

CONCORD'S "NATIVE"¹ COLLEGE GRADS:



THE REVEREND JOHN WHITE

1530

In about this year, Bishop [John White](#) was born.

1. Only those native to, which is to say, born in, Concord, Massachusetts.



THE PEOPLE OF CONCORD

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1560

Queen Elizabeth I restored Protestantism in England. The Irish Parliament acknowledged Elizabeth as head of the Irish Church (the Book of Common Prayer was imposed and Church attendance became compulsory).

It was in about this year that [Thomas Hariot](#) was born in Oxford, England.

[John White](#) was born, son of Bishop [John White](#).

[John Ferne](#) was born, a son of William Ferne (died 1592) of Temple Belwood in the Isle of Axholme, Lincolnshire, and Anne, daughter of John Sheffield of Beltoft, Lincolnshire. The lineage of this family was anything but ancient, for the father had acquired the family's Lincolnshire estates in the 1570s, and the grandfather had been a mere yeoman from Uttoxeter in Staffordshire (the pedigree the upwardly mobile [Sir John](#) would later register with the heralds would be such as to artfully conceal this quite humble and recent origin).

1500	Maximilian divides the empire of Germany into six circles, and adds four more in 1512.
1505	Shillings first coined in England.
1509	Gardening introduced into England from the Netherlands, from whence vegetables were imported hitherto.
1513	The battle of Flodden, in which James IV. of Scotland is killed, with the flower of his nobility.
1517	Martin Luther began the reformation. Egypt is conquered by the Turks.
1518	Magellan, in the service of Spain, first discovers the straits of that name in South America.
1520	Henry VIII. for his writings in favour of popery, receives the title of Defender of the Faith from his Holiness.
1529	The name of Protestant takes its rise from the reformed protesting against the church of Rome, at the Diet of Spires in Germany.
1534	The reformation takes place in England under Henry VIII.
1537	Religious houses dissolved by ditto.
1539	The first English edition of the Bible authorized; the present translation finished 1611. About this time cannon began to be used in ships.
1543	Silk stockings first worn by the French king; first worn in England by queen Elizabeth, 1561; the steel frame for weaving invented by the Rev. Mr. Lee, of St. John's College, Cambridge, 1589. Pins first used in England, before which time the ladies used skewers.
1544	Good lands let in England at one shilling per acre.
1545	The famous council of Trent begins, and continues 18 years.
1546	First law in England, establishing the interest of money at ten per cent.
1549	Lord Lieutenants of counties instituted in England.
1550	Horse guards instituted in England.
1555	The Russian Company established in England.
1558	Queen Elizabeth begins her reign.
1560	The reformation in Scotland completed by John Knox.



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1630

May 30, Sunday (Old Style): A company organized by the Reverend [John White](#) landed from Dorchester, England, intending to set up a community and church at a Dorchester of the New World. A minister already in the New World for some six years, the Reverend [William Blaxton](#), would join this company.

A promising document by the Reverend [White](#) of Dorchester would receive a careful reading in Europe: "THE PLANTERS PLEA. OR THE GROVNDV OF PLANTATIONS EXAMINED, AND VSUAL OBJECTIONS ANSWERED. TOGETHER WITH A MANIFESTATION OF THE CAUSES MOOVING SUCH AS LATELY VNDERTAKEN A PLANTATION IN NEW-ENGLAND: FOR THE SATISFACTION OF THOSE THAT QUESTION THE LAWFULNESSE OF THE ACTION."

1644

March 11, Monday (1643, Old Style): [John White](#) was born in Scituate, Massachusetts.

1669

August 24, Tuesday (Old Style): [John White](#) was born in Rochester, Massachusetts.

1675

April 26, Monday (Old Style): [John White](#) was born in Marshfield, Massachusetts.

1708

July 3, Saturday (Old Style): [John White](#) was born in Concord. He would get married on June 20, 1732 with Thankful Goss, daughter of Philip Goss and Judith Hayward, in Brookfield. One of their children would be [John White](#), born on April 7, 1738 in Brookfield.



