

# NICHOLS' MONTHLY:

## EXTRA.

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### TO THE FRIENDS OF TRUTH AND JUSTICE:

Personally, I care little for the libels of the Press, or the slanders of the prejudiced or the malignant. My individual reputation might well be left to the vindication of Time. But it seems due to the work in which I am engaged, and the cause of Human Progress, that I should publish such an answer to wide-spread calumnies as will be found in the following statement.

I appeal to the spirit of Justice to aid me in giving this defense as wide a circulation as the *Herald*, *Tribune*, *Times*, and a hundred other papers, have given to the charges against me. I send it to friends and strangers, trusting that no one will be found so prejudiced as not to be willing that I should be heard, before I am judged, by the great public tribunal to which I make my appeal. I send, therefore, at my own cost, packages of this pamphlet to those who may have facilities for its distribution, and ask as a favor, what I also claim as a right, that it be placed within the reach of all persons likely to be interested in its revelations.

T. L. NICHOLS.

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### S T A T E M E N T .

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A frank recital of such facts in my personal history, as relate to the libels and slanders of the past few years, must savor of a distasteful egotism, which I would avoid if possible, and which, I trust, will be excused, in view of its evident necessity.

I began my career as a Reformer or Public Teacher, twenty years ago, at the age of nineteen years, by giving courses of public lectures on Phrenology and Human Physiology. At twenty I edited a weekly newspaper; at twenty-one I had the principal charge of, and wrote almost the entire matter of a New York Daily, since which time, as Editor, Publisher, or Contributor, I have been connected with the public press. Few men, I believe, have written more industriously. In the same period I have also completed a course of professional study, have practiced as a physician, had the principal charge of a large Water Cure establishment and medical school, given several full courses of medical lectures, written some books of science and research, and attended to the details of a large business.

This is not vain boasting. I state these facts of my life, to meet the slander, industriously circulated, of my personal profligacy. Is the life of a *roué* consistent with the industrious labors of a man of science and of letters, and a teacher and healer? Can the man who wastes his time and vigor in debauchery be also a close student, a voluminous and multifarious writer, and attend to his profession and business? My whole life has been one of earnest work, and, as I believe, of wide usefulness. I wish to meet this charge fully and at the outset. There is *no truth whatever* in the scandalous stories spread over the country by the credulous dupes of malignant knaves. I am a husband and a father, a man of a pure and simple life, and of perfect health—its best evidence—studious and laborious, doing what I can for the progress of humanity; and whatever opinions I may entertain of social institutions, *no man or woman* has a right to complain of me, on account of any violation of the most stringent morality. I defy any human being to point to a single instance, in which any one has been injured by me, in this particular. It may seem strange—but I have been slandered as an immoral man, because of my opinions, just as an opponent of the Maine Law might be called a drunkard, the communist a thief, or the republican a rebel, traitor, or regicide.

My early studies were of Theology, Physiology, Natural Science, Medicine, and Mental and Moral Philosophy. Whatever I learned—whatever came to me as important truth, I was anxious to teach to others. I wrote much on the conditions of Health, and the causes of Disease; and that I might become an accredited teacher of health laws, and the best methods of healing, I completed the legally prescribed course of study, and took my degree of M.D. in the New York University. I had already studied, and written much, on Social Science; having made myself acquainted with the views of the most advanced thinkers in the domain of Sociology.

In 1848, I found a congenial life-companion, my wife, MARY S. GOVE NICHOLS, a lady whose studies, writings, and public teachings, in many respects, resembled my own. Like me she had been devoted to the spread of the most vital truths of Physiology; she was a social reformer; she had been widely useful as a public lecturer on Health, especially to women; and she was the best and most successful of water-cure physicians. With all these

studies and labors she also found time to make numerous contributions to general literature. She wrote for the newspapers, the *LADIES' MAGAZINES*, and the *AMERICAN* and *DEMOCRATIC REVIEWS*. Her "*LECTURES TO WOMEN ON ANATOMY AND PHYSIOLOGY*," were published by *HARPER & BROTHERS*; also her two novels, "*UNCLE JOHN*," and "*AGNES MORRIS*." She wrote much for the *WATER CURE JOURNAL*, and her "*EXPERIENCE IN WATER CURE*," published by *FOWLERS & WELLS*, is one of the most valuable of that class of publications. Her latest work, "*MARY LYNDON; OR, REVELATIONS OF A LIFE*," while it is allowed, even by its harshest critics, to rank with the highest efforts of genius, has the greater merit of being, perhaps, the most truthful biography ever written.

