

DARTMOUTH, MASSACHUSETTS



"I know histhry isn't thru, Hinmissy, because it ain't like what I see ivry day in Halsted Street. If any wan comes along with a histhry iv Greece or Rome that'll show me th' people fightin', gettin' dhrunk, makin' love, gettin' married, owin' th' grocery man an' bein' without hard coal, I'll believe they was a Greece or Rome, but not befur."



— Dunne, Finley Peter,
OBSERVATIONS BY MR. DOOLEY,
New York, 1902

**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



DARTMOUTH

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11,500 BCE

Toward the end of the last Ice Age, most of what is now New England was still under an immense sheet of very slowly melting ice, like a mile in thickness, retreating from an edge that at one point had reached as far south as New Jersey. Vegetation was appearing on exposed surfaces: mainly tundra plants such as grasses, sedge, alders, and willows.

NEW ENGLAND

However, nearly all areas of the globe had climates at least as warm and moist as today's.



DARTMOUTH

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10,500 BCE

In this “Paleo Period,” humans began to occupy the New England region sparsely, hunting mastodon and caribou. Spruce forests began to appear, followed by birch and pine. This period would last to about 8,000 BCE.

NEW ENGLAND

The beginning of the Younger Dryas. Abrupt cooling in Europe and North America, return of near glacial conditions; in the Near East, an abrupt drought, leading to retreat to oases, possibly related to development of agriculture as a coping strategy.

HDT

WHAT?

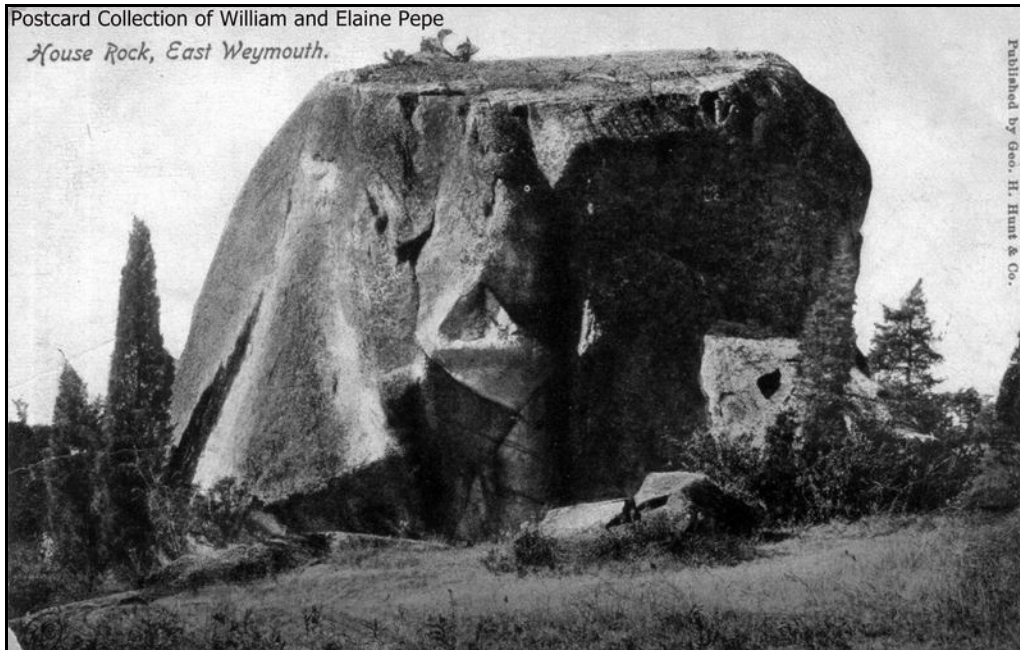
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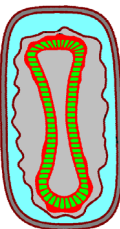
DARTMOUTH

10,000 BCE

About 12,000 years ago, the end of the most recent Ice Age and the beginning of our current Interglacial Era. A glacial erratic was left lying in an esker in what would become Weymouth in [New England](#).



Bone-tipped harpoons began to appear in Newfoundland, Iberia, and Central Equatorial Africa. The aboriginal inhabitants of Japan were manufacturing ceramic pottery, not for cooking but for storage of cosmetics and perfumes. New grasslands were springing up while many animal species were going extinct. These ecological changes were causing the people living along the banks of the world's rivers to establish the first permanent horticultural (literally, "hand-farming") settlements. We can note, in remains found in agricultural settlements in northeastern Africa, the appearance of [small pox](#). According to one popular theory, early villages provided homes for the young, infirm, and elderly. The rebuttal to that theory is that hand-farming is more time-consuming and at higher risk from ecological or military disaster than either hunting or gathering. Invention of the bow and arrow. Dogs and reindeer were being domesticated. Regardless of why horticulture happened, its impact on the human race was profound, as over the next 2,800 generations the Earth's human population would be increasing from 4,000,000 to 100,000,000.



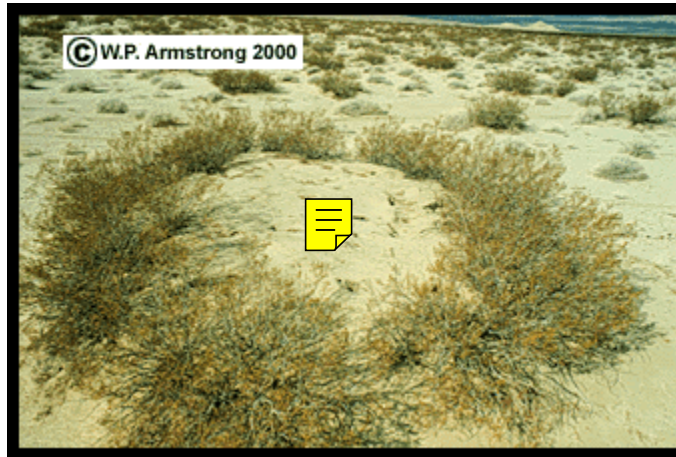
In the Mojave Desert, a seed sprouted that would give rise to this creosote bush *Larrea tridentata* that is still alive (since the plant has been dying toward the center and sending out shoots outward, it is the diameter of its



DARTMOUTH

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circle that reveals to us that it has now been alive in this same generation for 12,000 years):



“Hey, good enough for me. Why don’t you go away?”

8,000 BCE

Little information is available for the New England region during the Early Archaic Period. We know that oaks, pitch pines, and beeches were beginning to flourish. As the glacier melted, it deposited scraped up erosional debris atop the bedrock. Streams stemming from the melting glaciers formed valleys such as the Mill Brook valley. Enormous buried blocks of ice would eventually be creating water-filled depressions in the landscape. These “kettle ponds” would include not only [Walden Pond](#), Fair Haven Bay, and White Pond in [Concord, Massachusetts](#), but also Spy Pond, the Mystic Lakes, and Fresh Pond in Cambridge.