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**THE
PLANTERS
PLEA.**

OR

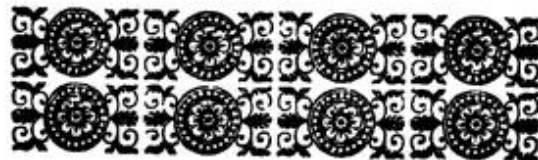
**THE GROVND S OF PLAN-
TATIONS EXAMINED,
And vsuall Objections answered.**

*Together with a manifestation of the causes mooving
such as have lately vndertaken a Plantation in
NEW-ENGLAND:*

**For the satisfaction of those that question
the lawfulnessse of the Action.**

2 THE S. 5. 21.

Prove all things, and holde fast that which is good.



LONDON,

Printed by WILLIAM IONES.

1630.



1710

July 22, Saturday (Old Style): In West Brookfield, Sergt. [John White](#) was killed. He had gotten married with Prudence Hayward on November 26, 1707 in Concord. The couple's youngest son, Cornelius White, would be born six months later.

Six men, viz. Ebenezer Hayward, [John White](#), Stephen Jennings, Benjamin Jennings, John Grosvenor and Joseph Kellogg were making hay in the meadows, when the Indians, who had been watching an opportunity to surprise them, sprang suddenly upon them, despatched five of them, and took the other ([John White](#)) prisoner. White, spying a small company of our people at some distance, jumped from the Indians that held him and ran to join his friends; but the Indian fired after him and wounded him in the thigh, by which he fell; but soon recovering and running again, he was again fired at and received his death wound.

1713

In about this year [John White](#) was born, son of Jonathan White and Elizabeth Alexander White.

1738

April 7, Friday (Old Style): [John White](#) was born in Brookfield, son of [John White](#) and Thankful Goss White.

1741

September 23, Wednesday (Old Style): [John White](#) of Billerica got married with Mehitable French of Billerica.

1778

November 11, Wednesday: In Concord, [John White](#) got married with Esther Kettell.



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1787

December 22, Saturday (some sources say December 2d): [John White](#) was born in [Concord](#), son of Deacon [John White](#) and Esther Kettell of Charlestown, his 2d wife whom he had married on November 11th, 1778.



Mr. White's preparatory studies were carried on at the seminary in Exeter, and he entered Harvard College at the age of thirteen. He graduated in 1805, and with a good reputation as a student. He was then a tutor in Bowdoin College for a short period. His theological studies were begun under the instruction of the Rev. Joseph Chickering, of Woburn, and were concluded under Dr. Ware in Cambridge. At this period, he held some connection with the college, probably as a tutor.

1796

June 12, Sunday: [John White](#) was born in Westmoreland, New Hampshire.

1805



Daniel Bliss Ripley of [Concord](#), son of the Reverend [Ezra Ripley](#), D.D. and brother of Samuel Ripley, Benjamin Warren Hildreth of [Concord](#), son of the trader Jonathan Hildreth, and [John White](#) of [Concord](#), son of the trader Deacon [John White](#), graduated from [Harvard College](#).

Daniel Bliss Ripley, brother of the preceding, was graduated Harvard in 1805. He was an attorney and died at St. Stephens, Alabama, April 30, 1825, aged 37.²

BENJAMIN WARREN HILDRETH [of [Concord](#)], son of Jonathan Hildreth, was born March 29, 1784, graduated [at [Harvard](#)] in 1805, and settled as a physician in Marlborough.³

[JOHN WHITE](#) [of [Concord](#)], son of Deacon [John White](#), was born December 2, 1787, graduated [at [Harvard](#)] in 1805, and was ordained over the third parish in Dedham April 20, 1814.⁴

2. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

3. Ibid.


4. Ibid.



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1814

 April 20, Wednesday: The Emperor [Napoléon I](#) took leave of his Imperial Guard at Fontainebleau and departed with a retinue of 14 carriages toward the coast of France.

A mob attacked the Italian Senate in Milan, and the Finance Minister was tortured in an attempt to force him to give over the treasury.

