

*Journal*

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## THE NUT-SHELL

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This miniature journal is printed from the smallest type ever manufactured, being cast and imported from Europe especially for this publication. It is a marvel of mechanical skill, and a fair index of the rapid advancement of the typographical art. This, and future numbers, should be carefully preserved as they will prove not only a curiosity, but will furnish for reference a large amount of valuable information not to be obtained elsewhere.

### ETIQUETTE OF DRESS.

THE golden rule in dress is to avoid extremes, while you conform, on the whole, to the prevailing fashions. Do not affect fashions that are radically unbecoming to you, and avoid all eccentricities of dress. Do not choose garments that would render you conspicuous. Let it be your aim to dress in accordance with your means and your social position. Ladies who are not rich, but whose tastes are cultivated, can always appear well dressed at a moderate expense, by proper care in the choice and arrangement of materials. The style and fit of a garment is more important than the cost of the fabric.

Home dresses, and those for church or the promenade, should be quiet and modest; while those for the opera, for dinner parties, or other public occasions, may be richer and more elaborate. It is only with these more costly dresses that expensive ornaments should be worn. The ostentatious exhibition of Jewels in its wretched taste. When going from home, immaculate linen is indispensable. A gentleman may wear a thread-bare coat, but his linen must not be soiled nor his garments untidy.

### CONCISE BUSINESS RULES.

The intelligent and upright business man regulates his conduct by fixed principles and established methods. It is not the creature of impulse or caprice.

1. He is strict in keeping engagements.
2. He does nothing carelessly or hurriedly.
3. Don't entrust to others what you can easily do himself.
4. Don't leave undone what should and can be done.
5. While frank with all, keeps his plans and views largely to himself.
6. Is prompt and decisive in his dealings, and don't overtrade.
7. Prefers short credits to long ones, and cash to credit.
8. Is clear and explicit in his bargains.
9. Don't leave to memory what should be in writing.
10. Keeps copies of all important letters sent, and files carefully all papers of value.
11. For some allow his desk to be littered, but keeps it tidy and well arranged.
12. Aims to keep everything in its proper place.

13. Keeps the details of his business well in hand, and under his own eye.
14. Believes that those whose credit is suspended is not to be trusted.
15. Often examines his books and knows how he stands.
16. Has stated times for balancing his books, and sends out accounts that are due.
17. Never takes money risks that can be avoided, and shuns litigation.
18. Is careful about expenses, and keeps within his income.
19. Don't postpone until to-morrow what can as well be done to-day.
20. Is extremely careful about endorsing for any one.
21. To persons of real need he responds generously.

### HOW TO READ HUMAN NATURE.

HOPE has said that "the proper study of mankind is man." In the whole range of scientific knowledge nothing can be so useful, or of greater practical utility, than the ability to read correctly the characters of those with whom we come in contact. This is a faculty which enables us to discriminate wisely in business and in social intercourse. It will aid us in making a judicious selection of friends and associates, and it will save us from becoming the dupes and victims of unscrupulous and designing persons. It is simply invaluable. Hence the study of human nature should be an essential branch in the education of youth of every class. Every person should be made thoroughly familiar with at least its fundamental principles: regarding these as lying at the threshold of a practical acquaintance.

Why even the lower animals are endowed with this faculty—the intuitive perception of character—they practice largely and constantly. In the more intelligent classes of animals it is conspicuously manifest. Observe how they discriminate between the good and the bad, and how they regulate their own conduct by the conclusions they have drawn; and it cannot be doubted that in this they reason intelligently from cause to effect. Now that notational and immortal beings learn wisdom from the brute creation, in some things we certainly might glean valuable lessons from mere animal instinct.

In preparing a concise resume of the more conspicuous indications of character and disposition, condensed from the latest and most reliable authorities, we must remember that these indications are by no means precise and uniform, like the signs of a mathematical calculation, but are subject to frequent changes and modifications. Nor would it be safe, in forming our estimate of an individual, to judge from single characteristics, but to observe distinct and pronounced. These must be taken and considered collectively, as they appear in combination, in the conversation and behavior. Moreover, while almost any intelligent observer may doubtless become somewhat skilled in reading character, we must remember that some have this faculty intuitively, and much more largely than others. In this science, however, as in all others, earnest and persevering effort, pursued here, as elsewhere, practices make perfect. The novice cannot expect, of course, to receive marked success, and to form a reliable judgment of persons, so readily and easily as an expert of large and varied experience.

For some occult reason, perhaps from the operation of personal magnetism, men can usually read women, and women men, much more easily and

correctly than those of their own sex. And, let it be remembered here, that women have a peculiar gift of reading character: in many of them it is unquestionably a matter of intuition. And their first impressions of those of the other sex are very apt to be found correct. Doubtless the Creator has endowed them with this very valuable faculty as a safeguard against dangers peculiar to themselves.

Every person, however, should cultivate the habit of close observation and analysis, in their daily intercourse with others, whether at home or abroad. This will presently enable him to discriminate wisely, and with great personal advantage; and the faculty will be found to improve and develop constantly by exercise. To all in doing this we speak the more prominent marks and indications of character.

