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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 Neck and tasteful coverings for the head, feet and hands are especially important, and indicate a refined 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 physician, in the comprehensive meaning of the term, should be made 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 science.

Why even the lower animals are endowed with this faculty—the intuitive perception of character—and they practice largely and constantly. In the more intelligent classes of animals it is conspicuously manifest. Observe how their various manners—and they practice the moods of their master, and 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, should not rational 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, on the contrary, 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, directed here, as elsewhere, practice makes perfect. The novice cannot expect, of course, to receive marked success, and to form a reliable judgment of persons, so readily and as 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 memory 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 soul 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. Where, however, a 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, is indicated by 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 lovely 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 their wrongs 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 for blue-eyed enemies as 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 unselfish 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 persons that are industrious, painstaking, thrifty and persevering; and which, under the control of right principle, is upright and honorable. They are, however, sometimes engaged in unscrupulous and despicable practices, and even in theft and other crimes.

The forehead is the seat of reason, the palace of the soul." It is here that the intellectual powers have their local habitation, and where the faculties are 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

corner drawn up or in more than the other. He is likely to prove deceitful and treacherous.

When the lips have a pure, fresh, cherry-red appearance, the blood is pure and the general health good, while if they look dry, scaly, blue, and parched, the blood is in a wretchedly impure and unhealthy condition, and the person far from well.

Lips that are full, red and pure, with a cushioned appearance, indicate a most affectionate and domestic nature, and suggest a fondness for kisses and caresses.

Lips that are thin and compressed, with little blood, denote slight affection, and indicate that his possessor has ample decision and self-control, but is cold and rather unsocial.

Lips that are habitually open denote a thirst for applause and commendation, and sometimes a marked deficiency of the passions emotions.

When the lips are strongly outlined and are generally compressed firmly, their owner is a person of decided character and pronounced opinions, and will be found tenacious in adhering to his views and maintaining his positions and redeeming his pledges.

It would be a grave mistake to suppose that the nose is an unimportant factor in reading character. On the contrary, it is eloquent in its suggestions of good or evil, and its trumpet gives no uncertain sound. Few features are so strongly indicative of character.

When the nose is broad and prominent it indicates a strong, resolute, energetic character, which is determined to achieve success, despite all obstacles, in whatever enterprise may be undertaken. It also denotes a commercial spirit, and the faculty of thrift and acquisition. When narrow it means a deficiency in this regard.

When the nostrils are wide open it is a sign of good breathing power; when they are narrow and pinched it denotes a deficiency in healthful breathing.

The nose that is concave and slightly turned up is apt to be prying and inquisitive—an indefatigable collector of social gossip, and decidedly meddlesome and mischievous. Its owner will take offense on slight provocation, but is not usually vindictive and malignant. His displeasure will appear in breaking off intercourse and in shunning you resolutely. But the concave nose turned down at the point like an eagle's beak, is just the reverse of this. It indicates the bird of prey. Should you do a real or fancied injury to the wearer of such a protuberance, you may expect a severe retribution. Such persons are exceedingly revengeful. They will lie in wait for you through long years, and watch their chance to pounce suddenly upon you, like the eagle on his prey, and to inflict cruel and painful wounds.

This may be long deferred, but will come at last, if their lives are spared. I know neither pity nor relenting mercy, forgetting an injury, they seldom forgive one. The convex nose also denotes pugnacity and persistence—a snarling, quarrelsome, bulldog disposition and inveterate malignity of soul. It is an excellent liar.

The chin is another prominent feature and one exceedingly significant. A broad, full chin denotes strong, enduring, unchanging affection, while a narrow, pointed chin has greater intensity but much less power and constancy.

A prominent, pointed chin denotes a strong, determined, and persistent character and great will-power. It is precisely this class of persons that have achieved marked success in life, and have impressed themselves indelibly on the consciousness of the countries, and the times in which they have lived.

In this enumeration we must not overlook the hair. This exhibits a great diversity as to any other feature, and denotes a corresponding diversity of disposition.

Black hair belongs to the bilious temperament, which gives remarkable power, strength, and endurance. It denotes a class of persons who are eminently adapted to a life of industry, as they will surmount all ordinary difficulties, and patiently endure hardships from which weaker natures must shrink in utter terror.