Having received a parish vote of 30 yeas over 10 nays, the Reverend [John White](#) was ordained over the 3d parish in Dedham at a salary of \$600 and ten cords of wood, the ordination sermon being preached by his own pastor, the Reverend [Ezra Ripley](#) of [Concord](#) (spirits, crackers, and cheese for the occasion cost \$5.63).


[JOHN WHITE](#) [of [Concord](#)], son of Deacon [John White](#), was born December 2, 1787, graduated [at [Harvard College](#)] in 1805, and was ordained over the third parish in Dedham April 20, 1814.⁵

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 20th of 4 M / Our friends returned this evening which they spent at John Rodmans & at the close of it Abijah & William came & lodged with us. - we sat up till 11 O'clock in agreeable conversation. - I understand by those who were there that Micajah was much favored in their Meeting at [Portsmouth](#) today. -

RELIGIOUS SOCIETY OF FRIENDS

1817

 January 1, Wednesday: The Reverend [John White](#) of Dedham got married with Delia Jane Holcomb Dwight, daughter of Seth Dwight of Utica, New York.

The lawyer brothers Harry and Robert Sedgwick, recent immigrants to New-York from Massachusetts, spent New Year's Day making social calls. Harry would describe his round of social calls in a letter to his fiancée Jane Minot in Boston, dated January 1, 3, and 4, 1817, that is now in the Sedgwick Family V Papers at the Massachusetts Historical Society:

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 1st of 1st M D 1817 / The day has been very fine & pleasant, & nothing in any respect has occurred to obstruct a considerable degree of enjoyment, saving a want of life, but of that, a degree has been vouchsafed, tho' unmerited. I have many things to be thankful, among which I have procured some provision today, sufficient to last sometime & tho my means are small, yet thy [they] are not such as to render my circumstances

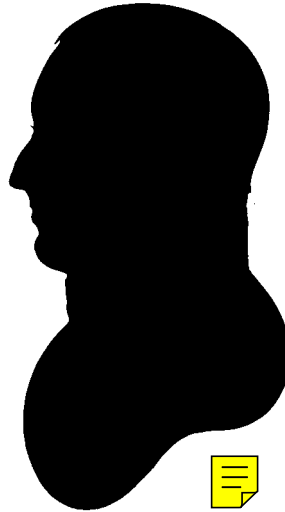
5. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)
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difficult -& I have abundant cause to TRUST in the Lord who hath thus far evidently cared for me & many time opened ways where there hath none appeared & may these favors be acknowledged by increased dedication & faithful obedience. - Sally Easton spent the evening with us⁶



After church which is out at half past twelve and before dinner at three, you are expected to call on all your friends and everywhere to get a glass of wine and a cookie (small cake). You cannot stay at any one place more than three minutes. It is as if all the town gave wedding parties.... The custom I think is a very excellent and delightful one, though somewhat fatiguing. Everybody is delighted to see you, and kind feelings are everywhere promoted. We finished our rounds or rather exhausted our time at a quarter past three having made more than thirty visits in every part of the city. There were still several omissions which [Robert] very much regretted.

RELIGIOUS SOCIETY OF FRIENDS

1852

February 1, Sunday: [John White](#) died after a brief illness, at the age of 64.

Mr. White's preparatory studies were carried on at the seminary in Exeter, and he entered Harvard College at the age of thirteen. He graduated in 1805, and with a good reputation as a student. He was then a tutor in Bowdoin College for a short period. His theological studies were begun under the instruction of the Rev. Joseph Chickering, of Woburn, and were concluded under Dr. Ware in Cambridge. At this period, he held some connection with the college, probably as a tutor. "There I first saw him," says Dr. Lamson, "and I remembered well the same look, -grave, sincere, respectful, and full of self-respect,- which he never ceased to wear; and I know how greatly he was esteemed by acquaintances

6. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7



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and friends." ...During the ministry of Mr. White, the parish became Unitarian; but it became so without any special agitation, and probably without controversy or bitterness of any kind. His preaching was practical, and not theological; and it was calculated to teach men how to live rather than how to settle disputed points in religion. People of all shades of belief heard his preaching, and all alike were edified by it. He drove no one away by what he said, because he said nothing at which any one could take offense. He was devout, trusting, possessed of the true spirit of a living faith; and he made religion real and helpful to those who heard him. His aim was to develop a pure and holy living, in the gospel manner and purpose. He was not an aggressive Unitarian, sought no controversies with those of other religious professions, and had no desire to promote the interests of a sect. His Unitarianism was that of the first generation of its professed advocates in this country, who wished to return to the pure and simple teachings of Jesus, and who wished to get rid of all theology that was in opposition to the ten commandments, the Sermon on the Mount, a pure trust in God and a future life, and who found in Jesus a Master to whom they gave the truest reverence. They took the Bible as their creed, and they gave it a generous and a loving interpretation.



February 1, Sunday: When I hear that a Friend on whom I relied has spoken of me not with cold words perhaps but even with a cold and indifferent tone to another, ah! what treachery I feel it to be! the sum of all crimes against humanity. My friend may cherish a thousand suspicions against me—and they may but represent his faith and expectations—till he cherishes them so heartlessly that he can speak of them.

If I have not succeeded in my friendships it was because I demanded more of them—and did not put up with what I could get—and I got no more partly because I gave so little.

I must be dumb to those who, I have not faith, appreciate my actions, not knowing the springs of them.

While we preach obedience to human laws & to that portion of the divine laws set forth in the New Testament—The natural laws of genius of love & friendship we do not preach nor insist upon. How many a seeming heartlessness is to be explained by the very abundance of the heart. How much of seeming recklessness even selfishness is to be explained by obedience to this code of the divine laws. It is evident that as buyers & sellers—we obey a very different law from what we do as lovers & Friends. The Hindoo is not to be tried in all things by the Christian standard, nor the Christian by the Hindoo. How much fidelity to law of a kind not commonly recognized—how much magnanimity even may be thrown away on mankind! Is like pearls cast before swine! The hero obeys his own law—the Christian—his—the lover & friend theirs— They are to some extent different codes. What incessant tragedy between men where one silently obeys the code of Friendship—the other the code of Philanthropy—in their dealings with one another. As our constitutions our geniuses are different—so are our standards, and we are amenable to different codes. My neighbor asks me in vain to be good as he is good. I must be good as I am made to be good, Whether I am heathen or christian. Every man's laws are hard enough to obey. The christian falls as far short of obeying the heathen's moral law as the heathen does. One of little faith looks for his rewards & punishments to the next world—and despairing of this world behaves accordingly in it—another thinks the present a worthy occasion & arena—sacrifices to it and expects to hear sympathizing voices. The man who believes in another world and not in this is wont to put me off with christianity— The present moment in which we talk is of a little less value to him than the next world— So we are said to hope in proportion as we do not realize. It is all hope deferred. But one grain of realization—of instant life—on which we stand is equivalent to acres of the leaf of hope hammered out—to gild our prospect— The former so qualifies the vision that it gilds all that we look upon with the splendor of truth.⁷ We must meet the hero on heroic grounds.— Some tribes inhabit the Mts. Some dwell on the plain. We discourage one another. We obey different laws.

Is not the midnight like central africa to most? Are we not tempted to explore it—to penetrate to the shores of its Lake Tchad—to discover the sources of its Nile perchance in the Mts of the moon? Who knows what fertility what beauty in the animal & vegetable kingdom are there to be found. What primeval simplicity & reflexion of the truth among its dusky inhabitants. We illuminate only the first hours of the night. The light behind the face of the clock on the state house in Philadelphia extinguished at 11 o'clock Pm with punctuality—to save oil. Those hours are resigned to a few watchmen in the cities. watching for the disgrace of humanity— Shall we never have watchmen in the country of another sort—watching for the glory of God.

In the Mts of the moon—in the Central Africa of the night— There is where all Niles hide their heads.



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The expeditions up the Nile extend but to the Cataracts past the ruins of Thebes— or perchance to the mouth of the White Nile— but it is the Black Nile that concerns us. Of some of the great rivers— like the Nile & the Orinoco? men still only conjecture the sources.