NEW ENGLAND



Spear-marks on its ribs make an [Ohio](#) mastodon the oldest animal known to have been butchered by North Americans (this dating is fairly exact due to some still-intact bacteria found in the mastodon’s remains). Thick forests grew across [Ohio](#) (until 500 BCE).

Male bodies were buried in Europe with horned helmets nearby.

People spread oil trees of the genus *Canarium* throughout West African tropical forests. Ceramic pots were used for soaking grains and legumes in the Libyan Sahara. Similar pots would subsequently appear in Syria, suggesting that the technology may have spread from Africa into the Middle East.



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6,000 BCE

A stone projectile period has been found in the New England region, dating to this Middle Archaic period. Clearly, nomadic tribes of Paleo-Indians were moving into New England. Their spear points were made of flint imported from the valleys of the Mohawk River and Hudson River. They were traveling in dugout canoes along the coast of New England and following tributaries far inland. (At this point maize was beginning to be cultivated in Mexico. The flexible-shaft spear, thrown with a stone-weighted spear thrower now termed the “atlatl,” was the common projectile.)

NEW ENGLAND



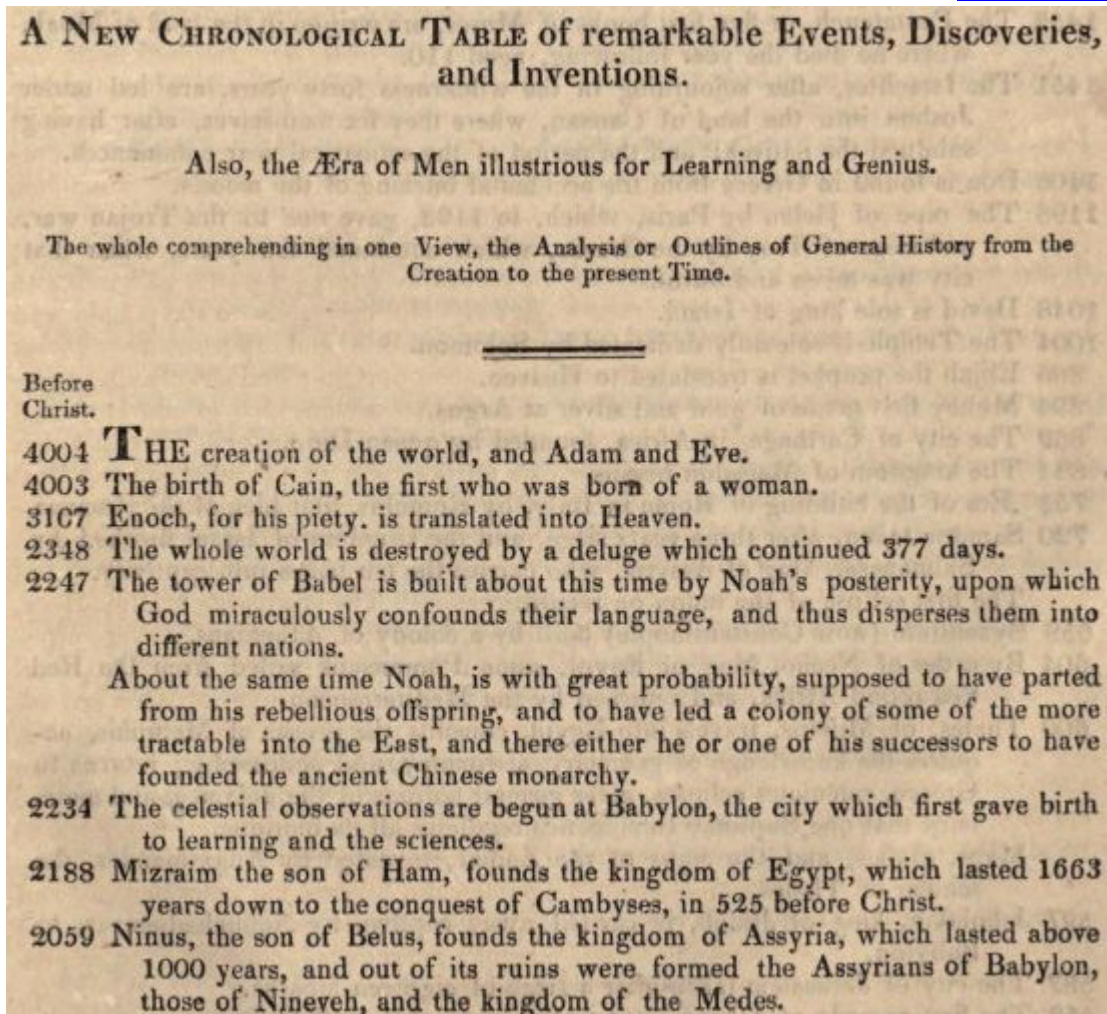
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4,000 BCE

During the Late Archaic period, humans were hunting game (caribou?) and marine mammals (seals, etc.), and fishing and gathering, in the region of New England. A warmer, drier climate had been encouraging the seeding of white pine, red pine, oak, and beech trees, which slowly had replaced the post-glacial jack pine, fir, and spruce that had been covering the area.

NEW ENGLAND





DARTMOUTH

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3,000 BCE

The vegetation of what is now New England has become predominantly hardwood, the fresh growth attracting increasing numbers of white-tail deer, moose, black bear, beaver, and turkey. A new tribal people had been attracted to homestead in this environment, the “Late Archaic Indians,” builders of circular homes that ranged from 30 to 66 feet in diameter.

NEW ENGLAND



DARTMOUTH

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1,700 BCE

From this point until about 700 BCE on the North American continent, during what we refer to as the “Terminal Archaic” period, there was manufacture and use of soapstone pots, and widespread trade connections. It is possible that a northward migration of Iroquoian-speaking peoples caused separation between eastern and central Algonkian-speaking peoples.

NEW ENGLAND



DARTMOUTH

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700 BCE

During the Early Horticultural period encompassing what some call the Early and Middle Woodland Periods, a period which would last from this point until *circa* 1,000 CE, there was in the New England area an increased use of ceramics and, in some local areas on western Long Island, the beginnings of a corn/beans horticulture. Trade was widespread throughout the Eastern Woodlands. Shellfish and deer were important food resources. Shell beads and copper beads appeared. Tobacco and pipes became common. Chestnut trees were naturalized in the area.

NEW ENGLAND



DARTMOUTH

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366 BCE

The temple to Concordia was erected in [Rome](#).

CONCORD



DARTMOUTH

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300 BCE

New England natives began growing corn and producing clayware. This period is known as the Ceramic-Woodland period and the tribespeople are termed Algonquians. They constructed wigwams of woven mats and also long houses that might harbor several families. Sizable villages grew around cleared fields; stockades were often erected as a defense against neighboring tribes.

