LUCIUS ANNAEUS SENECAL (SENECA THE YOUNGER)

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

“Stack of the Artist of Kouroo” Project

Seneca the Younger
August 4: On this date the comet that had passed by the sun on June 28th should have been closest to the earth, but we have no dated record of it being seen at this point. The only Western record of observation of this particular periodic comet is one that happens to come down to us by way of Seneca the Younger, of a bright reddish comet as big as the sun that had been seen after the death of the king of Syria, Demetrius, just a little while before the Greek Achaean war (which had begun in 146 BCE).
At about this point Lucius Annaeus Seneca was born as the 2d son of a wealthy Roman family on the Iberian peninsula. The father, Seneca the Elder (circa 60BCE-37CE) had become famous as a teacher of rhetoric in Rome. An aunt would take the boy to Rome where he would be trained as an orator and educated in philosophy. In poor health, he would recuperate in the warmth of Egypt.
Lucius Aelius Sejanus was made a consul, and obtained the permission he has been requesting for a long time, to get married with Drusus’ widow Livilla. He was, however, implicated in a plot and executed.

Returning to Rome from Egypt after more or less recovering his health, Seneca the Younger began a career in politics and law but would soon fall foul of the emperor Caligula, who was deterred from having him killed only by the argument that in a physical condition such as his, life was sure to be short anyway.
Death of Seneca the Elder, Roman rhetor, father of Seneca the Younger, author of *Controversiae, Suasoriae*.

**CHANGE IS ETERNITY, STASIS A FIGMENT**
January 24: The Emperor Gaius Caesar Germanicus (Caligula) was assassinated at the age of 19.

The new emperor was Tiberius Claudius Drusus, who would rule under the name Claudius.

He banished Seneca the Younger to Corsica on a charge of adultery with the princess Julia Livilla, the Emperor’s niece.
From this year into 44 CE, Claudius would be adding Judaea and Samaria to the kingdom of Herod Agrippa I.

From this year into 48 CE, Herod of Chalcis, the brother of Herod Agrippa I, would be the king of Chalcis. Messalina bore Claudius a son, named Tiberius Claudius Britannicus.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT
Tiberius Julius Alexander, an apostate Jew, was made the Roman Procurator of Iudaea. Paul’s initial missionary journey (until 48 CE?).

At the age of 12 Aulus Persius Flaccus came from his home town of Volaterrae to Rome, where he was taken under instruction by Remmius Palaemon and the rhetor Verginius Flavus. During the following four years he would develop friendships with the Stoic philosopher Lucius Annaeus Cornutus, the lyric poet Caesius Bassus, the poet Lucan, and his relative Arria’s husband Thrasea Paetus. Later he would meet Seneca the Younger, but be unimpressed.
From this year into 54 CE, Claudius would be expelling SEPTUAGINT missionaries from Rome. At this point he was 34 years old. He had had three wives and none of his experiences with wives had been good. His previous wife, Messalina, had been not only unfaithful to him but had married another man in full public view while Claudius was away visiting the new port of Ostia at the mouth of the Tiber. Claudius had such affection for her that he was not moved to action, and it was his private secretary who gave the order for her execution. Messalina had been married to Claudius for seven years and had lived a full and very debauched life by the time of her death at the age of 23. Seneca the Younger was recalled from exile in Corsica and appointed to tutor Nero, son of Julia Agrippina, Agrippina the younger, by her previous marriage. Claudius married her during this year, adopting her boy as his own.

A general note about Julia Agrippina the Younger: She was one of the three daughters of Germanicus and

Agrippina the Elder.

