

Amos Taylor, a Sketch and Bibliography

BY MARCUS ALLEN MCCORISON

THE warp and woof of a society in any age is made up of non-entities. However, some non-entities are warped sufficiently to be interesting to later generations. Such a one was Amos Taylor, the hero of this sketch of an itinerant teacher, poet, publisher and bookseller.

Amos Taylor was born in Groton, Massachusetts, on September 7, 1748, the son of Amos and Bridget Taylor¹. His early years are undocumented except for his statement that he had read the Bible in its entirety by his seventh year and that he lived "circumspectly, until he was near twenty years of age."² At that time he became convinced that under the Calvinistic doctrine of predestination he was a condemned soul. Thereupon, Amos lived in an abandoned manner (details unspecified) until the 14th of April, 1769, when he came to his senses and experienced the pangs of hell, a situation which did not materially improve his lot. In May, 1770, Taylor undertook to fit himself for Dartmouth College on the advice of his pastor, the Reverend Francis Worcester of Hollis, New Hampshire, where the Taylor family was then living. He made good progress in "english and latin grammar" but his endemically poor health broke under the load of study and guilt and Amos gave up his plans. Shortly after this event, he was converted to Christianity and thenceforth basked in the sun-

¹ E. S. Stearne, *Early Generations of the Founders of Old Dunstable* (Boston, 1911), pp. 74-75.

² Amos Taylor, *The Bookseller's Legacy* (Bennington, Vt., 1803). Nearly all biographical details are from this pamphlet.

light of universal love which sustained him for the remainder of his recorded life.

Taylor's activities during the next five years are not known but presumably he worked on the family farm until the 19th of April, 1775, when he marched to Cambridge as a private soldier in Captain Reuben Dow's Company of Hollis militia.³ Taylor was at this time twenty-seven years old, of light complexion and five feet eight inches tall. He served for eight months during the siege of Boston and was mustered out in December, 1775. Apparently Amos liked the military service or the enlistment bounties, for he was listed as a Montross from Groton, Massachusetts, in Captain Daniel Lothrop's Company of Artillery in early June, 1776. His service on this occasion must have been of short duration as he was teaching school in Walpole or Westmoreland, New Hampshire, during that year. The call to the colors proved to be too strong and he re-enlisted on February 7, 1777, from Walpole, in Captain Abraham Watson's Company. When he was discharged on the 1st of September, the certifying officer recorded the only known contemporary estimate of his character. Taylor, the officer wrote, was a "great impostor." With that, Amos returned to Walpole to teach school.

On February 19, 1778, he was married to Dorothy Hutchins in Chelmsford, Massachusetts. The bride was a native of that place, having been born there on June 16, 1755, the daughter of Samuel and Mercy (Williams) Hutchins.⁴ She must have encouraged his educational ambitions, for a little more than a year later he wrote to Eleazer Wheelock, founder and president of Dartmouth College, applying for admission.

³ *Massachusetts Soldiers and Sailors in the War of the Revolution* (Boston 1907), XV, 415. Taylor's military service is briefly outlined herein.

⁴ *Vital Records of Chelmsford, Massachusetts, to the end of the year 1849* (Salem, Mass.), 1914. pp. 85, 334.

To The Reverend Doctor Whelock
 president of Dartmouth Coledge

Reverend Sir. I am a young person of more than ordinary weak constitution: have kept school about four years. being altogether destitute of parental help am very desirous of an admission into your Seminary for an Introduction to a settled Life In the business of keeping school Summer and winter among my own people. I was born In Groton In the Bay province. and at twenty years of age had neither money, nor learning, hands able to labor, nor a fathers [assistance?]. I begun with little children for [shillings and eight pence a month. [Providence] has blest me so far as that [I have] near a hundred scholars this [year] past in one school. I have [a] peculiar genius for english grammar [physicks and arithmatick—

Amos Taylor

[I]g in my school at [West]moreland. March [the] 5.th 1779. [The?] haste I am in [to] send by [I]endor these lines I hope [will] excuse my weakness [in] writing.⁵