Alike, almost to identity, in thought and work, we have been united, as few persons have ever been, in what we conceived to be our sacred mission. We have labored to spread abroad those central and vital truths, which are necessary to human happiness in all worlds. To do this work more effectually, we established, in 1850, the *AMERICAN HYDROPATHIC INSTITUTE*, the first Medical School of *HYDROPATHY* ever established. At three terms of this Institution we gave thorough courses of instruction in every branch of Medical Science, and its graduates are now scattered over the country, teaching and healing, and are among its most successful Water Cure Physicians.

Anterior to this, I had written, as newspaper serials, my "*WOMAN IN ALL AGES AND NATIONS*," since published in book form, first by *H. LONG & BROTHER*, and afterwards by *FOWLERS & WELLS*; my "*RELIGIONS OF THE WORLD*," which I have just published, in a completed and collected form; a portion of my "*WORLD'S REFORMERS*," now continued as a serial in the present series of *NICHOLS' MONTHLY*; and my contributions to the *WATER CURE JOURNAL*, now collected, with those of Mrs. *NICHOLS*, and with some of our later writings, in a volume, entitled "*MEDICAL MISCELLANIES*."

But I was not yet satisfied with the extent of good, by such means accomplished. As the cares and labors of an educational institution interfered with my private practice, and as it seemed better to teach thousands the laws of health, and how to be their own physicians, than to cure a few invalids, I resolved to write the most thorough and comprehensive work, possible to be con-

densed into a convenient space, giving the fullest and plainest instructions in every branch of Medical Science. It seemed to me then, and it now seems, a providential work. I believe that I was aided in it by high and pure intelligences, at the same time that I spared no research, needful to so important an undertaking.

I wrote first some introductory chapters on the Origin and Constitution of the Universe, and the Genesis of Humanity. I gave a clear and comprehensive view of Human Anatomy; then a very thorough treatise on Physiology, particularly of the Great Function of Generation, by which all races are preserved, and progress in being. I wrote with great care and fullness, of Diseases, their Nature and Causes, the state and conditions of Health, and the means and processes of Cure. Finally, I prepared such a treatise on Gestation, Childbirth, and the Care of Infancy, as would enable any person of common sense to take the entire charge of the rearing of a family, and attend to all duties, without professional aid. This work, printed in a compact and convenient form, extends to nearly five hundred pages, and is very thoroughly illustrated by numerous engravings.

This book is the "ESOTERIC ANTHROPOLOGY;" a name I was impressed to give it, and which signifies, *Interior Science of Man*. I believe it to be sufficiently interior and comprehensive to merit this designation.

At its publication in 1853, it was received with great enthusiasm. From the remotest parts of the country, Clergymen, Physicians, Professors of Colleges, Ladies, and hundreds of the people, wrote to me commending this work. It seemed the very book needed; all comprehending and every way satisfactory; and several persons, unknown to each other, wrote of it as an inspired work. Objection has been made to a few of its engravings; but those to which some fastidious persons object, are of the greatest practical necessity, and every one is copied from standard works of Anatomy, Physiology, and Obstetrics. It is an earnest, conscientious, and truthful work, not written for practice or popularity, or any other purpose than to teach men and women, in the most plain and effective manner, the Truths of Life. More than two years have passed, since it was written; I have sold, chiefly by mail, over twenty-six thousand copies; and I find no reason to change it. It is a good book, and one I

would gladly place in the hands of every person old enough to profit by its teachings. The man or woman whose delicacy could be offended by its scientific truths and most needful revelations of what every human being ought to know, must be in the deepest want of its teachings. Truth is not offensive to purity. The purest, the noblest, the best persons I know in the world, are those who have most cordially accepted this book: among those who condemn it are some of the vilest and the worst.