Being an ambitious and intelligent woman married to an emperor considered a weakling and somewhat of a
dunce by those around him, she naturally took the reins of power into her own hands. In 54 CE, Claudius would
die after being given a poisoned mushroom. Nero was only 17 and for the first year could not rule in his own
name. Julia Agrippina acted as his regent and was a powerful controlling influence on him even after he had
had his 18th birthday and could govern in his own right. For the first time in Roman history, a woman was
given the title of AVGVSTA, meaning “empress.” Up to this time, women of the imperial household had only
been portrayed on coins after they had died. With the help of his two closest advisors, Seneca the Younger
and Sextus Afranius Burrus, Nero began to undermine her power until she could do little more than complain. She
began to denounce her son more and more in public, and soon made a nuisance of herself. After the tension
between mother and son grew to a critical level, Nero determined to be rid of her. He was aided in making this
decision by the counsel given him by Seneca and Burrus. Tacitus tells us the story how Nero sent his mother
out on the Bay of Naples in a ship. An accident was to be staged in which part of the ship would collapse and
pitch her into the sea. The accident was bungled and she escaped with only a hurt shoulder. A woman friend
who had been with her was also thrown into the water. That woman made the mistake of crying out that she
was the emperor’s mother, hoping in that way to be rescued, but this tactic caused the ship’s crew to club her
in the water, killing her. When Julia Agrippina saw the ship’s crew clubbing the other woman, she swam to
safety despite the injury to her shoulder. She returned home, believing that Nero would not dare to murder her
now that so many people knew about the plot. Agrippina played it cool until the very end. Nero sent an ex-
slave and a group of naval officers whom he could trust to complete the foul deed to finish her off with clubs
and swords in her bed, to which she had retired to recuperate from her injury. This Agrippina the Younger was
hated and feared by many of the Roman nobility amongst whom she lived and, no doubt, many of them were
secretly glad to have her out of the way.

But the crime of matricide was perhaps the most despicable one in the eyes of the ancient Romans. Today, our
Society looks upon child molestation as one of the most horrible crimes imaginable and holds the innocence of childhood to be inviolable. The Romans believed the home, hearth, and motherhood to be the very foundation of their society and honoring and protecting his mother were a Roman man’s most sacred duties. The Romans would tolerate Nero’s drunken revels and the wide range of his perversions and sexual appetites. They would even tolerate his brutality in dealing with his enemies, but they would never forgive a man who murdered his mother. Our society remembers Nero as a persecutor of Christians and a degenerate ruler, but it was the crime of murdering his mother that made it inevitable that he should one day be brought down. In 68 CE, the Romans had finally had enough of him and the Senate declared him a public enemy. Nero finally paid the ultimate price for his crimes by taking his own life while hiding in an ex-slave’s house as soldiers were at the point of arresting him.

44 Caesar, the greatest of the Roman conquerors, after having fought fifty pitched battles, and slain 1,192,000 men, and overturned the liberties of his country, is killed in the senate-house.
35 The battle of Actium fought, in which Mark Antony and Cleopatra are totally defeated by Octavius, nephew to Julius Caesar.
30 Alexandria, in Egypt, is taken by Octavius, upon which Antony and Cleopatra put themselves to death, and Egypt is reduced to a Roman province.
27 Octavius by a decree of the senate, obtains the title of Augustus Caesar, and absolute exemption from the laws, and is properly the first Roman emperor.
8 Rome at this time is fifty miles in circumference, and contains 463,000 men fit to bear arms.
The temple of Janus is shut by Augustus as an emblem of universal peace, and JESUS CHRIST is born.

A. C.
12 Jesus Christ disputes with the doctors in the temple; 27 _______ is baptized in the Wilderness by John; 33 _______ is crucified;
His Resurrection and Ascension.
36 St. Paul converted.
39 St. Matthew writes his Gospel.
Pontius Pilate kills himself.
40 The name of Christians first given at Antioch to the followers of Christ.
43 Claudius Caesar’s expedition into Britain.
44 St. Mark writes his Gospel.
49 London is founded by the Romans; 368, surrounded by ditto with a wall, some parts of which are still observable.
51 Caractacus, the British king, is carried in chains to Rome.
St. Luke writes his Gospel.

