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Money Pitcher: Chief Bender and the Tragedy of Indian Assimilation. By William C. Kashatus. University Park: Pennsylvania State University Press, 2006. 216 pages. \$35.00 cloth.

Once neglected, sport has become an increasingly important lens through which to interpret the American Indian experience. Earlier works, such as *Indian Running* by Peter Nabakov (1981) and *American Indian Sport Heritage* by Joseph B. Oxendine (1988), offered impressive surveys but languished in relative obscurity. More recently, John Bloom (*To Show What an Indian Can Do*, 2000), Philip Deloria (*Indian in Unexpected Places*, 2004), and Jeff Powers-Beck (*The American Indian Integration of Baseball*, 2005) have produced sophisticated accounts of the place of Native Americans in sport and the place of sport in Native America, concluding that athletics facilitated colonization, racism, and assimilation at the same time that it fostered empowerment, community, and identity. Although these works come out of the academy, weaving together local contexts and individual lives to speak to bigger conceptual issues, in *Money Pitcher: Chief Bender and the Tragedy of Indian Assimilation*, journalist and sport historian William C. Kashatus focuses on the life and career of one great baseball player, Ojibwe Charles Albert Bender (1883–1954).

Sadly forgotten by many baseball fans and unknown to much of the public, Bender provides compelling reading in Kashatus's hands: one of many children born to a German immigrant father and Ojibwe mother; a runaway; an alumnus of Carlisle Indian Industrial School; one of the first American Indians to play professional baseball, and the first to be inducted into the Hall of Fame; a superstar athlete that Euro-Americans mocked, idolized, hated, and celebrated; a winning pitcher in two World Series who some accuse of throwing a key game in a third; a champion of assimilation and exemplar of the American Dream; an underpaid and exploited athlete; a hero to countless American Indians; a successful businessman; and a tragic figure intent to reconnect with his family and heritage. Happily, Kashatus refuses to string together a series of events and accomplishments. He endeavors to draw out of Bender's life the obstacles and opportunities confronting Native Americans during this period and remind readers of Bender's past and present significance to sport and Native American society.

Kashatus has organized the biography of Bender into nine chapters. The opening chapter outlines the first twelve years of the future Hall of Famer's life, discussing his family and its place in the cultural middle ground of the White Earth Reservation in late-nineteenth-century Minnesota. Against this background, he recounts Bender's attendance at Carlisle, noting both his unique path to the boarding school (namely running away for a better life), and his success in its storied athletic program. Chapters 3–6, the heart of the book, detail his triumphs and trials as the star pitcher of the Philadelphia Athletics by documenting journalistic coverage and fan perceptions; his relationships with teammates, coaches, and owners; his excellence on the field; his role in securing a succession of championships; and his role in the controversial 1914 World Series. Then, in chapters 7–8, he traces the remainder of the Ojibwe athlete's career in the upstart Federal League and the minors, his

return to coaching, and his personal life. The closing chapter reflects on the legacy of Charles Albert Bender and laments the lessons it teaches readers. Throughout, Kashatus attends to Bender's struggles with his Indian heritage and the devastation caused by assimilation.

It is clear from the start that *Money Pitcher* is more than an academic enterprise. It is a highly personal work, marked by a passion for baseball and great care for Bender. From start to finish, Kashatus writes with clarity and elegance, bringing to life an athletic superstar and the alien world in which he excelled. *Money Pitcher*, however, is not a bubblegum history. Instead, it offers a detailed and engaging narrative, grounded in thorough research. One of the strengths of the text is Kashatus's desire to render a context much bigger than Bender. He skillfully recounts the early history of baseball and its significance in the city of brotherly love; records the drama and triumphs of the Philadelphia Athletics; and the ubiquitous presence and dehumanizing force of anti-Indian racism. As a consequence, some readers may feel as if these other features of the narrative distract from the biography of Bender, and, at times, *Money Pitcher* reads more like a regional history or sport history with an American Indian protagonist as opposed to a contribution to Native American history. And, through no fault of his own, documentary resources and the absence of descendants limits Kashatus's capacity to render a complete and intimate portrait of Bender. The early life of the superstar remains veiled and fragmented and, too often, precisely when Kashatus wants to get close to his subject, he cannot because much of what he has to work with are biased media accounts.

