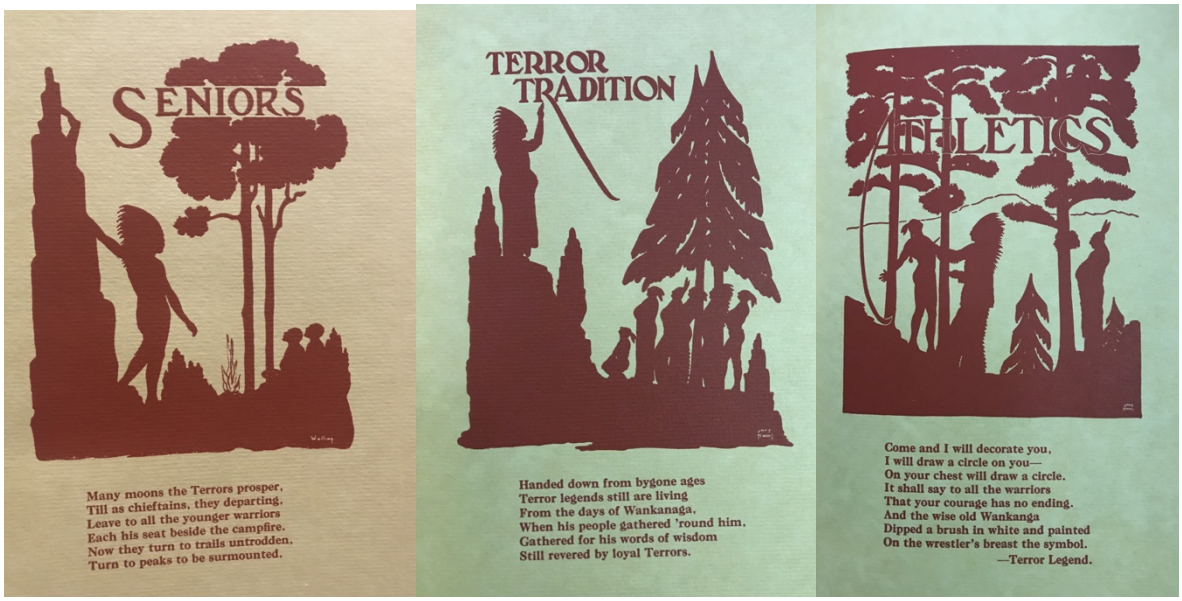


Figure 3. Section cover pages of the 1929 CHSH yearbook.[58] The right cover describe the initiation ritual: ”Come and I will decorate you, I will draw a circle on you—On your chest will draw a circle. It shall say to all the warriors That your courage has no ending And the wise old Wankanago Dipped a brush in white and painted On the wrestler’s breast a symbol.”

[57] Cindy Brown Tumbleson, ed., "History of Colorado Springs / William J. Palmer High School," CSHS-Palmer Alumni Association, Inc, last modified 2019, accessed February 11, 2019, https://cshs-palmer-alumni.org/cpage.php?pt=11.
[58] Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1929).

Table 1. Themes of yearbook before and after the 1929 Native American theme

Yearbook	**Theme**
1925	Montane landscape
1926	Arid western landscape
1927	--missing from the archive--
1928	Thespians
1929	Native American – Hiawatha theme
1930	People and recreation
1931	Air travel (airships and planes)
1932	Dogs
1933	History and prehistory (dinosaurs, big foot, one page with an Indian town)
1934	Photos of high school interior

Figure 4a. The Palmer Student Council performing the Terror Legend during the October 12, 2018 assembly. One student was wearing an Indian headdress acting out the Terror Legend of the broken circle.

Figure 4b. The Terror Legend still printed in the 2018 yearbook. On the right are excerpts that describe the key parts of the Terror Legend.

Terror Legend

In the days before the white man came across the rolling prairies, a tribe of noble warriors in the valley of the Fountain pitched their tents among the fir trees. All among them sighed the forest. Straight behind them rose the mountain, House of Manitou the mighty. Brown were all his cliffs and boulders and it meant, "My strength is tireless." White the snow upon his summit and "True are all my sayings." Every warrior wore his colors. Brown as the mountain were all their faces, striped with white their cheeks were painted, meaning strength to fight their battles and truth in all their sayings. With their old and noble Chieftains they were feared among the nations.

'Twas the wise old Wankanago the strong and skillful leader who had made the tribe so powerful. He has trained them all in warfare, he had taught them to be valiant till their foes had learned to fear them, till at last the other nations called them the tribe of the Terrors. Every year at harvest feasting all the young men fought and wrestled and the winners of the wrestling at the harvest feast were honored. Once a youth with iron sinews vanquished all his companions. "Come!" called wise old Wankanago from his seat, "Come and I will decorate you. I will draw a circle on you; on your chest will draw a circle. It shall say to all the warriors that your courage has not an ending." And the wise old Wankanago dipped a brush in the white and painted on the wrestler's breast a symbol. But before he closed the circle loud, the war whoop called to battle. Forth they rushed, the Terror warriors drove their enemies down the canyon, but the young and valiant wrestler, the mightiest among them fighting fiercely fell in battle. Loudly wailed the Terror women as the young men bore him homeward, laid him down beneath the pine trees at the feet of Wankanago. And the firelight shown and flickered on the white broken circle.

Tearless, the old man gazed upon him at the ring of white unfinished. The old man stooped to complete it, but he raised his hand above his people, all the women ceased from wailing and listened to the words of wisdom. "Oh, my people let you leave it-leave the circle uncompleted. Let the 'C' now be our symbol, let it be our badge of courage, let the warrior strive to win it by their feats of strength of wrestling." And in all the years that followed every warrior strove to win till their enemies fled in terror when they saw the badge of honor. Old was skillful Wankanago. Bent with years his steps were feeble, he had seen a hundred winters as the chief of all the Terrors. Now his time had come to leave them and the people came around him for his final words of parting. "Oh, my people," said the chieftain, "fear not those who are against us for strength comes from the courage of our true and noble warriors." As he spoke, an eagle from heaven circling down on snowy pinions bore away the ancient warrior as on wings of mighty magic. Long the people watched his going upwards towards the pike ascending till he passes the cloudy gateway to the hereafter. Many moons the Terrors prospered while they talked of Wankanago and remembered all he taught them.