NEW ENGLAND



DARTMOUTH

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1000 CE

There appears to have been some population shifting from southwestward, possibly caused by hostile conflict with Iroquoians. During this Late Woodland period there was widespread adoption of horticulture in southern New England. The Wampanoag who were encountered by the European intrusives of the 16th and early 17th centuries were in this phase of their culture.



NEW ENGLAND

During the Late Prehistoric tradition, several cultures arose in different parts of [Ohio](#). People lived in large villages surrounded by a stockade wall. Sometimes they built their villages on a plateau overlooking a river. They grew different plants in their gardens. Maize and beans became the most important foods (squash, another important plant, had been being grown since the Late Archaic).

In what is now [North Carolina](#), people of the Mississippian culture in what we describe as the Piedmont region, were continuing to construct earthwork mounds or add onto existing ones. In the five to seven centuries preceding the initial European contacts, this Mississippian culture would produce large, complex cities and maintain farflung regional trading networks.



DARTMOUTH

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1623

July: [Hobomok](#) witnessed [Plymouth](#)'s prayers for rain, prayers which apparently brought to an end a six-week drought, and became intrigued by the powers of this Christian religion.

Per John Camden Hotten's EMIGRANT ANCESTORS (1874), after the vessels *Anne* and *Little James* had parted company at sea the *Anne* had arrived at Boston harbor during the latter part of June, with the *Little James* arriving some week or ten days later. At this point the *Anne* and the *Little James* came to anchor at the [Plymouth](#) beachhead, bringing new settlers along with many of the wives and children that had been left behind in Leyden when the [Mayflower](#) had departed in 1620.

Among that boatload of people was Robert Bartlett, who would get married in 1628 with Mary Warren, daughter of Richard Warren. They would produce Benjamin Bartlett, and then in 1638 would produce Joseph Bartlett, and in addition there would be six daughters: Rebecca Bartlett who would get married n December 20, 1649 with William Harlow; Mary Bartlett who would get married on September 19, 1651 with Richard Foster, and then on July 8, 1659 would remarry with Jonathan Morey; Sarah Bartlett who would get married on December 23, 1656 with Samuel Rider of Yarmouth MA; Elizabeth Bartlett who would get married on December 20, 1661 with Anthony Sprague of Hingham MA; Lydia Bartlett who would be born on June 8, 1647 and get married with James Barnaby and then get married with John Nelson of [Middleborough](#); and Mercy Bartlett who would be born on March 10, 1651 and get married on December 25, 1668 with John Ivey of [Boston](#). This passenger Robert Bartlett was of the first purchase of [Dartmouth](#), and would die in 1676 at the age of 73. His widow Mary Warren Bartlett would remarry on October 24 either in the year 1692 or in the year 1699 with Thomas Delano.

The George Morton who was arriving was not the son of the infamous Thomas Morton of Merry Mount yet, no doubt, he was a relative of that numerous family and perhaps a brother of the 2nd Thomas Morton. He had been born at Austerfield in Yorkshire and had been baptized on February 12, 1599.

He arrived at Boston and then Plymouth in the *Ann* with a wife Juliana Carpenter Morton whom he had married at Leyden on July 23, 1612, a daughter of Alexander Carpenter, and four or five children counted with Experience Mitchell for 8 in the 1624 division of lands, including his eldest son Nathaniel Morton, son John Morton, son Ephraim Morton, daughter Patience Morton, daughter Sarah Morton, and Thomas Morton, Jr., the son of Thomas Morton of the *Fortune*. Edwin Morton of [Plymouth](#) would be one of his descendants.

The ship's list of passengers was:

Annable, Anthony (settled in Scituate)
Jane (Momford) Annable, wife
Sarah Annable, daughter
Hannah Annable, daughter
Bangs, Edward (settled in Eastham)
Bartlett, Robert
Buckett, Mary
Brewster, Patience (a daughter of Elder Brewster)
Brewster, Fear (a daughter of Elder Brewster)



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Clarke, Thomas (his gravestone is the oldest on [Plymouth](#) Burial Hill)

Conant, Christopher

Cooke, Mrs. Hester (Mahieu)

Jane Cooke, daughter

Jacob Cooke, son

Hester Cooke, daughter

Dix, Anthony

Faunce, John

Flavel, Goodwife (probably Mrs. Elizabeth Flavel, wife of Thomas Flavell of the *Fortune*)

Flood, Edmond

Fuller, Mrs. Bridget (Lee) (apparently the wife of Dr. Samuel Fuller)

Godbertson, Godbert or Cuthbertson, Cuthbert (a Hollander rather than a Pilgrim)

Sarah (Allerton) (Vincent) (Priest) Godbertson, wife

Samuel Godbertson, son

Sarah Priest, step-daughter

Mary Priest, step-daughter

Hatherly, Timothy

Heard, William

Hicks, Mrs. Margaret (with her children below; family of Robert Hickes of the *Fortune*)

Samuel Hicks, son

Lydia Hicks, daughter

Hilton, Mrs. William (with her children below; William Hilton had sent for them before his death)

William Hilton, son

Mary Hilton, daughter

Holman, Edward

Jenny, John (Why wasn't he on the list, was he a man of color? He had "liberty, in 1636, to erect a mill for grinding and beating of corn upon the brook of [Plymouth](#)")

Kempton, Manasseh

Long, Robert

Mitchell, Experience (would marry Jane Cooke, daughter of Francis Cooke of the *Mayflower*)

Morton, George (paterfamilias; family below)

Juliana Morton, wife

Nathaniel Morton, son (afterwards the 1st Secretary of [Plymouth](#))

John Morton, son

Ephraim Morton, son



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Patience Morton, daughter
Sarah Morton, daughter

Morton, Thomas Jr. (son of Thomas Morton of the *Fortune*)

Newton, Ellen

Oldham, John
Mrs. Oldham, wife
Lucretia Oldham, sister

Palmer, Mrs. Frances (wife of William Palmer of the *Fortune*)

Penn, Christian

Pierce, Abraham

Pratt, Joshua

Rand, James

Rattliff, Robert
Mrs. Rattliff, wife

Snow, Nicholas (settled in Eastham)

Southworth, Alice (widow, formerly named Carpenter, would remarry as the 2nd wife of Governor William Bradford)

Sprague, Francis (settled in Duxbury)
Anna Sprague, wife
Mercy Sprague, daughter

Standish, Mrs. Barbara (would become the 2d wife of Captain Miles Standish)

Tilden, Thomas
(Ann?) Tilden, wife
child Tilden

Tracy, Stephen

Wallen, Ralph
Joyce Wallen, wife

Warren, Mrs. Elizabeth
Mary Warren, daughter
Elizabeth Warren, daughter
Ann Warren, daughter
Sarah Warren, daughter
Abigail Warren, daughter

Mr. Perce's two servants

DO I HAVE YOUR ATTENTION? GOOD.