My greatest argument with *Money Pitcher* emerges in the final chapter. Here, in discussing Bender's legacy, Kashatus asserts that above all else the Ojibwe athlete enacted the tragedy of assimilation. In doing so, he reiterates an old story about the damage wrought by modernity on Native nations, the powerless victims of external action. History, agency, and creativity, in this narrative, all can be found exclusively in non-Indian institutions and Euro-American individuals. To be sure, the pain, loss, limitations, and destruction associated with American imperialism and its push to assimilate Native Americans had disastrous consequences, resulting in part in impaired opportunities, injured selves, broken communities, and damaged cultures. Tragedy and loss and oppression are only part of the story. As Bender demonstrates, American Indians have survived, they have thrived: they have always been active agents in spite of pronounced racial hierarchies and social inequalities. This complex and contradictory lesson is one of the many things Charles Albert Bender has to teach us.

Whatever its shortcomings, *Money Pitcher* remains an important book. It outlines important directions for future research. First, it highlights the fertility of sport and leisure for exploring indigenous cultures and histories and theorizing their efforts to use forms of play to get by, in, through, and beyond imperial games. Second, *Money Pitcher* offers an instructive example of the importance of putting lives in context and embracing the humanness of American Indians in often-inhuman contexts. Third, it attests to the importance of continued efforts to recover and re-remember heroes and accomplishments in Indian Country as a pathway toward relearning the present.

Undoubtedly, *Money Pitcher* will resonate well with its intended audience, namely general readers, especially those interested in baseball and its history. It is hoped that this biography can complicate lingering misunderstandings about American Indians past and present. At the same time, although likely not a core text, portions of this work could be incorporated successfully in sport studies and American Indian studies courses to introduce issues that too often strike students as overly abstract, if not entirely uninteresting.

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Our Fire Survives the Storm: A Cherokee Literary History. By Daniel Heath Justice. Minneapolis: University of Minnesota Press, 2006. 296 pages. \$60.00 cloth; \$20.00 paper.

The Cherokee need explanation more than any other tribe. Many people do not know how to talk about the Cherokee. Often maligned and joked about, the ubiquitous Cherokee have relatives *everywhere*, especially Cherokee princess grandmothers. When I read from my book, *Pushing the Bear*, a novel of the 1838–39 Cherokee Trail of Tears, people come up afterward and tell me their Cherokee grandmother story. Some of these stories may be true. When parents died along the 900-mile Removal trail that ran from the Southeast to Indian Territory, sometimes their babies were handed out to farmers. Sometimes the Cherokee left the group and disappeared into the woods.

Daniel Justice, a Cherokee and an assistant professor of aboriginal studies at the University of Toronto, sets out to clarify Cherokee issues in his new book, *Our Fire Survives the Storm*. In the opening pages of part I, “Deep Roots,” he says that he wants to do for Cherokee history what Craig Womack did for Creek literary history in his book, *Red on Red: Native American Literary Separatism*. Justice states that “this study is a focused exploration of a few key historical moments, texts, writers, and issues that compellingly illustrate the transformative and dynamic discourses of what it is to be Cherokee in various times and places.” Justice cuts across several different issues with a variety of different methods. His approach is as hybrid as the components he deals with. It is an effective method and seems to be the technique necessary to get at the heart of the Cherokee culture. This seminal book attempts to understand the Cherokee tribe and its history. At the same time, Justice remembers to integrate his focus on the Cherokee with other tribes and American Indian history. He calls upon the new tribalism but does so within intertribal relationships, and this sets a richer boundary for the book.

The Cherokee were one of the Five Civilized Tribes who adopted European ways. They have been called traitors by other tribes. Sometimes it seems they are outsiders to their own tribe. Daniel Justice enters the complexities of Cherokee heritage, moves away from stereotypes, and defines the hard-to-define Cherokee. He believes that Cherokee realities are far more complicated than the simplistic and simple-minded stereotypes that trail Cherokees. Justice feels that there is