The Reverend Doctor's reply is not extant but it must have been in the negative because Taylor did not matriculate. After this unsuccessful attempt to gain a college education, Amos turned to other devices to secure advancement. Following a year or more of teaching, Taylor joined the Shakers. In 1780 or 1781 when he became a convert, the Shaker movement was gaining momentum and a community was organized in Shirley, Massachusetts, formerly part of his natal place of Groton.⁶ Amos's brother, Ephraim, was a member of the Harvard colony for a number of years. It is known that Amos also lived at Harvard but he stated that he was a Shaker for ten months and lived in five different governments. Although this peripatetic experience did not provide Taylor with the satisfaction for which he must have hoped, it did give him the material for the first of his pamphlets which he was to inflict upon a reluctant public. *A Narrative of the Strange Principles, Conduct and Character of the*

⁵ Dartmouth College Library, Archives Dept. Ms. 779205.

⁶ Caleb Butler, *History of the town of Groton* (Boston, 1848), pp. 364-365.

People known by the Name of Shakers (Worcester, 1782), earliest in the Taylor canon, was also early in the Shaker canon, preceded only by the Rathbun pamphlet of 1781. The sometime teacher, now author and bookseller, promised a second part to his *Narrative* but it is unknown and it is doubtful that it was printed. Taylor became inimical to the Shaker cause chiefly on the grounds that their authoritarian government too closely regulated thought and action and he issued a warning to the young Republic that this group should be guarded against. Furthermore, he was convinced that they were in grievous error in their religious doctrine. In a "General Advertisement" following the "Narrative," Taylor points out two problems of eighteenth century printers and authors. He calls upon the printers to respect his copyright privileges. Next, in his peculiarly personal manner, he objects to the high price of paper. He proposes that the Massachusetts legislature appoint local committees to collect rags for the manufacture of paper which will be used to print more copies of his pamphlet as well as its second part. In addition, he will prepare an edition of the Bible which he will "anatomise into the most perfect order of spelling." The Bibles were to be introduced into schools for the benefit of youthful scholars. He lists three other titles, also for the benefit of children, which he proposes to publish, to wit: *American Babes Instructed to Sing an Anthem of Praise to their Divine Redeemer*, *A Book of Poems on the Rising Glory of the American Empire* and *The Religious Instructor calling for Virtue in the Tender Breast of every Little Master and Miss belonging to a School*. Although Charles Evans lists them in his *American Bibliography*, he did not locate copies. John Kouwenhoven refers to *American Babes Instructed to Sing* as "seeming to be the first American book" on the subject of school instruction in singing.⁷ However, he does not recall finding a copy; thus

⁷ John A. Kouwenhoven, "Some unfamiliar aspects of singing in New England, 1620-1810," *New England Quarterly*, VI, 586 (1933).

it is likely that this, like the Bible and the second part of the Shaker narrative, never saw print.

Amos Taylor was now a published author but he was apparently a bankrupt bookseller so he returned to school teaching for another dozen years. It is clear from the titles which he proposed to publish that he had definite ideas for the reform and improvement of teaching. Furthermore, he was an original thinker. That his lucubrations were not approved for publishing in no way reflects upon his ability to conceive them, merely upon the soundness of them. Albeit uncertain at best that *American Babes Instructed to Sing* was ever published, he had at least thought of the pedagogical implications of the matter at a time when few, if any, were concerned. In his later writings he repeatedly argued for more careful selection of school books, plumping his own of course, and for better instruction by better teachers.

Sometime prior to December, 1786, the Taylor family moved to Reading, Vermont, where he set himself up as a farmer and school teacher. On the 19th of that month a daughter, Nancy Hutchins, was born to Amos and Dorothy Taylor.⁸ Shortly thereafter, on May 15, 1787, the Taylors were warned out of town.⁹ The family continued to live in Reading in spite of the unneighborly attitude and on March 3, 1789, Amos deeded his farm to his father, then resident in Woodstock. Probably this action was prompted by the threat of a sheriff's sale. The family fortunes were to sink to a still lower ebb for during the years 1790 to 1795 Nancy was, for her keep, bid off to the lowest bidder at town meetings. Sometime prior to 1793 another child was born

⁸ Office of the Secretary of State, Montpelier, Vt. Vital records file.

