

and that *La Cérémonie des Adieux* is dedicated to those who loved, love, and will love Sartre. But immortality and eternal youth are possible in the abstract only. In reality, they are not. Reality means aging and dying. It is society's duty, then, to take into account the objective denunciation of old age and death that Simone de Beauvoir's books offer. For it is society's duty to allow men and women to share, with dignity and at any age,

in collective life. Will this happen? Simone de Beauvoir perceives the possibility as an idealist utopia. Let us hope that her perception is too pessimistic.

Indeed, Hélène Pedneault's recent interview with Simone de Beauvoir (*La vie en rose*, March, 1984) reveals that Beauvoir, having espoused her own principle of vigour through collective action, is, at seventy-six, as lively and lucid as ever.

#### Further Reading:

Jean Leighton, *Simone de Beauvoir on Women*. Rutherford, N.J.: Fairleigh Dickinson University Press, 1975.

*Marguerite Andersen is a professor in the Department of French Studies at the University of Guelph, Ontario. Her latest book is De Mémoire de Femme (Editions Les Quinze, Collection Réelles, Montréal).*

### November 1983: Riding the Bus

Would I like to be known  
for my beautiful skin at eighty-nine?  
I think rather  
than gazing down on bus interiors  
in black and white photographs,  
with plunging neckline,  
I would rather be known  
for my poems.  
Or pickled eggs,  
oral sex technique or  
even ancient drunken  
performances, or  
as a fine dancer.

Rather than my own company  
growing rich on women's fear  
of the aging of the fragile shell  
At eighty-nine may I own  
a store of wit and skill,  
insights and inventories  
of choices and chances,  
magic songs, feather fans  
and herbal lore. . .  
Things I'd rather give away  
or share,  
than sell.

*Gretel Miles*

Victoria, British Columbia

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