Do I have your attention? Good.
Seneca the Younger became praetor, and would marry a wealthy woman named Pompeia Paulina, build up a powerful group of friends including the new prefect of the guard, Sextus Afranius Burrus, and become tutor to the future emperor Nero.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT
October 13: In Rome, the emperor Claudius was fed some poisoned mushrooms by his wife Agrippina the Younger, and suddenly her son Nero was, at the age of 17, Caesar of the Roman Empire. He would get all carried away with this and kill various relatives including his brother, his pregnant wife, and his mother Agrippina. Nero’s two advisers would be Seneca the Younger and Sextus Afranius Burrus.

Now, the Romans could get with the idea of killing one’s brother, especially if he was an adoptive one rather than a blood kin. And, they could as easily grasp the need to terminate an inconvenient wife as they could the need to terminate an inconvenient pregnancy. But, there was something about killing one’s own mother, the person who had given one life, that just stuck in their throats. They wouldn’t ever be able to forgive their emperor after he had killed his own mom.

It was, likely, at some time during the reign of Claudius, that the Roman historian Quintus Curtius Rufus wrote (unless, indeed, he would write under the emperor Vespasian who would rule 69 CE-79 CE). Of his only surviving work, a biography of Alexander the Great in Latin in ten books, the first two books have been lost and of the remaining eight we have preserved only incomplete copies. This has been found in the personal library of Henry Thoreau, in a Latin edition HISTORIAE ALEXANDRI MAGNI ADIECTA SUNT SUPPLEMENTA FREINSHEMII. ED. STEREOTYPA EX NOVA TABULARUM IMPRESSIONE EMENDATISSIMA, prepared in “Lipsiae: Sumtibus et typis C. Tauchniti” in 1829. The historical work of Quintus Curtius Rufus focused on Alexander’s character and offers precious little insight into geography, the chronology of the historical events, or the
military techniques that Alexander utilized.

Q. CURT, pag. 65.
Sextus Afranius Burrus, one of the advisers of the Emperor, died. By this point Seneca the Younger had lost all influence with Nero, and obtained permission to retire. Nero, jealous of Seneca’s wealth, attempted to poison him. Nero divorced his wife Octavia and married his mistress Poppaea Sabina. Octavia was exiled and then murdered.

In his remaining years Seneca would write some of his better philosophical works, such as the 124 essays addressed to Lucilius, which are collected together under the title *Epistulae Morales*.
April 12: Seneca the Younger was denounced as part of the conspiracy of Piso and the emperor Nero ordered him to commit suicide.
Jasper Heywood, a fellow of All Souls College, Oxford (Alsolne Colledge in Oxenforde), translated the *Troades* (“Troas,” which was what we now refer to as “The Trojan Women”), the 1st of three of the ten tragedies of Seneca the Younger that he would translate into English verse. This play had been written around 54 CE, largely based on Euripides’s *The Trojan Women* and *Hecuba*. This was the initial rendering of the material into English, and was not a straightforward translation. Heywood not only took liberties with the Latin text but also introduced material of his own creation.

Matthew Parker became Archbishop of Canterbury.

William Hunnis got married with the recently widowed Margaret Brigham. By about the middle of the year she was on her deathbed, and made him sole heir of everything she had, and executor of her will, with the exception that she left her Allmes House, the tenements and mansion house lying at Westchester, to her cousin Francis Brigham, with her husband William being allowed the use of that home for his lifetime. By the 12th of October she was dead, for that was the date on which her will was proved by Thomas Willot “procurator for William Hunnis.”

2. It seems that this inheritance was contested by a Brigham relative and that the decision was in his favor, but that when he ousted William Hunnis from the Allmes House, Queen Elizabeth took care of the matter by the granting to her choirmaster of other patents.
The Anglican church was restored in England and the **Book of Common Prayer** was published.³