⁹ The author is indebted to Mr. Sherman Howe of Reading for searching the records of the town of Reading for references to the Taylors. See his *Reading Review*, XI, no. 4 (June 15, 1958).

and in early May, 1794, a third child was born. On the 19th of that month Dolly died. As she was nursed during her final illness and buried at town expense, the warning out of 1787 must not have accomplished all that it was intended to do. Amos was quick to take advantage of a circumstance which was to improve his situation. He published a tract entitled *The Genuine Experience and Dying Address of Mrs. Dolly Taylor, of Reading, Vermont*. This was printed with some supplementary material at Keene, New Hampshire, in October, 1794. The pamphlet was very popular and by 1796 had gone into four printings. It seems to have provided the stimulus he needed to break away from Reading and its unhappy associations.

In 1796 Taylor was domiciled in Whitingham, Vermont, as the proprietor of a bookshop and as a school teacher. He had remarried under an interesting arrangement. Always alert to the main chance, Amos had agreed to wedlock on the condition that his wife's family should support her and her daughter. Apparently a contract was executed to that effect with the proviso that the daughter must live with the mother. The "in-laws" then refused to part with the daughter and Amos was outraged. He refused to domicile his wife unless she obtained the girl. Hannah was determined to retrieve the child, even if it meant that the contract would have to be negated to do it. Amos, of course, refused to assent to this extremity and her family held on to the child. He appealed to the public for support. In the Keene, New Hampshire, *Rising Sun* of June 21, 1796, he forbade "all persons from harboring, aiding or assisting his wife, Hannah Taylor, in obtaining her child, on his cost." He then announced the publication, by subscription, of *Inestimable Lines of Poetry by Amos Taylor*, a work designed to set forth his position in the affair. One verse should suffice to demonstrate the inestimability of his fancy.

See my companion here,
In her heart
How she mourns;
So full of gloomy fear
Her grief returns
None but a God of Love,
Can raise her soul above,
But like the turtle dove
she complains
Of her pains,
Till Jesus by his grace
Gives release.

In the introduction to the poem, our sweet singer of New England makes his case plain for the benefit of the unimaginative. That this poetic effort failed in its task to bring wife and family to an understanding, we will see later. Also in the preliminary remarks, Taylor lists a number of his earlier effusions, none of which are known to have survived the vicissitudes of time.

English Spelling Primmers, Introductory Exercises to the art of Speaking. Speculations on political, literary and evangelical revolutions, agreeable to ancient prophecy. Signs of the Second appearance of Christ. Non professors complaint, and a variety of other miscellanies are printing, or now ready for sale, and will no doubt gratify an indulgent public.

The period about 1796 seems to have been his most prolific time; at any rate the greatest number of titles of which we have knowledge center around this date. Taylor reported later that he "had four or five printers, all printing for him at one and the same time." His *Scholar's Primer, or Child's best Helpmate to Columbian Literature* was advertised in the September 9, 1796, issue of Anthony Haswell's *Vermont Gazette* and is no doubt the same as his reference to the English Spelling Primmer, above. Also in 1796, Haswell reprinted *The Genuine Experience, and Dying Address, of Mrs. Dolly Taylor*.

In 1799 or 1800 Taylor composed an *Elegy on the death of General Washington* which has not survived. Shortly afterward he compiled a book of hymns which he peddled with his other wares. This pamphlet of 23 pages was printed by Thomas Collier and William Stockwell of Bennington sometime during the period of 1800 to 1802. The same printers also reissued in 1802 *The Genuine Experience* of his late wife.

In 1803 Taylor published in Bennington the first part of *The Bookseller's Legacy*. This is an interesting production, located only by an imperfect copy at the New York Public Library, which contains a good deal of biographical and bibliographical information. Most of the details of his career which are recorded in this paper are drawn from it. In the same year he issued from Manchester the second part of his *Legacy*. Part two represents an interesting problem for students of Vermont printing because it has been accepted that there was no printing in Manchester prior to 1830. Evidence has been brought to light which shows that for a brief period in 1803 and 1804 a printer was indeed residing in Manchester and at least three imprints are known to have been printed there during that time.

