

commander and those who were not great. There is much to suggest that basic elements of character—*integrity* of personality in the classic sense—were decisive, especially in those days when military organization was not institutionalized and the *person* of the leader was so meaningful. It is in this respect that writers may appropriately consider McClellan. He had technical skills and understandings, to be sure, but he was also the man who, when defeated, could write to the Secretary of War: "I have seen too many dead and wounded comrades to feel otherwise than that the government has not sustained this army. . . . If I save this army now, I tell you plainly I owe no thanks to you or to any other persons in Washington. You have done your best to sacrifice this army" (p. 50). Even three weeks later, McClellan would say that this was all "quite true" (p. 50). And when finally removed from command, he could write, "Alas, for my poor country! I know in my inmost heart she never had a truer servant" (p. 93). A final glance at Burnside is worthwhile here. Regarding his own removal, that general wrote, "in view of the glorious results which have since attended the movements of this gallant army [the Army of the Potomac], I am quite willing to believe that my removal was for the best" (p. 125). The pity of it all was that such a man as Burnside lacked the technical skills of McClellan.

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The Cattle Kings. By Lewis Atherton. (Bloomington: Indiana University Press, 1961. Pp. xii, 308. End maps, illustrations, notes, index. \$6.95.)

Historians of the American West will find Professor Lewis Atherton's *The Cattle Kings* a stimulating and rewarding volume. Professor Atherton has applied some of the techniques and assumptions of business history to the cattleman's frontier. In this volume the cattleman and rancher stand in the place of the entrepreneur, the capitalist, and the railroad builder. Since the cattlemen and ranchers were the dominant figures in the cattle kingdom, they contributed more that was enduring and meaningful both to the American West and to American culture. To make these contributions clear, Professor Atherton analyzes the "group characteristics" of the better-known cattlemen and ranchers. Cowboys, to the relief of the reviewer but to the consternation of creators of such monuments as the Cowboy Hall of Fame, are dismissed as "hired hands on horseback who compromised with their environment at relatively low levels" and who "exerted little influence on the course of American history" (p. xi).

Diverse in origins, the cattlemen lived as they pleased and recognized that others had the same right. Even the wives of ranchers were expected to follow the same precept. Women, if respectable, were honored, and marriage was regarded as a permanent contract whether the spouse came from the Indian reservation or from the husband's social stratum. Formal religion played a less important role on the Great Plains than in the East. Charles Goodnight did not become a

church member until just before his death. After his wife persuaded him to join a church, a friend asked which church and Goodnight replied: "I don't know, but it's a damned good one" (p. 133).

Basically, the rancher as a frontiersman sought wealth rather than adventure, protecting his gains by force, if necessary, as in the Johnson County War. Reliance upon one's own resources or those of friends and employees caused the cult of the self-made man and rugged individualism to flourish among the cattlemen and their admirers. Many individuals rose from meager circumstances to affluence as the result of ranching activities. But neither inherited wealth nor even the title of nobility was a bar to success as a cattleman or rancher. With range land available for exploitation, the ranchers in common with other groups of self-made men objected to governmental regulation except where it benefited their industry. Cattlemen, therefore, approved government regulation of railroad rates, meat packing, and stockyards, but deplored enforcement of federal land laws which interfered with ranchers' control of the open range grasslands.

Those cattlemen prospered who best hedged against the perils of the cattle business. Epidemic diseases among cattle, droughts, and severe winters, such as that of 1886-1887, often destroyed the fortunes of the less resourceful and those who lacked adequate business skill. Cheap land, low labor costs, and the scarcity of capital were prevalent economic conditions through the late 1880's. To raise needed capital, ranchers used all forms of business organizations from simple individual ownership to complex corporate structures. Professor Atherton points out that while many gained their wealth from ranching, the cattlemen more often than not acquired their initial investment capital for their foundation herd from activities outside of the cattle business. Once established, the more successful cattleman also invested his funds in banks, mercantile enterprises, and even in land speculation. When the agricultural frontier closed in, many ranchers disposed of their lands to smaller operators and farmers at attractive prices.

Professor Atherton has surveyed vast amounts of secondary and primary materials to write this readable, analytic synthesis of the cattle kings. His volume was badly needed to clear away the rank growth of antiquarianism and episodic nonsense which typifies so much of the writing about the cattle frontier.

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Edward Bellamy Abroad: An American Prophet's Influence. By Sylvia E. Bowman et al. (New York: Twayne Publishers, 1962. Pp. xxv, 543. Chronology, illustrations, appendixes, notes, bibliography, index. \$7.50.)

Edward Bellamy's *Looking Backward* (1888) still sells enough copies to make it seem an influential book. It taught brotherhood, cooperation, and controlled economics in an outline for utopian society that its adherents called Nationalism. They have preached it for three generations in Bellamy Clubs and Bellamy Societies all over the world.