How to Make Marriage Beautiful.

In the first place, let people defer to the laws of lighth, of samilary, of headlitary soundness, let them obey-restrictions, con-sult wholesome seasons, respect the limits which have been set up by the common souse of nature. Mutual Ignorance upon those points is filling marriage with unnecessary evils; they not only spoil the physical well-being of a family, but spoil its disposition. Let the work in every house he reduced, by a reduction of its ambitions, till all the parlors, all the tables, bitions, till all the parlors, all the tables, all the clothes, exactly represent the ourgent condition of every family. Not a bracket nor a ribbon for exaggeration, not a single room for parade, neither sowing, washing, cating, scouring, company-giving beyond actual needs, and all done by the least elaborate methods. Then, in the second place, reduce to the lowest possible point the disturbances which arise from innorance and vanity, from artificial trainignorance and vanity, from artificial training; you simply liberate marriage for the more effective discharge of its spiritual purpore. The mon and women might still suspect that they were ill mated, till life itself pronounced the banns. Teach children that marriage only prolongs their school hours into the dignity of sterner discipline and less perishable attainments. Warn them against the affectations and extravagancies which undermine respect, against the physical errors which so sap the will that it is humbled and enslaved by annoyances which health and freshness laugh at. And teach them simplicity, make vulgar habits and ambitions appear odious to them, ply their imaginations with nustere and noble forms, tempt them to fall in love, first, with spiritual beauty, whose service makes them truly free; then they will be better prepared to discover that marriage withholds felicity until it has been learned.—John Weiss, in Oid and New.

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