On April 29, 1803, William Stockwell of Bennington purchased a lot on the east side of the highway, south of the courthouse, in Manchester from James Cook. On the same day he purchased from Archibald Pritchard a lot adjoining the one described above.¹⁰ Stockwell left Manchester early in 1804 for in a writ of attachment brought by Jonathan Hunt of Bennington, dated May 31, 1804, he is described as of Manchester, now of Cambridge, New York.¹¹ That Stockwell left other debts is shown by the writ obtained by Obadiah Penniman, William S. Parker, and Sylvanus G. Penniman of Troy, New York. The known imprints of

¹⁰ Manchester, Vt. Land Records, VI, 284-287.

¹¹ Manchester, Vt. Land Records, VI, 478-485.

Stockwell during his Manchester residence are *Beer's Calendar, or Vermont Almanack* and *The Northern Callendar, or Vermont Almanack*, both for 1804 and therefore printed in late 1803. The other is Taylor's *Bookseller's Legacy*, part two. In it, Amos calls for the end of calumination between political and religious denominations and in order that the public be spared the tribulations caused by unprincipled schoolmasters and booksellers, he suggests that these types be required to carry means of identification and recommendation. Also, he suggests that the public be wary of poor quality books and to patronize only Christian booksellers. Lying behind this, one can see the difficulties with which an itinerant bookseller met as he tried to gain rapport with customers of strong political or religious views or who had been cheated by unscrupulous peddlers. To the publishers he recommended that only men of probity be engaged as booksellers and that a book fair be held in some accessible location in the United States in order that booksellers might have an opportunity to make a comprehensive selection of stock. Taylor seems to have been unaware of the fairs held by Mathew Carey of Philadelphia in the years 1802 to 1806. On the penultimate pages of his pamphlet he announced that the third part of the *Legacy*, addressed to the Bishops, Elders and Preachers of the Methodist church, was to be put to press in a few days. No copy of the final portion has been located, if indeed it was ever printed.

Our next notice of our author and entrepreneur is again in Whitingham, in 1805, where he was charged \$.54 on the grand list, indicating that he was still resident in that town and of little property. Of more importance to the story, however, is the appearance in the same year of a folio broadside, *The Charleston Tragedy* and *The Bookseller's Dream*. *The Charleston Tragedy* recounts in verse a murder of passion committed upon the person of John Cannon of Goosecreek

Parish, South Carolina, by Joshua Nettles and Elizabeth Cannon. Nettles and Mrs. Cannon were tried for the crime, committed October 24, 1804, at the Court of Session in Charleston on January 22, 1805. Nettles was found guilty and hanged on February 8. Mrs. Cannon was acquitted.¹² The ballad is unknown to Olive Woolley Burt, historian of American murder ballads.¹³ Of autobiographical interest is his *Dream* in which he lays down specifications for a third wife, his first having died and his second having deserted him. Taylor thought it would be pleasant if the candidate owned a dowry with which he could purchase a bookstore, house, land, printing press, and other necessities. The present writer suspects that the public courtship was unsuccessful.

From this point on, our information about Amos Taylor rapidly runs out. In 1806, Wright, Goodenow and Stockwell of Troy printed for him an edition of the famous Abraham Panther narrative. Sometime after this date Taylor moved to New York state and lived near Coopers-town. In 1813 he published at Utica, *Specimens of Ingenuity, in Composition and Poetry* in which are imbedded nuggets of his verse describing the deaths of Emma Elvira Clark of Cooperstown on February 6, 1813, John Perkins of Burlington on November 1, 1812, and Samuel Wood of Burlington on August 12, 1812. No further notice of him has been located by this writer.

In summing up Amos Taylor's contribution to the American scene, it is safe to say that it was not of marked importance. One must agree that he was an original but the suspicion is strong that, as the Revolutionary officer of 1777 remarked, he was an impostor. Be that as it may, he has left his tracks and may he rest in peace.

¹² Stephen C. Carpenter, *Report of the Trial of Joshua Nettles for the Murder of John Cannon* (Charleston, S. C., 1805).

¹³ Olive Woolley Burt, *American Murder Ballads* (New York, 1958).

BIBLIOGRAPHY

Works without author assignment are by Amos Taylor.

Location symbols are: CSmH—Henry E. Huntington Library, San Marino, Calif.; KyBgW—Western Kentucky State College, Bowling Green; MWA—American Antiquarian Society; NHi—New York Historical Society, New York City; NN—New York Public Library; NUt—Utica, New York, Public Library; PPL-R—Ridgeway Branch, Library Company of Philadelphia; RPJCB—John Carter Brown, Providence; VtHi—Vermont Historical Society (Harold Goddard Rugg Collection); VtU-W—Wilbur Library, University of Vermont, Burlington.

