Organizers:

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Summary:

What do efforts to describe and codify food practices, with still life paintings, recipes, civil regulations, and ritualized religious practices, tell us about definitions of and assumptions regarding such concepts as “mouths,” “pure,” “natural,” “necessary,” “healthful,” “sustenance,” “excessive,” and “luxury,” as they relate to providing viands? What differences exist at local levels in such regions as England and France? What changes emerge across the early modern period?

Workshop Description:

We envision this workshop as a conversation. As you review the readings, develop a list of questions or themes that emerge for you. Add them to the materials available on the workshop’s site https://sites.google.com/site/attending2015; for access to the site, email knelson@umd.edu. The texts and images we provide to ground the discussion are merely the beginning, and we imagine you will have additions to append to the lists of primary and secondary sources included on the workshop site as well.

In the workshop itself, participants will first introduce themselves. Organizers will offer a timed five-minute introductory session to frame the overall goals of the workshop and the reasons for including these particular materials. Participants will then spend five minutes in paired conversation, and develop together lists of expectations for the workshop. The group will use these lists to articulate together the main issues for discussion.

We imagine questions that might emerge include some along these lines:

- How do notions of health and illness reflect Galenic theory and humor theory?
- How do artistic renditions such as Albrech Dürer’s Melancolia or Pieter Breugel the Elder’s Gluttony or Hieronymous Bosch’s Garden of Earthly Delights select and render attitudes towards physical and mental health or afflictions of body and mind?
- What do these sources reveal about empirical knowledge, or how we "know" and "prove" things, what we value as evidence?
- How does “proof” or “causation” shift over time?
- Fasting seems especially telling as a site of inquiry, since it is often part of an attempt to purify the individual or corporate body by performing ritualized restrained eating, but its excesses are scorned as the sin of pride or as unhealthful. Is there a, or what is the, relationship between compliance and complaint?
- How do the readings (and others that participants might suggest) inform our understanding of the sorts of intervention that are deemed appropriate, based upon the values we bring to defining, identifying, and solving these problems?
- Why is there so much concern about the corruption of women’s bodies in these sources?
- How do the tracts advocate for protecting against corruption?
- If women’s bodies are always presumed to be corrupt (damn that Eve), how can they be further corrupted, and why would this matter?
- Why is the consumption of meat fraught, especially for Catholics? Does abstinence from certain sorts of foods, and regulation of their consumption, help mark “insiders” in a corporate body?
- Why do “health” or “religious purification” [or “cleansing”] operate at various moments as more or less compelling reasons to fast, variously constructed?

Organizers will track the discussion in the workshop’s web-based space. The site will remain available to participants and to others interested in joining the conversation beyond the chronological and geographical bounds of the actual conference.
Required Reading:
1. Health’s Grand Preservative, or A Woman’s Best Doctor, a Treatise, by Thomas Tryon, 1682. [Frontispiece, pp. 10-15. 4 pp. Packet pp. 3-6. Tract in its entirety available on workshop site for your pleasure and delight, but this extract will give you a sense.]
2. The Lady Falkland Her Life, by one of her daughters, ed. Barry Waller and Naomi Miller, especially 222-228 discussing the importance of serving meat to non-Catholics during times of fasting. 4 pp. Packet pp. 7-10.
4. The efficacy and extent of true purgation shewing I. What this operation is, not as vulgarly understood, II. How performed in human body, III. By what means fitly to be done, IV. When, how oft, and in what cases to be used, and what to be avoided, in this most frequent and helpful administration: distinguished from promiscuous evacuations, injuriously procured and falsely reputed purging / by Everard Maynwaringe, M.D. 1696 [selections]. 2 pp. Packet pp. 13-14.
6. A dissuasive from popery sent in a letter from A.B. to C.D. Dublin: Printed by Benjamin Took and John Crook, and are to be sold by Mary Crook & Andrew Crook ..., 1681. [selections] 2 pp. Packet pp. 18-19.

Recommended Reading:
Healths Grand Preservative: 
OR THE
Womens best Doctor.

A TREATISE, 1039
Shewing the Nature and Operation 
of Brandy, Rumm, Rack, and other distilled Spirits, and 
drill conseqences of Mens, but especially of Womens drinking 
such pernicious Liquors and smoaking Tobacco.

As likewise,
Of the immoderate Eating of Flesh 
without a due observation of Time, or Nature of the Creature 
which hath proved very destructive to the Health of many.

Together,
With a Rational Discourse of the Ex 
cellency of Herbs, highly approved of by our Ancestors in 
former times. And the Reasons why Men now so much 
desire Flesh more than other Food.

