

# **THE GREAT UNMARRIED**

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The great unmarried by Walter M. Gallichan

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**WALTER M. GALLICHAN**

**THE GREAT  
UNMARRIED**



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# THE GREAT UNMARRIED

BY  
WALTER M. GALLICHAN 1861-

AUTHOR OF  
"MODERN WOMAN AND HOW TO MANAGE HER";  
"WOMEN UNDER POLYGAMY," ETC.



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PART I  
THE PROBLEM STATED

# THE GREAT UNMARRIED

## CHAPTER I

### INTRODUCTION

THE natural destiny of man and woman is marriage.

Viewed from the standpoints of racial well-being, national prosperity, hygiene, and morality, marriage is a biological and social duty. In Great Britain the state of wedlock is esteemed as an ideal. The union is made holy by ecclesiastic sanction, protected and regulated by the law, and commended by economists, moralists, and reformers. It is cherished, extolled, and advocated by poets and preachers. Yet strangely, any hint of suggested reforms for the facilitation and encouragement of matrimony imbues a number of the apparent advocates of the essential institution with alarm or indignation.

We counsel marriage strenuously with one breath, and impose hindrances to practice with the next. Lamenting the falling birth-rate, the decline of marriages, the involuntary celibacy of a vast number of women, the pseudo-celibacy of men, which gives rise to a grave social and moral problem, and recognising the evils that grow from an abnormal condition of society, when the strongest yearnings are not naturally and rationally appeased, we are still apt to scent peril in all measures that would foster earlier and more numerous marriages.

Our veneration for "the home" is, upon examination, a mere sentimental profession, entirely stultified by the fact that the possession of a home is made increasingly difficult for an enormous mass of the inhabitants of the United Kingdom. To very many, a home of their own is but a far-off, scarcely possible

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consummation of a profound longing—a dream of a species of personal Utopia.

Rents and the cost of living in accordance with imperative standards of respectability, or status, rise steadily with only a slight increase of wages. Higher pay often spells costlier living. In many parts of the country a working couple, who wish to marry, are forced to defer marriage indefinitely for the simple reason that there is no dwelling-place available. Everyone acquainted with the life of small towns and the country-side can testify concerning this source of discouragement to wedlock.

The lack of homes is but one of the manifold causes of enforced celibacy, the postponement of marriage to middle-age, and the fall in the birth-rate. There are numerous impeding and inhibiting factors, which must be set down in this inquiry. A community that cannot devise means for a normal, moral sex-life for its members is in an unwholesome and dangerous condition. Involuntary celibacy can become a serious canker. Yet we place a premium on the single state, and stimulate directly most of the evils that our moralists deplore. The compulsory celibate is cheated of a supreme human right. This injustice is visited by Nature with unflinching severity, and the individual and the community are rigorously punished.

Industrialism clamorously demands plentiful toilers. Industrialism sets up at the same time tremendous obstacles to the reproduction of workers. The State requires vigorous men for the army and navy. The State, with its mediaeval or archaic prejudices, discourages the conjugality that would result in the procreation of soldiers and sailors. Legislators ignore, shelve, or suppress proposals that would render marriage attainable and raise the birth-rate. The Church symbolises, sanctifies, and honours the married state in theory; in practice, the sacerdotalist renders marriage an unequal contract. Reform of the marriage law, one of the chief aids to the encouragement of marriage, the conservation of sex-morality, and the welfare of the people is sternly and persistently opposed by the bulk of clerical absolutists, led principally by voluntary celibate bishops and clergy.