

in an accident (p. 135) and that its replacement was never finished and has since disappeared (p. 136). These losses make Draper's interview with Nathan Boone even more important. Nathan Boone told Draper that in mid-life his father "read considerably in history, which was his favorite reading" (p. 139). One must believe that he would have enjoyed reading his own history as recorded in *My Father, Daniel Boone*.

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Party Spirit in a Frontier Republic: Democratic Politics in Ohio, 1793–1821. By Donald J. Ratcliffe. (Columbus: Ohio State University Press, 1998. Pp. xii, 336. Maps, notes, select bibliography, index. Clothbound, \$52.50; paperbound, \$22.95.)

In *Party Spirit in a Frontier Republic*, Donald J. Ratcliffe argues that partisans organized political parties in Ohio long before the age of Jackson. Many historians today dismiss the notion of a First Party System because Americans of the early republic abhorred the idea, and voting patterns did not display the organization and voter loyalty needed to qualify factions as true parties. But Ratcliffe contends that although factions did not display the sophistication of the system that emerged in the 1830s, the 1790s and early 1800s represent a time of transition from old to new. Bickering over the legitimacy of parties reveals that partisan politics emerged very early, as Americans strove to turn the notion of the sovereignty of the people into reality. A newly emerging elite may have wished the people would continue to defer to leaders, but politicians found themselves bowing to public opinion as the people took the rhetoric of the Revolution to heart.

Since Ohio was a territory under the supervision of federal appointees, partisanship had little chance to flourish there. Isolated settlers found it difficult to organize, but they still managed to express concern about national issues such as taxation and foreign policy. Jefferson's election all but destroyed the patronage networks of Ohio's Federalists as Republicans who advocated statehood appealed to the public for support. The legislature broadened the voting franchise and expanded the number of polling places, while leaders on both sides held public meetings and attempted to organize voters. Under Ohio's new constitution, all state offices were filled through the electoral process, and the legislature demanded that most local offices be filled through direct elections. Republicans attempted to coordinate efforts to organize partisanship during the national election in 1804. They continued to dominate state offices, but Federalists mounted a spirited defense at the county level. Republicans organized corresponding societies to contest local battles. Hopes and fears generated in the 1790s by the course of revolution in France provide a

continuing theme as Ratcliffe traces the interactions between the two parties through war, economic expansion, and economic collapse. The epilogue demonstrates how earlier partisan fights affected the rise of the Second Party System.

Ratcliffe himself proudly labels his work old-fashioned political history. The papers of political leaders, voting records, and newspapers dominate his list of sources. Disappointingly, many footnotes in support of important conclusions about voting behavior refer readers to the author's earlier journal publications rather than citing the primary sources themselves. The book is divided into eight chapters, and most of them cover the events of just a few years. Thus the argument is broken down into very small parts with many turning points, and the entire arc is not always clear. Despite these quibbles, *Party Spirit in a Frontier Republic* is an important book. It will provide food for thought to those interested in the origins of the two-party system in the United States. But the freshest aspect is the way Ratcliffe demonstrates how national issues often took center stage in the politics of a region that many historians continue to characterize as an isolated wilderness.

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The St. Louis Veiled Prophet Celebration: Power on Parade, 1877–1995.

By Thomas M. Spencer. (Columbia: University of Missouri Press, 2000. Pp. xv, 204. Illustrations, tables, notes, bibliography, index. \$29.95.)

In the wake of the railroad strike of 1877, elite St. Louis residents established the Veiled Prophet organization. Patterned after New Orleans carnival societies, the group sponsored parades, balls, and fairs, designed to bolster their authority and to advertise the city's advantages. In *The St. Louis Veiled Prophet Celebration*, Thomas M. Spencer examines the shifting goals and functions of the celebration over the span of more than a century. Changes in the parade and related events, he argues, reflected important developments in the history of St. Louis.

According to Spencer, elite residents created the organization in order to reestablish control over the streets after the railroad strike. Appropriating carnival symbols, the group established an annual parade, complete with a mysterious "veiled prophet," and used this ritual as a "show of physical power" (p. 3) to cow the working class. After the crisis of the late 1870s passed, the parade served to attract farmers to the city's agricultural fair, although it remained an unmistakable expression of upper-class authority and solidarity.