

does a great service to the literature on Pennsylvania Quakerism. It supports with painstaking research and ample evidence the major claims of Quaker historiography in a different context from the usual Philadelphia metropol. While perhaps not as groundbreaking as the author hoped, it is nevertheless a useful place for historians to turn to find solid proof on which to base their arguments.

This book is perhaps best considered as a manageable and readable case study for those who might be daunted by the vast literature on the Society of Friends as a whole, for genealogists whose subjects might have attended Exeter Meeting, and for those interested in the particular history of Berks County. Such readers will find a rich source of information about many facets of Quaker life, statistics to support the assertions, extensive notes for further reading, maps, tables, and appendices with names of members.

Finally, through this close study of a Quaker meeting, we unfortunately do not get much of a sense of pluralistic Pennsylvania. The intriguing fact that Exeter Friends “managed to become the lone religious group providing [religious] services for most of the English-speaking population of the county” (171) leads one to wish that Guenther had explored their interaction with other groups, their cooperation or conflict with disparate peoples, or the possible influence this important sect had on the world despite its minority status. She finds that “[f]ew surviving comments describe the secular and religious activities of Berks County Quakers outside the meeting” (150) and that “Exeter Friends did not become too involved with non-Quakers” (164). On the other hand, she claims that others “recognized [their] contributions” (164). One wonders whether some comments might be found among the records of the other English- or German-speaking settlers with whom Friends shared the frontier – in her chapter on “Exeter Monthly Meeting and the Outside World,” she cites few non-Quaker sources. If so, we might look forward to a second book from Guenther exploring the same subject, but looking outward from the Exeter meetinghouse.

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William C. Kashatus, *Money Pitcher: Chief Bender and the Tragedy of Indian Assimilation*. (Pennsylvania State University Press, 2006. xv, 199.)

As a Native American pitching for a major league dynasty in the early twentieth century, Albert Bender was a curiosity—and treated as such by fellow players as

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well as by the press and fans of the game. Connie Mack, the manager of Bender's Philadelphia Athletics, called him the "money pitcher," nomenclature that suggested the cultural tension with which Bender contended throughout his career. As he struggled for equanimity between the collective security of his native culture and the compelling maelstrom of commercial sport, Bender was universally applauded, but also seemingly marginalized, by both sectors. He emerges from this study by William Kashatus as a man of great talent and humanity, but not fully secure within a clear self-identity. Bender's story is therefore one of unusual accomplishment shadowed by pathos.

Bender (1884–1954) grew up on the White Earth Chippewa (Ojibway/Anishinaabeg) reservation in Crow Wing County, Minnesota. A mixed-blood (metis) son of a German homesteader father and a part-Chippewa mother, Bender was immersed in the cultural dissonance that marked relations between the metis, who gravitated toward commercial agricultural, and tribal traditionalists, who were "more oriented toward kinship and band" (5) than the harsh rules of capital markets. Throughout his private and public lives, Bender wrestled with the cultural and economic pushes and pulls that plagued him with internal struggles between assimilation into America's irrepressible industrial/commercial society and preservation of his tribal identity. Kashatus concludes that Bender never arrived at a comfortable accommodation between these forces. This struggle, of course, was not unique to Bender—all Native Americans endured these conflicts—but Bender's status as both a symbol of assimilation and a target of racist caricature on a mass scale make his story particularly compelling.

Bender's parents sent him at age seven to Philadelphia's Educational Home, one of many boarding schools established by white philanthropists to peel away young Indians' native culture and replace it with the individualistic and acquisitive values of middle-class modernity. From there Bender moved onto Pennsylvania's famous Carlisle Indian Industrial School in 1896, where he learned a trade (the watch and jewelry business, which later became his off-season occupation) and developed his considerable athletic skills. He excelled at semi-pro baseball at Dickinson College before joining Mack's Philadelphia Athletics in 1903, where he crafted a Hall-of-Fame pitching career that lasted until 1917. Mack began calling Bender his "money pitcher" when he pitched exceptionally well during the stretch drive for the 1905

American League pennant. Bender confirmed his reliability year after year and in five World Series for the A's between 1905 and 1914.

Throughout his career Bender wrestled with the personal and societal conflicts common to "others" struggling for equilibrium. He was expected to be wild Indian and noble savage at the same time; his failings were often attributed to perceived laziness, his successes to the inscrutability and cunning that whites attributed to "exotics." His marriage to his Caucasian wife, Marie Clement Bender, added to the simultaneous mystique and suspicion with which whites viewed him. Kashatus suggests that were it not for a few genuine friendships between Bender and white teammates—in particular, his warm relationship with pitcher Rube Oldring, his roommate for twelve years—Bender on a number of occasions might have left baseball or given in to drinking, which periodically afflicted his career and personal life.

Beyond the racial tensions, Kashatus offers an intriguing portrait of the game and the nature of commercial spectator sports in their formative years. Gambling in baseball, for example, which observers tend to relegate to the narrative surrounding the 1919 Chicago White Sox World Series scandal, was an intrinsic on-field feature of the sport for decades. With no job security and little loyalty from their clubs and owners, players often were susceptible to the quick money that throwing a few games could secure from gambling interests. Bender and several of his teammates were suspected of "throwing" the 1914 World Series, when the "Miracle Braves" of Boston humiliated the seemingly unbeatable Athletics in a four-game sweep. A suspicious Mack broke up the team in the aftermath of the Series and the cloud of gambling charges followed Bender and his most prominent teammates for the rest of their lives.

Bender himself found more rewards after his big-league career ended, as he played for years in several minor-league professional venues and served briefly as the A's pitching coach until shortly before his death. His story casts light on the interior lives of professional athletes in the pioneer era of big-time professional sports, and, more important, on the ambiguous—and often tragic—circumstances of assimilationist Native Americans caught between two cultures.

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