DARTMOUTH

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1663

In this timeframe [John Smith](#) of [Plymouth](#) became involved in plans for white settlement in the lands of Acushena, Ponagansett, and Coaksett (a district which in 1664 would be declared as a new township, using the designation "[Dartmouth](#)").

1660 Episcopacy restored in England and Scotland.
The people of Denmark, being oppressed by the nobles, surrender their privileges to Frederick III. who becomes absolute.

1662 The Royal Society established at London by Charles II.

1663 Carolina planted; 1728, divided into two separate governments.

1664 The New Netherlands, in North America, conquered from the Swedes and Dutch, by the English.

1665 The plague rages in London, and carries off 68,000 persons.

1666 The great fire of London began September 2, and continued three days, in which were destroyed 13,000 houses, and 400 streets.
Tea first used in England.

1667 The peace of Breda, which confirms to the English the New Netherlands, now known by the names of Pennsylvania, New York, and New Jersey.
St. James's Park planted, and made a thoroughfare for public use, by Charles II.

1670 The English Hudson's Bay company incorporated.

1672 Louis XIV. over-runs great part of Holland, when the Dutch open their sluices, being determined to drown their country, and retire to their settlements in the East Indies.
African company established.

1678 The peace of Nimeguen.
The habeas corpus act passed.

1680 A great comet appeared, and from its nearness to our earth, alarmed the inhabitants. It continued visible from November 3 to March 9.
William Penn, a Quaker, receives a charter for planting Pennsylvania.

1683 India stock sold from 360 to 500 per cent.

1685 Charles II. dies, aged 55, and is succeeded by his brother James II.
The duke of Monmouth, natural son to Charles II. raises a rebellion, but is defeated at the battle of Sedgmoor, and beheaded.
The edict of Nantes infamously revoked by Louis XIV. and the Protestants

THE TASK OF THE HISTORIAN IS TO CREATE HINDSIGHT WHILE INTERCEPTING ANY ILLUSION OF FORESIGHT. NOTHING A HUMAN CAN SEE IS EVER TO BE SEEN THROUGH THE EYE OF GOD.



DARTMOUTH

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1664

In this year or perhaps the following one, the family of [John Smith](#) of [Plymouth](#) relocated to [Dartmouth](#), settling in the region since known as “Smith’s Neck” where many of his descendants still live. Smith would serve Dartmouth for a decade in a number of capacities, such as Surveyor of Highways, as an arbiter of disputes, and as a member of a committee (with John Cooke and John Russell) to distribute donations, from Ireland, for the relief of white people impoverished by “[King Phillip’s War.](#)”

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





DARTMOUTH

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1665

October 3, Tuesday (Old Style): Governor Prence's court appointed [John Smith](#) and John Russell "of [Dartmouth](#)" to settle a claim by the native tribalists of Acushena against the English for damage done by their horses.

NEVER READ AHEAD! TO APPRECIATE OCTOBER 3, 1665 AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST).

October 6, Friday (Old Style): In exchange for a 2/7th share in the [Dartmouth](#) tract, [John Smith](#) signed over to Edward Doty, Jr. (a son of the master to whom he had been apprenticed) "his house messuage [*sic*] and garden spot on ye north side of North Street" in [Plymouth](#).



DARTMOUTH

DARTMOUTH

1670

It was in this period, on the coast of America, that Gershom Smith would have been born. Although we know that eventually [John Smith](#) of [Plymouth](#) and [Dartmouth](#) would come to be the father a total of thirteen children and although the initial five, Hassadiah, John, Josiah, Eliazer, and Hezekiah, were definitely born to his 1st wife, Friend Deborah Howland Smith, and although the will would make it clear that Hannah, Sarah, and Deborah had been born to the 2d wife, Friend Ruhamah Kirby Smith — about Judah, Gershom, Deliverance, Mehitable, and Eliashib we can only infer that they would also pertain to this 2d [Quaker](#) woman, Ruhamah. As to how it was that a 2d Quaker wife was bearing children for this man across the water in Dartmouth while in Plymouth his 1st Quaker wife seems still to have been very much alive, and as to the details of the eventual relocation of this Smith family from Plymouth to Dartmouth, the genealogical record has preferred to remain silent. We notice a reticence in assigning the years of birth to the various children, as if these details would inform us of certain life patterns of which it would be better for the world at large to remain ignorant.

There was a secret treaty entered into at Dover, between King Charles II of England and King Louis XIV of France, to restore Roman Catholicism in England. The so-called Conventicle Act of 1664 was renewed and expanded. This renewed and expanded Act limited religious gatherings, other than those of the Established Church, to not more than five persons, while penalizing any who were unwilling to take an oath. However, Friend [George Fox](#) was completing the task of organizing his new religion, the [Religious Society of Friends](#), as witness his epistle of this year entitled “All Dear Friends Everywhere, Who Have No Helper But The Lord”:

All dear Friends everywhere, who have no helper but the Lord, who is your strength and your life, let your cries and prayers be to him, from whom all your help and strength comes; who with his eternal power, hath kept up your heads above all waves and storms. Let none go out of their habitations in the stormy time of the night, whose habitation is in the Lord; let everyone keep his habitation, and stand in his lot, the seed, Christ Jesus, to the end of the day. There is the lot of your inheritance, and in this seed your will see the bright and morning star appear, which will expel the night of darkness that hath been in your hearts; by which morning star your will come to the everlasting day, which was before night was. So everyone feel this bring morning star in your hearts, there to expel the darkness.
G.F.



Also, his epistle “To Friends In Bristol, In The Time Of Suffering” dates to the latter part of this year:

Dear friends, now is the time for you to stand; therefore put on the whole armour of God, from the crown of the head to the soles of your feet, that you may stand in the possession of life: and you that have been public men, and formerly did travel abroad, mind to keep up your testimony, both in the city and in the countries, that you may encourage Friends to keep up their meetings as usual thereaway; so that none faint in the time of trial; but that all may be encouraged, both small and great, to stand faithful to the Lord God, and his power, and truth; that their heads may not sink in the storms, but may be kept up above the waves. So, go into your meeting places, as at other times:





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and keep up your public testimony, and visit Friends thereabouts, now in this time of storms for there is your crown, in the universal power and spirit of God. So let your minds, and souls, and hearts, be kept above all outward and visible things; for God took care for man in the beginning, and set him above the works of his hands: and therefore mind the heavenly treasure, that will never fade away; and dwell in the seed, in which you may know your election. It is hard for me to give forth in writing what is before me, because of my bodily weakness; but I was desirous in some measure to ease my mind, desiring that you may stand fast, and be faithful to the truth. Of my travels and weakness it is like you have heard, and of my affliction, both by them that are without, and also by them that are within, which are hard to be uttered and spoken. My love is to all faithful Friends.