Shall we ask the watch-men— the city police to tell us of the night— what its signs of gladness are—?! Are these the questions we shall put to the watchmen? Who then shall we put them to.? Or is there none who can answer them?

Each thing is attracted to each— & running to coalesce. like drops of water The fingers incline to be webbed— & run together. When I hold mine up to the light & bring them near together— such are the laws of light that just before they touch— a web appears to grow on them & unite them— So of objects seen through imperfections in glass.

It depends upon how a man has spent his day— whether he has any right to be in his bed. So spend some hours that you may have a right to sleep in the sunshine.

My friends! My friends! it does not cheer me to see them. They but express their want of faith in me or in mankind— their coldest cruellest thought comes clothed in polite & easy spoken words at last. I am silent to their invitations— because I do not **feel** invited.— & we have no reasons to give for what we do **not** do. One says love me out of this mire— The other says come out of it & be lovely. One speaks with scorn of the scorners.

In the winter the botanist can study lichens

The recent rush to California & the attitude of its philosophers & prophets in relation to it— appears to me to reflect the greatest disgrace on mankind. That so many are ready to get their living by the lottery of gold digging without contributing any value to society— and that the great majority who stay at home justify them in this both by precept and example— It matches the infatuation of the Hindoos who have cast themselves under the car of Juggernaut. I know of no more startling development of the morality of trade and all the modes of getting a living that the rush to California affords. Of what significance the Philosophy— or poetry or religion of a world that will rush to the lottery of California gold digging on the receipt of the first news— to live by luck to get the means of commanding the labor of others less lucky, ie. of slaveholding— without contributing any value to society— and that is called enterprise and the devil is only a little more enterprising. The philosophy & Poetry & religion of such a mankind are not worth the dust of a puff-ball The hog that **roots** his own living would be ashamed of such company. If I could command the wealth of all the worlds by lifting my finger I would not pay so mean a price for it. It makes God to be a moneyed gentleman who scatters a handful of pennies in order to see mankind scramble for them. Going to California. It is only 3000 miles nearer to Hell. I will resign my life sooner than live by luck. The World's raffle. A subsistence in the domains of nature a thing to be raffled for! No wonder that they gamble there. I never heard that they did anything else there. What a comment what a satire on our institutions! The conclusion will be that mankind will hang itself upon a tree. And have all the precepts in all the bibles taught men only this— and is the last and most admirable invention of the Yankee race— only an improved muckrake?— patented too! If one came hither to sell lottery tickets— bringing satisfactory credentials— and the prizes were seats in heaven— this world would buy them with a rush.⁸

Did god direct us so to get our living digging where we never planted, and he would perchance reward us with lumps of gold! It is a text oh! for the Jonahs of this generation— and yet the pulpits are as silent as immortal Greece— silent— some of them, because the preacher is gone to California himself. The gold of California is a touch-stone which has betrayed the rottenness the baseness of mankind. Satan showed mankind the kingdom of California and they entered into a compact with him at once—

God gave a man a certificate of righteousness which secured him food & raiment— but the rest were discontented & envied him. But at last news came that one had discovered a depository of like certificates intended also for the righteous in times to come— and a cry went up from all lands and sinners rushed thither from all parts & appropriated them.

God gave the righteous man a certificate entitling him to food & raiment but the unrighteous man found a facsimile in God's coffers, and appropriated it and obtained food & raiment like the former.

There are some things which God may afford to smile at— man can-not.

7. [Henry Thoreau](#) would combine with an entry made on February 9, 1852 to form the following paragraph of his early lecture "WHAT SHALL IT PROFIT?":

[Paragraph 43] God gave the righteous man a certificate entitling him to food and raiment,¹ but the unrighteous man found a **facsimile** of the same in God's coffers, and appropriated it, and obtained food and raiment like the former. It is one of the most extensive systems of counterfeiting that the world has seen. I did not know that mankind were suffering for want of gold. I have seen a little of it. I know that it is very malleable, but not so malleable as wit. A grain of gold will gild a great surface, but not so much as a grain of wisdom.