A Work highly fit to be perused and 
observed by all that Love their Health, and particularly ne 
cearu to the Female Sex, on whose good or ill Constitutin 
the Health and Strength, or Sickness and weakness of all Ef 
fertity does in a more especial manner depend.

By THO. TRYON.

London, Printed for the Author, and are to be sold by Lang 
Curtis near Fleet-Bridge, 1682.

1. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.

2. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.

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7. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.

8. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.

9. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.

10. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.

11. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.

12. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.

13. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.


15. "Healths Grand Preservative, or A Woman's Best Doctor, a Treatise," by Thomas Tryon, 1682.
1. Health’s Grand Preservative, or A Woman’s Best Doctor, a Treatise, by Thomas Tryon, 1662.

"Love of health being the root of all prolongation, spare to offend any operation on the body, which is the cause of such dilapidation, and the injury of many other disorders. For the common things, the dyspepsia, the distension of the stomach, etc., are the root of all diseases, and the destruction of the health."
1. Health's Grand Preservative, or A Woman's Best Doctor, a Treatise, by Thomas Tryon, 1682.

[Frontispiece, pp. 10-15. p. 4 of 4.]
2. The Lady Falkland. Her Life, by one of her daughters, ed. Barry Waller and Naomi Miller, especially 222-228.
2. The Lady Falkland’s Her Life, by one of her daughters, ed. Barry Waller and Naomi Miller, especially pp. 222-228, discussing the importance of serving meat to non-Catholics during times of fasting.
Workshop 11: Ordered & Disordered Eating in Early Modern Europe

2. The Lady Falkland Her Life, by one of her daughters, ed. Barry Waller and Naomi Miller, especially 222-228 discussing the importance of serving meat to non-Catholics during times of fasting. p. 3 of 4.

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Dinan & Nelson

https://sites.google.com/site/attending2015/
2. The Lady Falkland: Her Life, by one of her daughters, ed. Barry Waller and Naomi Miller, especially 222 discussing the importance of serving meat to non-Catholics during times of fasting.
THE Efficacy and Extent OF TRUE PURGATION. SHEWING,

- I. What this Operation is; not as Vulgarly understood.
- II. How Performed in Human Body.
- III. By what Means fitly to be done.
- IV. When; How oft; and in what Cases to be used: And what to be avoided; in this most frequent, and helpful Administration.

Distinguished from Promiscuous Evacuations; injuriously procured, and falsely reputed PURGING.

BY EVERARD MAYNWARINGE, M. D.

LONDON, Printed for D. Browne, at the Swan without Temple-Barr; and R. Clavel, at the Peacock near St. Dunstan’s Church in Fleet street, 1696.

THE Efficacy and Extent OF TRUE PURGATION.

OF all the Physical Operations in Order to Curing; and to prevent Diseases approaching or feared; Purgation is the most general, useful, and advantageous: For this alone, being well and truly performed, seldom fails to give good Relief, and great Assistance; in most, and almost all the Complaints of diseased, and infirm Bodies.

Hence it is; that this Operation is so frequently appointed, and used by all Physicians, in their Undertakings of the Sick; as most necessarily required, in the various Methods, and Designs of Curing: The Energy and Effects whereof are so conducing to Cures; that look through the whole Catalogue of Diseases, and their Methods used, in any of the great Practical Authors; you will rarely find Purgation omitted: But on the contrary; more often repeated, and insisted on, than any other Operation performed by Physick.

And most People of their own Inclination, and Choice; have Recourse to this Help (without the Advice of a Physician) when they find themselves, heavy and indisposed; full at Stomach; Appetite abated; restless, or pained in any Part. And in so doing; they design rationally, and well for themselves; but they miss it, in the Performance; not knowing with What, or How to do this Work, as it ought to be done: For, of all the Operations procured by Physick, none so much abused and mistaken, as Purgation; not only by the Unskilful in this Art; but also by the Learned; as appears upon the Enquiry and Examination anon.

Indeed, there are many sufficient Reasons; why Purgation should be so frequently used, and confided in for Help in various Cases; both as Preventive and Curative means.

First; Because Nature in her common Course, daily requires Evacuation that way; is thereby unloaded and alleviated by such discharge of the excremental Faeces; which if they are retained beyond due Time, and longer than usual; Man is not so light, easy, and pleasant; but finds some Alteration and Discomposure in the Body.

Secondly; Diseases take their Rise, more often from depraved Matter, the Relicts of vitiated Digestions; not being duly separated, and sent away by Stool; but remaining in the lower Region of the Body, infesting those Offices and depraving the nutrimental Juices which supply the Blood: From hence, the vital Stream becomes degenerate and impure; producing various Diseases, and symptomatical Appearances in divers Parts of the Body.