But the memory dimmed and faded. Then the young men ceased to wrestle. All their bravery had left them. Lazy were all their squaws and the warriors were all weakened. Till the Manitou in his mercy toward his people returned the magic eagle to remind them of their strength, courage, and honor and to lift the Terrors' spirits as he had lifted Wankanago.

Every year he lives among them, he the mighty Terror eagle, all the youths are again valiant and the opponents fear their coming. Long ago the aged founders of the nation had departed, but today their brave descendants still are called "the tribe of the Terrors." The mighty Terror eagle, departed, lifts the spirit of the Terror and the symbol of the warrior is again the broken circle, the 'C'-badge of courage. Still are brown and white our colors, strength and truth their mystic meaning pledging truth to the Terror spirit, pledging strength to help us onward, pledging loyalty forever. To the brown and white our colors, the magic colors of the peak that towers above us on the plains of Colorado.

12

What does it mean to be a Palmer Terror?

Many people wonder what a Palmer Terror actually is. So what does it truly mean to be a PALMER TERROR? Here at Palmer High School we as Terrors serve and care for others and our community. We also celebrate on a daily basis tolerance and acceptance here in our school. We do so by providing a wide variety of clubs and arts for students to express themselves without feeling left out. At the start of each school year every freshman that attends Palmer is able to ring the bell that is hung in our courtyard to have a warm welcome for their beginning year as a Terror. Thanks as always to our Alumni Association for helping us to understand the legacy and history of our school.

In the days before the white man
Came across the rolling prairies
Once a tribe of noble warriors
In the valley of the Fountain
Pitched their tents among the fir trees.
…
'Twas the wise old Wakanago,
The strong and skillful leader,
Who had made the tribe so powerful.
He had trained them in all warfare,
He had taught them to valiant
Till their foes had learned to fear them,
Till at last the other nations
Call their band the tribe of Terrors.
Every year at harvest feasting
All the young men fought and wrestled;
And the winners of the wrestling
At the harvest feast were honored.
…
"On your chest will draw a circle,
It shall say to all the warriors
That your courage has no ending."
…
But before he closed the circle
The war whoop called to battle.
Forth they rushed, the Terror warriors
Drove their enemies down the canyon,
But the young and valiant wrestler,
The mightiest among them,
Fighting fiercely, fell in battle.
…
Tearless, the old man gazed on him
At the ring of white unfinished
…
"Oh, my people, let us leave it –
Leave the circle uncompleted,
Let it henceforth be our symbol,
Let it be our badge of courage.
Let the warriors strive to win it
By their feats of strength and wrestling."

