

BUTLER HOSPITAL FOR THE INSANE



And yet – in fact you need only draw a single thread at any point you choose out of the fabric of life and the run will make a pathway across the whole, and down that wider pathway each of the other threads will become successively visible, one by one.

– Heimito von Doderer, *DIE DÄIMONEN*



1731

A 3-story brick farmhouse was erected on the banks of the Seekonk estuary of the Narragansett Bay, in the far reaches of the tract then known as “Providence Neck” and now known as “the East Side,” along the main track that then existed between [Providence](#) and [Boston](#) (Eventually this structure would be the first edifice on the grounds of the [Butler Hospital](#) for the Insane, and eventually it would become the oldest surviving brick structure in [Rhode Island](#).)

1799

Charles-Gaspard de la Rive visited a new establishment for the insane, a mile from York, England, created by “The worthy Society of Friends” by voluntary subscription for the benefit of “those of its members who might have the misfortune to lose their reason without a sufficient fortune to resort to expensive establishments all the resources of medicine and all the comforts of life compatible with their state.” He found that the house did not at all resemble a prison, in that instead of there being bars and grills on the windows, the house was situated inside “a great walled garden.” It is to be noted that this institution was for the [Quaker](#) insane only, as its purpose was to avoid mixing them with the general run of non-Quakers to be found in a conventional asylum. [Friend](#) Samuel Tuke would explain: “This often seems to leave an unprofitable effect upon the patients’ minds after they are restored to the use of their reason, alienating them from those religious attachments which they had before experienced; and sometimes, even corrupting them with vicious habits to which they had been strangers.... To encourage the influence of religious principles over the mind of the insane is considered of great consequence, as a means of cure.”

PSYCHOLOGY
BUTLER HOSPITAL

1840

Formation of the American Psychiatric Association.

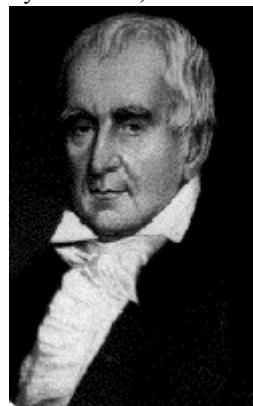
PSYCHOLOGY

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March 3, Tuesday: Since 1824, the mentally ill had been being housed at the Ebenezer Dexter Poorhouse at the corner of Hope Street and Lloyd Avenue in [Providence, Rhode Island](#) — where one may still view an utterly massive stone perimeter wall although by now it has been penetrated by various driveways.

On this day [Nicholas Brown, Jr.](#), the head of the major firm of Brown and Ives, declared, in a codicil to his last will and testament, that it had long been deeply impressed on his mind that “an Insane or Lunatic Hospital or Retreat for the Insane should be established upon a firm and permanent basis, under an act of the Legislature, where the unhappy portion of our fellow beings who are by the visitation of Providence deprived of their reason may find a safe retreat and be provided with whatever may be conducive to their comfort and to their restoration to a sound mind. Therefore for the purpose of aiding an object so desirable and in the hope that such an establishment may soon be commenced, I do hereby set apart and give and bequeath the sum of Thirty Thousand Dollars toward the erection or the endowment of an Insane or Lunatic Hospital or Retreat for the insane, or by whatever other name it may be called, to be located in Providence or vicinity.”¹



[PSYCHOLOGY](#)

[READ EDWARD FIELD TEXT](#)

1841

The Committee of Incorporators for the new mental hospital applied to the state of [Rhode Island](#) for a charter for a “Rhode Island Asylum for the Insane.”

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1. Dr. Robert J. Westlake, until his recent retirement an officer and director of this institution, who had been associated with [Butler Hospital](#) since 1973, has asserted that [Nicholas Brown, Jr.](#) was a [Quaker](#). The man had been, of course, a [Baptist](#). Was this an innocent mistake on Dr. Westlake’s part — or does it reflect a disingenuous attempt on the part of some informant of Dr. Westlake’s, who has attempted to falsify history in order to avoid the question as to whether the original bequest for the hospital had been made up in part of moneys obtained by the international trade in black slaves over the Middle Passage, a commerce in which many Baptist members of the Brown family of [Providence](#) actually were very deeply implicated? (It may ordinarily be dismissed as a mere error, if an institution gets the religion of its founding figure wrong, since such a detail would ordinarily be considered rather unimportant in an institutional history — except that in this case it would seem there to be a major motive, either to be certain to get this particular detail right or to be certain to get this particular detail wrong. Sometimes we can be glad something is true — and it is considered true because we are glad rather than the other way around.)

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1844

January: Since the [Dexter Asylum](#) was incapable of offering any treatment to its insane inmates more sophisticated than simple confinement, and since it was only available to the problem people of [Providence](#) rather than available to the entire state, the state of Rhode Island and Providence Plantations chartered the establishment of a “Rhode Island Asylum for the Insane.” The Committee of Incorporators for this new mental hospital appealed to Cyrus Butler, who was in all likelihood the richest man in New England, for assistance in their efforts, and received a conditional pledge of \$40,000. To obtain this money, they would have to gather a matching amount from other members of the [Rhode Island](#) community. The committee would raise an additional \$54,000 by their efforts and the name of the hospital would be changed to “[Butler Hospital](#)” for the Insane.”

PSYCHOLOGY

This American community had been taking steps to limit the influence of alcohol on its public life since April 1827, when the 1st public meeting on the subject of temperance had been organized at the 1st Baptist Church. A “City Temperance Society” had been formed on November 1, 1836, a “Providence Washington Total Abstinence Society” on July 8, 1841, a “Young Men’s Washington Total Abstinence Society” on July 9, 1841, a “Sixth Ward Washington Total Abstinence Society” on April 8, 1842, and a “Marine Washington Total



Abstinence Society” on August 29, 1842. The aggregate number of white citizens making pledges of total abstinence from [alcohol](#) in such societies by 1843 had risen to more than 5,000. At this point [William J. Brown](#) and his friends organized a new type of [temperance society](#)—one that would accept persons of color as members—calling their creation the “Young Men’s Union Friendly Association.”

RACE POLITICS



PAGES 122, 127-131: Among the varied causes which came up for consideration, and in which the colored people became interested was the temperance cause. Meetings were held and a temperance society was formed ... which was called the Young Men’s Union Friendly Association. It continued to grow and become very