Location symbols in *italic* indicate the source of described copy.

American Babes Instructed to Sing an Anthem of Praise to their Divine Redeemer, or Religious singing into schools of common education, with an easy method of settling schools among the poor sort of people for teaching the art of letters in loud schools, so called. Worcester, Mass. Isaiah Thomas, 1782. 1

Not located. Evans 17736. Probably never published.

A / Narrative / Of The / Strange Principles, Conduct / And / Character / Of the People known by the Name of / Shakers: / Whose Errors have spread in several Parts of / North-America, but are beginning to diminish, / and ought to be guarded against. / In Two Numbers. / [Rule] / By Amos Taylor. / Late of their Number, and acquainted with them in / five different Governments for ten Months. / [Rule] / Number I. / Wherein their whole Constitution is / laid open, more particularly the Meth- / od used by that People in making / their Proselytes. / [Thin, thick rule] / Worcester, (*Massachusetts*) Printed for the / Author. MDCCLXXXII. 2

23 p. 17 cm. (trimmed and removed) [A] and C in four; B and D in two. "General Advertisement," pp. 18-23.

MWA; KyBgW; PPL-R. Evans 17735; Nichols 100; Sabin 94439. Printed by Isaiah Thomas. Part two probably never published.

Poems on the Rising Glory of the American Empire. Worcester, Mass. Isaiah Thomas, 1782. 3

Not located. Evans 17737. Probably never published.

The Religious Instructor calling for Virtue in the Tender Breast of every Little Master and Miss belonging to a School, to lay up each waste shred of cloth for the purchase of a new book to encourage learning. Worcester, Mass. Isaiah Thomas, 1782. 4

Not located. Evans 17738. Probably never published.

The Genuine Experience, & Dying Address of Mrs. Dolly Taylor, of Reading, Vermont; who departed this life, May 19th, 1794. Actually dictated by herself, and taken from her lips but a little before her death. Now published, with her husband's testimony concerning her. Keene, New Hampshire: Printed by Henry Blake & Co., 1794. 5

Not located. Evans 27778. Advertised in the (Keene) *Columbian Informer*; or, *Cheshire Journal* of October 7, 1794.

The Art of Teaching, the rules of reading and singing, set forth in a series of pleasant and familiar dialogues, designed as introductory exercises to the art of speaking. May youth in every age, / Be willing to engage, / Upon the rising stage, / And learn to speak. / Hanover, N.H. [n.d.] 6

Not located. Referred to by Taylor on p. 52 of *The Bookseller's Legacy*, Part 1. Also in his *Inestimable Lines of Poetry*.

Probably printed prior to his departure from Reading.

Reprinted at West Springfield, Mass., n.d.

A Small Essay, on the Signs of Christ's Second Appearance. [n.p.n.d. Keene or Hanover, N.H., 1794.] 7

Not located. Referred to by Taylor on p. 53 of *The Bookseller's Legacy*, Part 1. Also in his *Inestimable Lines of Poetry*. Advertised in the (Hanover) *Eagle*: or, *Dartmouth Centinal* of September 22, 1794.

BRETT, SAMUEL, fl. 1655.

A / True Relation / Of The / Proceedings / Of The / Great Council / Of The / Jews: / Assembled in the Plains of *Ajayday*, in / *Hungaria*, about 30 Leagues distant from / *Buda*; to examine the *Scriptures* con- / cerning *Christ*. / On the 12th of October,

1650. / [Fillet] / By Samuel Brett; / (*An Englishman*) *there present.* / [Fillet] / [Double rule] / Printed At Keene—(*New Hampshire,*) / For Amos Taylor; / *Travelling Book-Seller.* / [Short rule] / M,DCC,XCV. 8

12 p. Signed A on p. 5. Leaves 2 and 5 are conjugate, as are 3 and 4. Leaves 1 and 6 are tipped to front and back.

RPJCB. Evans 28342.

[CROUCH, NATHANIEL, 1632-1725.]