At the outset, we remark in general, that a fine mind and spiritual nature is usually indicated by a fine physical organization: beauty and excellence comprise the two radical elements of man and mind. The soul within should have a corresponding outward tenement in which to dwell; and when this is not the case, the result of whose we see a person the lines of whose countenance are noble and commanding and the texture of whose skin is refined, whose body is elegantly moulded and symmetrical, eyes of intense beauty, with intelligence and benevolence, and whose voice and gestures are full of grace and melody, we instinctively conclude that the soul of exceptional nobility; and, while there may be some exceptions to this, such judgment is usually correct.

But to go more into detail: The eyes are the most eloquent features of the countenance. Those mirror the mind and immortal soul within. They are windows through which every quality, desire, passion, and impulse peep out. In color, shape, size, brightness, and expression they differ widely; and these diversities indicate corresponding diversities of the spiritual nature.

Beautiful eyes, with finely arched and dark eye-brows, are not common in men. When these are found, however, they indicate a truly refined and artistic nature: a man who has the soul to recognize and appreciate forms of beauty, symmetry, elegance, and loveliness, wherever they appear. Such eyes, when found in women, denote a fondness for dress and pleasure, for music and other artistic pursuits, and for the society of the opposite sex; and this last is frequently combined with a large spice of mischief and duplicity.

Large, wide, however, and really lovely eye is found—whether in man, woman, beast, or bird—it is sure to be associated with some admirable trait of character and disposition; and, on the other hand, wherever you see a mean, furtive, sneaking eye, you will be certain to find a disposition that is contemptible, and even some of its features and proclivities.

A person with a *round, full, projecting* eye, like that of a cat or owl, will be found to have a nature that is either stupid, hesitating, or treacherous. In his conduct he will seem frightened and apprehensive, and he will vacillate in plans and behavior.

Excessive passion, or abuse of the sexual functions, are imparted to the eye a sort of *dark, heavy, perplexed, or dazed* appearance.

*Black eyes* are often brilliant and beautiful exceedingly; but they are

deep as the ocean, and quite as unfathomable. When under the control of conscience, they indicate an admirable and lofty type of character: but in evil nature they are artful, crafty, scheming, treacherous, and cruel as the grave. They are apt to be reserved, secretive, and retiring, but with possibilities of devilish ingenuity and unrelenting malignity, and, in the prosecution of an undertaking, they are thoroughly unscrupulous and reckless. It has been well said that "the ways of a wicked person with black eyes are pain finding out." Beware of putting yourself into the power of such a one. But, then, all black eyes are not bad. There are some excellent qualities suggested by very dark eyes, such as warm affection, frankness, truthfulness, and no small degree of force and decision of character. Many black eyes are truly lovely, magnetic, and indicative of fidelity and genuine nobility of nature. But those who venture to trifle with them or do them willful wrong, may well have the memory of those who are aroused to fury they are capable of taking fearful vengeance, and they will spare no cost to do so, nor will time obliterate the memory of the wrong. They don't forget an injury, but will bide their time.

*Blue or light eyes*, as a rule, are very cunning, sly, evasive, manoeuvring and deceitful. They are full of tactics, policy, scheming, and management, and keep their eyes and ears open. Blue-eyed enemies are snakes in the grass—skulking, Indian fighters. They are skillful in concealing their feelings and emotions, plans, purposes and methods. While cherishing the most bitter and intense hostility towards some person, they will allow nothing of this feeling to appear, unless in some way compelled to do so. Indeed, they often emulate a special friendship for you, while plotting and striving to accomplish your ruin in estate or reputation. Beware of such persons.

There are, it is true, many amiable, truthful, honorable and successful men and women among this class—persons of tender sympathy and ardent affection, because under the control of good intellectual and moral principles—and these make the most reliable friends and allies; but when such natures become perverted by evil, they will assume the forms and run in the channels that have just been indicated.

*Gray eyes* are generally associated with a true, honorable and kind feeling. They indicate, however, a large acquisitiveness and a good deal of selfishness. They are full of cunning that is industrious, painstaking, thrifty and persevering; and which, under the control of right principle, is upright and honorable. They are found in some instances engaged in unscrupulous and despicable practices, and even in their best and truest friends.

The forehead is the seat of reason, the palace of the soul." It is here that the intellectual powers have their local habitation, and when perturbed it is located immediately over the eyes and nose. The reflective faculties occupy the upper part of the forehead, while the executive powers are found in its central portion. Naturally, therefore, a high, wide forehead denotes a clear and vigorous intellect, with quick perception and remarkable intelligence. If these faculties have been cultivated and developed, the flashing eye and the expressive countenance are found to manifest to an intelligent observer.

A *very large mouth* denotes a coarse, vulgar, animal nature, while a straight mouth, and a nose that projects into the place or undeveloped character. Beware of the person who wears a sarcastic or sinister expression on the mouth, with marked lines around it, and one