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prosperous. I became a very active member in it being called upon to fill many prominent offices, and although all our members were married men, they still kept up the organization, proposing to get incorporated. I wrote the petition ... and gave it to Mr. Wingate Hayes to carry into the general assembly, and was noticed in the papers. The society expressed great surprise at our next meeting to find that our petition had gone into the general assembly, and at the next meeting I had the pleasure of informing them that our charter was granted. It was the first charter ever granted to a colored society of Rhode Island. The society were proud that they had made such an advancement, and proposed having a banner and paying a visit to some place where we could show ourselves. Some of our members went to a man on Westminster street who did that kind of painting, and asked what he would charge to paint a banner for our society. He inquired about the society, and was told that we had just been chartered. He wanted to see our constitution. We let him see it, and after examining our charter he said that he would get us up a banner for fifteen dollars, but did not wish to have it known as he would paint one for any one for less than fifty dollars. He got us up one with a house and a weeping willow on one side, over which was a star and the letters Y.M.U.F. Society, instituted 1828, and on the other side was a white and colored man joined hands with a flag staff between them, bearing the American flag and encircled by a wreath, having at the bottom the word Union, and above the wreath in a semi-circle form were the words Young Men's Union Friend Society, incorporated January, 1844. Our uniform was black caps, with glazed tops. On the left breast was a gilt star with a blue ribbon attached, and cream colored patent leather belts with a brass clasp in front, and white pants, dress coats, and white gloves. They made a contract with Mr. Comstock, master of transportation, to carry us at half price. On the morning of the first we started with a large company. It was quite foggy, and rained hard before we reached New Bedford. They had postponed the celebration until the next day. The committee were in waiting for us at the depot, as the rain had ceased, and escorted us up, our banner being covered. The day was clear and bright, and at half-past nine we marched to the place where the line was to be formed. The procession moved at ten a.m., having a cavalcade of one hundred mounted men in front, followed by the Anti-Slavery societies, then our society, making a fine appearance. We marched to the Town Hall, escorted in and welcomed by the citizens. After being addressed by some of the officials the line was again formed and made a parade through some of the principal streets. We then repaired to the grove. A stage was prepared for the speakers and music. The society appointed me as the orator... The next morning we went home well pleased with our visit. After we got our charter, the Young Men's Friendly Assistant Society, and the Seaman's Friend Society, applied for an act of incorporation and received charters. We then had three incorporated Societies in our city, besides The Mutual Relief, The Young Men's Morning Star, The Temperance Society and the Anti-Slavery Societies, making in all seven active societies, ready to unite on any occasion requiring their services. They were called out every year on the first of August, as we generally had a grand demonstration on that day,

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with a procession which paraded the principal streets of the city, and retired to a grove and spent the day in speaking and partaking of refreshments.

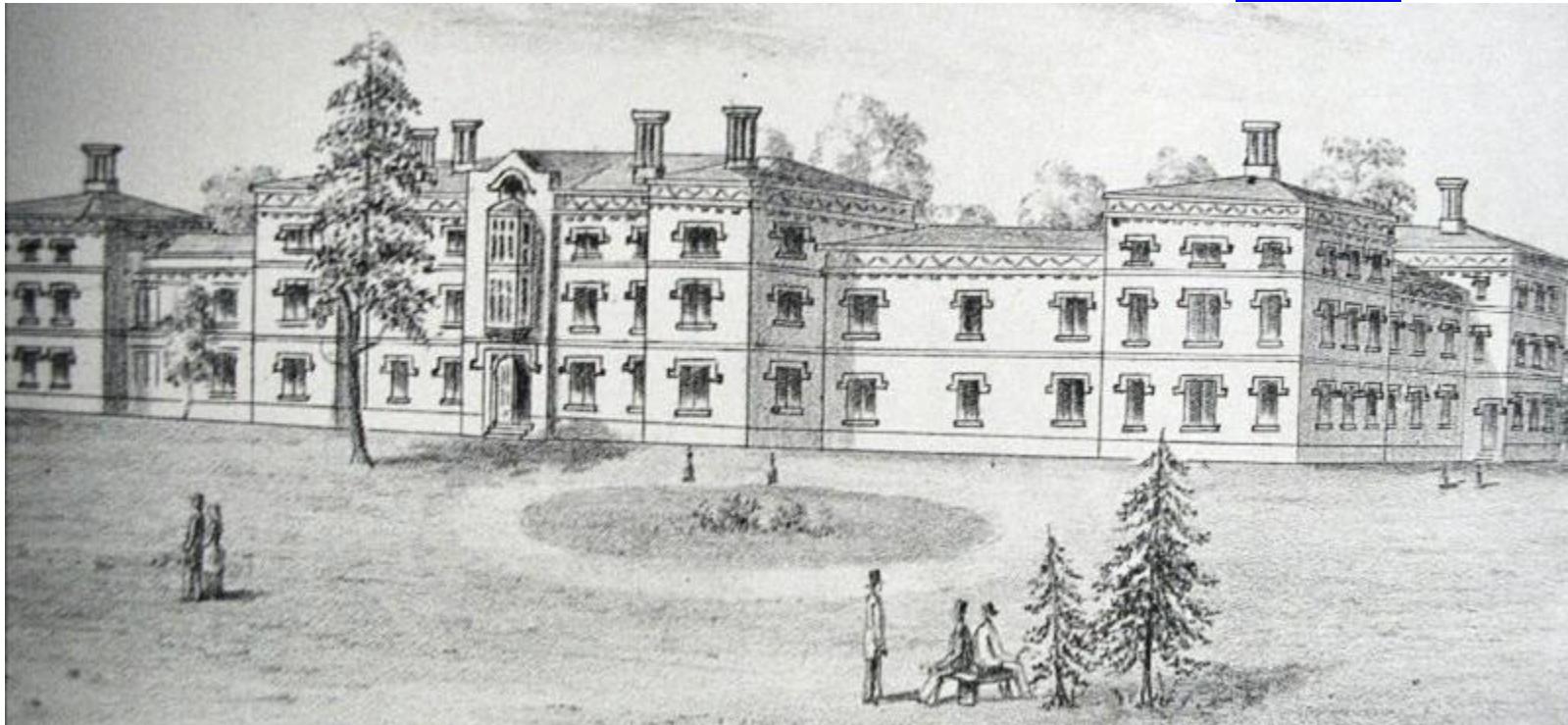
April 10, Wednesday: Dorothea Dix began a series of articles in the [Providence Journal](#), describing the manner in which [Rhode Island](#) was, at the [Dexter Asylum](#), neglecting its citizens who were victims of mental illness. These articles followed the format of thorough research and graphic descriptions of individual cases which Dix had established in dealing with the Massachusetts legislature. The [Butler Hospital](#) for the Insane would result from Dix's efforts and the philanthropy of businessman Nicholas Brown and industrialist Cyrus Butler.²

[PSYCHOLOGY](#)

1845

Dr. Isaac Ray, one of the founders of the American Psychiatric Association, a former classmate of [Hawthorne](#) at Bowdoin College, was appointed as the first superintendent of [Butler Hospital](#) for the Insane in [Providence](#), [Rhode Island](#) and departed for a European tour on which he would examine methods of hospital construction and administration. Dr. Ray would serve until his retirement in 1867. Upon his death in 1881 the hospital would receive a bequest of \$77,000.

[PSYCHOLOGY](#)



2. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994

1847

As [Providence, Rhode Island](#) grew, crowding became a problem at the [Dexter Asylum](#). When the [Butler Hospital](#) for the mentally ill would open in this year at a pastoral setting overlooking the Seekonk River, some of the asylum's inmates would be transferred there.



PSYCHOLOGY

In this year Friends Jarvia Congdon and Lydia Congdon came to the [Yearly Meeting School](#) on top of the hill as superintendents, briefly, and were then superseded by Friends Silas Cornell and Sarah M. Cornell.