Up to the time of writing this book, I had been a constant contributor to the *WATER CURE JOURNAL*. As I had decided to publish the *ANTHROPOLOGY*, myself, as a private work, to be mailed to subscribers only, as a confidential letter of professional advice, and one intended to answer every possible question which a man or woman ever needs to ask a Physician, it was obviously against the interests of Messrs. FOWLERS & WELLS, publishers of numerous works on Physiology and Water Cure, to advertise for another a book calculated to supercede so many of their own. Their refusal may seem selfish, but, in a business point of view, no fault can be found with their decision.

Cut off from the *WATER CURE JOURNAL*, which had been for years the medium of our professional communication with a public interested in our labors in the Health Reform, we felt compelled to commence a Journal of our own, and published a small monthly, called "*NICHOLS' JOURNAL*." As a cheap monthly, this obtained a large circulation, and, at the commencement of the second year, it was enlarged and published weekly, but with a smaller list. The third year it was changed to a Monthly Magazine, in which form it is still continued. The success of our various labors in our Institute, and our publications, appears to have excited a strange hostility against us, which found its vent in the libels and calumnies to which I have alluded. It is difficult, and, perhaps, impossible to explain their origin. In a certain narrow circle, in New York, this feeling against us amounted to a fanaticism, and, out of this rage, came the most absurd and incredible slanders, which have been spread in certain well-known channels over the northern States, chiefly by means of itinerant lecturers on various so-styled reforms. The personal abuse and persecution of the public teachers of mankind is nothing new, but I have seldom seen such abuse, at once so virulent, and so utterly causeless. We were injured, pecuniarily, to the extent of thousands,

by the publication of the most malignant falsehoods, by nearly the whole American Press, copied principally from the *New York Tribune*, and then uncontradicted; and this course has been repeated, without a thought of justice; the conductors of these newspapers showing no more sense of right than a coterie of village gossips.

During the first year of NICHOLS' JOURNAL, we introduced the discussion of social questions, as intimately related to health conditions; as, indeed, much of the disease which afflicts humanity comes from discordant social relations. This is especially the case with the diseases of women and the hereditary transmission of physical and mental qualities to children. This involved a discussion of the true and false relations of the sexes in marriage; and, finding this too important a subject to discuss in a newspaper only, we wrote and published a volume, entitled "MARRIAGE," in three parts: Historical, Illustrative, and Theoretical. The first part gives an account of all past and existing forms of marriage, and the prominent doctrines upon the subject, as those of the Polygamists, Free Love Perfectionists, Fourierists, Monogamists, etc. The second part, written by Mrs. NICHOLS, was drawn from her own observation of the physical and moral evils resulting from unfortunate, but indissoluble marriages. The third part discusses the individual and social effects of the Institution of Marriage, and the true principles which should govern the sexual relations.

It is a brave, free book. Thousands have read, understood, and accepted it. It has been condemned by some who have read it, but by far more who have only heard some vague and ignorant misrepresentation of its doctrines. These doctrines are but the legitimate and logical deductions of the most absolute science. Our views of freedom rest upon self-evident and eternal principles, and however they may be denounced, or we for their honest utterance, they can never be overthrown. We have not been met by argument, but only by slander and persecution.

In our efforts to improve man in his conditions and relations, individually and socially, we have never asked what is popular, but only sought to do what was right. When the readers of "ESOTERIC ANTHROPOLOGY" and "MARRIAGE" consulted us as physicians, asking of us such advice as would save them from some of the worst evils of civilization, we could not refuse to give them the

results of science, as a palliation, where there could be no cure. I saw the papers filled with miserable impostures, quackeries, and traps for abortionists, advertisements which could not deceive those acquainted with physiological science, and its practical application. A worldly man—one who regards his reputation more than the well-being of humanity, would have shrunk from this duty and left the miserable a prey to mercenary quacks and impostors. I only saw a duty to do, and sought the most proper means of doing it. To save the labor of writing a long letter in every case, and to be able to give in one sheet more than I could write on many, I carefully prepared my "LETTER TO A MARRIED WOMAN, ON THE HEALTHY REGULATION AND VOLUNTARY CONTROL OF THE MATERNAL FUNCTION." This letter was never offered for sale, or intended for general circulation, but was sent as professional counsel, with any other the case required, to those who consulted me, as a physician, on this subject, which often affects the health and happiness, and even the life of the patient.