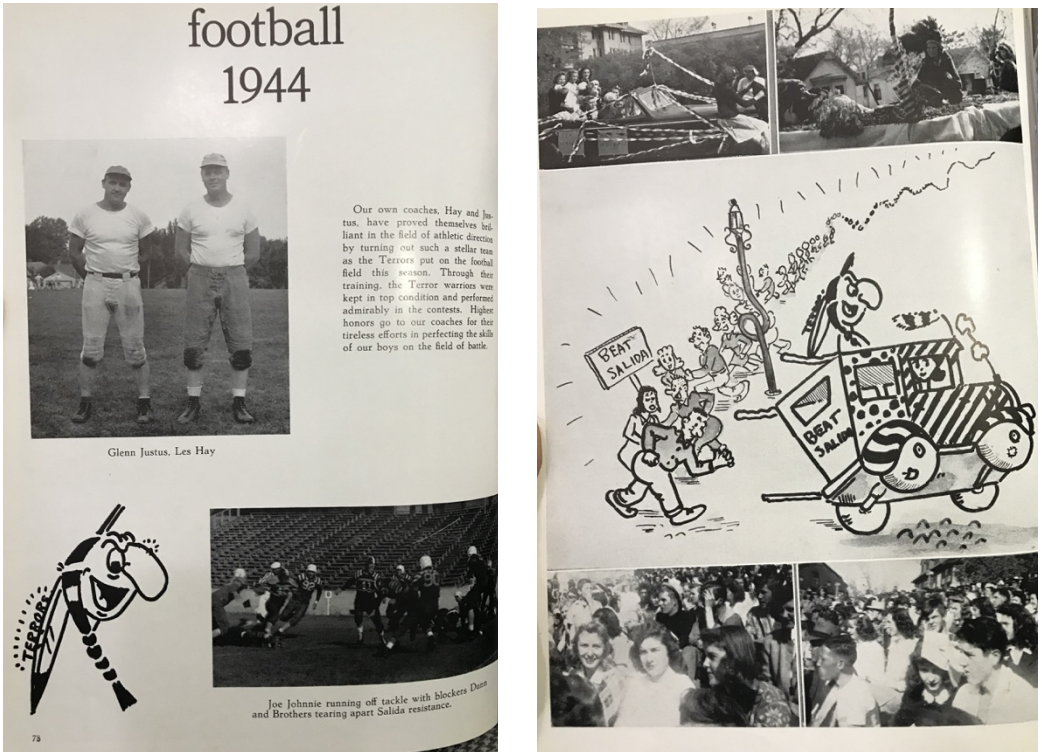


Figure 5. The first yearbook appearance of Eaglebeak in the 1945 yearbook

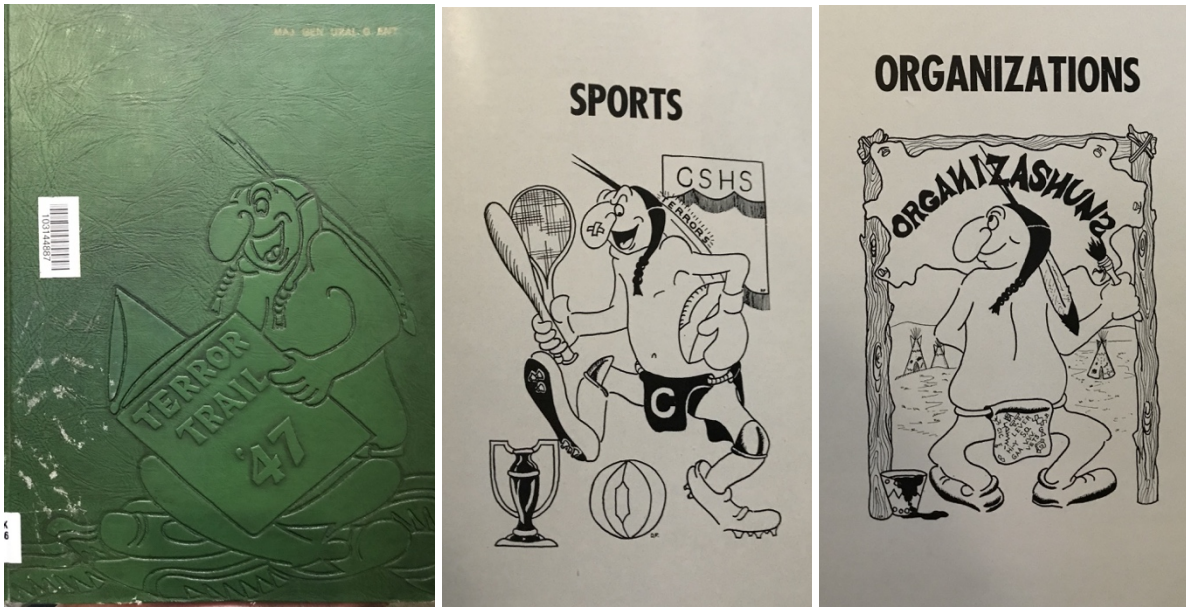


Figure 6. 1947 yearbook: cover, sports and organizations cover pages.

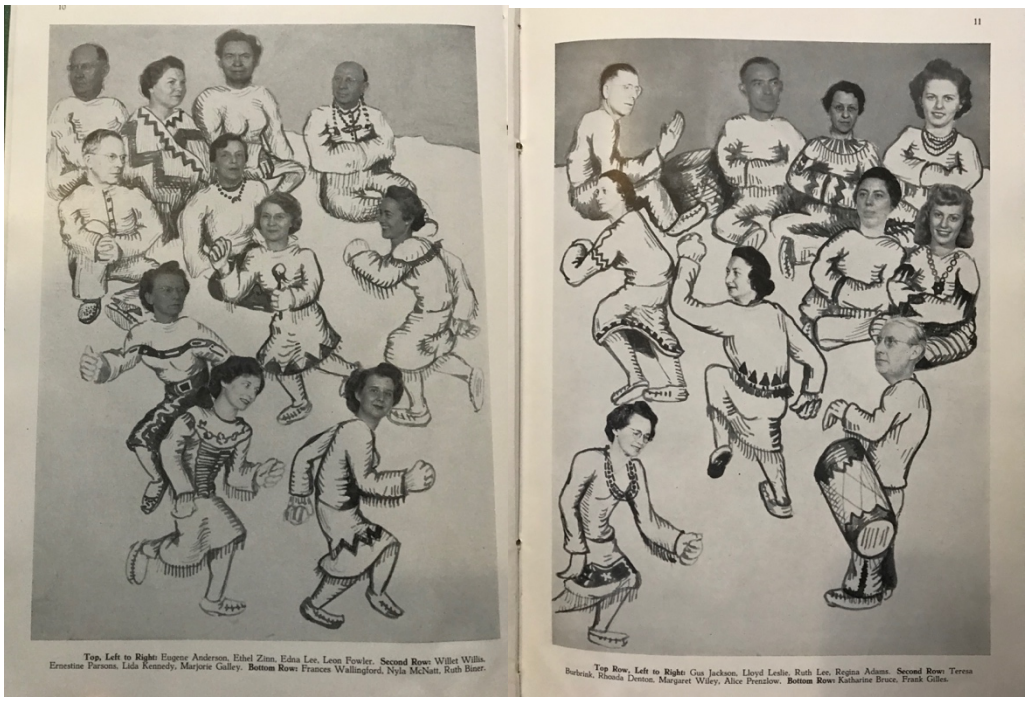


Figure 7. 1947 yearbook faculty page with Native American theme

List! the big-nosed Indian calls you;
He is mascot of the Terrors,
And the symbol of their greatness,
Of their loyalty and power,
Of their teamwork and their spirit.
Long ago Don Willis drew him,
Drew the figure of the Indian,
Called him Eagle Beak, the warrior,
Eagle Beak, the mighty warrior,
Who is known to every Terror.
He appears on many posters,
In parades and in assemblies.
Now we call on him to lead you
Through the Terror Trail, your annual.