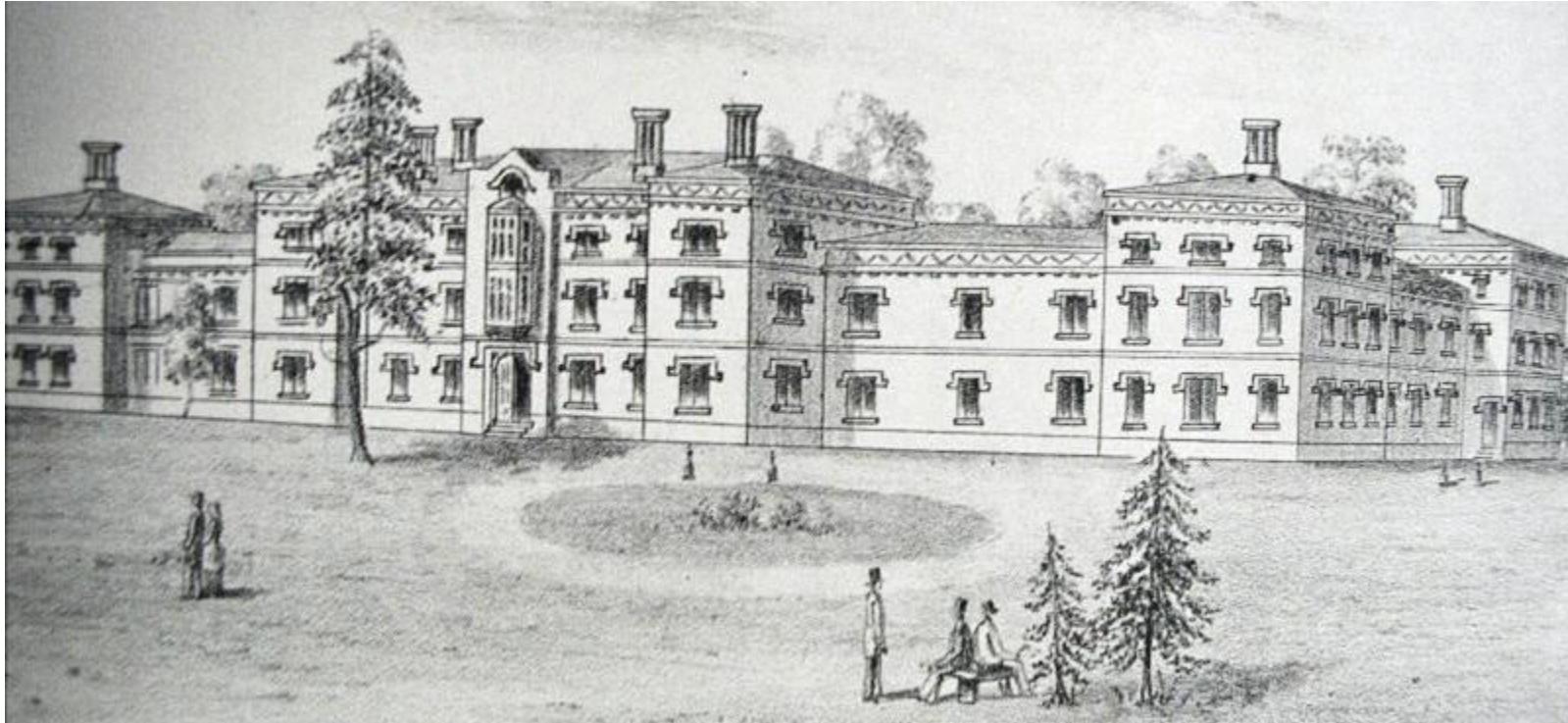
Superintendents.

1819-1824.	Purinton, Matthew and Betsy.
1824-1835.	Breed, Enoch and Lydia.
1829-1835.	Gould, Stephen Wanton and Gould, Hannah , Asst. Supts.
1835-1836.	Davis, Seth and Mary.
1837.	Breed, Enoch and Lydia.
1838-1839.	Rathbun, Rowland and Alice.
1840-1844.	Wing, Allen and Olive.
1845-1846.	Thompson, Olney and Lydia.
1847.	Congdon, Jarvia and Lydia.
1847-1852.	Cornell, Silas and Sarah M.

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December 1, Wednesday: The [Butler Hospital](#) for the Insane opened in [Providence, Rhode Island](#) on a former farm of 114 acres, the Grotto Farm with a brick house dating to 1731, to the northeast of the settlement, which had been obtained for \$6,000. The facility was an E-shaped, 3-story brick building in the Tudor-Gothic style of the day, and had rooms for 100 patients.



One of the first three patients was delusional and evidently schizophrenic. Another was probably a manic depressive. The third was a former sailor who may have been a victim of neural syphilis. The cost of caring for patients at this hospital would be \$2 per day (an equivalent sum of money in that era would have minimally supported two small families of laborers). Dr. Ray would learn that:

None but those directly engaged in the service can have the least conception of the difficulty experienced in devising amusements for the insane. ...The farm furnishes employment to the patients, the effect of which in promoting the bodily and mental health of our patients is of incalculable value ... of every form. ...How much more suitable for such a purpose is a hospital furnished with the means of exercise, labor, warming and ventilation ... than a narrow room of a country jail with its

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irresponsible keeper.³

PSYCHOLOGY



1851

In [Rhode Island](#), Philip Allen was in charge. The General Assembly offered a blueprint for reform by promulgating a report by Thomas Hazard on the status and treatment of the poor and insane. It became possible to commit patients to the [Butler Hospital](#) for the Insane in [Providence](#) against their will. (It should be born in mind that this hospital was never guilty of the more coercive restraints. It was able to maintain a patient population of 100-150 while using restraints only once — on an inmate who could not be dissuaded from trying to open a self-inflicted wound.)

