

“SHOW ME THE MONEY!”

A WORKSHOP

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“Show Me the Money!” was conceived as a roundtable and a workshop on grant writing, one focused especially on the best strategies for securing funding for medieval feminist research projects. Our aim was to provide a venue at the annual International Congress on Medieval Studies (at Western Michigan University in Kalamazoo) for accomplished scholars to share their experiences and collective wisdom about grant writing and help demystify the process for junior scholars and graduate students.

The session had its genesis when Rachel was developing an application for an NEH Digital Humanities Initiative grant to support the launch of an electronic, open-access journal, *Different Visions: A Journal of New Perspectives on Medieval Art* (www.differentvisions.org). In the process of completing the NEH application, she sought the guidance of the NEH Program Director in charge of the grant category. When the Program Director learned that the journal would feature essays employing critical theoretical approaches, including Feminism, Gender Theory, and Queer Theory, she stated categorically that no review committee would consider such a grant application for funding. She also stressed that she was responsible for composing such committees. It became clear that the Program Director opposed the mission of *Different Visions*, thus, virtually ensuring that the application would fail. When Rachel shared this information with Ginny, we began to wonder how many scholars had had grants denied because of the particular approach they were taking to their material. We agreed that we could use some advice from those who had been successful grant recipients and that a Society for Medieval Feminist Scholarship-sponsored session would be an ideal venue for this exchange of information, a session we called “Show Me the Money! Grants for Feminist Work” (A Roundtable).

We solicited participation from feminist scholars who have been very successful in securing grants both for their own research and for the development of others, grants such as the NEH Fellowship, NEH Summer Seminars/Institutes, the Guggenheim Fellowship, the Getty Fellowship, the Mellon Fellowship, the Institute for Advanced Study Fellowship, and the National Humanities Center Fellowship. Intentionally, we approached scholars from multiple disciplines and were gladdened to have Jane Chance, Nancy Bradley Warren, Susan Dudash, and Corine Schleif agree to participate. Each presenter was asked to highlight general strategies for grant writing and then to review a sample grant proposal, demonstrating how those strategies could be employed to reshape the sample into a model proposal. We wrote the sample proposal (a copy of which appears below) based on a fictional merchant family and a fictional book of hours commissioned for its use, and we attributed it to the likewise fictional Dr. Pepper Duncan. Following the text of the proposal are, first, scholarly biographies of the four contributors, with a particular focus on grantswomanship, then each participant's strategies for successful grant writing and her suggestions for revising Dr. Duncan's proposal.

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PROJECT NARRATIVE

INTRODUCTION TO THE PROJECT

I seek funding to support a project on lay devotional practices and reading instruction, which is titled “The Gilbert Hours and Family Devotion.” The Gilbert Hours is a relatively unknown manuscript recently gifted to the Morgan Library. Having been held in a recusant Catholic family since the English Reformation, the manuscript has been unknown to medieval researchers. A preliminary examination of the manuscript reveals that it was one produced as a stock devotional text in a Flemish workshop in Norwich, England. The inscriptions in the manuscript indicate, as do the historiated initials, that it was purchased and personalized by the John and Mary Bale Gilbert family of Brandistone, Norfolk. The initials show each of the family members beginning prayers for the family’s name-day saints, even as Mary had her own image added to the Annunciation of the Virgin Mary. Additional inscriptions indicate that the manuscript was passed from mother to daughter over several generations to facilitate their reading and devotional learning. This project aims to examine the Gilbert family, one made by the marriage of a rural squire to a wealthy merchant’s daughter, and to study their patronage of this devotional text in relation to the religious reading of other East Anglian women, especially aristocratic women, of the time.

DESCRIPTION OF MANUSCRIPT

Books of Hours provide excellent documentation of the religious devotion of late medieval people, particularly women.

Recent studies have shown that books of hours are routinely personalized for the reader/buyer and Morgan Library Additional MS. 30,298 is no exception. This book, of English production ca. 1440, has been directly linked to the Gilbert family of Brandistone, Norfolk, and from its iconography Mary Bale Gilbert was clearly the book's first owner and most probably, patron. Produced by Flemish artists working in nearby Norwich, Norfolk, this manuscript contains a calendar, the Hours of the Virgin, the Psalms, the Office of the Dead, and additional prayers and notations that link it directly to Mary Bale Gilbert. In the calendar, the death of Agnes Gilbert, daughter of Mary, is noted for 23 September 1438. In addition, there are prayers appended to what is a standard Book of Hours produced for mass market consumption. These prayers are to the saints Agnes, Etheldreda (also known as Awdry in the late medieval period), Margaret, and John the Evangelist. In the historiated initials which begin each prayer, figures representing members of Mary's family are illustrated: Mary's three daughters, Agnes, Audrey, Margaret, and Mary's husband, John. In addition, there are standard illustrations for the eight Hours of the Virgin (Annunciation, Visitation, The Nativity, Annunciation to the Shepherds, Adoration of the Magi, Presentation at the Temple, Flight into Egypt, Coronation of the Virgin). On the Annunciation page, an image of Mary Bale Gilbert herself appears. In the same hand as the notation for Agnes's death, a note is inscribed on the first folio that the book is to be used for teaching the daughters of John Gilbert and his wife, Mary Bale Gilbert.

