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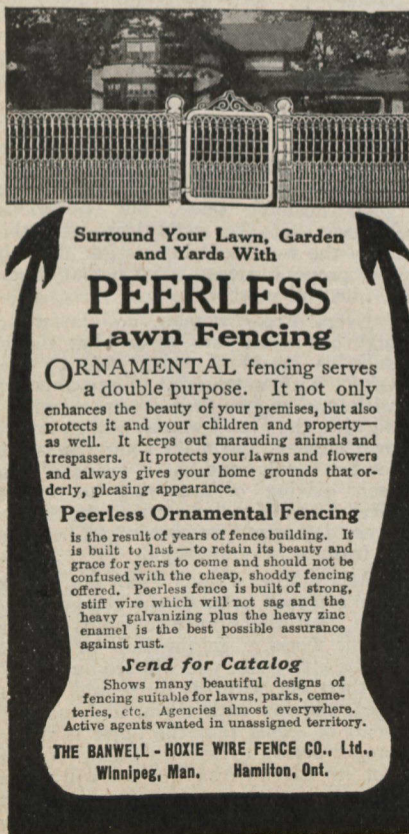
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MURRAY SIMONSKI
Superintending Editor

EDITORIAL

Enlightened Single Blessedness

THE uneducated woman has little choice. She must marry or be without occupation that is congenial and supporting. Single, she is hopelessly at a disadvantage.

But the woman with education is independent. Brain is sexless, and in the intellectual arena all have equal standing and opportunity. Many of the best living scientists, historians, litterateurs, physicians, teachers and leaders in social and moral reform are women, and their sex is not counted against them.

Unlike her less fortunate sister who is without education, she is not forced to marry to secure support and maintain standing. She is free to marry or not, just as she chooses. If she remains single, it is not that she has no suitors, but from choice.

She has opportunities to meet and measure many men, and though higher education may eradicate much of the sexual sentiment from her character, she still retains enough of the woman instinct to enable her to attract man's attentions if she desires them. Being in a position to choose, her opportunities for suitable marriage are infinitely greater than those of the uneducated women, who has no alternative but to be chosen.

And yet her field of choice is greatly narrowed. The same spirit that has led her to higher education has given her the leaven of pride and ambition, and she could never be content to accept as husband a man who is merely rich or merely "good" or both. The man for her must be a man indeed.

One of the strongest woman instincts is that which requires her to look up to the man she loves, not morally, perhaps, but certainly physically and intellectually.

The natural yearning is not weakened by education, but strengthened by it. So the educated woman's field of choice is limited to the uppermost grades of men, and, unfortunately for her, the men of these grades are mostly married before she is out of college.

Ordinarily the unmarried woman is classified in the same category with the mother-in-law, the stove pipe, and such other recalcitrant, unmanageable things as may be considered legitimate stock-in-trade for amateur joke-smiths and vinegar-and-water cynics. We are accustomed from early childhood to regard her as not altogether human, but somewhat different and apart from the woman who is married. We, somehow or other, acquire the notion that she would have married if she could, and that, having failed, she is disappointed, desolated and soured.

On the other hand, in our estimate of the unmarried man we are strikingly kind. He is supposed to be by choice free from care and ever happy and jolly.

The old maid suffers a shameful injustice.

It is not fair to assume that she could not marry if she would, at the same time assuming that the bachelor would not though he could.

Whatever may have been the true character of old maids in the past, which literature and tradition have obscured in a mist of prejudice, it is certain that the old maids of this day, as a rule, are not inferior but superior women. In freshness of beauty and vivacity, it must be conceded, they surpass, as a rule, married women of equal age. In intellectual attainment and refinement, as well as in executive ability and physical activity, they easily lead their sisters, who are better provided for perhaps, but handicapped by babies and endless home and social duties.

The typical unmarried woman, to-day, is a woman with a mission of her own. She is generally educated above the average level, and her views, her sympathies and her purposes are broader than the average woman's scope. While her less thoughtful sisters are enjoying the delights of being courted by men, she is being courted by dreams of a higher destiny than that of second partner in some small domestic enterprise.

In the family where out of a number of girls one remains unmarried, that one is, in nine cases out of ten, the most capable one of all. She is the one of whom all the neighbors say that, had she encouraged them, she might have had more suitors than all the rest, and who, had she been inclined, would have made the best wife.

Perhaps her rich qualities of love and devotion make it her happy duty to stay with the old folks and ease their declining days.

Perhaps her high mind and true heart have created an ideal mate to which none of the men of her acquaintance measures.

It is unjust and foolish to deem her cold because she cannot love the men who chance to offer themselves.

In all probability she has more fire in her heart, as well as more sense in her head, than has the average girl who, out of two or three offers, hastily accepts one as the best opportunity possible in a world full of all kinds of men.

The wonder is not that unmarried girls are generally sensible girls.

While we continue to have fastened upon us, in this advanced age of intellectual equality of the sexes, that antiquated custom which compels the woman to wait for the man to propose, and to take only such as offers himself, the only wonder is that sensible

girls marry at all.

Conversation.

CONVERSATION is like dress: a frock expresses the beauty and grace of the body; conversation, the brightness and grace of the mind. To be able to talk well with people, you must be keenly alive to the whole social "milieu" in which you find yourselves, for conversation is essentially social.

Conversation does not consist just in talking; the finer side is listening, for what you hear is the point of departure for your next remark, and if you cannot take the whole meaning up more quickly even than the speaker thought it, the flashing loom of speech and thought will tangle, and lose its fascination.

To get the completest possible pleasure out of a conversation, it is necessary either to have something you want some one else to realize, to want to get the other person's point of view, or to reach a sympathetic conclusion by compromise. In any case, the key-note of conversation is sympathy. You are trying to make a picture of another person's mind, her ideas, motives, feelings; you are trying to give a picture of yourself. This is the reason that it is an art.

In conversation what one omits to say is of more importance than what one says. Conversation, too, must be self-less. It is not a performance. A remark made to illustrate one's own brilliance is a remark in bad taste.

The chief end of conversation is clearer thinking. The process, to be sure, is somewhat circular; but in practice, the curve is a spiral. To speak one must think; to reply one must think again; and so there is really no better way of analyzing a situation and thinking out an issue than by talking it over with some other person. For conversation provides a conclusion, or at least, a satisfactory pause for a continuation.

The Editor's Question Number One

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