G.F. The 2d of the 11th month, 1670

Handwritten signature of George Fox in cursive script.

Dating to about this year, we can notice that our Founding Father was exhibiting an attitude toward Quakers in the arts similar to that of the Ayatollah Ruhollah Khomeini: “And therefore, all friends and people, pluck down your images...; I say, pluck them out of your houses, walls, and signs, or other places, that none of you be found imitators of his Creator, whom you should serve and worship; and not observe the idle lazy mind, that would go invent and make things like a Creator and Maker...”¹

1. “A Hammer to break down all Invented Images, Image-makers, and Image-worshippers. Showing how contrary they are both to the Law and Gospel.” Works (1831), IV: 367.



DARTMOUTH

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On the First-day after the Act came in force, I went to the meeting at Gracechurch Street, where I expected the storm was most likely to begin.

When I came there, I found the street full of people, and a guard set to keep Friends out of their meeting-house. I went to the other passage out of Lombard street, where also I found a guard; but the court was full of people, and a Friend was speaking amongst them; but he did not speak long.

When he had done, I stood up, and was moved to say, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against that which pricks thee." Then I showed that it is Saul's nature that persecutes still, and that they who persecute Christ in His members now, where He is made manifest, kick against that which pricks them; that it was the birth of the flesh that persecuted the birth born of the Spirit, and that it was the nature of dogs to tear and devour the sheep; but that we suffered as sheep, that bite not again, for we were a peaceable people, and loved them that persecuted us.

After I had spoken a while to this effect, the constable came with an informer and soldiers; and as they pulled me down, I said, "Blessed are the peacemakers."

The commander put me among the soldiers, and bade them secure me, saying to me, "You are the man I looked for." They took also John Burnyeat and another Friend, and led us away, first to the Exchange, and afterwards towards Moorfields. As we went along the streets the people were very moderate; some of them laughed at the constable, and told him we would not run away.

The informer went with us unknown, till, falling into discourse with one of the company, he said it would never be a good world till all people came to the good old religion that was two hundred years ago. Whereupon I asked him, "Art thou a Papist? What! a Papist informer; for two hundred years ago there was no other religion but that of the Papists."

He saw he had ensnared himself, and was vexed at it; for as he went along the streets I spoke often to him, and manifested what he was.

FOX'S JOURNAL:



DARTMOUTH

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When we were come to the mayor's house, and were in the courtyard, several of the people that stood about, asked me how and for what I was taken. I desired them to ask the informer, and also what his name was; but he refused to tell his name. Whereupon one of the mayor's officers, looking out at a window, told him he should tell his name before he went away; for the lord mayor would know by what authority he intruded himself with soldiers into the execution of those laws which belonged to the civil magistrate to execute, and not to the military.

After this, he was eager to be gone; and went to the porter to be let out. One of the officers called to him, saying, "Have you brought people here to inform against, and now will you go away before my lord mayor comes?" Some called to the porter not to let him out; whereupon he forcibly pulled open the door and slipped out.

No sooner was he come into the street than the people gave a shout that made the street ring again, crying out, "A Papist informer! a Papist informer!" We desired the constable and soldiers to go and rescue him out of the people's hands, fearing lest they should do him a mischief. They went, and brought him into the mayor's entry, where they stayed a while; but when he went out again, the people received him with another shout. The soldiers were fain to go and rescue him once more, and they led him into a house in an alley, where they persuaded him to change his periwig, and so he got away unknown.

When the mayor came, we were brought into the room where he was, and some of his officers would have taken off our hats, perceiving which he called to them, and bade them let us alone, and not meddle with our hats; "for," said he, "they are not yet brought before me in judicature." So we stood by while he examined some Presbyterian and Baptist teachers; with whom he was somewhat sharp, and convicted them.

After he had done with them, I was brought up to the table where he sat; and then the officers took off my hat. The mayor said mildly to me, "Mr. Fox, you are an eminent man amongst those of your profession; pray, will you be instrumental to dissuade them from meeting in such great numbers? for, seeing Christ hath promised that where two or three are met in His name, He will be in the midst of them, and the King and Parliament are graciously pleased to allow four to meet together to worship God; why will not you be content to partake both of Christ's promise to two or three, and the King's indulgence to four?"

I answered to this purpose: "Christ's promise was not to discourage many from meeting together in His name, but to encourage the few, that the fewest might not forbear to meet because of their fewness. But if Christ hath promised to manifest His presence in the midst of so small an assembly, where but two or three are gathered in His name, how much more would His presence abound where two or three hundred are gathered in His name?"



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I wished him to consider whether this Act, if it had been in their time, would not have taken hold of Christ, with His twelve apostles and seventy disciples, who used to meet often together, and that with great numbers? However, I told him this Act did not concern us; for it was made against seditious meetings, of such as met under colour and pretence of religion "to contrive insurrections, as [the Act says] late experience had shown." But we had been sufficiently tried and proved, and always found peaceable, and therefore he would do well to put a difference between the innocent and the guilty.

He said the Act was made against meetings, and a worship not according to the liturgy.

I told him "according to" was not the very same thing; and asked him whether the liturgy was according to the Scriptures, and whether we might not read Scriptures and speak Scriptures.

He said, "Yes."

I told him, "This Act takes hold only of such as meet to plot and contrive insurrections, as late experience hath shown; but they have never experienced that by us. Because thieves are sometimes on the road, must not honest men travel? And because plotters and contrivers have met to do mischief, must not an honest, peaceable people meet to do good? If we had been a people that met to plot and contrive insurrections, etc., we might have drawn ourselves into fours; for four might do more mischief in plotting than if there were four hundred, because four might speak out their minds more freely to one another than four hundred could. Therefore we, being innocent, and not the people this Act concerns, keep our meetings as we used to do. I believe thou knowest in thy conscience that we are innocent."

After some more discourse, he took our names, and the places where we lodged; and at length, as the informer was gone, he set us at liberty.

The Friends with me now asked, "Whither wilt thou go?" I told them, "To Gracechurch street meeting again, if it is not over."

When we came there, the people were generally gone; only some few stood at the gate. We went into Gerrard Roberts's. Thence I sent to know how the other meetings in the city were. I found that at some of the meeting-places Friends had been kept out; at others they had been taken; but these were set at liberty again a few days after.

A glorious time it was; for the Lord's power came over all, and His everlasting truth got renown. For in the meetings, as fast as some that were speaking were taken down, others were moved of the Lord to stand up and speak, to the admiration of the people; and the more because many Baptists and other sectaries left their public meetings, and came to see how the Quakers would stand.