Light hair means fineness and delicacy of organization, and a lighter and more robust type of character. It is the opposite of black or dark hair.

Auburn hair denotes quick susceptibilities, and a delicate physical organization.

People who have red hair are of the

sanguine temperament, and are characterized by feelings of great intensity; impatient, hot-blooded and passionate. Those with curly hair are excitable, impulsive, and emotional; while straight hair denotes mildness, gentleness, and uniform temper; sometimes dullness and stupidity.

Red-haired persons should pursue, as far as possible, out-door occupations, as they require all the pure air and sunshine they can obtain. On the other hand, people with fine and light hair are more adapted to light, in-door employments; heavy and exhausting work of any kind would overtax their vital powers. Those with dark hair have great endurance, and can accomplish a

and indecisive walk. Those who step lightly have a light, misanthropic disposition, and are apt to be cautious and over-live in their habits.

Persons who have an easy, graceful step usually transact their business, of whatever kind, in a neat and tasteful manner, while those who walk laboriously perform their accustomed labor as though it were oppressive and burdensome.

A man of ambition, energy, and hopefulness will walk briskly, rapidly and sometimes with long and measured strides, while the listless, lounging walk indicates the sloven; the man devoid of purpose and of effective energy.

and his consequential strut, seem to declare, "I am Sir Oracle!"

The more distinct and pronounced if these several features of the person convey, in their combined effect, must be carefully observed and studied in order to reach a correct judgment of every faculty and trait stamped upon peculiar impress on the countenance. Thus active benevolence gives a beaming, glowing look; kindness which gives a winning, pleasing look; firmness a set, stern look; idleness, a sprightly, beautiful look; a correct judgment of every faculty, a thoughtful look; amiableness, a lascivious, wicked look; The larger and more active the faculty, the more distinct and pronounced will be its impress on the countenance. But it is the combination of all these qualities, as reflected from the outward features, which gives the individual his personal or distinctive look. Perfection of character results from the complete and harmonious development of all the mental and spiritual faculties, as these are manifested through the countenance and behavior.

The face, as a whole, is an habitual expression, reveals one's nature and animal propensities; it also shows whether the faculties are active or passive, while the head exhibits their very faculty and relative proportions. Every feature has its own appropriate function. The forehead indicates the amount of intellect. The chin determines the virility, and the ardent and intensity of the affection. The mouth indicates a friendly, cordial, warm-hearted nature, or the reverse. The nose represents the animal traits and propensities; the quality that makes man a ferocious, and aggressive. But the eyes, what a world of meaning do they convey! These mirror the mind, spirit and soul, however profound and vast the depths which they comprise. These brilliant orbs are eloquent interpreters of the hidden mysteries and wonders of our being.

Such, then, is the alphabet which lies at the threshold of character reading. The characters there are few and easily learned. Those who will take the trouble to do so, and will keep them in mind in their daily intercourse with others, who will observe closely the distinctive traits which these exhibit, and compare such traits with the habitual lives of the person in question, will rapidly acquire an accurate knowledge of human nature, and will readily discover the correctness of these outward indications.

The student of character, however, should cultivate the habit of observing and studying people under all conditions—in public and in private—in their private, their social, and their domestic life; in their pleasures and relaxations and in their business transactions and relations. In the light of these observations should be made, his references drawn, and his judgment formed. This because the same person often appears widely different in these varied conditions and environments.

It is no less important to remember that people should be judged, not so much from their large and important measures, as from their slight and trifling actions; those which are spontaneous and unpremeditated. These last embody and exhibit the real bent and animus of their nature much more accurately than the more elaborate and deliberate measures which result from previous consideration and forethought. There is often a wide divergence between the outward conduct of persons in the presence of others, and their more private life when alone, or nearly so. Many people are exceedingly cautious and guarded in their public actions, and are likely to be observed by others and discussed by them, who keep no secrets, and watch over the little things in word and act which constitute the substance of their lives in private, but are not supposed to act otherwise. These unconsidered trifles furnish the best possible key to the real character and disposition. This is especially true of persons of large social energy, who reserve. The more they try to evade scrutiny, to cover up and conceal their views and feelings, their motives and intentions from others, the more they thereby manifest to the skilled physiognomist, who is accustomed to a close observation of the slight and trivial peculiarities of the appearance and behavior of those whom they encounter. He can read those almost like an open book.