³ The edition illustrated is *The Book of Common Prayer, and Administration of the Sacraments, and Other Rites and Ceremonies of the Church, according to the Use of the Church of England: Together with the Psalter or Psalms of David, printed as they are to be sung, or said, in Churches, that would be printed by John Baskett, printer to the King’s Most Excellent Majesty, for the University of Oxford in 1716*. There is a phrase “noble army of Martyrs” in the *Book of Common Prayer* that may explain Henry Thoreau’s remark about becoming willing to kill, or to die, to end enslavement. The phrase may have come into the *Book of Common Prayer* from the *Te Deum*, quite a bit older.
Queen Elizabeth I was presented with presumably the 1st pair of black **silk** stockings made in the West.4

(Although this English queen can be fitly acclaimed as the 1st lady to wear sexy black silk stockings of local manufacture, she has also been acclaimed as the 1st to translate **Horace**’s *Ars Poetica* into English verse. The fact of that matter, however, is that although this queen of England did prepare a full translation into English of the works of Boethius, we cannot actually say that she prepared the *Ars Poetica* because only fragments of such an effort still exist — it is possible that she didn’t get very far into this project and it is likely that she wouldn’t have wanted anyone to see what she had managed to complete.)

**Jasper Heywood**, a fellow of All Souls College, Oxford (Alsolne Colledge in Oxenforde), translated the *Thyestes*, the 2d of three of the ten tragedies of **Seneca the Younger** that he would translate into English verse. The play had been written at some time during the 1st Century CE. This was the initial rendering of the material into English, and was not a straightforward translation. Heywood not only took liberties with the Latin text but also introduced material of his own creation.

**John Heywood**’s “The Play of the Wether, a new and mery interlude of all maner of Wethers” was printed by A. Kytson, his “Play called the foure PP; a newe and a very mery interlude of a palmer, a pardoner, a potycary, a pedler” was printed by W. Copland, and his A FOURTH HUNDRED OF EPYGRAMS was printed by T. Berthelet.

4. Of course, instantly one wonders when presented with such Eurocentric factoids, for how many centuries such articles of apparel had been being fashioned in the East!
During Queen Elizabeth of England’s reign the guest apartments at the Tower of London would be kept full. Bishops, archbishops, knights, barons, earls and dukes would be languishing for months, some for years, in its various towers. In this year Sir Anthony Fortescue was taken to the Tower (this one would make good an escape).

Jasper Heywood, a fellow of All Souls College, Oxford (Alsolne Colledge in Oxenforde), translated the Hercules Furens (The Madness of Hercules), the 3d of three of the ten tragedies of Seneca the Younger that he translated into English verse. This was the initial rendering of the material into English, and was not a straightforward translation. Heywood not only took liberties with the Latin text but also introduced material of his own creation. (His verse translations of Seneca would be supplemented by translations of other of Seneca’s ten tragedies contributed by Alexander Neville, Thomas Nuce, John Studley, and Thomas Newton, and collected by Newton in 1581 into a single edition, SENECA, HIS TENNE TRAGEDIES TRANSLATED INTO ENGLYSH (1581).
Publication of the 1st complete English translation of the *Epistulae Morales* of Seneca the Younger.
Samuel Johnson had reached the age of 41. He published his life of Cheynel. His “The Voyage of Life” essay, a fantastical spatialization-of-time elaboration of a metaphor from Pilgrim’s Progress, life as if it were a journey through space, and an effort at moral manipulation which would for obvious reasons be reprinted continuously in American schoolbooks of the 1820s and 1830s, saw its original publication in The Rambler. The metaphor began with a quote from Seneca the Younger:

Life is a voyage, in the process of which, we are perpetually changing our scenes; we first leave childhood behind us, then youth, then the years of ripened manhood, then the more pleasing part of old age.

The final volume of William Guthrie’s A General History of England, From the Invasion of the Romans Under Julius Cæsar, to the Revolution in MDCLXXXVIII; Including the Histories of the Neighbouring People and States, so far as they are connected with that of England (the initial volume of which had been issued in 1744).
This Day the Coronation of their Sacred Majesties King William and Queen Mary was performed at Westminster in manner following.