Wishing to give my views more fully upon this vital question, I have since incorporated this letter in a little book of sixty-four pages, entitled "MATERNITY," which, though not sold indiscriminately, can be procured by all who need it, and at a price that must remove from me all suspicion of a mercenary motive. No part of my work has been so liable to misapprehension, but in none has my duty, as a man of science and philanthropy, been made more clear to me. I believe that no intelligent person who reads this little book, MATERNITY, will doubt that the good it must effect, will much more than counterbalance any conceivable resulting evil.

Our work of philanthropy, it will be seen, is divisible into two branches—Individual and Social; but these are inextricable blended. Whatever promotes the health, vigor, intelligence, and happiness of any individual, adds so much to the general welfare, while all improvements in social conditions tend to individual happiness. Our work as Physicians, and as Social Reformers, has but one object—that of aiding in the progress and harmonization of humanity, a work worthy of the highest intelligences.

And these, we have abundant reason to believe, have aided us in our work. The spirits of men and women, whose earthly lives were, like ours, devoted to the best interests of humanity, have

given us the most convincing assurances of their presence and aid. The impression of many persons that ESOTERIC ANTHROPOLOGY is, to a considerable extent, a spiritual revelation, is in accordance with my own belief. Portions of the BOOK OF MARRIAGE have the same impress. The third part of MARY LYNDON was almost wholly written in the superior state of spiritual impressibility; and these, and our other writings in NICHOLS' MONTHLY, have made a wide and deep impression. There are hundreds—perhaps I may say thousands—scattered over this country, from Maine to Oregon, who accept our doctrines, and are ready to work with us, for the good time coming, when purified and healthful men and women shall live together in a harmonious society, enjoying all the bounties of Providence, and all the happiness that can flow from the satisfaction of every genuine and healthful attraction of our natures.

But these hundreds or thousands were a scattered flock, unknown to each other, seeming to stand alone in the world, surrounded by ignorance and prejudices. The intelligences who watch over us and our movement, directed the formation of a society, by means of which all persons of advanced thought and freedom, could be made known to each other. Thus prompted and impressed, I drew up the form of "THE PROGRESSIVE UNION, a society for Mutual Protection in Right." It consists of a Declaration of Principles, a Method of Harmonization and Propagation, a Form of Affiliation, and means by which every member may be known to every other. This society consists of several hundred members, among whom are many men and women of the highest intelligence and moral worth, as well as worldly position and wealth. This society is very simple in its character. Its pecuniary means are voluntary contributions. Its reports, consisting often of revelations from the higher spheres of wisdom, are published in NICHOLS' MONTHLY, the Organ of the Central Bureau, and a means of general intercommunication.

Our operations have been carried on in the city of New York and its vicinity, until it was found expedient to prefer a Geographical to a Commercial Centre, and the city of Cincinnati was chosen as our residence, and the focus of our work.

The end of all being is the enjoyment of being; and man fulfils his destiny when he finds that condition in which he fills his capacity for happiness. The work of the reformer, the edu-



cator, the philanthropist, is to aid in bringing about such conditions in individuals and in society. Health, intelligence, freedom—these are the first conditions of a true life. They fit men for that social harmony in which the highest wants of the spiritual nature may be satisfied; and it is to this harmonization of all the faculties of the individual, and of all individuals, in a true social order, that our exertions tend. We have thus far laid but the foundation of this work. We have unfolded the laws and conditions of health; we have given the philosophy of education; we have asserted the principle of freedom—the necessary condition of all right action.

Whatever condition of human society interferes with Human Progress in this direction, must be changed. Whatever Institution is inconsistent with the true destiny and highest happiness of man, must be removed out of his path. We ask no more. Whatever is a present good, and stands not in the way of a higher advancement, we have no call to oppose. It is only the obstacles to Human Progress, the chains and fetters, that we wish to remove. Let each judge for himself, what helps and what hinders him, in his advancement toward the realization of his highest possibilities of goodness and happiness.

Those who have a desire to know more of us and of our work, will read our writings. We seek no other vindication of our motives and acts. The test of our sincerity is that we have given the labor of our lives; and while taking for ourselves only the necessities of a frugal living, we have in the last five years expended over forty thousand dollars in the prosecution of our work. All that we have received, from all sources, has been freely and unreservedly expended in this cause.