The / Travels / Of / Fourteen Englishmen / To / Jerusalem. / In the Year 1669. / Rule / Keene.—(*Newhampshire.*) / *Compiled by, & Printed for* / Amos Taylor. / M,DCC,XCV. 9

20 p. 17.5 cm. [A] and B in four; C in two.

MWA. Evans 28505.

"This forms one of a collection of tracts made by Richard Burton—the pseudonym of *Nathaniel Crouch*, a seventeenth century London bookseller, to whom it is usually credited. See Arber's 'Term Catalogues.'

"Amos Taylor got hold of an old copy and tried to 'turn an honest penny' by reprinting the parts. See my volume X (which will be in your hands shortly) Nos. 28342, 28505, 29454, also 30301. My 28505 evidently refers to it, to which, as a presumable defective title, I added the first part of its title. JCB has two other parts, 28342 & 29454.

"Henry Blake died in the spring of 1795, and Cornelius Sturtevant, Jr. & Co., took over his printing business you will remember. This may be Blake's printing, as I have credited him, from an advertisement."

Charles Evans to Clarence S. Brigham

[RYCAUT, Sir PAUL, 1628-1700.]

The / Counterfeit Messiah; / Or False Christ, / Of The / Jews at Smyrna; / In The Year 1666. / *Written by an English Person of Quality / there resident; soon after the affair / happened* / [Double rule] / Keene—(*Newhampshire;*) / Printed by C. Sturtevant, Jun. & Co. / For Amos Taylor. / [Short, thick, thin rule] / 1795. 10

36 p. [A]-C in six.

RPJCB. Evans 29454.

The Genuine Experience, and Dying Address of Mrs. Dolly Taylor. 2nd. ed. Windsor [1794 or 1795.] 11

Not located. Referred to by Taylor on p. 52 of *The Bookseller's Legacy*, Part I.

The / Genuine Experience, / And *Dying Address*, / Of / Mrs. Dolly Taylor, / of Reading, (*Vermont*) / Who Departed This Life, May 19th, 1794. / Actually dictated by herself, and taken from her lips, / but a little before her Death. / Now Published, / *With her Husband's Testimony concerning her, for / whom he mourns, but not without hope.* / [Double rule] / *The Third Edition:—Carefully Revised by the Author.* / [Double rule] / Windsor: / Printed by Alden Spooner, For The Author. / M,DCC,XCV. 12

12 p.? 17 cm.

MWA. Leaves 1 and 4 of first signature only. Cooley 297; Evans 31268; Sabin 94449.

Poetical Specimens of a New, Beautiful, and Religious System of English Education. Windsor [1794 or 1795?] 13

Not located. Referred to by Taylor on p. 52 of *The Bookseller's Legacy*, Part I.

Probably printed prior to his departure from Reading.

The / *Factor's Garland*, / And / Taylor's *Apology* / [Ornament] / [Rule] / Printed For Amos Taylor, / *Travelling Bookseller.* / [Rule] [n.p.n.d. Greenfield, Mass., 1796] 14

23 p. 18 cm. [A]–B in six. A5 wanting.

"The Factor's Garland," pp. [3]–8. "Taylor's Apology, Advertisement," p. [11] "Taylor's Apology, for writing and publishing books," pp. [13]–23.

NHi. Referred to by Taylor on p. 53 in *The Bookseller's Legacy*, Part I. Advertised in (Keene) *Rising Sun* of June 21, 1796. "Taylor's Apology" was reprinted, also at Greenfield. "The Factor's Garland" is not of Taylor's authorship. The British Museum has copies of this poem printed at Newcastle, 1760? and Edinburgh? 1776.

Evans lists *The Factor's Garland* under number 25464, printed at Concord, N. H., by Elijah Russell in 1793.

Wegelin also lists an edition under number 1283, Wrentham, Mass., 1812.

The / Genuine Experience, / And *Dying Address*, / Of / Mrs. Dolly Taylor, / Of Reading, (Vermont,) / *Who departed this life, May 19th, 1794.* / Actually dictated by herself, and taken from her lips, / but a little before her Death. / *Now Published,* / With her Husband's testimony concerning her, for / whom he mourns, but not without hope. / [Rule] / *The fourth edition;—Carefully revised by the author.* / [Rule] / Bennington: / Printed for Amos Taylor, and sold by him at his book store in Whitingham. / 1796. 15

12 p. 19 cm. [A] in four; B in two.