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great amount of labor whether physical or intellectual. As a rule coarse hair denotes a person of coarse thoughts, feelings and manners. Fine hair, on the contrary, denotes refinement and cultivation.

The manner of walking is another important means of reading character. Every person has a style of walk that is more or less distinctive. The man who has great firmness of character, and who is methodical and precise in his habits, will exhibit these traits very distinctly in his walk. Firmness and solidity of character will appear in a masculine firmness of walk; while the indications of feebleness and instability will be equally manifest in a vacillating

Beware of those who indulge in a mean, shuffling, secretive walk! They are inclined to "treason, stratagem and spoli," and are dangerous and disreputable associates. Those who are in the habit of walking on tip-toe have rooms to let in the upper story. The man engaged in important and absorbing business walks in a hurried and somewhat excited manner; while the millionaire, who has retired from the care of business, moves in a cool, easy, leisurely, and indifferent manner.

The person who is overflowing with egotism, vanity, and self-conceit, will not only exhibit this in his countenance but in the pompous, self-complacent, loudly walk. The flourish of his cane,

THE SETTLING UP IS CERTAIN.

You may take the world as it comes and goes.
 And you will be sure to find
 That fate will square the account late
 winners.
 Whoever comes out behind:
 And all things bad that man has done,
 By whatsoever induced,
 Return at last to him, one by one,
 As the chickens come home to roost.
 You may scrape and toil and pinch and save
 While your hoarded wealth expands,
 Till the cold, dark shadow of the grave,
 Is nearing your life's last sands:
 You will find your balances struck some night,
 And you'll find your hoard reduced,
 You'd view your life in another light
 When the chickens come home to roost.
 You can't stint your soul and starve your heart
 With the husks of a barren creed,
 But that will know if you play a part,
 Will know in your hour of need!
 If it were as good for death to come
 What hops how there be deduced
 From a creed alone? You will lie there dumb,
 While your chickens come home to roost.
 Sow as you will, there's a time to reap.
 For the good and the bad as well:
 And conscience, whether we wake or sleep,
 Is either a heaven or hell:
 And every wrong will find its place,
 And every passion loosed
 Drifts back and strikes you face to face,
 When the chickens come home to roost.
 Whether you're over or under the soil,
 The result will be the same:
 You cannot escape the hand of God,
 You must bear your sin or shame;
 No matter what's carved on a marble slab,
 When the items are all produced
 You'll find that St. Peter was keeping tab,
 And that chickens come home to roost.

MISCELLANEOUS RULES OF ETIQUETTE.

Scolding and snarling are exceedingly ill-bred.
 Be prompt and punctual in all your engagements.
 Never read the letters of other people, unless invited to do so.
 Never turn the misfortunes of others into ridicule.
 Never leave home with unkind words on your lips.
 Never write your own remarks in a borrowed book.
 Never lend a borrowed book, unless special permission has been given.
 A lady should never speak of a gentleman by his surname, without a prefix.
 Beware of answering "Personals."
 What seems sport may turn out very disastrously.
 It is impolite to speak of persons with whom you are but slightly acquainted, by their first name.
 Never look over the shoulder of another person who is reading or writing.
 When in company, do not try to attract the attention of one by signals, a cough, a poke, or a nudge.
 Do not examine the cards in a card receiver, when you are calling.
 Spitting, when in company, is as vulgar as it is disgusting.
 Loud talking and laughing, by ladies, is at all times unbecoming.
 It is impolite to assume a lounging attitude in company.
 Gentlemen should never allude to conquests over the other sex.
 The man who will insult a social inferior is nothing better than a boor.
 Keep your own performances, or achievements, to the background.
 To answer a civil question rudely is a gross breach of etiquette.
 Gentlemen should never stand on the hearth-rug, with their backs to the fire at home or abroad.
 The man who makes remarks in disparagement of a woman is deserving a rebuke.
 Too great familiarity towards a new acquaintance is in bad taste.
 To swing the foot, to tap monotonously with the feet, or to drum with