Figure 8. Introduction poem to the new mascot

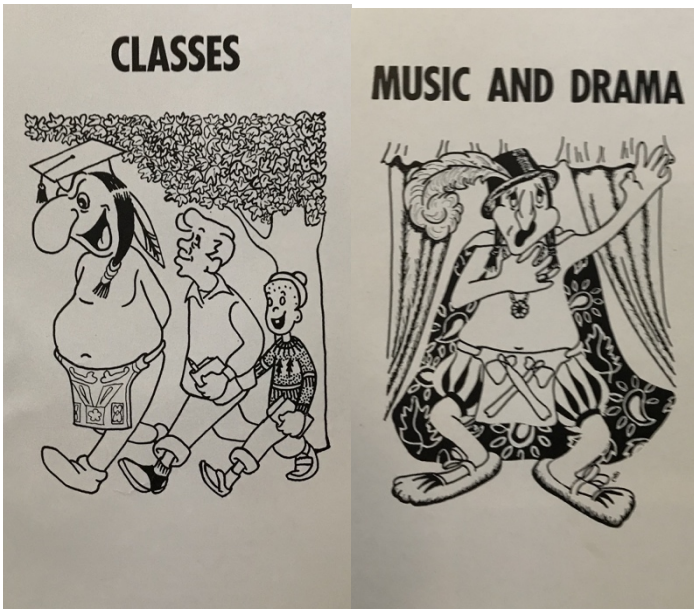


Figure 9. Eaglebeak in academics and arts pages

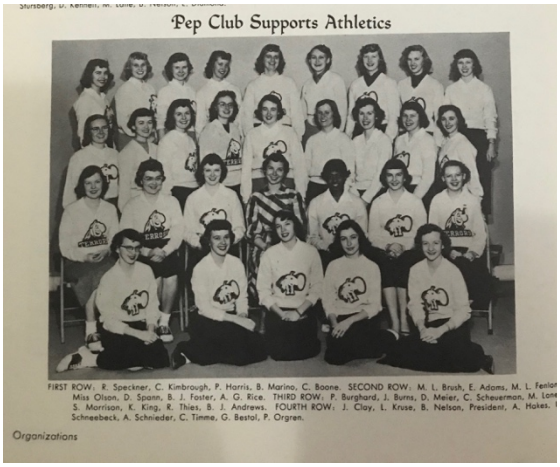
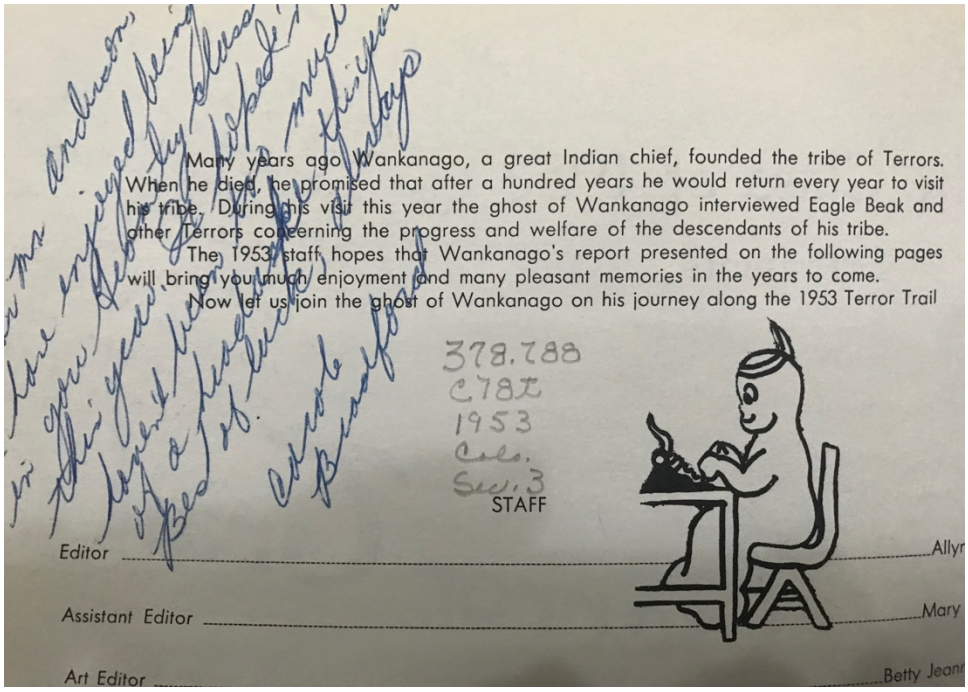


Figure 10. 1953 yearbook.[59] Pep club uniform with Eaglebeak, Homecoming parade flat with Indian mascot and cheerleaders with Native American themed uniform

[59] Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1953)

Figure 11. Homecoming bonfire with a person performing native-like dance in 1953 (top left, in 1954 yearbook[60]), a student dress up with a fake nose and Indian headdress riding a pony at the homecoming parade in 1968 (top right, in 1969 yearbook[61]), and 1960 (bottom, in 1961 yearbook[62])

[60] Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1954)
[61] Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1969)
[62] Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1961)



Many years ago Wankanago, a great Indian chief, founded the tribe of Terrors. When he died, he promised that after a hundred years he would return every year to visit his tribe. During this visit this year the ghost of Wankanago interviewed Eagle Beak and other Terrors concerning the progress and welfare of the descendants of his tribe.

The 1953 staff hopes that Wankanago's report presented on the following pages will bring you much enjoyment and many pleasant memories in the years to come.

Now let us join the ghost of Wankanago on his journey along the 1953 Terror Trail

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1953
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Sec. 3