"The Genuine Experience, &c." pp. [3]-9. "Living testimony of Amos Taylor," pp. 9-10. "Poem," pp. 10-11. "Futher specimen of the author's ingenuity in poetry," pp. 11-12.

MWA; RPJCB. Cooley 337; Evans 31269; Sabin 94450.

Printed by Anthony Haswell.

Inestimable Lines of Poetry, *By* / Amos Taylor, / An Experienced Schoolmaster, / Occasioned by the oppression of a cruel brother in law, / Selected from an ingenious manuscript, now designed for the press, in which is / shewn, in proper colours, / *How this disaffected Brother in Law undertook to marry off an infirm sister in Law to a man of proper- / ty; . . .* [n.p.n.d. Keene, 1796.] 16

Broadside. 33 x 17 cm. (slightly trimmed).

Poem of ten numbered verses, twelve lines each, printed in two columns. In a third column is further prose. This column has the type set vertically on the sheet.

Rugg Collection at *VtHi*.

Advertised in (Keene) *Rising Sun* of June 21, 1796.

The Non Professor's Complaint, together with An address to carnal professors of religion, on the duty of walking in wisdom before non professors. [n.p.n.d.] 17

Not located. Referred to by Taylor on p. 53 of *The Bookseller's Legacy*, Part I. Also in his *Inestimable Lines of Poetry*.
Printed in 1796 or earlier.

The / Scholar's Primer, / Or / Child's best Helpmate / To /
Columbian Literature. / Published for the Use of small Children
in Families and Schools. Containing a larger Collection of Spell-
ing, and easy familiar Lessons for the Youth of America, than the
Genius of Man has hitherto compiled. By Amos Taylor, Tutor.
[Bennington, Anthony Haswell, 1796.] 18

Not located. Cooley 336; Evans 31270. Referred to by Taylor on
p. 52 in *The Bookseller's Legacy*, Part I. Also in his *Inestimable Lines
of Poetry*. Advertised in the (Bennington) *Vermont Gazette* of
September 9, 1796.

Speculations on Political, Literary and Evangelical Revolutions,
agreeable to ancient prophecy. [n.p.n.d. Keene? 1796.] 19

Not located. Referred to by Taylor in *Inestimable Lines of Poetry*.
Advertised in (Keene) *Rising Sun* of June 21, 1796.

An Elegy on the Death of General Washington. [n.p.n.d. 1799 or
1800.] 20

Not located. Referred to by Taylor on p. 53 of *The Bookseller's
Legacy*, Part I.

A / Small Extract, from a late Collection of / Hymns, / Published
for the use of Pious People / of every Denomination. / [Rule] /
By Amos Taylor. / [Rule] / [Short rule] / Bennington, (Vermont)
/ Printed by Collier and Stockwell. 21

23 p. 17.5 cm. [A] and C in four; B and D in two.

Contains sixteen hymns, without music.

Rugg Collection at *VtHi*.

Collier and Stockwell printed in Bennington in the years 1800 to 1802.

The / Genuine Experience / And / Dying Address / Of / Mrs.
Dolly Taylor, / Of Reading, (Vermont) / Who departed this Life,

May 19th, 1794. / Actually dictated by herself, and taken from / her lips, but a little before her death. / Now Published, / With her Husband's Testimony concerning her, / for whom he now mourns, but not without / hope. / [Fillet] / Benningtgn: [Sic] / Printed By Collier & Stockwell. / 1802. 22

12 p. 17 cm. [A] in four; B in two.

"The Genuine Experience, &c." pp. [3]-8. "Living Testimony of Amos Taylor," pp. 8-10. Poem, pp. 10-11. "The Hallelujah Hymn, as sung by the young in the town of Petersburg," pp. 11-12. *MWA.*

Mrs. Taylor's account misdated, Jan. 21st, 1797, on p. 8.