As for the informer aforesaid, he was so frightened that hardly any informer dared to appear publicly in London for some time after. But the mayor, whose name was Samuel Starling, though he carried himself smoothly towards us, proved afterwards a very great persecutor of our Friends, many of whom he cast into prison, as may be seen in the trials of William Penn, William Mead, and others, at the Old Bailey this year.



DARTMOUTH

DARTMOUTH

As I was walking down a hill [near Rochester], a great weight and oppression fell upon my spirit. I got on my horse again, but the weight remained so that I was hardly able to ride.

At length we came to Rochester, but I was much spent, being so extremely laden and burthened with the world's spirits, that my life was oppressed under them. I got with difficulty to Gravesend, and lay at an inn there; but could hardly either eat or sleep.

The next day John Rous and Alexander Parker went to London; and John Stubbs being come to me, we went over the ferry into Essex. We came to Hornchurch, where there was a meeting on First-day. After it I rode with great uneasiness to Stratford, to a Friend's house, whose name was Williams, and who had formerly been a captain. Here I lay, exceedingly weak, and at last lost both hearing and sight. Several Friends came to me from London: and I told them that I should be a sign to such as would not see, and such as would not hear the Truth. In this condition I continued some time. Several came about me; and though I could not see their persons, I felt and discerned their spirits, who were honest-hearted, and who were not. Diverse Friends who practiced physic came to see me, and would have given me medicines, but I was not to meddle with any; for I was sensible I had a travail to go through; and therefore desired none but solid, weighty Friends might be about me.

Under great sufferings and travails, sorrows and oppressions, I lay for several weeks, whereby I was brought so low and weak in body that few thought I could live. Some that were with me went away, saying they would not see me die; and it was reported both in London and in the country that I was deceased; but I felt the Lord's power inwardly supporting me.

When they that were about me had given me up to die, I spoke to them to get a coach to carry me to Gerrard Roberts's, about twelve miles off, for I found it was my place to go thither. I had now recovered a little glimmering of sight, so that I could discern the people and fields as I went, and that was all.

When I came to Gerrard's, he was very weak, and I was moved to speak to him, and encourage him. After I had stayed about three weeks there, it was with me to go to Enfield. Friends were afraid of my removing; but I told them I might safely go.

When I had taken my leave of Gerrard, and was come to Enfield, I went first to visit Amor Stoddart, who lay very weak and almost speechless. I was moved to tell him that he had been faithful as a man, and faithful to God, and that the immortal Seed of life was his crown. Many more words I was moved to speak to him, though I was then so weak I was hardly able to stand; and within a few days after, Amor died.

FOX'S JOURNAL



DARTMOUTH

DARTMOUTH

** I went to the widow Dry's, at Enfield, where I lay all that winter, warring in spirit with the evil spirits of the world, that warred against Truth and Friends. For there were great persecutions at this time; some meeting-houses were pulled down, and many were broken up by soldiers. Sometimes a troop of horse, or a company of foot came; and some broke their swords, carbines, muskets, and pikes, with beating Friends; and many they wounded, so that their blood lay in the streets.*

Amongst others that were active in this cruel persecution at London, my old adversary, Colonel Kirby, was one. With a company of foot, he went to break up several meetings; and he would often inquire for me at the meetings he broke up. One time as he went over the water to Horsleydown, there happening some scuffle between some of his soldiers and some of the watermen, he bade his men fire at them. They did so, and killed some.

I was under great sufferings at this time, beyond what I have words to declare. For I was brought into the deep, and saw all the religions of the world, and people that lived in them. And I saw the priests that held them up; who were as a company of men-eaters, eating up the people like bread, and gnawing the flesh from off their bones. But as for true religion, and worship, and ministers of God, alack! I saw there was none amongst those of the world that pretended to it.

Though it was a cruel, bloody, persecuting time, yet the Lord's power went over all, His everlasting Seed prevailed; and Friends were made to stand firm and faithful in the Lord's power. Some sober people of other professions would say, "If Friends did not stand, the nation would run into debauchery."

Though by reason of my weakness I could not travel amongst Friends as I had been used to do, yet in the motion of life I sent the following lines as an encouraging testimony to them: -

My dear Friends:

The Seed is above all. In it walk; in which ye all have life. Be not amazed at the weather; for always the just suffered by the unjust, but the just had the dominion.

All along ye may see, by faith the mountains were subdued; and the rage of the wicked, with his fiery darts, was quenched. Though the waves and storms be high, yet your faith will keep you, so as to swim above them; for they are but for a time, and the Truth is without time. Therefore keep on the mountain of holiness, ye who are led to it by the Light. Do not think that anything will outlast the Truth. For the Truth standeth sure; and is over that which is out of the Truth. For the good will overcome the evil; the light, darkness; the life, death; virtue, vice; and righteousness, unrighteousness. The false prophet cannot overcome the true; but the true prophet, Christ, will overcome all the false. So be faithful, and live in that which doth not think the time long.

G.F.

FOX'S JOURNAL:



DARTMOUTH

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After some time it pleased the Lord to allay the heat of this violent persecution; and I felt in spirit an overcoming of the spirits of those men-eaters that had stirred it up and carried it on to that height of cruelty. I was outwardly very weak; and I plainly felt, and those Friends that were with me, and that came to visit me, took notice, that as the persecution ceased I came from under the travails and sufferings that had lain with such weight upon me; so that towards the spring I began to recover, and to walk up and down, beyond the expectation of many, who did not think I could ever have gone abroad again.

Whilst I was under this spiritual suffering the state of the New Jerusalem which comes down out of heaven was opened to me; which some carnal-minded people had looked upon to be like an outward city dropped out of the elements. I saw the beauty and glory of it, the length, the breadth, and the height thereof, all in complete proportion. I saw that all who are within the Light of Christ, and in His faith, of which He is the author; and in the Spirit, the Holy Ghost, which Christ and the holy prophets and apostles were in; and within the grace, and truth, and power of God, which are the walls of the city; – I saw that such are within the city, are members of it, and have right to eat of the Tree of Life, which yields her fruit every month, and whose leaves are for the healing of the nations.

Many things more did I see concerning the heavenly city, the New Jerusalem, which are hard to be uttered, and would be hard to be received. But, in short, this holy city is within the Light, and all that are within the Light, are within the city; the gates whereof stand open all the day (for there is no night there), that all may come in.

FOX'S JOURNAL

CHANGE IS ETERNITY, STASIS A FIGMENT



DARTMOUTH

DARTMOUTH

1674

March: The [Plymouth](#) court appointed [John Smith](#), despite his marriage with a [Quaker](#), as a lieutenant of the [Dartmouth](#) militia company.