Thirdly; Nature by her own Effort and Ability to strive; more often frees her self, from the Oppression of peccant Matter, by casting it forth at the Back-Door; than by any other way.

Fourthly; A Purgative Operation leads foremost, and begins the Method regularly in most Cases (very few excepted:) And is more often repeated than any other Operation, by the Learned and most Experienced Practisers: For if the Disease do not lye (in primis viis) in the Stomach, Pancreas, Mesentery, or Guts; but seated in some remoter Part; yet the lower Region of the Body must first be unloaded, and the foulness of those Parts abstered; before Medicine can arrive at the Part remotely affected: Which being well performed; you may then hopefully expect, what other Medicinal Operation the Case may properly require, will be effectual; (if farther Prosecution be necessary) having thus far rightly proceeded, and laid a good
Foundation for Cure.

Fifthly, Purgation being in imitation of Nature's performance; or an Assistance of Nature to do that Work effectually, where in she hath been deficient; is probably and rationally the best Operation, to restore her into the Rectitude of Government; for a due execution of all the Bodily Functions.

Sixthly: True Purgation is so Catholick and Comprehensive; so powerful and prevailing in its Operation; that it checks and abates Diseases considerably, acting alone, by its single Virtue and Power: And sometimes does perform the whole Work, that nothing more is needful to be done. And farther; this Operation, being seasonably and duly made use of; is the best Preventive to keep of Diseases; and to preserve Bodies in a good state of Health.

Since Purgation is of such Importance; so necessarily required in the Cure of Diseases; and also for Preservation from Diseases: You are then rightly to understand,

- 1. What this Purgation is; in its proper signification, and the true Operation thereof.
- 2. How, or after what Manner, it is performed in the Body.
- 3. By what fit Means or Medicines, it ought to be done; that truly and fully answers, the Intention of this most effectual Operation.
- 4. When seasonably and fitly, Purgation is to be used: And what Contraindications do forbid it.
- 5. What Diseases, and Cases do require it.

Purgation, by the Import of the Word, is Purification; and Purgers is Purifying. That is a separating, and cleansing away of impure, feculent, and preternatural Matter, that vitiated and depraves the nutritious Juices; and is unfit for the Service of the Body. And without such Purification, there is no true Purgation; but the Operation frustrate; as not effecting what it was intended for. Therefore all Evacuations, procured by Physick at the Fundament; are not Purgers properly and truly: But which are so performed, as to depurate, and render the Body more clean, sound, and wholesome.

From this Doctrine, I shall make some Observations, as caut|io|nary and useful; to distinguish the Abuses and Counterfeits, from true and effectual Purgation.

That a number of Stools procured by Physick, does not always perform the Intention and Office of Purgation; nor is benefit to be expected thereby: But such an Evacuation as is promoted by wholesom good Medicine; causing a gentle fermenting Separation, and separation of peccant unserviceable Matter, calmly sending it forth. This is the only Purgation that gives Relief; and great Benefit will follow from such amicable Operations, in most Cases that present: And by Purgation after this manner (though often repeated) Nature is not impaired or weakened; but alleviated, reflexed, and more able.

But by forced promissceous Evacuations; hurrying out all that lies in the way, both good and bad together; though the Body is unloaded thereby, and perhaps some good may be done by chance; but more certainly some Hurt; and probably this hath the greater share, in such rude Operations, as often it falls out so: For, after those churlish Doses, made up of malign Ingredients; the pale thin Faces do appear, to testify how ill they have been treated in Physick: But they let fly lustily, and Fools think that was bravely, having forgot the Gripes and the sick Fits; thinking it was all as it should be; and do not suspect any mischief done thereby: But they will find the Effects afterwards; and must take Physick again, for the Disease of Physick.

Many People esteem their Purgers Medicine, by the Number of Stools: If it works half a score, or dozen Times; then they have made a good Day's Work; and think their Time and Money well bestowed. But a Medicine that operates, but four or five times in a Day; they make no Account of; and have not Patience to prosecute their Diseases with such flow Purgers: They must have their Business done speedily, and probably that's the way, not to have it done; for commonly, and in this case especially; the more Haste, the worse Speed. For if Purgation be a fermentative Motion, procuring a Separation; Reason and Experience tells, that is not a quick, hasty Work. They don't consider, and they have not been well taught; that gentle Purgers, and oftner taking; deliberately and gradually collecting depraved Matter; and
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5. W.M. and Queen Henrietta Maria, The Queens Closet Opened. 1661. EEBO
5. W.M. and Queen Henrietta Maria, The Queens Closet Opened. 1661. EEBO
5. W.M. and Queen Henrietta Maria, *The Queens Closet Opened*. 1661. EEBO
A DISSUASIVE From POPERY Sent in a LETTER From A. B. to C. D.
DUBLN. Printed by Benjamin Took and John Crook Printers to the King's Most Excellent Majesty; and are to be sold by Mary Crook & Andrew Crook at his Majesties Printing-house in Skinner-Row. 1681.

