

Of those who grew up at the track, Donna Barton and Rosemary Homeister, Jr. are second generation women jockeys, Kristi Chapman's father is a trainer, and Darci Rice's father had harness horses. Diane Nelson, Julie Krone, Paula Keim-Bruno, Jill Jellison, and Dodie Duys had their own horses when they were children. Gwen Jocson learned to ride on a neighbor's show jumping horses. Five are children of divorce and Homeister's father died when she was a teenager. Two graduated from, and two dropped out of, college. Only Duys' parents disapproved of her becoming a jockey.

The book could have used some serious fact checkers and proofreaders. There are four easily verifiable errors in the glossary: the Belmont Stakes is run the first Saturday in June, not in mid-month; a bug is an asterisk on the racing program to indicate an apprentice jockey is riding the horse; a colt is a male horse less than five years old; and in the Triple Crown the Belmont Stakes is run three weeks after the Preakness. The appendix identifying America's first female jockeys omits Mary Bacon's suicide. Six typographical errors misspell Jorge Velasquez, Remington Park, Tenafly, Saratoga, Keeneland (seven times), and foremost. At one point the book says Homeister was the first women (sic) and a typo cites *The South Carolina Jockey Club* books publication date as 1957 rather than 1857.

Liberally illustrated with black-and-white photographs of the jockeys from their childhood to the winner's circle, *Great Women in the Sport of Kings* offers the sports historian a glimpse into the complex lives of a unique group of female athletes. The book is a first step toward a full-scale study of women jockeys—the failures as well as the successes. As inspiration, the small coffee table book will appeal to young women interested in pursuing horse racing as a career. Research historians will want less repetition of answers and more in-depth probing of the subjects.

—SUSAN HAMBURGER
The Pennsylvania State University

Aron, Cindy S. *Working at Play: A History of Vacations in the United States*. New York: Oxford University Press, 1999. Pp. xi + 261. Illustrated. Notes, index. \$35.00 cb.

American attitudes toward leisure time have been ambivalent, to say the least. Throughout our history, the so-called Puritan work ethic has colored our attempts at enjoying time off from work. The development of the vacation as a way to spend the increasing amounts of leisure time Americans enjoyed in the past two centuries and its relationship to attitudes regarding the sanctity of work is one of the major focal points of Cindy S. Aron's *Working at Play: A History of Vacations in the United States*. Aron looks at vacations and how they developed, particularly among the middle class. She discusses a variety of vacation spots, including resorts, chautauquas, tourist sites, and campgrounds. All of these places not only figured into how Americans viewed free time, but also became in many cases, contested areas between classes, ethnic groups, and races. Aron not only examines the relationship between the diverse groups, but she also looks at how vacation sites impacted on the role of women and social interactions

between the sexes. The intersections of all these diverse elements in Vacationland, USA is another important focus of this book.

In the early nineteenth century, only a few Americans could enjoy leisure time away from their homes. Most of these people were from the wealthier segments of society, who had the time and money for such activities. As the century wore on, the burgeoning of the middle class, coupled with better and faster modes of transportation, led to increasing numbers of vacationers. While more and more Americans were taking vacations, they were still not comfortable with leisure time as a concept. Thus, many vacation activities were promoted as being beneficial for the mind or the body.

From the beginning, vacationing for one's health was a popular activity. Doctors, reformers, and other keepers of the public welfare touted the health benefits of spas with their mineral waters, fresh air whether at the seashore or in the mountains, and changes of scenery and climate. With more middle class people taking vacations, promoters also talked about how important it was for people to have time off from work, because vacations made for a happier, healthier employee; whether this should be paid or unpaid leave was contested well into the 1930s. Thus, the mental and physical health benefits of the vacation were one way to ease American consciences regarding leisure time.