PSYCHOLOGY

3. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994

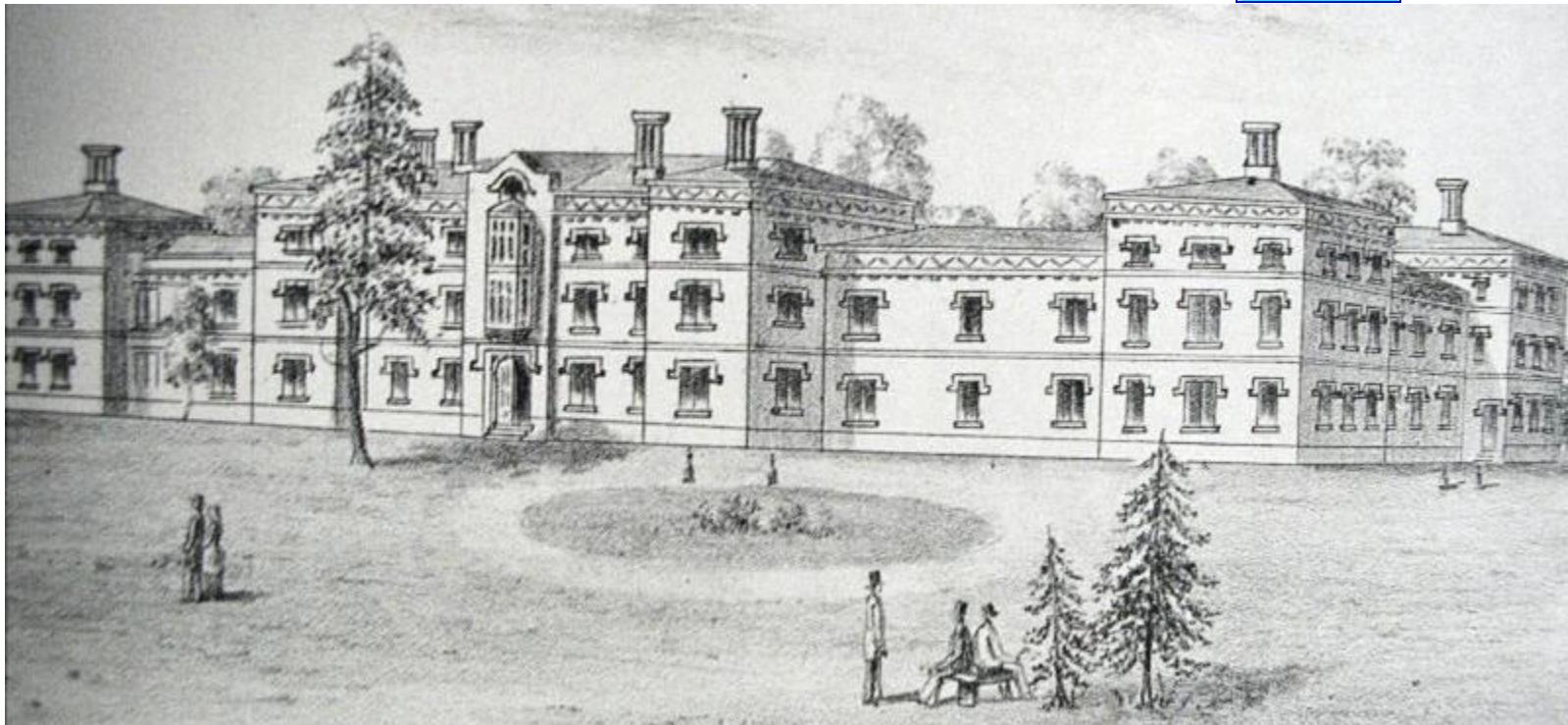
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1865

At the [Butler Hospital](#) for the Insane in [Providence, Rhode Island](#), Ray Hall was completed.

PSYCHOLOGY



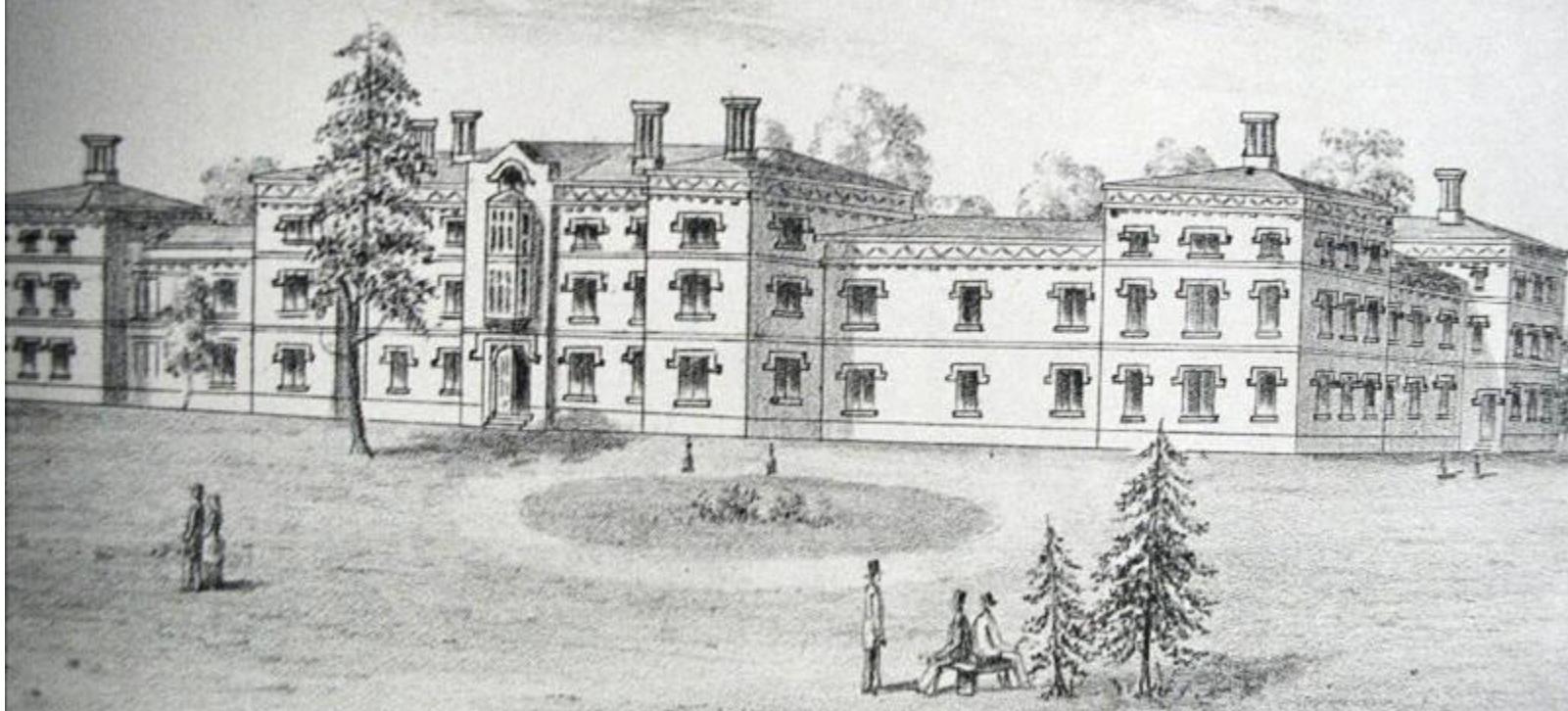
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1866

At the [Butler Hospital](#) for the Insane in [Providence, Rhode Island](#), a facility for “excited” male patients, Sawyer Ward, came into operation.

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1867

The retirement of Dr. Isaac Ray, a victim of [tuberculosis](#), as the superintendant of [Butler Hospital](#) for the Insane in [Providence, Rhode Island](#). Dr. Ray would go to Philadelphia.