Honoured Sir,
The last time we were together, you told me, that a friend of yours long'd to see in a paper under my hand the reasons of my unkindness to Popery. To which he (or you for him) obligingly added, that I did not appear unkind to the persons of Papists, and that indifferency in judging is there likeliest to be found, where Bitterness of humour is not prevalent.
Now Sir though I know and very much honour you, yet I am not acquainted with your friend, and am sensible that use may be made of such a paper to my disadvantage. How ever I here send it you; for I do really look upon Protestancy (That of the Church of England) to be so high a Blessing both to the particular professors of it, and to the Country where it is embrac'd, that I could, adventure very far in whatsoever should promise the advancement of it.
The paper may be shewn as you or your friend shall think fit; but I would not have it published in Print; tis not studied enough for that.

A Dissuasive from Popery.

I Reduce my dislikes of Popery to two Heads, the incompleteness of its Doctrins, and the grievousness of the Yoke imposed on its professors. Of its incredible Doctrins. I name first Transubstantiation. In the way of Nature this is not so perfectly called incredible, as absurd and impossible; It makes the Body of Christ to be in a thousand places at once. It makes that Body wear its own quantity under the dimensions of a Wafer, that is, to have its own bigness but to be never the bigger for it. It makes the accidents of Bread and Wine exist without a subject; that is, there is whiteness and there is moisture, but there is nothing either white or moist. It makes the accidents of Bread and Wine to nourish the Eaters and Drinkers of them. that is, to be turned into Substances. &c. To all which it is answerd that God's power is sufficient to overcome all these Difficulties. Neither will I dispute his Power where his Will is revealed. But I say it is incredible that Transubstantiation in the Eucharist should be the will of God. For all other Miracles recorded in the Holy Scriptures serv'd to some End. Elias called fire from Heaven, to make it appear that the Lord is God, and that he was his servant. So Christ raised up the widow's son, for the comfort of the widow, and for the manifestation of his own Power. But Transubstantiation serves to no End that has been yet nam'd; It convicts no body, it profits no body. Our Saviour says so, Jo: 6. the flesh profits not. That is, by being bodily Eaten. Christs flesh profits by being taken into God; by suffering upon the Cross, by being believed on; but by being bodily Eaten, it has no effect either upon the body; or the Soul of the cater. Not upon the body, for that they confess is concerned only in the accidents of the bread and wine departed. Nor upon the Soul, for that feeds on Christ only Spiritually, viz. by Faith, Hope and Charity. Now is it credible that God would worke so many miracles as are in the bowells of Transubstantiation, for no end in the World?

2ly, The course of nature is certainly the will of God; therefore we must not believe it is inverted, but where God himself declares it is so. Here they say God has declare'd for Transubstantiation in these words: This is my body &c. I answer, no more then in these: that rock was Christ. Or then in these of the same Apostle: We are all one bread. For all three sentences are equally positive, and are equally the word of God. Now, was the rock which followed the Israelites in the wilderness turned into the substance of Christ not then born? Or are all Christians turned substantially into bread? No, all say, that rock was Christ imports no more then that rock was the representative of Christ. We are all one bread; that is, we are all represented by one bread; Why not then, this is my body, that is, this is the representative of my body? If it be lawful to take one word of God figuratively, it cannot be wicked to take another so, if the matter equally requires. And certainly there can be no greater necessity anywhere, than in the Eucharist of flying from Transubstantiation to a figure.

10. A dissuasive from popery sent in a letter from A.B. to C.D. Dublin: Printed by Benjamin Took and John Crook, and are to be sold by Mary Crook & Andrew Crook ..., 1681. [selections] p. 1 of 2.
3ly. tis Incredible that the Apostles or the Primitive Church ever thought of Transubstantiation; When our Saviour said I go to the Father, the Disciples asked what it was. When he told the Parable of the Sower, they asked what it meant, If they had thought of a change of substance by the words of Consecration, would they not have said: how can this be? do we not see there as formerly? and the bread and wine as formerly? But he had instructed them Jo. 6. how his flesh is meat indeed and his blood drink indeed, to wit Spiritually not bodily, therefore they boggld not.