From our residence at Cincinnati, from the Central Bureau of the Progression Union, here established, these works, periodical and otherwise, can be sent by mail to every part of the Union, and they are worthy of the attention of every thoughtful person, of every one who has any hope in life, above mere selfish and sensual gratifications. Leaving all hopes and desires for the redemption of humanity, and a social regeneration, out of the question, and all belief in a spiritual life on the earth or in the heavens out of the account, and from the merest worldly considerations, our writings on Health, Mrs. NICHOLS' "EXPERIENCE IN WATER CURE," My "ESOTERIC ANTHROPOLOGY,"

and our "MEDICAL MISCELLANIES" are worth many times their cost. They teach the best methods of preserving health, of preventing sickness, and curing disease. In thousands of families they have prevented all necessity for a physician, even in what are considered the greatest emergencies of maternal life, and have restored multitudes from the most distressing diseases to health and happiness. Our other writings have no less interest and value to those who can appreciate their uses, as the exponents of those fundamental principles, necessary to a true social order of progress and growth into a True Life.

If I may be allowed to speak of these publications, and point out their uses and adaptations, as a disinterested person might do, I would say—read my "RELIGIONS OF THE WORLD," as a careful and impartial statement of nearly every form of religious manifestation or exercise, from the Buddhism and Brahminism of the remotest Antiquity, to the Spiritualism of to-day; from the rude Fetichism of the Savage, to the splendid Classic Mythologies; with a progressive history of all the sects of the Christian faith. The chief elements of this work are its condensation and entire impartiality. The religious student will find no bias, but, when he has examined all, will be free to judge of all—to "prove all things, and hold fast to that which is good."

In the Social Sphere, my other historical work, entitled "WOMAN IN ALL AGES AND NATIONS," has similar claims to attention. The history of Woman, of her education, influence, treatment, and condition, is the history of society. It is as comprehensive as the Religions, treating of Woman in the most savage state and in the highest civilization, and from the remotest historical period to the present time, with an essay, speculative or prophetic, on the Woman of the Future.

In the education of men and women, and especially the young, for social enjoyment, and in all the decencies, proprieties, graces and accomplishments of external life—of person, dress, manners, and the politeness of behavior which every day, in some measure, demands, I wish to commend, as the best book of its kind, and the only thorough and philosophical one ever written, my "ILLUSTRATED MANNERS BOOK, a Guide to Good Behavior and Polite Accomplishments." A copy of this book should be in the hands of every person who has not enjoyed the highest advantages of a polite education, as it is intended to make amends

for all such deficiencies; and while the mind and heart are instructed, we should not neglect the means of their most beautiful manifestations in the manners and conversation.

Those who wish to go deeper into social questions, to examine the basis of the most intimate human relations, will find them discussed in our book of "MARRIAGE," of which a revised and extended edition will soon be ready, and find them illustrated in "MARY LYNDON," a book more highly praised, and more violently condemned, than any recent production, but one which has made its mark upon the age, and has yet a destiny to be unfolded.

We have other books, unwritten, to which these are but the introduction, and which will come to satisfy the higher wants of our growing humanity. We seek, everywhere, those to whom we are sent, and who may have need of us; we want no others. The base, the selfish, the sensual, those who aspire to no higher state, and who are not willing to labor, and make sacrifices if need be, for a better social condition, a truer life, are not for us nor we for them. We seek our own, and they will find us, and find in our works the instruction they need. To all such we come, in the spirit of truth, of hope, of a great human love.

Good works come of a good life. Ours are not those of sensual self-seekers, or mercenary speculators. We have given all to this work, with an earnest sincerity, and a solemn faith. We ask only the justice of a candid hearing, and the freedom to do our appointed work in peace. We make no war on society, but we claim the individual right to progress out of its corruptions, despotisms, and discordances, into a state of purity, freedom, and harmony.

We ask all who believe in the possibility of such a Social Condition, to join with us in the work of individual preparation for its speedy realization; a preparation from inmost to outmost, spiritual and material, in health, and knowledge, and freedom in all right action. *The time is near* for such a practical realization, in the orderly growth of a harmonious society, into which those may enter who shall have attained in themselves, a harmony of Being, Thought, and Life

T. L. NICHOLS.

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