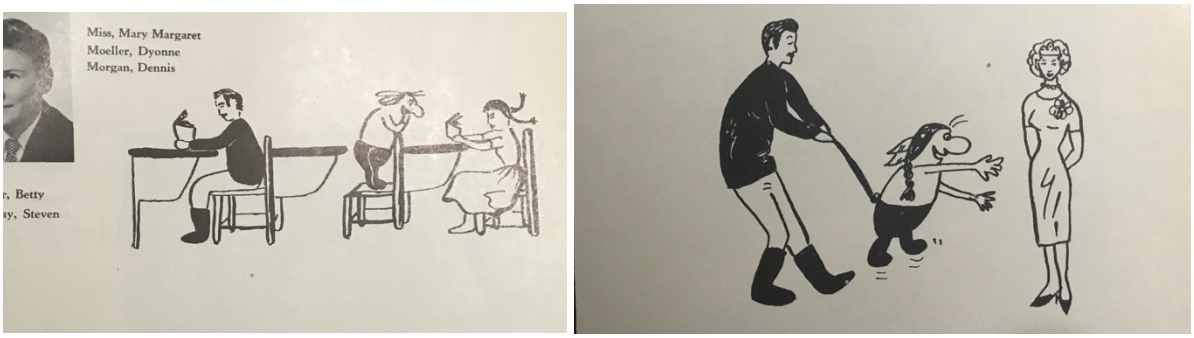
STAFF

Editor ..... Allyn

Assistant Editor ..... Mary

Art Editor ..... Betty Jean

Figure 12. Wakanago the Terror Legend Chief



Miss, Mary Margaret
Moeller, Dyonne
Morgan, Dennis

Figure 13. Eaglebeak in the 1961 yearbook

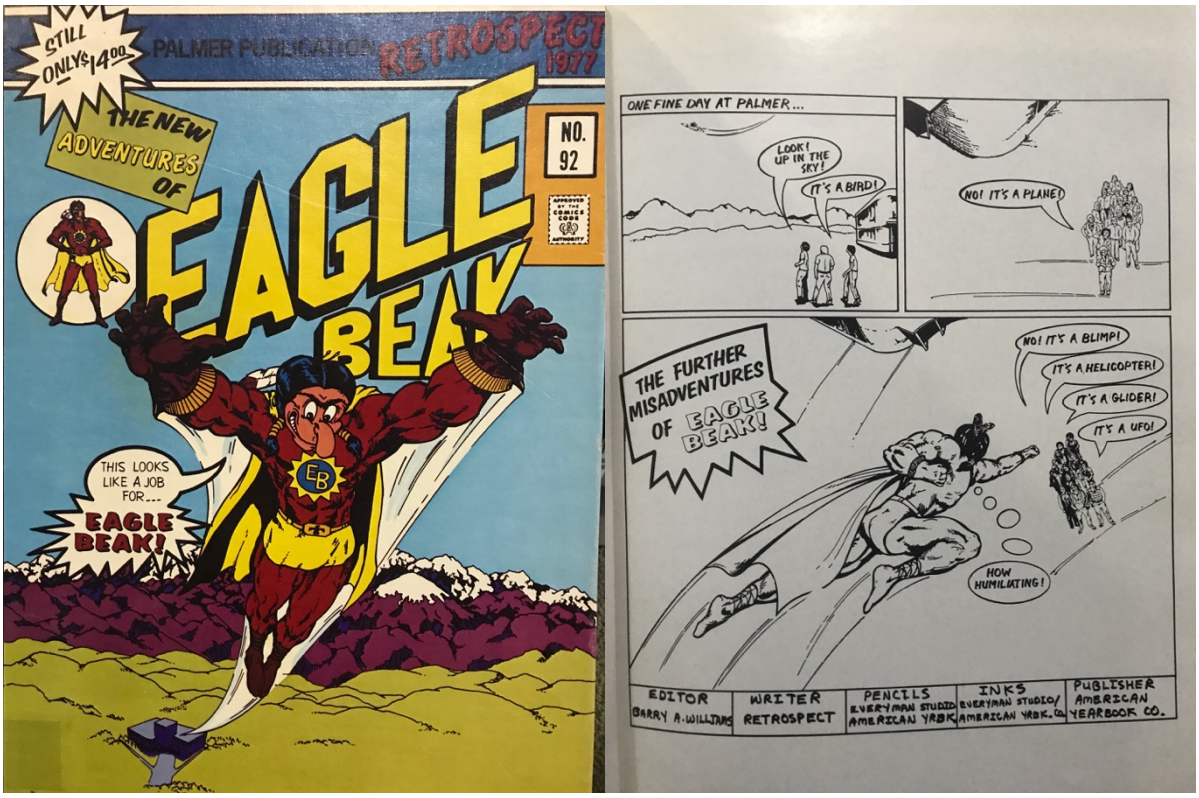


Figure 14. Eaglebeak takes centerstage in the 1977 yearbook as a comic strip hero

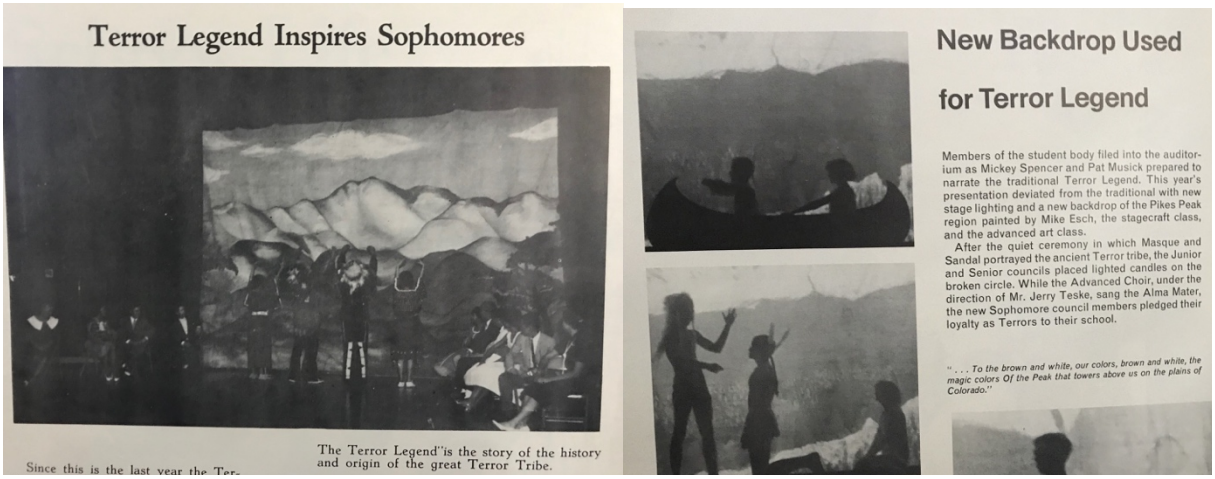


Figure 15: Palmer Legend performed for new students in 1958 (1959 yearbook[63]) and 1968 (1969 yearbook).[64]

[63] Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1959)
[64] Palmer High School, *Terror Trail* (Colorado Springs, CO: 1969)

the beak rides on . . .

In the beginning, there was Beak, and Thrutchley said, "Let Beak Cease" and there was a multitude of controversies.

Eaglebeak was one of Palmer's oldest traditions, a quarter of a century to be exact. He was our mascot, and a unique symbol unlike any other school's.

As it was with any defense, there was always an offense near at hand, the other side to the question. Times were changing for what was yet to be known, and Palmer wanted to stay current. Eaglebeak wasn't anything but offensive and poor taste anyhow, with a nose that only a mother could love. How could Palmer attempt a new image with a cartoon mascot?

So, there you had it. from one extreme to another, tradition vs transition. How it came out depended on how you wanted to make it come out. In this society of advancement and new everything we still held onto tradition. Or you may have seen the other side. While people were reliving the "good ole days" with hops, old songs and clothes styles, there were some who wanted a change for the future, not living the past.

What actually did happen to that roaring Eaglebeak controversy that swept through? Did the silent majority that kept the minority on top all of a sudden speak up? Did it get too hot to handle after that and was left hanging in mid-air till things quieted down? Whatever the reason Eaglebeak was at a stalemate.

Figure 16. A brief description in the 1974 yearbook of the disagreement about continuing the use of Eaglebeak. “Eaglebeak was one of Palmer’s oldest traditions, a quarter of a century to be exact.....Times were changing for what was yet to be known, and Palmer wanted to stay current. Eaglebeak wasn’t anything but offensive and poor taste anyhow.....What actually did happen to that roaring Eaglebeak controversy that swept through? Did the silent majority that kept the minority on top all of a sudden speak up? Whatever the reason Eaglebeak was a stalemate.”