THE QUAKER PEACE TESTIMONY



It was, however, as the first military commander of Dartmouth that he may be said to be especially distinguished. In 1673-4 he was appointed by Governor Winslow as Lieutenant of the Military Company of Dartmouth. A militant Quaker is something of an anomaly. I fancy that Deborah, his wife, had passed on before John became a soldier. I doubt if she would have stood by him as loyally as he did by her in the matter of the Quaker meetings at Plymouth, nor "defended and approved" his acceptance of a military commission. His second wife, Ruhamah Kirby, was, perhaps, less rigid in her Quakerism, or more amenable.

VIEW THE PAGE IMAGES

WHAT I'M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF

July: [John Smith](#)'s wife Deborah Howland Smith having died in [Dartmouth](#) at the age of 47, he remarried with another [Quaker](#), Friend Ruhamah Kirby, a daughter of Friend Richard Kirby. It would seem from the genealogical record that their wedding ceremony must have been attended by a number of previously existing children, some of them by the old wife and some of them by this new one. (One of the sons, whom they had named name [Deliverance Smith](#) and whom we suppose to have been born to this new wife way back in 1667, would become eventually a prominent member of the Dartmouth monthly meeting of the Religious Society of Friends.)



DARTMOUTH

DARTMOUTH

1679

In [Rhode Island](#), deputy governor and attorney general John Cranston² became president, and would serve as such for the remainder of his life (he would die on March 12, 1680). After his term as governor, [Friend Walter Clarke](#) was again appointed deputy governor, and would serve in this post until re-elected as governor in 1686.

At about this point, in [Dartmouth](#), Eliashib Smith was born. (We know that [John Smith](#) had 13 children and that the initial 5, Hassadiah, John, Josiah, Eliazer, and Hezekiah, were born to his 1st wife, [Friend Deborah Howland Smith](#). The will makes it clear that Hannah, Sarah, and Deborah were born to the 2d wife, Friend Ruhamah Kirby Smith. About Judah, Gershom, Deliverance, Mehitabel, and Eliashib we infer that they also were born to the 2d wife Ruhaman. As to how it was that so many children were being born to a 2d Quaker wife while the 1st Quaker wife was still alive, and as to the details of the movement of the Smith family from Plymouth to Dartmouth, the record is silent.)

2. John Cranston had been born in 1625 in Scotland/England and had come to America in about 1637, “licensed to administer physic and practice chirurgery throughout the whole colony.” He had been attorney general of the colony since 1654 and deputy governor since 1672, and during King Phillip’s war had been the major general in command of all the colony’s militia. He was governor of the colony at his death on March 12, 1679/1680 in Newport. He is buried in Newport’s Common Burial Ground. John married Mary Clarke on June 3, 1658 in Newport. Mary Clarke had been born in 1641 in Newport. She would die, after a remarriage, on April 7, 1711 in Newport and be buried in Newport’s Common Burial Ground. They had the following children:
Samuel Cranston was born on August 16, 1659. He married Mary Hart during 1680 in Newport. Mary was born during 1663 in Newport. She died on September 17, 1710 in Newport and was buried in Newport’s Clifton Burial Ground. Samuel would become, in 1698, like his father a president of Rhode Island, and would be 30 times successively chosen, holding this office until his death on April 26, 1727 in Newport — probably longer than any other American politician ever required to seek annual re-election. The city of Cranston, Rhode Island would be named for Governor Samuel Cranston. (The Quaker meetinghouse that was new there in 1729, “new” to distinguish it at the time from their older meetinghouse, still stands.)
James Cranston was born 1661 in Newport. He died 16 September 1662 in Newport.
Caleb Cranston was born about 1662 and died before 1711.
Jeremiah Cranston was born about 1663 in Newport. He died about 1678 in Newport.
Mary Cranston was born 27 January 1664/65 in Newport. She died 24 Mar 1665/66 in Newport.
Benjamin Cranston was born about 1668.
William Cranston was born about 1670 in Newport.
Elizabeth Cranston was born about 1671 and died 3 June 1736.
John Cranston was born about 1675 in Newport.
Peleg Cranston was born 1677 in Newport.



DARTMOUTH

DARTMOUTH

1692

At about this point, in [Dartmouth](#), [Deliverance Smith](#) got married with Mary Tripp.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT



15th, 1st month: [John Smith](#) died in the 74th year of his age. The body would be interred at Hill Meadow on his homestead in [Dartmouth](#), without a marker as was then the custom among the Quakers of this district.





DARTMOUTH

DARTMOUTH

1699

The 1st ecclesiastical body in old [Dartmouth](#) was organized by the Society of [Friends](#) (the Quakers).

NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE





DARTMOUTH

DARTMOUTH

1702

[Friend Deliverance Smith](#) had charge of building an addition to the 1st Quaker meetinghouse at Apponegansett.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





DARTMOUTH

DARTMOUTH

1708

By this point the dwelling house that had been donated to the [Friends](#) of [Newport](#) by the former governor, Friend Nicholas Easton, that had functioned until the erection of the [Great Meetinghouse](#) nearby in 1699 as their 1st permanent place of worship and had been frequented by Friend George Fox, had been for several years in service as a stable.

In this year Colonel Robert Quary made some remarks about [Rhode Island](#).

COLONEL ROBERT QUARY

Governor Samuel Cranston made an official response to the Board of Trade in England.

GOV. SAMUEL CRANSTON

[Friend Deliverance Smith](#), a selectman of [Dartmouth](#), refused to collect the tax for the maintenance of a "hireling minister" and would endure an extended period of imprisonment.



Deliverance Smith, a son of Ruhamah Kirby ... lived on his father's homestead place on Smith's Neck, where his descendants still live. He was an active member of the Friends' Meeting of Dartmouth. In 1702 he had charge of building an addition to the first meeting house at Apponegansett. In 1703 he was chosen at a monthly meeting "to enspect [*sic*] into the report considering Ebenezer Allen and abusing of an Indian called Jeremiah." And in the same year he was chosen by the meeting one of an inquisition "to inspect into the lives and conversation of Friends." In 1706 he was a Selectman and Assessor and refusing, for conscience sake, to assess the sum of sixty pounds annexed to the Queen's tax, for the maintenance of a hireling minister, was arrested by the Sheriff of Bristol, under order of the General Court at Boston, and committed to the County gaol at Bristol. "Friends having unity with him on his sufferings do appoint Benjamin Howland and Judah Smith to procure a hand to manage the said Deliverance Smith's business whilst he is in prison on the account of trouble, and friends engage him his wages and the monthly meeting to reimburse the same." The committee reported at a later meeting that they had employed James Russell "to look after Deliverance Smith's business for one month." The meeting agreed to appropriate "as much money out of stock as will pay the said Russell for this monthly work." At subsequent meetings it was provided "that Deliverance Smith don't [*sic*] want a hand to look after his business, he being still a prisoner on truth's account." John Tucker was appointed by the meeting to go to Boston "to see if he can get any relief for our friends who now remain prisoners with Deliverance Smith