Thus Their Majesties in Their Robes of Crimson Velvet, King with a Cap, and the Queen a Circle in her Head, the Nobility in Crimson Velvet Robes with their Coronet their Hands, and the rest of the Proceeding in their proper Habits marched on foot upon Blew Cloth to Westminster—All the Way and Houses on each side being crowded with Numbers of Spectators expressing their great Joy and Satisfaction by loud repeated Acclamations.

Being Entred the Church, and all duly Seated, the Bishop London, who performed this great Solemnity, began with Recognition, which ended with a mighty Shout. Their Majesties Offered, and the Lords who bore the Regalia, seated them at the Altar. The Litany was sang by Bishops, and after the Epistle, Gospel, and Nicene Creed, Bishop of Salisbury Preach’d on this Text, 2 Sam. 23:3, 4.

After Sermon Their Majesties took the Oath, and Conducted to their Regal Chairs placed on the Theater (they might be more Conspicuous to the Members of the House of Commons, who were Seated in the North) were Anon.
The Reverend Thomas Morell began a translation of Seneca’s Epistles, with commentary.
Posthumous publication of the Reverend Thomas Morell’s translation of Seneca’s EPISTLES, with commentary.
The Reverend Adin Ballou wrote his main justification of the Hopedale Community, PRACTICAL CHRISTIAN SOCIALISM.

The first section of this treatise would be his only completed work of systematic theology. He asserted that God permeated an “infinitarium,” that is, an infinity of universes, and that both space and time were without center or limit. Every separate one of these universes, of this infinity of universes within this “infinitarium,” he asserted, was going through an unending sequence of “grand cycles,” each one of which could appropriately be characterized as “an eternity.” His Christology was not Unitarian, nor was it Trinitarian, but instead was rather similar to the ancient heresy known as “Sabellianism.” He asserted that Christ was a manifestation of God, proportioned in such manner as to be comprehensible by our finite minds, but he asserted also that Christianity might not be the sole religion to contain divine truth. Like the Reverend Hosea Ballou, the

Reverend Adin Ballou portrayed atonement as a form of demonstration by God, an appeal to human beings for a spiritual and moral response. He differed from this other Reverend Ballou in asserting that divine punishment in the afterlife was necessary, not only for the sake of justice but also as a mechanism for individual correction and progress. Our human spirits, as they were gradually regenerated, were eventually to become one with God.
This treatise laid out a plan for human society that was as simple and as obvious as the Lord’s Prayer. To be perfect as God is perfect is a difficult thing for us human creatures. We all impinge on each other in one manner or another; we are all in life together, on this planet together, and should we fail to forgive “them” their trespasses, no way could our own trespasses be forgiven — for our own trespasses against “them” are in no way more privileged than “their” trespasses against us. When we manage to avoid seeking to retaliate for the harms that are done to us by others, we face only a further obligation. After accepting these harms with no spirit of retribution, no spirit of doing harm in response, we must go on and do more: we must ask that the people who did these things to us be forgiven. And we can ask for this only if we ourselves are ready to grant the prayer. “After this manner, therefore, pray ye…. Forgive us our debts, as we forgive our debtors.” The word “as” in this prayer means “to the extent that.” To the extent that we are able to forgive these other people for what they have done to us, to that extent and to that extent only, forgive us for what we ourselves have done against them, and, the inverse also, if there should be lurking in us any residual unwillingness to forgive, to that extent please do not forgive us for what we have ourselves done, but instead take retribution against us. There’s no such thing as selective forgiveness, it only works if it is perfectly indiscriminate, and if it is perfectly applied across the board.5

If, while we sue for mercy, we exercise none; if, while we pray for forgiveness, we meditate vengeance; if, while we ask to be treated better than we deserve, we are trying to respond to others according to their deserts; then we at once display our own insincerity, and our worship is a fraud and God is mocked. Our spirit of partiality is in opposition to the Lord’s spirit of indiscriminate acceptance (which seems while we are in this spirit to be mere blind and callous indifference); we stand self-excluded from his presence alike unforgiving and unforgiven. The idea, repeated over and over, is that it is a law of life that only the forgiving can be forgiven. This forgiving is what constitutes our proof of our sincerity. This, not something as trivial as passing the salt to others at the table if we wish others to have the politeness to pass the salt to us, is the meat of the golden rule of doing unto others as we would have done unto ourselves. Our spirits must be fit to receive forgiveness. Then God can commune with us, for we have erected no barrier, we have not held ourselves away from his perfect spirit. It is only in the spirit of human forgiveness that we can receive and enjoy the divine forgiveness.