Bibliography

Primary Resources

Anonymous, multiple contributors. Phone message to the editor. *Gazette Telegraph* (Colorado Springs, CO), September 12, 1985, A 2.
The phone messages demonstrate public opinion on the issue of Eaglebeak's removal, showing arguments both for and against it.

———. Phone message to the editor. *Gazette Telegraph* (Colorado Springs, CO), September 16, 1985, A 2.
The phone messages demonstrate public opinion on the issue of Eaglebeak's removal, showing arguments both for and against it.

———. Phone message to the editor. *Gazette Telegraph* (Colorado Springs, CO), September 17, 1985, A 2.
The phone messages demonstrate public opinion on the issue of Eaglebeak's removal, showing arguments both for and against it.

———. Phone message to the editor. *Gazette Telegraph* (Colorado Springs, CO), September 18, 1985, A 2.
The phone messages demonstrate public opinion on the issue of Eaglebeak's removal, showing arguments both for and against it.

———. Phone messages to the editor. *Gazette Telegraph* (Colorado Springs, CO), September 22, 1985, A 2.
The phone messages demonstrate public opinion on the issue of Eaglebeak's removal, showing arguments both for and against it.

Carver, Jonathan. *Jonathan Carver's Travels Through America, 1766-1768: An Eighteenth-Century Explorer's Account of Uncharted America*. Edited by Norman Gelb. N.p.: Wiley, 1993.
Jonathan Carver, as an early American settler, was part of the initial perception of the Native Americans as warriors.

Colorado Springs High School, *Lever Annual* (Colorado Springs, CO: 1905), Pikes Peak Library District Penrose Library Special Collections.
This was the first yearbook available in the Pikes Peak Library District Special Collections. This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Lever Annual* (Colorado Springs, CO: 1920), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Lever Annual* (Colorado Springs, CO: 1921), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Lever Annual* (Colorado Springs, CO: 1922), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Lever Annual* (Colorado Springs, CO: 1923), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1924), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, while it contained no reference to Eaglebeak or Native Americans, the information on newly formed Boy Scout Troop 12 was key in my investigation. Boy Scouts were one of the first groups to latch on to the romanticized Native American, making their appearance in the Palmer yearbook consistent with national trends.

Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1925), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1926), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1928), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Roundup* (Colorado Springs, CO: 1929), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. While it contained no reference to Eaglebeak or Native Americans, the entire yearbook theme centered around the romanticized Native American way of life and Pansy Dawes' poem inspired by the Song of Hiawatha.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1930), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1931), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1932), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1933), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak. It has one section cover page for Music/Drama graphic of Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1934), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1935), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1936), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1937), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1938), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1939), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans. This is the final year Pansy Dawes worked at CSHS.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1940), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1941), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak. In this issue, they documented the CSHS Pow Wow (football game against Doherty High School). At the homecoming parade, the drama club (Masque and Sandal) had a Native American themed float.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1942), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1943), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1944), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. However, it contained no reference to Eaglebeak or Native Americans.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1945), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. In this yearbook issue, the first use of Eaglebeak in a yearbook appeared. He was in the football page and a page for the Salida game.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1946), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. Eaglebeak was one again used, this time in association with tennis and appearing in a cartoon about a movie theater.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1947), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. This yearbook was Eaglebeak themed. Drawings of Eaglebeak featured prominently in association with all sections of the yearbook. It is now officially adopted as the mascot. Even the faculty page has a Native American theme.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1948), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. Eagle beak did not feature prominently but is still present in the yearbook. There was Native American graphics in the music and drama pages. Eaglebeak was presented at homecoming.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1949), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. Eagle beak did not feature prominently but is still present in the yearbook.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1950), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. Eagle beak did not feature prominently but is still present in the yearbook.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1951), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. Eagle beak did not feature prominently but is still present in the yearbook. Cheerleaders are wearing uniforms with leather frills to create a Native American style. Pow Wow game continued.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1952), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. Eagle beak did not feature prominently but is still present in the yearbook.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1953), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. Eagle beak did not feature prominently but is still present in the yearbook. However, in this issue, the ghost of Chief Wankanago from the Terror Legend was the narrator of the yearbook. Drawing of the Chief was present on almost all pages in all kinds of school activities. The updated Eaglebeak logo on to t-shirts and sweaters. There was the homecoming bonfire with Native American dress-up and the reenactment of the Terror Legend.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1954), Pikes Peak Library District Penrose Library Special Collections.
This yearbook was used to help establish the political climate within Palmer High School. Eagle beak did not feature prominently but is still present in the yearbook.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1955), Pikes Peak Library District Penrose Library Special Collections.
It showed Native American dance during homecoming. The Morale Club is now split into boys and girls club. The girls' club was called the Peppy Pepsters. The boys' club was called the Eaglebeaks.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1956), Pikes Peak Library District Penrose Library Special Collections.
This was the 105th anniversary of Zebulon Pike coming to Colorado Springs. There were drawings of headbands and moccasins as decoration on one page. The girls' pep group was renamed the Terrorettes and their uniform has Eaglebeak logos on them. The Marching Band showed a formation of a teepee. The homecoming theme was "Eaglebeak" because Eaglebeak turned 10 years old.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1957), Pikes Peak Library District Penrose Library Special Collections.
The Terrorettes and Eaglebeaks increased their membership. The Terror Legend retelling becomes a standalone event in the fall and gets its own page in the yearbook. The Powwow game had a bonfire and Native American costumes.