the fingers on a table or a window, are all breaches of decorum.
 It is extremely rude, and a most dangerous experiment, to recommend refreshment to someone who is under the care of a physician.
 An invalid, an elderly person, or a lady, must be given the most comfortable chair in the room, and must be allowed to select the light and temperature.
 It is a breach of good manners, and a violation of common sense, to laugh at your own wit.
 Gentlemen and Ladies will never be guilty of eulogizing or eulogizing.
 No gentleman will assume to dictate to a lady, as to the gentlemen who are permitted to attend her.
 Gentlemen and ladies of true culture will be careful of their deportment in all places, and at all times.
 Their urbanity will appear at home, as uniformly as among strangers.
 Quiet, unassuming behavior, is indicative of cultivation.
 A loud, boisterous manner belongs to the rustic bore.
 There is no surer sign of ill-breeding than rancorous dependents.
 It is not a sensible principle of democracy to be rude and dirty.
 In this country, the means of education are extended to all.
 Hence, Americans should be exceptionally intelligent and polite.
 The aristocracy of older countries have no social culture.
 Well-bred persons avoid being conspicuous, either in dress or behavior.
 The use of slang words and phrases should never be indulged in either in public or private.
 Fussy people are social nuisances.
 The individual who polities himself in the habitual observance of the golden rule. Do to others, as you would have them do to you.
 You cannot seek to be comfortable and happy, and you will rarely be deemed impolite.

THE NEW BABY.

On Sunday evening the editor of the *Monetion Times* made the happy possessor of his first baby, and this is the way he disconcerts: "This is the title of a new book recently published on our table by Dr. Ross, who handles such goods extensively. It is new to us, but it appears really to be a late edition of an old work, the original author being a gentleman by the name of Adams, who called his first production *Chin*. Many allusions have been inserted, and the original revised, enlarged and greatly improved.
 We have not had time to examine the work critically, but observers that it is neatly bound in cloth and its particular friends claim that it is very valuable and that no family should be without a copy. We may add that there are no general canvassers for this work, and that every one desiring a copy must order through a specially selected agent this time in advance.

LUCK AND LABOR.

We have always had our doubts as to the existence of what is generally termed "luck." "Luck" is a word which, under other circumstances or an unexplained freak of fortune, are always seeming to be favored, are termed "lucky," and it is never as in the case of "luck" that it is nearly bound in cloth and its particular friends claim that it is very valuable and that no family should be without a copy. We may add that there are no general canvassers for this work, and that every one desiring a copy must order through a specially selected agent this time in advance.

INCIDENTS IN THE LIFE OF A TEXAS JOURNALIST.

One of the most entertaining bits of autobiography we have ever read is the following account of his professional life, with its disappointments and rewards, by a Texas editor.

Been asked to drink..... 11,202
 Drank..... 11,202
 Requested to retract..... 416
 Did retract..... 416
 Invited to parties and receptions by persons fishing for puffs..... 3,333
 Took the hint..... 3,333
 Didn't take the hint..... 3,300
 Threatened to be whipped..... 170
 Been whipped..... 0
 Whipped the other..... 6
 Didn't come to time..... 165
 Been promised whiskey, gin, &c..... 5,610
 Expected to get gin &c..... 5,610
 Went after them..... 5,610
 Been asked "What's the news?"..... 300,000
 Told..... 32
 Didn't know..... 200,000
 Lied about it..... 98,977
 Been to church..... 2
 Changed politics..... 33
 Expected to change..... 26
 Gave for charity..... 5 dollars
 Gave for terror dog..... 25 dollars
 Cash on order..... 1 dollar
 We doubt if the editor of any one of our New York dailies could compress so much entertaining reminiscence into so little space. The question whether in the whole rank and file of New York newspapermen there will be found a thousandth part of the frankness displayed by this Texas brother in his graphic portrayal of those personal characteristics which go to make up the successful journalist of to-day.

AIR FOR THE LITTLE ONES.