1. An allusion to MATTHEW 6:25.

HANGING



THE PEOPLE OF CONCORD

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8. [Thoreau](#) would copy this into “WHAT SHALL IT PROFIT” as:

[Paragraph 42] The rush to California, for instance, and the attitude, not merely of merchants, but of philosophers and prophets, so called, in relation to it, reflect the greatest disgrace on mankind. That so many are ready to live by luck, and so get the means of commanding the labor of others less lucky, without contributing any value to society! And that is called enterprise! I know of no more startling development of the immorality of trade, and all the common modes of getting a living. The philosophy and poetry and religion of such a mankind are not worth the dust of a puff-ball. The hog that gets his living by rooting, stirring up the soil so, would be ashamed of such company. If I could command the wealth of all the worlds by lifting my finger, I would not pay such a price for it. I would not buy a ticket in a lottery even if the prize were a seat in heaven.¹ It makes God to be a moneyed gentleman who scatters a handful of pennies in order to see mankind scramble for them. The world’s raffle! A subsistence in the domains of Nature a thing to be raffled for! What a comment, what a satire on our institutions! The conclusion will be, that mankind will hang itself upon a tree.² And have all the precepts in all the Bibles taught men only this? and is the last and most admirable invention of the human race only an improved muck-rake?³ Is this the ground on which Orientals and Occidentals meet? Did God direct us so to get our living, digging where we never planted,—and He would, perchance, reward us with lumps of gold?⁴ And yet the pulpits are silent—silent, some of them, because the preacher is gone to California.⁵ Satan, from one of his elevations, showed mankind the kingdom of California, and instead of the cry, “Get thee behind me, Satan,”⁶ they shouted, “Go ahead!”⁷ and he had to exert himself to get there first.

1. Bradley P. Dean has emended the essay copy-text by substituting this sentence for the sentence ‘Even Mahomet knew that God did not make this world in jest.’ His justification is the Nantucket [Inquirer](#) summary which is the source for this sentence, plus a similar sentence “If one came hither to sell lottery tickets, bringing satisfactory credentials, and the prizes were seats in heaven, this world would buy them with a rush” in the journal source of this paragraph.

2. An allusion to the report in MATTHEW 27:3-5 that after betraying Jesus, Judas hanged himself.

3. In [John Bunyan](#)’s [THE PILGRIM’S PROGRESS](#), a man disregards an offer to trade his muck-rake for a celestial crown.

4. An allusion to GALATIANS 6:7.

5. This and the following sentence were reconstructed from the following passages:

Journal: It is a text, oh! for the Jonahs of this generation, and yet the pulpits are as silent as immortal Greece, silent, some of them, because the preacher is gone to California himself.... Satan, from one of his elevations, showed mankind the kingdom of California, and they entered into a compact with him at once. Nantucket [Inquirer](#): Why are the pulpits silent? Silent, because some of their preachers even are gone to California. Satan in one of his revelations [sic] showed mankind California, when instead of the cry “Get thee behind me, Satan,” they shouted “Go ahead,” and he had to exert himself to get there.

Boston [Banner of Light](#): Satan, from one of his elevations, showed mankind the kingdom of California, and they shouted “Go ahead!” and he had to exert himself to get there first—but he did.

Unidentified newspaper clipping in Alcott’s journal: And yet pulpits are silent—some of them because the preacher had gone to California. Satan took them up into a high mountain and showed them the kingdom of California. Did they say “Get thee behind me, Satan!” No; but “Go ahead,” and Satan had to hurry to get there first.

6. Thoreau alludes to LUKE 4:5-7 in this sentence and quotes from LUKE 4:8.

7. “Go ahead” was a phrase often used during the 1850s to express the progress-at-any-cost mentality of many Americans. In her review of WALDEN in the Westminster [Review](#), for example, George Eliot described the book as “a bit of pure American life (not the ‘go-ahead’ species, but its opposite pole)” (65 [January 1856]: 302).



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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: October 28, 2013

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, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data 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 program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which 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 your requests with <Kouroo@kouroo.info>.
Arrgh.