Colorado Springs High School, *Terror Trail* (Colorado Springs, CO: 1958), Pikes Peak Library District Penrose Library Special Collections.
The year book's theme was "science" but Eaglebeak was prominent, drawn doing everything that students do. The page that described the Terror Legend described watching it as a rite of passage.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1959), Pikes Peak Library District Penrose Library Special Collections.
Terror Legend play continues. Homecoming theme was "Then, again, and now of Eaglebeak" so it was full of Native American imagery. The cheerleaders wore feathers and Native American style clothing.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1960), Pikes Peak Library District Penrose Library Special Collections.
Eaglebeak cartoon figure is drawn throughout this issue, and is portrayed in a comical, unattractive way.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1961), Pikes Peak Library District Penrose Library Special Collections.
The Eaglebeak logo shows up for the first time on sports team clothing. The home economics class showed students dressed up as Native American women.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1962), Pikes Peak Library District Penrose Library Special Collections.
The Terror Legend was presented with elaborate costumes. The cheerleaders has now added the stereotypic "crossed arm" Native American gesture in their routine. The color guards with the Marching Band were also dressed in Native American themed costumes. The student fundraising club (the Treasury) sold Eaglebeak paraphernalia to raise money.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1963), Pikes Peak Library District Penrose Library Special Collections.
Cheerleaders continued to wear costumes with Native American theme. At homecoming bonfire, they conducted a "Native American Dance" called the "Snakeline." The theme for homecoming was "Indian Summer." The Terrorettes membership went to 400 girls.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1964), Pikes Peak Library District Penrose Library Special Collections.
The varsity cheering squad now has uniform without the Eaglebeak Mascot. But some photos still show the old uniform. The cross-country team no longer wear Eaglebeak logo clothing. Bonfire had the same Native American make-belief presence. Tennis, basketball, track still wore old shirts with Eaglebeak.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1965), Pikes Peak Library District Penrose Library Special Collections.
The inside cover showed cheerleaders in the stereotypic crossed arm "Indian pose".

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1966), Pikes Peak Library District Penrose Library Special Collections.
Besides the same (homecoming, sports, cheerleading), there was "Indian face painting" before a game.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1967), Pikes Peak Library District Penrose Library Special Collections.
Homecoming parade showed someone riding bareback on a horse in a Native American headdress. Terrorettes continue to be a large and popular group. Cross-country, track, and basketball team (boys) all took photos with stereotypic crossed arm pose.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1968), Pikes Peak Library District Penrose Library Special Collections.
There was a massive Eaglebeak float in the homecoming parade. The cheerleaders did not wear Eaglebeak clothing but posed with crossed arms. Terrorettes had a native American style clothing and performed at halftime of football games. The Terror Legend got an "update" and was performed as a shadow theatre. The Publicity Committee use poster art in their school spirit posters and did not use the Eaglebeak logo.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1969), Pikes Peak Library District Penrose Library Special Collections.

This issue did not contain anything distinctive.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1970), Pikes Peak Library District Penrose Library Special Collections.
Cross-country team wore uniforms without Eaglebeak.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1972), Pikes Peak Library District Penrose Library Special Collections.
The homecoming theme was "Best of Old and New." The section cover page of sports showed the old Eaglebeak cartoon.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1973), Pikes Peak Library District Penrose Library Special Collections.
Photos from homecoming showed someone in a Native American headdress at the bonfire.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1974), Pikes Peak Library District Penrose Library Special Collections.
There was a school debate about the pros and cons of keeping Eaglebeak as a mascot this year. The Student Organization wanted to change it, but it didn't end up happening.

Palmer High School, *Terror Trail* (Colorado Springs, CO: 1975), Pikes Peak Library District Penrose Library Special Collections.
The homecoming theme was "the Future." Across the whole yearbook, there was a reduced use of Eaglebeak. The Terrorettes increase in size again and still wore the old Eaglebeak costume.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1976), Pikes Peak Library District Penrose Library Special Collections.
This issue did not have remarkable writing or images.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1977), Pikes Peak Library District Penrose Library Special Collections.
This issue showed the resurgence of Eaglebeak which was on the front cover and is the theme of the entire issue. Eaglebeak as superhero. Most teams no longer had Eaglebeak on their team uniform. Terrorettes still kept the Eaglebeak on their uniforms.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1978), Pikes Peak Library District Penrose Library Special Collections.
There were no Eaglebeak or Native American reference or graphics.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1979), Pikes Peak Library District Penrose Library Special Collections.
Some junior made and wore their own Eaglebeak mascot head to the bonfire..

Palmer High School, *Retrospect* (Colorado Springs, CO: 1980), Pikes Peak Library District Penrose Library Special Collections.
Homecoming float still had an Eaglebeak head.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1981), Pikes Peak Library District Penrose Library Special Collections.
Eaglebeak participated in the homecoming events but not featured elsewhere.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1982), Pikes Peak Library District Penrose Library Special Collections.
There was tension between tradition and future as a theme in the year book. Eaglebeak was only featured in the homecoming page, not anywhere else..

Palmer High School, *Retrospect* (Colorado Springs, CO: 1983), Pikes Peak Library District Penrose Library Special Collections.
In this issue, students wrote about "embracing the new" Terrorettes still wore Eaglebeak branded tops.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1984), Pikes Peak Library District Penrose Library Special Collections.
Nothing notable in this issue.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1985), Pikes Peak Library District Penrose Library Special Collections.
Students said that this is a year of reviving traditions. It revived the Terror Legend. School pride has increased. There was a picture of the new mascot head/mask at homecoming. This issue also referred to the mascot as controversial.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1986), Pikes Peak Library District Penrose Library Special Collections.
At the beginning of the yearbook, there as a page describing the Eaglebeak controversy and the student government described what they were doing to resolve the tension within the student body. When the issue of the mascot was put up for a student vote, student overwhelmingly did a write-in vote to bring back Eaglebeak.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1987), Pikes Peak Library District Penrose Library Special Collections.
No mention of Eaglebeak or Native Americans.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1988), Pikes Peak Library District Penrose Library Special Collections.
Students wrote that they missed Eaglebeak. The Palmer Spirit page had a picture of the original Eaglebeak mascot, seen during a game.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1989), Pikes Peak Library District Penrose Library Special Collections.
The only mention of Eaglebeak was in the Alumni Association when they mentioned they had the Eaglebeak Room in conjunction with their Historical Room.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1990), Pikes Peak Library District Penrose Library Special Collections.
No written mention of Eaglebeak or Native Americans. The old mascot was brought to homecoming by the alumni.

Palmer High School, *Retrospect* (Colorado Springs, CO: 1991), Pikes Peak Library District Penrose Library Special Collections.
No written mention of Eaglebeak or Native Americans. The mascot was seen I the background in a photo of the alumni page.