Yet Christianity has been suborned to authorize, to aid, and to abet the whole catalog of penal injuries, and when they are not enough, capital punishment, and not only that, but also the just war. The Chaplain leads the troops in the Lord’s Prayer, while Christians draw near their God with their lips, and hold their hearts far away in a safe place where there may yet be found vengeance.

5. Also, “For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:12-15). “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?” Jesus said unto him, “I say not unto thee, until seven times, but until seventy times seven” (Matthew 18:21-22). “And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses; but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses” (Mark 11:25-26). “Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven” (Luke 6:37).
This, then, would be the foundation of our economic life, that to the greatest extent possible we voluntarily refrain from gaining our bread in any manner that interferes one with another, recognizing that a certain minimal level of such interference is inevitable, and, since we know full well that these residual interferences are unavoidable, we merely be understanding of these residual interferences in a spirit of awareness that we are as likely ourselves to commit such blunders against others, as they are to commit such against us. –

The remainder of any economic program, obviously, is just window dressing and agenda and special pleading.

By this point the Reverend John Murray Spear, Medium, of the Hopedale community, had come to be under the direction of a group of spirits that termed itself “The Association of the Beneficents.” His committee (in sequence according to how long they had been in the spirit realm) included:6

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<thead>
<tr>
<th>Died</th>
<th>Personality</th>
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<tr>
<td>65CE</td>
<td>Lucius Annaeus Seneca</td>
</tr>
<tr>
<td>1546</td>
<td>Martin Luther</td>
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<tr>
<td>1683</td>
<td>Roger Williams</td>
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<tr>
<td>1772</td>
<td>Emmanuel Swedenborg</td>
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<td>1790</td>
<td>Benjamin Franklin</td>
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<td>1790</td>
<td>John Howard</td>
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<td>1809</td>
<td>John Murray</td>
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<td>1813</td>
<td>Benjamin Rush</td>
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<td>1825</td>
<td>Thomas Jefferson</td>
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<td>1834</td>
<td>Lafayette</td>
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<tr>
<td>1842</td>
<td>William Ellery Channing</td>
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6. John Murray, 4th Earl of Dunmore (1732-1809), had been the appointed governor of the Virginia colony. After the battles of Lexington and Concord he had taken gunpowder stores from Williamsburg and moved his seat of government to a British man-of-war anchored off Yorktown. After he had burned Norfolk in 1776, the Americans had been able to drive him back to England from his station on Gwym’s Island in Chesapeake Bay. It is not clear that John Murray Spear had been named after this earl, and it is not clear that this is the John Murray that he was intending to channel. An alternative hypothesis was that he was intending to channel the father of American Universalism, the Reverend John Murray (-1815) and that somewhere somehow an error has crept in.
What this spiritual committee decided was that voting would not be necessary. All decisions, it seemed, could in the future be made by “a single leading, sound, central mind,” indeed, by the mind of the Reverend John M. Spear, Medium. “The leading mind gathers up, focalizes, concentrates the whole.” (This of course is what we in the 20th Century are familiar with as the *Führerprinzip*.) Spear proceeded to set up a new community of spiritualists in a city to be called Harmonia, in western New York, and to experiment with the creation of a perpetual motion machine. The machine was to be constructed in the Lynn home of the Hutchinson Family Singers, and the spirit of Benjamin Franklin guaranteed that, when constructed, it would work.

(The community of Harmonia would soon be charged with free love, and would disintegrate.)

“MAGISTERIAL HISTORY” IS FANTASIZING, HISTORY IS CHRONOLOGY
“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: January 29, 2014
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.
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.