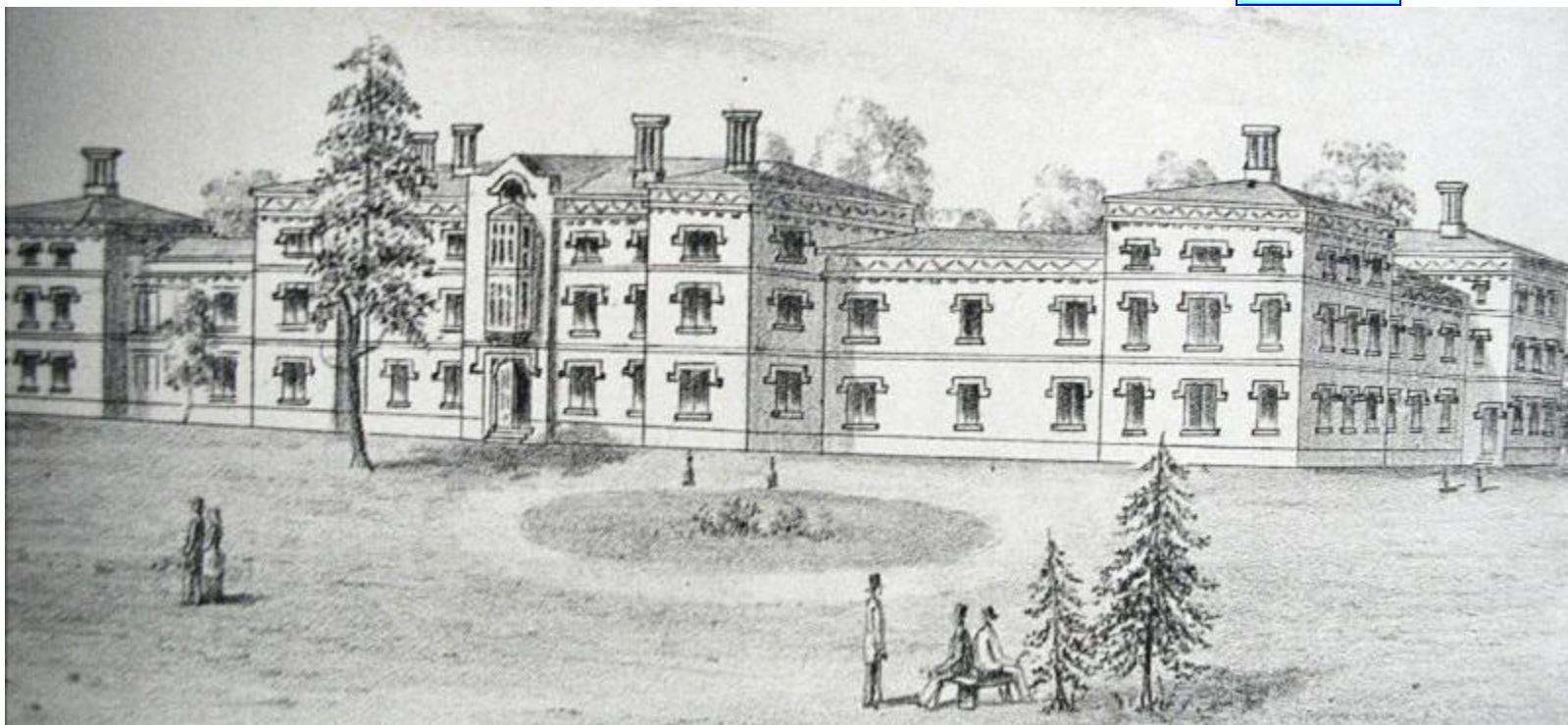


1869

In the town of [Cranston](#), 6 miles from [Providence](#), a plot of 421 acres was purchased for the purpose of erecting bluestone with granite trim structures for a [Rhode Island](#) house of correction, a work-house, an asylum for the incurable insane, and an almshouse. These would be served by the Pawtuxet Valley branch of the New York, Providence, & Boston RR.

The [Butler Hospital](#) for the Insane would no longer need to provide care for patients unable to contribute to their room and board. In the future such indigent patients would be kept at the State Farm, at which care was cheaper.

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1872

In its beginnings, the Meeting for Sufferings committee of the New England [Yearly Meeting](#) of the [Religious Society of Friends](#), which had been so named because it had been commissioned to care for Friends who were suffering persecution during the American revolution, had acquired a dominant position within the society. At this point, in a belated recognition of the fact that Friends were no longer being persecuted for their peace testimony, the name of this committee was updated to “Representative Meeting.” (In 1901 the name would change again, to “Permanent Board.”)

The [Yearly Meeting School](#) received \$17,732 from the City of [Providence](#) for an extension of Thayer Street onto the Moses Brown farm, and used this money to add more accommodations for boy scholars, and a study hall. A new dining hall would provide seating for both boys and girls.

Due to rampant [Anti-Catholicism](#), exemption of the personal property of religious and educational societies in [Rhode Island](#) from taxation was in this year further restricted, with only “buildings for free public schools or for religious worship” and one acre of the ground upon which they stood remaining exempt from taxation, and

this only if both the land and the buildings were used for no purpose other than free public schooling plus religious worship. Rented property and invested funds of such institutions, and the school property of the Catholic church and other semi-private educations institutions, was made taxable. (In 1894 the schools of the Catholic church be again freed from taxation, and added to that would be the buildings of charitable institutions and one acre of the ground on which they stood.)

READ EDWARD FIELD TEXT

During a widening of Hope Street, part of the old rubblestone wall around the [Dexter Asylum](#) was knocked down. Although the city solicitor maintained that there was no legal requirement that they rebuild this wall, finally the city would restore it (but, they would lower it along Hope Street, and add a capping of granite).



It became necessary to obtain the signatures of two physicians, in order to commit a patient to the [Butler Hospital](#) for the Insane.