Leonard, Susan. "Council, school to discuss Eaglebeak." *Gazette Telegraph* (Colorado Springs, CO), January 18, 1985, sec. B, 6.
This article brought the presence of the Lone Feather Council within the debates and showed some of the school administrators' thoughts on the issue.

———. "Eaglebeak Could Return." *Gazette Telegraph* (Colorado Springs, CO), September 2, 1985, sec. B, 2-3.
This article showcases the connection that the student body and alumni feel towards the mascot.

———. "Palmer Scraps Indian Mascot." *Gazette* (Colorado Springs, CO), June 12, 1985, B4. Microfilm.
This article describes the deliberation that went into the change of the mascot, as well as showing what the public would hear about the decision at the time.

Longfellow, Henry Wadsworth. "The Song of Hiawatha." *Henry Wadsworth Longfellow*. Last modified 2019. http://www.hwlongfellow.org/poems_poem.php?pid=62.
This demonstrates the white fascination with the idealized Native American.

"The Palmer Legend." Palmer Student Council. Colorado Springs, CO. October 12, 2018.
The Palmer Legend, written originally by Pansy Dawes and featured in the 1929 CSHS yearbook, is a legend about how Palmer/CSHS earned the nickname "the Terrors", equating the students to a tribe of Native Americans, and written in the style of "The Song of Hiawatha" by Longfellow. This Legend is currently in use in Palmer High School as part of student activities and is featured in the yearbook.

Pratt, Richard H. "Kill the Indian, and Save the Man" Speech, 1892. George Mason University History Matters Course Website. http://historymatters.gmu.edu/d/4929

This historical speech was the source of the saying "kill the Indian, save the man", a sentiment that was echoed in much of the oppressive legislation meant to erase Native American Culture that emerged in the 1900s.

Seton, Ernest Thompson. *The Book of Woodcraft and Indian Lore*. New York, NY: Doubleday, Page, & Company, 1912.
Seton's works were widely used by Boy Scouts. Because of this, many of his written views on Native Americans would have been widely distributed in the 1900s.

———. *Boy Scouts of America: A Handbook of Woodcraft, Scouting, and Life-craft*. New York, NY: Boy Scouts of America, 1910. Digital file.
Seton's works were widely used by Boy Scouts. Because of this, many of his written views on Native Americans would have been widely distributed in the1900s.

Urban, Glenn. "Eaglebeak foe seeking state office." *Gazette Telegraph* (Colorado Springs, CO), April 30, 1986, B7.
This article explains how Locke was involved in removing Eaglebeak.

Secondary Sources

Affleck, John. "Owner to Decide Fate of Chief Wahoo." *Associated Press*. Accessed March 13, 2019. https://apnews.com/7a0b17f551baf6b16e481bbd5e88684e.
Chief Wahoo has a similar timeline of creation to Eaglebeak. This news article describes the decision of the owner of the Cleveland Indians to keep their mascot. The owner's reasoning mirrors much of the pro-Eaglebeak reasoning that appeared in the Gazette in the 1980s.

Endres, Danielle. "American Indian Permission for Mascots: Resistance or Complicity within Rhetorical Colonialism?" *Rhetoric & Public Affairs* 18, no. 4 (Winter 2015): 649-89.
This article provides perspective on the current political climate surrounding Native American mascots. It was used for both background information on the issue as well as to be able to place the issue into its modern-day implications.

King, C. Richard. "On being a warrior: Race, gender and American Indian imagery in sport." *The International Journal of the History of Sport* 23, no. 2 (March 2006): 315-30. PDF.
King gives a fairly comprehensive history of the use of Native American mascots in this essay. He also provided interesting insight into the way that gender played into the caricatures, although I was unable to use that in my paper.

Munson, Barbara E. "Teach Them Respect Not Racism: Common Themes and Questions About the Use of 'Indian' Logos." 1997. In *The Native American mascot Controversy: A Handbook*, edited by C. Richard King, 13-18. Lanham, MD: The Scarecrow Press, Inc., 2010.
This article addresses many of the questions that come up during Native American Mascot Controversy and explains, from the perspective of a Native American (Munson part of the Oneida Nation), why Native American mascots are racist.

Pettit, Jan. "Ute Indians of Colorado." Colorado Springs Pioneers Museum. Last modified 2019. Accessed March 14, 2019. https://www.cspm.org/learn/regional-history/native-americans/ute-indians-of-colorado/.
This website helped place the Eaglebeak controversy within the local history of the Native Americans. This source shows the discrepancy between the romanticized vision of Native American and the actual struggles of the Ute tribe.

Taylor, Michael. "Indian-Styled Mascots, Masculinity, and the Manipulated Indian Body: Chief Illiniwek and the Embodiment of Tradition." *Ethnohistory* 62, no. 1 (January 2015): 119-43.
This source was used to add context to the issue of the use of Native American Mascots as a whole.

Tisa Wenger, ""We Are Guaranteed Freedom": Pueblo Indians and the Category of Religion in the 1920s," History of Religions 45, no. 2 (November 2005): 89-113.

Wenger, Tisa. "“We Are Guaranteed Freedom”: Pueblo Indians and the Category of Religion in the 1920s." *History of Religions* 45, no. 2 (2005): 89-113. doi:10.1086/502696.
This article pointed out that in the 1920s, the Pueblo Indians in New Mexico were banned from practicing their ritual ceremonies and other cultural practices.

Tumbleson, Cindy Brown, ed. "History of Colorado Springs / William J. Palmer High School." CSHS-Palmer Alumni Association, Inc. Last modified 2019. Accessed February 11, 2019. https://cshs-palmer-alumni.org/cpage.php?pt=11.
This provided background information about the general history of Palmer High School.

Zirin, Dave. "The Resurrection of the Chief." 2007. In *The Native American Mascot Controversy: A Handbook*, edited by C. Richard King, 181-85. Lanham, MD: Scarecrow Press, Inc., 2010.
This essay describes the arguments for and against the reintroduction of Chief Illiniwek, mascot of the University of Illinois, after it being banned by the NCAA. It provided useful insight into the arguments that are regularly presented when decisions over Native American mascots are being made.