PROVENANCE OF MANUSCRIPT

Mary Bale Gilbert's book, now known as the Gilbert Hours, has only recently come into public knowledge. Gifted to the Morgan Library in New York City by an unknown donor on 25 May 2005, the Gilbert Hours was purchased at a Sotheby's auction in London in April 2005. The gift day is significant in that it was the date of the Annunciation. Little research has been done on the Gilbert Hours, but an initial examination shows that there is a note in another hand, which indicates that Mary willed

the manuscript to her daughter Margaret at her death. In still a different hand, a note indicates that Margaret willed the book to her daughter, Agnes, perhaps named for her aunt Agnes who died before the book was finished. A short investigation shows that Margaret married into the Binham family, which is known to have been a recusant Catholic family in the middle 1600s. The Sotheby's catalogue indicates that the last remaining Binham, one Mary, put the Gilbert Hours up for auction in 2005.

GILBERT GENEALOGY

The Gilbert family genealogy needs to be carefully established, as it appears that the Gilbert Hours was handed from mother to daughter for a number of years. Mary Bale Gilbert's father, Joseph Bale of Norwich, was a well known merchant who increased the family fortunes through the wool trade; her mother Anne Miller, was from Binham. John Gilbert, squire of Brandistone, Norfolk, was a member of a lower gentry family whose resources appear to have dwindled in the early fifteenth century. After their marriage in 1436, they had three children: Agnes, who died in infancy; Audrey, who became a nun at the Benedictine house of Carrow south of Norwich, and Margaret.

JUSTIFICATION FOR PROJECT

This project aims to document the devotional reading practices of well-to-do merchant and lower gentry families in late medieval England, and it seeks to do this, in part, by examining recusant practices that have preserved evidence of reading practices and lay devotion. In addition, it seeks to uncover the types of devotional behaviors of women of this status, who imagined themselves as higher status ladies. Mary Bale Gilbert imitated the devotional practices of aristocratic women who had deluxe books of hours made that showed their own piety. Mary Bale Gilbert had some means but certainly not enough to be patron of a highly illuminated book of hours; she compensated by having prayers added to a standard book, prayers that were specifically to the name saints of each member of her family. These standard books often had empty decorated initials for such clients, and Mary

had images of her family added to personalize the book further. Adding her own image into the miniature for the Annunciation page, she approaches the Virgin Mary with Gabriel, as if she too is bringing the divine news. This image is very unusual and seen only in a few Flemish works. Thus, another aim of the project is to link the Flemish workshops in Norwich with a wider practice of devotional painting in Flemish art. Principally, however, this study will investigate the lay devotional practice of Mary and her daughters, linking these practices with the larger network of devotional readers in the Norwich area, as revealed by Erler, Wogan-Browne, Delany, Gibson, and Coletti.

RESEARCH PLAN

I seek funding to support release time from my teaching position at Notre Dame, as well as to help finance research trips to various archives. The following outlines the amount of time and work to be done in each location:

USA

Morgan Library, NY, NY—four weeks to transcribe and describe the entirety of the Gilbert Hours, and to examine additional books of hours from the English and Flemish traditions, including:

- *Morgan MS. M. 893—The Warwick (or Beauchamp) Hours, 1430, English
- *Morgan MS. M. 1073—Book of Hours, 1420-1430, Dutch
- *Morgan MS. M. 99—Book of Hours, 1405-1415, English
- *Morgan MS. M. 228—Book of Hours, ca. 1390, English
- *Morgan MS. M. 259—Book of Hours, 1400-1415, Flemish
- *Morgan MS. M. 866—Book of Hours, 1415-1420, Dutch
- *Morgan MS. M. 46—Book of Hours, ca. 1420, Flemish and English
- *Morgan MS. M. 76—Book of Hours, ca. 1420, Flemish
- *Morgan MS. M. 439—Book of Hours, 1420-1430, Flemish
- *Morgan MS. M. 514—Book of Hours, 1425-1450, Flemish
- *Morgan MS. M. 875—Book of Hours, 1425-1435, Flemish and French
- *Morgan MS. G. 9—Book of Hours, ca. 1440-1450, English
- *Morgan MS. M. 255—The Gage Hours, ca. 1450, English, near Norwich
- *Morgan MS. G. 50—De Lisle Hours, 1316-1331, English

Avery Art & Architecture Library, Columbia University, NY, NY
New York Public Library, NY, NY—two weeks to consult reference works at both libraries before travel to the UK.

United Kingdom

Norfolk Record Office, Norwich, Norfolk—two weeks examining wills, parish registers, and other genealogical records of the Bale, Gilbert, and Binham families.

National Archives (Public Record Office), London—one week to examine any additional materials about the Gilbert family.

British Library, London—three weeks to examine other books of hours produced in East Anglia, particularly in Norwich. These manuscripts include:

- *BL Add. MS. 82945—The Wardington Hours, Bedford Workshop, 1410-1440, Paris
- *BL Add. MS. 17376—Hours of the Virgin in English, 14C
- *BL Egerton MS. 3277—Bohun Hours, late 14C, English, in Latin and French
- *BL Add. MS. 42131—Bedford Hours, 1414-1422, English, in Latin and French
- *BL Add. MS. 48985—Salvin Hours, ca. 1275-1280, Latin and French, written and illuminated in England
- *BL Harley MS. 273—Hours of the Virgin in Anglo-Norman French, first half of 14C, written in England
- *BL Add. MS. 50001—Hours of Elizabeth the Queen, ca. 1415-1420, English

PROJECT BUDGET

Money for microfilm, color images

Money for trips

Money for Xeroxes, additional images of other manuscripts, wills, etc.

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