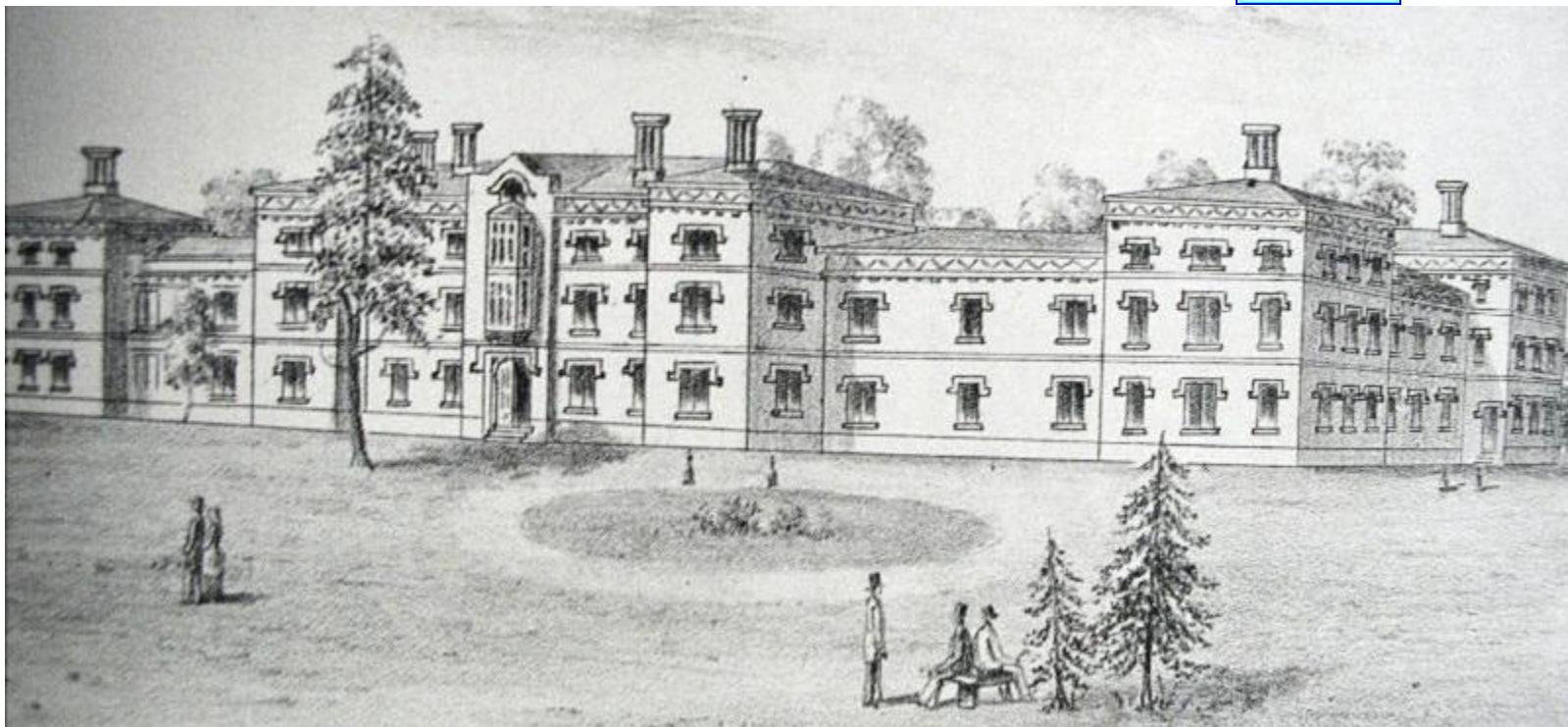
PSYCHOLOGY

1874

At [Yearly Meeting School](#) in [Providence, Rhode Island](#), it was decided that it would no longer be the practice for [Quaker](#) scholars to worship with Friends at the Providence meetinghouse at the corner of Meeting Street and Main Street. Meetings for worship would continue, however, on Sunday and Wednesday mornings in school facilities.

At the [Butler Hospital](#) for the Insane, a facility for “excited” female patients, Duncan Ward, came into operation.

PSYCHOLOGY



1877

By this point about half the students at [Yearly Meeting School](#) in [Providence, Rhode Island](#) were not from [Quaker](#) families, with about one out of every five of the students who were Quakers coming to the school from outside New England. The board and tuition rate that was being charged of members of the New England Yearly Meeting was \$100, while Quakers from outside New England were being charged \$190, scholars only one of whose parents was a Quaker were being charged \$190, and non-Quakers were being charged \$300.

The School Committee having received \$28,000.50 for land sold to the city of [Providence](#) for widening Hope Street and opening Lloyd Avenue from Hope Street to Arlington Avenue, and having sold other plots of land as well either to the city or to private parties, in this year a consent decree was sought, validating these transactions. The [Rhode Island](#) Supreme Court of course kindly obliged (such a consent decree did not, of course, free the school to do whatever it wanted with the moneys it had received).

This is what [Providence](#) looked like in this year:



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Providence Gas installed gas pipes into the buildings of the [Butler Hospital](#) for the Insane. After 29 consecutive years of financial deficits the hospital was able to post its first “surplus,” amounting to \$742.

During the late 1870s, the inmate population at the [Dexter Asylum](#) across the street from the Moses Brown School had stabilized at around 100, where it would remain until the asylum’s closing. Living conditions, as depicted in early lists of rules and punishments, work records, and daily menus, were hardly desirable by present standards. Visitors were permitted only once every three weeks, male and female inmates were kept carefully segregated, the evening meal consisted merely of white bread and tea, and those found guilty of drinking, “immoral conduct,” “loud talking or disrespectful behavior,” or malingering to avoid work were subject to “confinement in bridewell [a jail cell] for a time not exceeding three days, and of being kept on short

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allowance of food."



The grassy enclosure of about 9 1/2 acres located west of Dexter Street near High Street, which had been for years in service as a militia training field, was by this point no longer being required for such purposes.

Eli Whitney Blake, Hazard Professor of Physics at [Brown University](#), had been fascinated by the development of this new instrument of communication, the telephone, although he was not of the sort who would pursue financial benefit, and had been conveying this enthusiasm to his students, many of whom had constructed their own receiver devices. [Dr. William Francis Channing](#) had also been attracted into this project. Although Alexander Graham Bell had on February 14, 1876 submitted a crude working model to the US Patent Office and had secured a patent, his receiver device, which had been on exhibit at the Centennial Exhibition that summer, had turned out to be unwieldy due to its weighing ten pounds. In late winter, or in the early spring of this year, at Professor Blake's lodgings in the house of Rowland Hazard, 45 Williams Street in [Providence, Rhode Island](#), there was a demonstration of the telephone:

The wire was strung between the reception room, just within the front door, and the study at the other end of the long hall, with a telephone at either end. Ely happened to be listening at the receiver in the study, where Prof. Blake was completing his preparation, when he heard a familiar voice at the other end of the wire and said "My father has just come in, I hear his voice; were you expecting him?" Prof. Blake was dumbfounded and elated, for not even in their wildest flights of fancy had the scientists dreamed of the possibility of recognizing individual voices.

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Professor Blake and his students reduced the problem of the unwieldiness of the device by replacing the horseshoe magnet with a bar magnet, and found that in so doing they not only rendered the device more handy, but also improved the clarity of the communication. Their redesign was termed a “butterstamp” because it resembled a kitchen tool that embosses a design into a block of butter. You held the butterstamp-shaped receiver against your ear while pointing the butterstamp-shaped transmitter directly at your mouth.



1881

Isaac Ray died of [tuberculosis](#) in Philadelphia. In his will he had provided for a bequest of \$77,000 to the [Butler Hospital](#) for the Insane in [Providence, Rhode Island](#).