The / *Bookseller's Legacy.* / Published for the Benefit of the Inhabi / tants of America. / *In Three Parts.* / Part First / *Containing an Evangelical Narrative.* / Part Second / *Containing a literary Catechism, and School of / Good Manners for sects and denominations, where- / in is set forth a system of permanent rules and reg- / ulations, designed as a proper criterion between Li- / centiousness on the one hand, and Superstition on the / other, in the circulation of Books.* / Part Third / *Containing a Serious Address and humble appeal / to the respectable Bishops, Elders, and Preachers of / the Methodist denomination, relative to an extraor- / dinary affair of some importance, addressed to the / citizens of the Federal Union, in promoting civiliza- / tion among all professors of Religion.* / [Double rule] / By Amos Taylor, *Bookseller.* / [Double rule] / Bennington, (*Vermont.*) / Printed by Anthony Haswell & Co. 1803. 23

59 p. 18 cm. (trimmed). [A]-E in four; A²-E² in two.

"Copyright disclaimer," p. 2. "Introduction," pp. [3]-8. "The Bookseller's Legacy Part First," pp. 9-59.

NN. Imperfect; B (pp. 13-20) is repeated following B², while C (pp. 25-32) is wanting.

Part three probably never published.

The Booksellers Legacy, / Part Second, / Containing The Booksellers *Oeconomy* / Or / Literary Catechism, / And / School Of / *Good Manners:* / Fillet / Wherein is set forth, a plain and neces-

sary sys- / tem of *permanent rules and regulations*, design- / ed as a proper criterion [Sic] between *licentiousness* / on the one hand, and *superstition* on the other; / in respect to the *Bookselling* business! / [Rule] / By *A. Taylor*, Bookseller. / [Rule] / *N.B.* *A copy right of this legacy in three parts, is now / bequeathed to any Printer in the United States, for the term / of three years from the date of the first edition.* / [Fillet] / May the light of Columbia arise, / And Heaven-born [Sic] freedom descend from the skies. / [Double rule] / *Manchester*, Printed for the *Author*. 24

41 p. 18 cm. [A], C, E, G in four; B, D, F in two.

"A short introduction to the second part of *The Booksellers Legacy*," pp. [3]-4. "The Booksellers Oeconomy," pp. 4-39. "Note," pp. 39-40. Poem, pp. 40-41.

VtU-W.

This was printed in Manchester, Vt., by William Stockwell in 1803.

Lines of Gold in Letters of Silver. [n.p.n.d.]

25

Not located. Referred to by Taylor on p. 53 of *The Bookseller's Legacy*, Part 1.

Printed in 1803 or earlier.

The Charleston Tragedy, / A New Song, / Founded on facts relative to a late Murder committed in the / city of Charleston, South-Carolina—which Tragedy ought to / be pasted on the walls of every house in America. / . . . The Book-Seller's Dream, / A New Song. / Tune—Sweet William, of Plymouth. / . . . Printed for Amos Taylor, the Author, / Travelling Book-Seller. [n.p.n.d. Bennington? 1805] 26

Broadside. 43.5 x 27 cm.

"The Charleston Tragedy" is composed of forty verses of four lines each, in double column.

"The Book-Seller's Dream" is composed of forty-two verses of four lines each, in double column.

CSmH.

Sold at American Art Galleries sale of February 3-4, 1916, lot 701.

[PANTHER, ABRAHAM, *pseud.*]

A / *Very Surprising* / Narrative / Of A / Young Woman, [Black letter] / Who Was Discovered In A Cave, After Hav- / ing Been Taken By The / Indians, / In *The Year 1777*, / And Seeing No Human Being For The Space Of Nine Years. / In a Letter from a Gentleman to his Friend. / [Rule] / "Misfortunes constantly await the Human Race." / [Rule] / Troy, N.Y. / Printed For Amos Taylor, / By *Wright, Goodenow, & Stockwell.* /1806. . . .

27

12 p. 17 cm. [A] in four; B in two.

MWA.

Specimens / Of / Ingenuity, / In / Composition and Poetry: [Black letter] / By Amos Taylor. / Humbly submitted to the learned and pious, for / correction, and introduction, into / *Public Schools and Private Families*, / to be read and spoken by the blooming / *Youth of America*, / as favorite pieces. / [Fillet] / Utica: / Printed For The Author. / 1813.

28

32 p. 13.5 cm. [A]-B in eight.

MWA; NUt. *Bibliography of the history and life of Utica*, p. 116.

Printed by Seward and Williams.

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