Vacations for educational purposes were another way that people could enjoy guilt-free leisure. The chautauqua, for example, provided an opportunity for self-improvement while on vacation. Those who visited a chautauqua could listen to lectures on topics ranging from temperance to civic improvement, to settlement work to religious education. Lake Chautauqua, which gave its name to the movement, also insisted on a wholesome, liquor-free environment, assuring people that their leisure time would be spent in moral and uplifting activities, thus assuaging the fears of many regarding the dangers of too much free time. With their healthy atmosphere and low cost, chautauquas appealed to a wide variety of people, especially those from the ranks of the lower middle class such as teachers and ministers.

In the twentieth century, the debate over the benefits of vacations continued to rage, especially over extending the privilege to the working class. While reformers first tried to bestow vacations on women and children, there were still elements of the business world who felt that the working class was neither entitled to nor even willing to partake of vacations. Even labor unions did not stress paid vacations as a negotiating point; rather, they were more concerned with a living wage and shorter hours. Aron also points out that working class people were often subjected to unwanted time off from work through lay-offs and seasonal unemployment—hardly a benefit. However, there were some working class people able to afford an occasional inexpensive vacation; they too went to many of the same leisure spots as did members of other classes.

Unlike urban public entertainments such as amusement parks and movie theaters, which oftentimes proved to be a common meeting ground for the classes, vacation sites tended to be more divisive. While all classes may have gone to a resort like Asbury Park, New Jersey, for example, they were segregated by the quality of the accommodations and other amenities. As Aron notes, "Vacationing... reinforced rather than diminished social distinctions" (222). She adds, however, that vacationing did "help to create a collective

cultural experience that crossed class and racial lines. People of diverse origins joined in the increasingly familiar experience of being on vacation" (222).

Working at Play is an intelligent, thoughtful, well written and thoroughly researched study of an important leisure experience. Aron's analysis of class, race and gender in the context of the vacation is perceptive and cogent, adding greatly to the literature of these fields of study. The book goes far in explaining why vacationing (as well as other leisure activities) is an important topic for historians to research and interpret. Aron's examination of why Americans are still generally uncomfortable with relaxation and leisure pursuits is a significant contribution to understanding who we are as a people and a nation.

—DONNA M. DEBLASIO
Youngstown State University

Mayo, James M. *The American Country Club: Its Origins and Development*. New Brunswick, NJ: Rutgers University Press, 1998. Pp. xi + 243. Illustrated. Notes, index. \$25.00 cb.

James Mayo, the author of this new study of the country club, is a professor in the School of Architecture and Urban Design of the University of Kansas and associate editor of the *Journal Of Architectural and Planning Research*. He has also previously written *War Memorials as Political Landscape* and *The American Grocery Store*. His purpose is to write a consolidated history of the country club, with a focus on the social and economic evolution of the country clubs, which he examines as a leisure landscape.

Mayo posits four prerequisites for country clubs could develop: urban men's clubs had to be established to provide the structural framework for elites to organize their leisure activities commensurate with their social status; elites needed to experience life in summer resorts that connected their families to the rustic landscape; elites developed an expensive outdoor sporting culture; and transportation innovations and suburbanization enabled a leisure lifestyle that integrated elites' desire for club life, outdoor and leisure activities, and suburban living. However, it was not true that the emergence of country clubs paralleled the rise of suburbanization and mass transit, since suburbs like Brooklyn date back to the antebellum era, and the country club set hardly relied on mass transit to get to their clubs. Mayo points out that suburban sports did not originate with the country club, but rather with Philadelphia cricket clubs. He does assert that Brookline was first to put key historic practices together as a coherent approach to the private suburban club. Mayo argues that the first major country club sports were equestrian events—coaching, driving, steeplechasing, and thoroughbred racing (70).

The book is most successful when it sticks to architectural issues. The men's club building's style depended on its stage of development (often starting as someone's home) and local circumstances. This might include overt symbolism of purposes like the New York Yacht Clubs three large arched windows that were interpretations of Dutch boat sterns. He points out that the original clubs were makeshift landscapes that took advantage of existing conditions, but by the early 1900s, standardized club practices emerged, included clubhouse design, golf course layout, financial arrangements, and the club man-