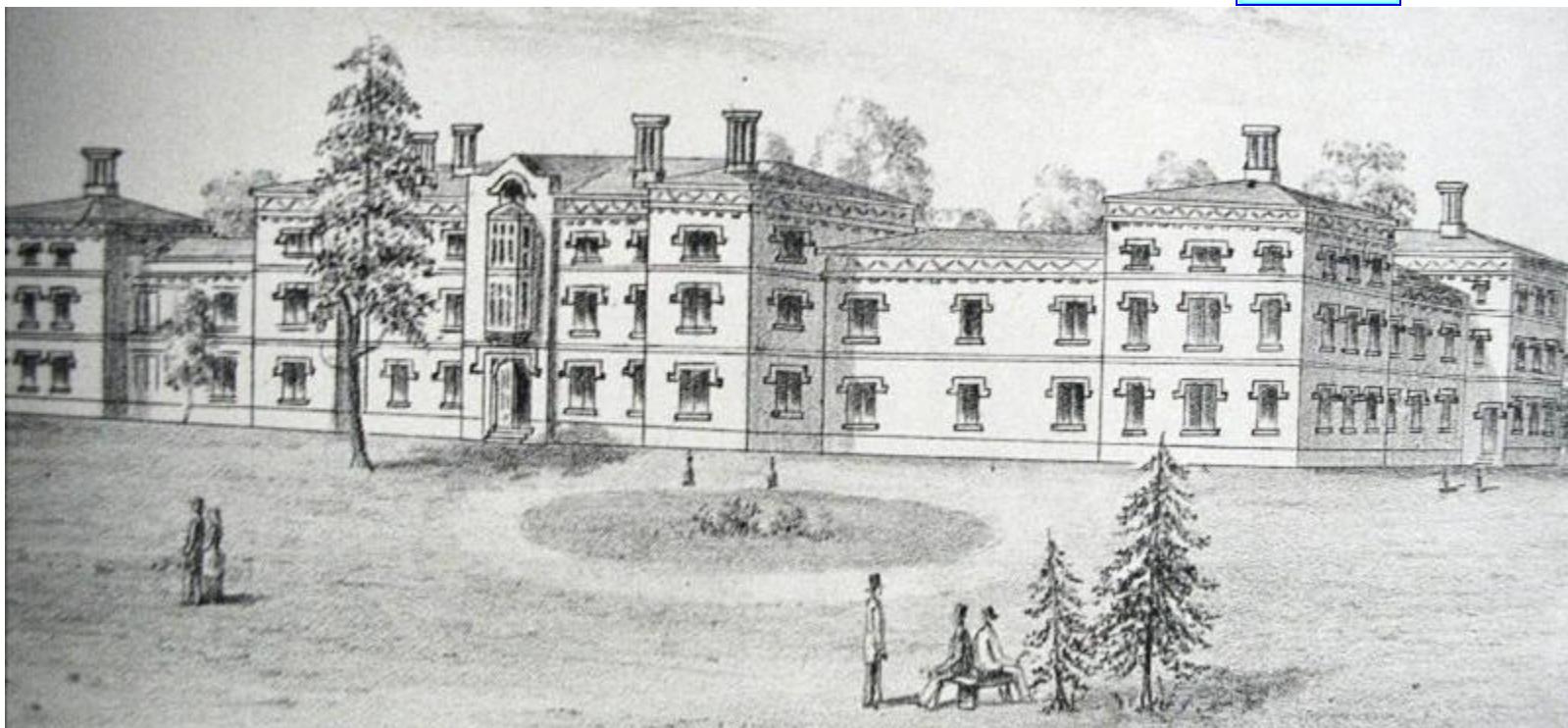
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1895

Establishment at [Butler Hospital](#) in [Providence, Rhode Island](#) of a School of Nursing.

[PSYCHOLOGY](#)



1898

At the [Butler Hospital](#) School of Nursing in [Providence, Rhode Island](#), the students took courses in massage and gymnastics.

[PSYCHOLOGY](#)

1899

Dr. Aldus Blumer became superintendant of the [Butler Hospital](#) for the Insane in [Providence, Rhode Island](#).

The cure by work, wisely directed and adapted to the patient's needs is very often a better thing than that by rest, which the patient may think is indicated by the supposed causation of her illness and which in her inertia she may at first prefer. . . .The

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casual visitor to our magnificent estate, seeing the ample and well-kept grounds, the extensive buildings, the rooms attractively and in some cases luxuriously furnished, and on every hand the evidence of money and service generously extended, may very likely imagine that the institution is rich. But in fact not only does the Hospital lack sufficient funds to enable it to undertake many desirable improvements, but its expenses sometimes exceed its income. ...The pitfalls of adolescence are nowadays more readily recognized by the general practitioner, who begins to appreciate the true significance of an early mental breakdown and to realize that such cases, if salvable at all, are more likely to be readjusted in a special hospital than if left to shut themselves in and drift hopelessly at home.

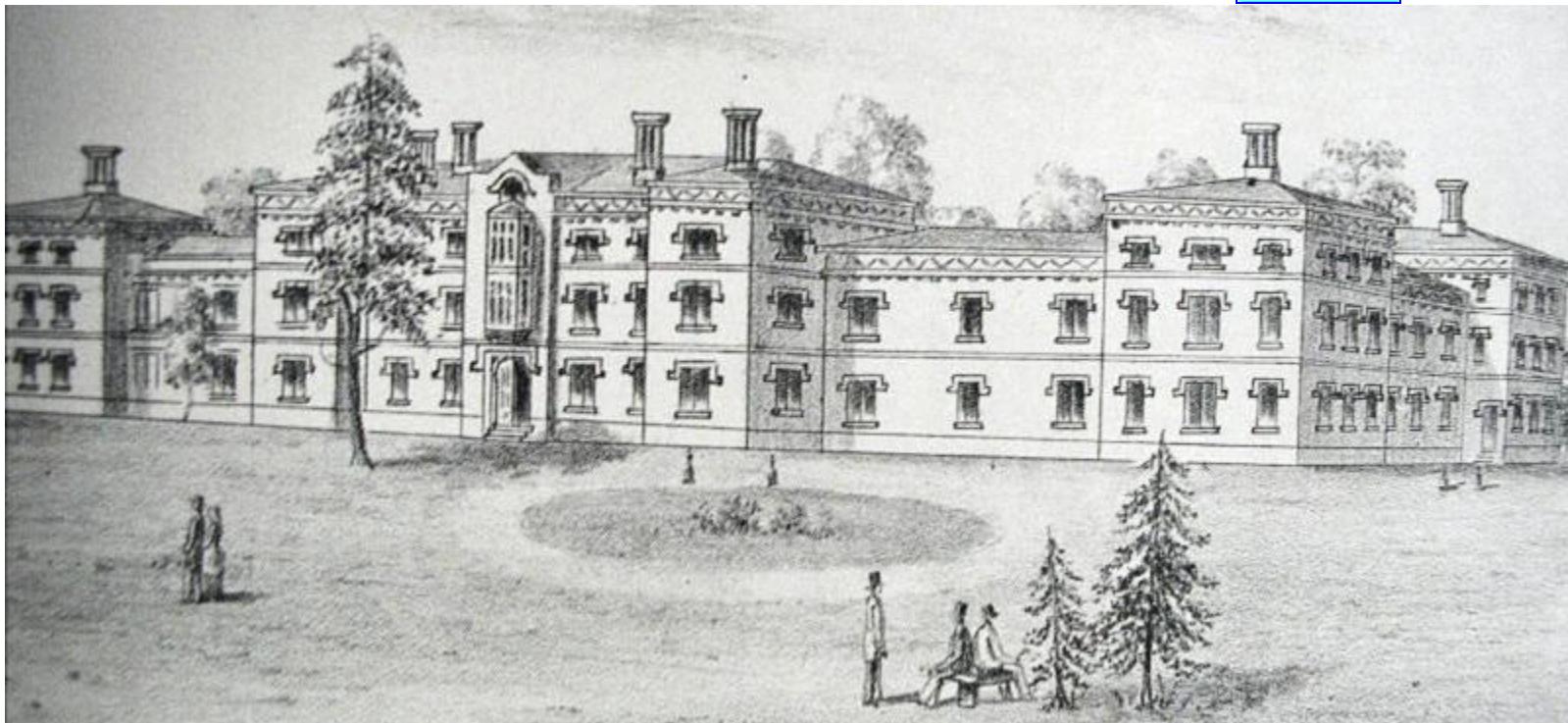
PSYCHOLOGY

1955

In financial difficulties, [Butler Hospital](#) for the Insane in [Providence](#) offered to sell itself to the state of [Rhode Island](#) for a token sum of \$1 (the state would decline to accept the responsibility).