A boy or girl cannot have too much exercise nor too much fresh air, not if he or she were out in all day and all night as well as on a certain day, or visiting outdoor exercise after sunset, however, albeit there is not that danger to health from night air that our forefathers used to attribute to it. Night air used to be a terrible bogie, but the bogie is dead and gone, and need not trouble us any more. In a climate like ours, however, children must be a great deal indoors in summer as well as in winter. It is our boulder that they should see through the rooms that they occupy by day and by night are kept thoroughly clean, and supplied with an abundance of pure air. Emanations from the skin, emanations from the curtains or carpets, and from the furniture itself, mixed together and bred sickliness, the seeds of disease, in fact, and if children constantly pent up in badly ventilated rooms actually escape severe illness, they nevertheless suffer from blood deterioration. Even ventilation is not everything. A nursery should have nothing that will harbor impurities. In this respect it really should resemble a sick-room. The lighter the furniture the better; cushions, carpets, and curtains should be banished, and the floor furnished with a good disinfecting soap. A regular plan of ventilation should be adopted. Opening the windows a little way when the children are out is of no practical use, but only a mischievous makeshift. Do not build with the plan of making children hardy by exposing their limbs and shoulders to every wind that may blow, but they are too often so miserably clad out of doors by being too heavily and cumbersome dressed. Let the clothing be warm and light, so that every limb may be free to play.
 Here are three things that go hand-in-hand in keeping children well and happy: exercise, gymnastics, and amusement. Amusement, I mean, must be combined with both or either, and all three must be taken or had in abundance, and at all the year round. Whenever exercise ceases to interest, it becomes that very instant a nuisance, and will do more harm than "luck." Dr. Ross, in "*Osceola Family Magazine*."

They will not be counselled can not be assent to see that the administrative regulation of details is here, and that she should be left in the complete enjoyment of it as well as the responsibility and care.

Little chips suffice to kindle a large fire, and little brooks grow into great rivers.
 An ounce of generous praise will do more to make a man your friend than a pound of fault-finding.
 He who receives a good turn should never forget it; he who does one should never enjoy it.
 To an honest mind the best prerequisites of place are the advantages it gives a man of doing good.
 People who fish for compliments do not need long lines. They will get their best bites in shallow water.
 Foresight is very wise; but fore-sorrow is very foolish; and eagles in the air are, at any rate, better than dangerous.
 The household is woman's kingdom, and all that pertains to it is under her jurisdiction and direction. By this name I mean not that the administrative regulation of details is here, and that she should be left in the complete enjoyment of it as well as the responsibility and care.
 Sorrow, in some instances, hardens and narrows the mind; but in all well constituted characters it softens, enriches, and enlarges.
 It is the man of unfinishing integrity who has the most faith in the general honesty of the community—a faith not based upon the occasional experience he meets of the reverse.
 Never fear to bring the sublimest motive into the smallest, and the most insignificant, of our actions.
 There is no house so small that it has not room for love; there is no castle so large that it cannot be filled with it.
 The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.
 A lady was lamenting the ill-fortune she sustained by the loss of a friend, wishing to console her, bade her look upon the bright side. "Oh," she sighed, "there seems to be no bright side." "Then polish up the dark ones," was the quick reply.
 Speak kindly of absent friends to those who are present, that they may not think you unkind of themselves when they are absent.
 A hundred times more trouble is caused by men who can get work but cannot do it than by men who want work but cannot get it.
 Be cheerful always. If in misery and pain, remember that it is a long road to glory, and that when you get to that turning you will be out of your trouble.
 Of all the dark traits that disgrace the human race, that of wishing to belittle or degrade the character of another is the lowest.
 Cherish your heart's best affections. Intingle in the warm emotions of filial, parental, fraternal love. Love is not a weakness. Love everything and everybody that is lovely. You cannot miss the corals of love too strong.
 If men speak of the world, it is inconvenient to go against it.
 Do the duty of the present and future duties will be provided for.
 While the gift of conversation proves a man to be the want of it is no proof of a dull one.
 If good people would but make goodness agreeable and smile, instead of frowning, the world would many would be won to the good cause.
 Youth and age have too little sympathy with each other. If the young would really see that they may be old, and the old remember that they have been young, the world would be happier.
 If misfortunes come into your house be patient and smile pleasantly, and it will stalk out again, for it can't bear cheerful company.
 A spitter break his thread twenty times ready to mend it; he mends it; you may mend it to do a thing and you will do it. Fear not if troubles come into your house; keep up your spirits though the day be dark.
 A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

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