

pochondriasis, or 'senility.'" Hammond makes two suggestions to help overcome this mistreatment. First, older women must develop confident self-images and an awareness of their exercise and nutritional needs, as well as an understanding of how they can benefit from social support systems. They must learn that the male physician figure who they were taught to revere and worship is not divine and should be questioned and challenged. Hammond's second suggestion, which is probably less achievable, is that the United States must

consider adopting a national health service because older women, on average, only earn about \$6,000 annually and can scarcely afford to pay for 60% of their medical care. Hammond insists that health care for older women must become a feminist issue: "the fact remains, and history substantiates," she asserts, "that it is only through women themselves, that the best solution will be found."

Women as Elders is not a book which attempts to interpret the past, nor is it a book that offers endless theories on the

subject of aging women. Rather, it is a straightforward blueprint for the future. The editor's diverse selection of articles is a convincing demonstration of the book's central theme that women, both young and old, must take an active role in creating new images and visions for the future as well as confronting issues pertinent to all women, especially older women. As a young feminist, I was impressed with the endless potential for women of all races and occupations to shape our later years by taking action now.

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CORRECTION

In her review of *Women & Mental Health: Strategies For Change* (Vol. 8, No. 4), Ella Haley mistakenly referred the authors to George Brown's work. The accurate reference is to Alexander Leighton's work on the community mental health of the people of Nova Scotia.

Haley expresses her apologies to the authors and readers.