The inflation experienced throughout our economy has produced an enormous increase in the cost of operation. The increase in receipts from patients, though large, has not been commensurate with the increase in these costs.

PSYCHOLOGY





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This would not be to indicate that our government, in this year, was opposed to infrastructure. For example, in this year a proposal for new interstate highways was being considered (as illustrated on a following screen).

1956

An association calling itself Friends of Butler purchased advertisements, asking that the general public contribute to keeping [Butler Hospital](#) for the Insane in [Providence, Rhode Island](#) in operation. There was a printed coupon. Some 1,200 citizens responded.

[PSYCHOLOGY](#)

The folks in [Kingston, Rhode Island](#) decided that they no longer greatly needed to use their old stone jailhouse as a jail (today the Pettaquamscutt Historical Society uses the building for display of its somewhat eclectic collection of antique items).

1957

February 18, Monday: The facilities of the former [Butler Hospital for the Insane](#) in [Providence, Rhode Island](#) were re-opened after a \$700,000 fund-raising drive, and were renamed “Butler Health Center.”

[PSYCHOLOGY](#)

1961

The name of the Butler Health Center in [Providence, Rhode Island](#) was changed to “[Butler Hospital](#).”

[PSYCHOLOGY](#)

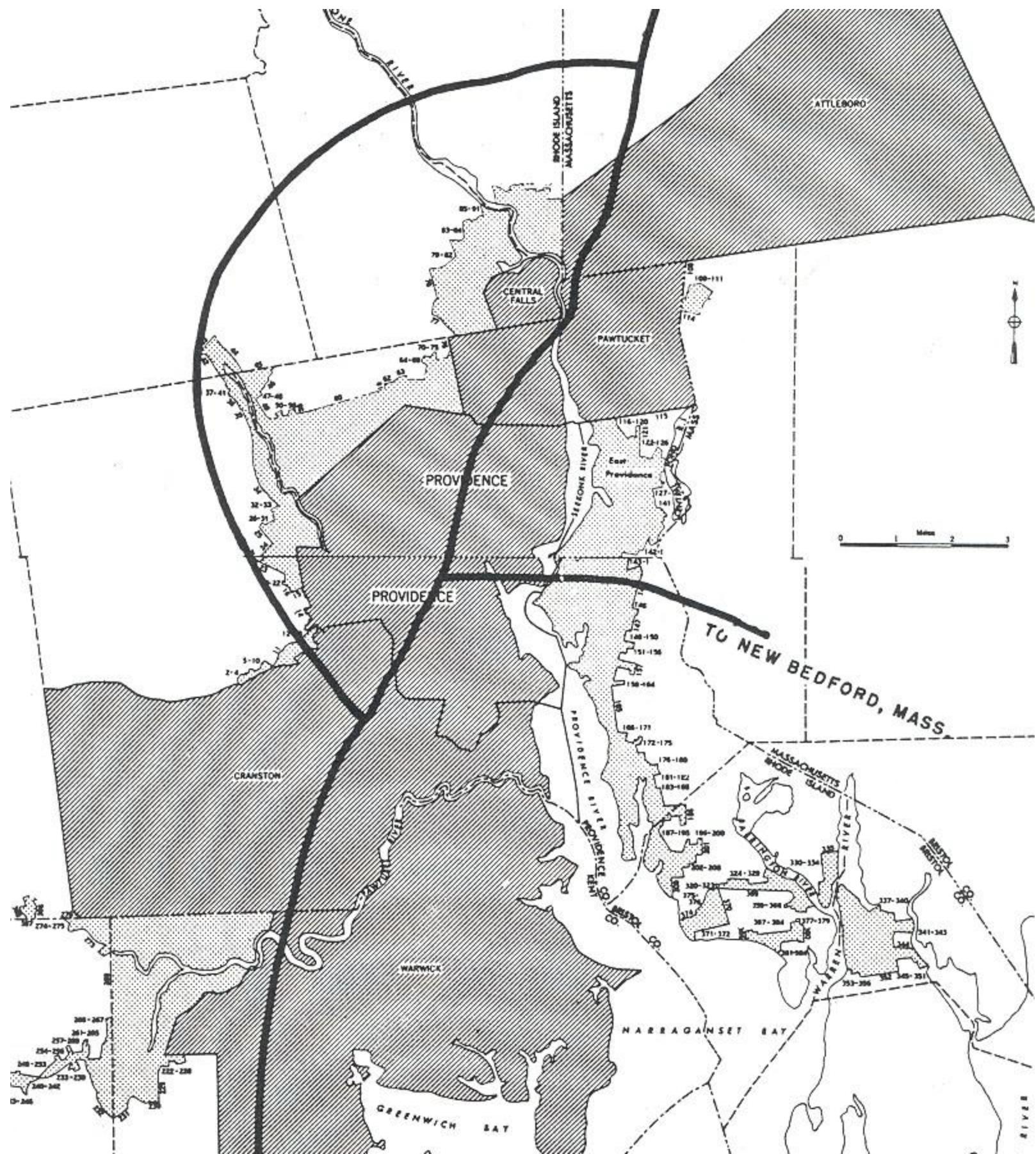
HDT

WHAT?

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1971

In [Providence, Rhode Island, Butler Hospital](#) became affiliated with [Brown University](#)'s Medical School.

[PSYCHOLOGY](#)

The “cumbersome and complex system” of governance of the Quaker boys school and the Quaker girls school (Lincoln School) on the East Side of [Providence](#) began to engage the full attention of the Schools Committee and the Permanent Board of the New England [Yearly Meeting](#). The Board of Trustees of the two schools set up a Religious Life Committee charged to advise it in regard to “the development and planning of religious programs as part of the School life.” Planning was begun on an addition to the residence of the Headmaster of the [Moses Brown School](#) of the [Religious Society of Friends](#) that could function as a space for student meeting for silent worship. (This addition was to be known as “The Exchange.”)

When the city of [Providence](#) implemented a desegregation plan in its public high schools, one involving extensive busing, parents and students marched to protest what they consider to be an attack on the quality of educational programs. Was the local private Quaker institution of education, the Moses Brown School on the East Side of Providence, also implementing a desegregation plan at this point? –We don’t know, and the officials at the school aren’t saying. All we know is that at some point during the 1970s, earlier in the decade or later in the decade, the Quaker institution would accept its very first student of color. It has proved impossible to ascertain the year, and it has likewise proved impossible to ascertain the name of this student, specifically because the school’s officials have stonewalled every attempt to obtain such derogatory information. The only thing we know for certain is that when finally such students of color were found acceptable whenever that was during this decade, they would not at least initially find themselves being treated the same as the white students.

Quaker Rosalind Cobb Wiggins, who taught African American history there in the 1970s and later became a school trustee, charged that of all students at Moses Brown on scholarship, only African Americans were expected to wait on tables and scrub floors.⁴

4. Pages 339-340 in Donna McDaniel's and Vanessa Julye's *FIT FOR FREEDOM, NOT FOR FRIENDSHIP: QUAKERS, AFRICAN AMERICANS, AND THE MYTH OF RACIAL JUSTICE* (Philadelphia: Quaker Press of Friends General Conference, 2009).



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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: November 20, 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.



BUTLER HOSPITAL

FOR THE INSANE

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.