

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.

University of Oklahoma

Donald J. Berthrong

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.

This book, an international symposium on the influence of Bellamy's ideas abroad, is dedicated to Professor Bowman's proposition that *Looking Backward* is "one of the most internationally influential novels ever written by an American" (p. 66).

That influence is studied here in depth by scholars of international affiliation and repute who cover the spread of Nationalism from every major Western country to such exotic locales as South Africa, Indonesia, and China. The book is remarkable for its detail and for the little known facts the authors have uncovered. It proves to anyone's satisfaction that Bellamy's work was widely read and that his ideas found a ready audience among the general public. But the suspicion lingers that it is all overstated and that Bellamy's notions were not practically very influential, however much they intrigued millions of people in a theoretical sense. Professor Bowman claims that Bellamy influenced world socialism, the labor movement, utopianism, and idealistic religion especially between 1890 and 1914. There is, however, a difference between interest and influence. That Bellamy was read widely and favorably does not necessarily mean that he was influential. His species of socialism, if that it be, was mild, and many things attributed to it would have come about had he and fellow utopians never written.

The book's chief fault is its style and construction. In the welter of detail that floods page after page there is seldom any clear judgment on Bellamy's importance in a given country. The book is repetitious and laden with trivia. It amounts too often to a tedious condensation of what other people said about Bellamy and his work. Whole pages are given over to tangles of book titles, dates, names, and organization initials, complicated by an irritating proliferation of languages ranging from Norwegian to Polish to Boer.

Professor Bowman is dedicated to reviving Bellamy's reputation, and in presenting this mass of information she has done a service for all of like mind. If she carries out her projected multi-volume study, of which this is a part, it should be the last factual word on the subject. Each reader will have to judge if it was worth the effort.

University of Texas

H. Wayne Morgan

Farewell to the Bloody Shirt: Northern Republicans & the Southern Negro, 1877-93. By Stanley P. Hirshson. (Bloomington: Indiana University Press, 1962. Pp. 334. Bibliography, notes, index. \$6.95.)

Though they differed in their approach to the problem, presidents Hayes, Garfield, Arthur, and Harrison strove to guarantee the Southern Negro's right to vote. When this advocacy coincided with Republican desires to crack the "Solid South," party spokesmen often baited rebels by harping upon both real and alleged crime and treason of Southern whites. This tactic became known as "waving the bloody shirt." Not every Northern Republican rallied under this banner, for many leaders, motivated by a genuine concern for the Negro's plight, refused to resurrect war issues. A majority faction, however, with vision obscured by "the almighty dollar" and with greater concern "for their pockets than for principle" (p. 223), readily waved and then buried both the