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in the County Gaol of Bristol." At the meeting held first month, ninth, 1709, John Tucker reported that he had been to Boston and had succeeded in obtaining a release for the prisoners on condition that they paid the fees of the sheriff "which they could not do, therefore they are still continued prisoners." The funds were raised, the sheriff satisfied, and Deliverance Smith and his imprisoned companions were released. "Thomas Taber, Junior, being a friendly man and a late prisoner with our friend, Deliverance Smith, and he behaving himself as becometh the truth, which he suffered for the time of his imprisonment, and friends having unity with him in his sufferings, do think it their Christian duty to contribute something towards the support of his family in the time of his late imprisonment." Only four months later Deliverance Smith was again in conflict with the constituted authorities for conscience sake. At some risk of boring you I will give in full the communication which he and his fellow sufferers addressed to the Dartmouth monthly meeting holden [*sic*] the fifteenth day of the sixth month, 1709. It is as follows:

Dear Friends and Brethren: Thinking it our Christian duty, and according to the good order of truth to give you the following account. Friends, on the ninth day of the third month last, in this present year, we whose names are underwritten, three of us being at the town house in Dartmouth, were impressed by John Akin of the train band, in the Queen's service, to go to Canada, and he required us to appear the next day at the house of Josiah Allen, to receive further orders. Accordingly we went to said Allen and when we came, our further order was to exercise in a warlike posture, and we told said Akin that we could not in conscience act in any warlike posture, nor use carnal weapons to destroy men's lives, who said he took notice of our answer and told us we might go home until further notice, which we did, and remained at or about the house until the eighteenth day of the month, and then being ordered to appear before Col. Byfield we went with William Soule, who was impressed by the above said Akin the 11th of the same month to go to Canada in her Majesty's service, and ordered to appear at the town house in Bristol on the 18th day of the said 3d month. So we went to Joseph Wanton's where we met with our friend William Wood who was going with his son William Wood to Bristol, for Robert Brownell came the 11th day of the 3d month 1709 and impressed his son to go to Canada in the Queen's service. Afterwards Nathaniel Soule warned him to appear at the town house in Bristol on the 18th day of the said 3d month. Then we considered the matter and thought it might be best for William Wood to leave his son there and go and speak in his son's behalf, which he did.

Then we went to Bristol together and appeared before



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Col. Byfield who asked us some questions, to which we answered that we could not for conscience sake act in a warlike posture to destroy men's lives, for in so doing we should offend God and incur his displeasure. And William Wood, junior, was called, his father spoke in his behalf, and Col. Byfield asked him if his son was a Quaker too, and he said it is against his mind to go to war, and he would not kill a man for the world. Then one that sat by said Byfield said "Take him!" and then he took down William's name in his book. Then he put us all under command of Capt. Joseph Brown and charged us to march with him to Roxbury by the 25th of the said month, which charge we could not obey; but afterwards, he being more moderate, desired us to go down not in any warlike posture but to take our own time, so as to meet Capt. Brown at the Governor's at Roxbury, the said 25th of the month, which we finding freedom to do accordingly went thither and laid our cases before the Governor, Joseph Dudley, who was very kind and gave us our liberty to go home without demanding money of us, or we paying him any, in which liberty, through the goodness of God, we still remain your friends:

JOHN TUCKER
WILLIAM WOOD
JOHN LAPHAM, JR.
DELIVERANCE SMITH

Governor Dudley doubtless concluded that men who refused "to act in a warlike posture" would prove but indifferent recruits for her Majesty's army. The evident astonishment of the Friends that there was no demand for money from them indicates that official graft was not unheard of even in those early days.

The date of the birth of Deliverance Smith is not known. It must have been subsequent to 1659, in which year Deborah Howland, the first wife of John Smith, was living in Plymouth. Deliverance appears to have been the first child of John Smith's second marriage to Ruhamah Kirby of Sandwich. He died August 30, 1729, being probably about seventy years of age. Until the year of his death his name appears constantly in the records of the monthly meetings as one who was charged with the administration of the affairs of the meeting. He married Mary Tripp, the daughter of Peleg Tripp and Anne Sisson, of Portsmouth. Deborah Smith, the daughter of Deliverance and Mary, married Eliezer Slocum, a great grandfather of Anne Almy Chase.

VIEW THE PAGE IMAGES



DARTMOUTH

DARTMOUTH

1778

[Dartmouth](#) was destroyed by the British. [Paul Cuffe](#) and an older brother, David Cuffe, began to make trips at night and during bad weather, carrying needed supplies in a small boat to outlying islands — until pirates took their boat and cargo from them. Paul would build another boat and resume this risky business of running the British blockade.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.
LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



DARTMOUTH

DARTMOUTH

1780

Late in the year: As a means of finding security in turbulent Revolutionary times, [Paul Cuffe](#) had chosen to maintain his father's African name, but to keep his mother's Wampanoag identity. This tactic was intercepted, however, when the [Dartmouth](#) town government, which had declared Indian land to be exempt from taxation, decided to levy taxes on the Cuffe farm. The impact of the heavy taxation of the family farm was twofold. Not only did taxation lead Paul to begin a career as a blockade runner in order to raise money, but it also led him to question his ethnic identity. His first foray into identity politics came, like many of his later endeavors, partly out of a desire for economic gain and partly out of circumstances. Following an onslaught of new taxes in 1780, Paul, his brother John, and five other free persons of color decided to challenge the taxation. The group went to the Massachusetts legislature with an appeal titled an "Interesting Petition or Memorial from Negroes of Dartmouth for exemption from taxation." This petition, although defeated in the Massachusetts house, did start a debate about the provision of the state Constitution that it was property value, rather than race, that determined who could vote. The Cuffe brothers and other free blacks quickly saw the contradiction present in fighting a war under the principle "no taxation without representation" in order to create a republic that denied to its black subjects access to that very principle. This right would be officially recognized three years later. At this point, Paul's brother John convinced him to petition the town meeting to allow them to be exempt from taxation due to their Indian heritage. The Cuffe family's resistance to paying back taxes ultimately led a board of selectmen from the Massachusetts legislature to declare that a free black's right to vote could only be determined in the town in which he lived. We don't know that the Dartmouth legislature ever voted on his right to vote, but Cuffe would emerge from these legal hassles with reduced tax penalties as well as with an understanding that he could succeed in the new republic through careful and deliberate playing of the race card. Organized black nationalist movements in the United States appear to have begun with Cuffe.



DARTMOUTH

DARTMOUTH

1898

The [New Bedford](#) Textile School was established. This would develop into a world famous textile institute and eventually metamorphose into UMASS [Dartmouth](#).

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY



DARTMOUTH

DARTMOUTH



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: June 9, 2015



DARTMOUTH

DARTMOUTH

ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.