in New Rochelle, New York; New Haven, Connecticut; Atlanta, Georgia; and Gary, Indiana, as well as New York City. Nancy Adelman explores the impact of Teachers College on three New Jersey towns through the vehicles of graduate teacher and administrator training and the powerful school surveys conducted during the Progressive era. John Ramsay considers the process of political and educational decision-making in Buffalo.

Maris Vinovskis and Barbara Finkelstein critique the research-based essays by challenging educational historians to develop better sampling techniques, more appropriate comparative examples, and sensitivity toward the distinction between cities and "communities," which would undoubtedly demand detailed neighborhood-focused research designs. Despite these shortcomings, this collection represents first-rate case study research. All of the authors are successful in their ambitious efforts to articulate and elaborate complicated and timely historical themes.

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Beyond Sixty-Five: The Dilemma of Old Age in America's Past. By Carole Haber. (New York: Cambridge University Press, 1983. Pp. ix, 181. Tables, notes, bibliographical essay, index. $19.95.)

This slim monograph makes a significant contribution to the growing field of old-age history. It studies the nineteenth century roots of modern institutions for the elderly. It explains clearly how the idea of separating the old from society came to be viewed as a positive good.

Carole Haber, like most historians of aging, begins by challenging David Hackett Fischer's idea that colonial America was a gerontocracy. She deftly depicts the nature of patriarchal power and the limits of the aged's authority and respect. In this period the helpless old were cared for no differently than other indigents. Increasingly in the nineteenth century, however, the elderly were viewed and treated differently. Haber traces the evolution of this "classification of superannuation," the process of drawing a line between the merely aging and the overaged and useless, among several professional disciplines—medicine, charity work, social reform, and business.

Two of six chapters are devoted to a cogent exploration of medical research and theories on the aging process, research which by the end of the century culminated in the idea that aging itself was an incurable disease. Thus, from the physician's viewpoint, the elderly became a special case, immune to therapeutic inter-

vention. Since the physician's influence on American society, especially in the antebellum period, is debatable, Haber's heavy emphasis on medical thought can also be questioned.

The failure of the old to fit the therapeutic model of doctors was paralleled by their failure to fit the therapeutic model of charity workers and the efficiency model of business. Haber shows how these professionals all independently contributed to rationales for segregating the elderly. The relations and interactions among these various professions should be explored. (Did leading charity workers understand the implications of medical theories on aging? Were they influenced by them?) The end result was that, by the twentieth century, the physical weakness and economic distress of a minority of the elderly had come to be viewed as the norm; and institutional and bureaucratic responses to this assumed norm would lead to further stereotyping and greater isolation of the aged.

Haber frequently refers to urbanization and industrialization as transforming the elderly's place in society. She provides an exemplary model of specific linkage between urban-industrial growth and the changing position of the elderly in her discussion of mandatory retirement. More such careful, delineated connections are needed.

By studying the roots of professionally dominated modern care for the elderly, Haber avoids retracing the declension thesis set forth by Fischer and modified by W. Andrew Achenbaum. Her perspective is a welcome, thought-provoking addition to the literature for both historians and gerontologists.

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