Again, not one Apostle nor one Christian Doctor for above six hundred years after Christ either mentions this change of substances, or (in all those vast volumes) says one word that infers it. The Christians spoke not of it; neither did the Jews or heathens object it; Yet Transubstantiation in the eye of an unbeliever is a masse of contradictions.

What work would Lucian have made with it? But no such matter is mentioned by that scoffer, or by Porphyry, or Festus, or Julian the Apostle &c. In so incredible a doctrine would Beringarius (above a thousand years after Christ) have been the first Heretique? If Transubstantiation had been the settled doctrine of the Church in the days of Charlemaigne, would that Emperour have writ to Bertram the Priest for his opinion of the real Presence? Would Bertram have positively answered that the host is not the same body of Christ which was born of the Virgin Mary? Only that body of Christ which was born of the Virgin Mary is to be adored, therefore the adoration of the host was not in fashion in Bertrams days.

4ly. As there is nothing in the Holy Scripture or ancient Fathers which can be rationally brought in favour of Transubstantiation, so there are in them very many sayings which seem incompatible with it. Mat: 26. Me yee have not always. Which was spoken because of his Death and Ascension. Hear St. Austin upon it. Non semper &c. Not always according to his bodily presence, but as to his Majesty, as to his Providence, as to his invisible Grace is fulfilled that: Behold I am with you to the end of the World. So Act. 3. 31. Whom the Heavens must contain till the restitution of all things. Yes, say they, he is only in Heaven locally, and in the Host but sacramentally and not as in a place; his whole body being in the least part of the Host if separate from the other parts. Which to St. Austin I am sure would have imported that Christ is really in Heaven and not really in the Sacrament; for he says upon Psalm. 33. Si spatia &c. If space of place be taken from a body it is no where, that is, it is not. Does this sound as if he understood the quillets of Transubstantiation? Again to Boniface ep. 25. Si Sacramenta &c. If Sacraments had not the likeness of the things whereof they are Sacraments, they would not be sacraments; and because of this likeness they often take the names of the things themselves; As therefore the Sacrament of the body of Christ is in some sort the body of Christ, and the Sacrament of the blood of Christ, is the blood of Christ, so the Sacrament of faith is faith. And against Adimantus the Manichee: Non dubitavit &c. he doubted not to say: this is my body when he gave the sign of his body. And upon Psal, 3. mira est patientia &c. Wonderful is the patience of Christ who entertained Judas at that banquet wherein he gave his disciples the figure of his body and his blood. And St.Ambrose de Sacramentis: Non iste panis &c. not that bread which goes down into the belly, but the bread of Eternal life which supports the soul. Many such other sayings the Reader may find cited by old Bertram and of late by all the Protestant writers; but not a word like them is in any Roman Catholic author since the Council of Lateran. The stile of the Doctours is not altered for nothing. And so much for Transubstantiation.
http://www.project-hamlet.info/womens-writings/christine-1.html

Chapter 12.

Wherein is described the lifestyle of the wise princess according to the admonitions of Prudence.

... After [morning service], the lady who governs will go to her council on those days when it meets. There she will carry herself with such presence, such bearing, and such a countenance that, seated on her high throne of office, she will indeed appear to be the ruler of them all. Everyone will revere her as a wise mistress of great authority. She will listen diligently to all propositions and to the opinions of everyone present. Carefully remembering the principal points of each problem and the suggested conclusions, she scrupulously will note which members speak the best, with most due consideration, and which offer the finest possible advice. Then she will weigh the wisest, most lively, most honourable opinions. Naturally, she will consider the causes and reasons inspiring the speakers’ diversity of opinions, instructing herself on the cause of each effect. When her own time comes for speaking or replying, her reasoning will be so wise that nothing could be further from simplicity or ignorance. Moreover, she will be informed in advance of what will be proposed in the council. Such preparation for important matters by wise advice will permit her to speak and act to her own advantage. Moreover, the lady will have appointed a certain number of wise gentlemen as advisers, those she knows to be good, intelligent, upright, and free from greed. Greedy retainers shame everyone. The encourages of certain princes and princesses sadly demonstrate that counsellors who are known to be greedy give false advice to the ones they counsel. Those having this defect will not give loyal, dependable advice either for profit of the soul or for honour of the body. Therefore, a prudent lady will test in advance her counsellors’ honour and suitability. With them, she then will take counsel daily at a particular hour concerning the duties which she and they must execute.

After this morning session she will go to table, which on certain feast days, or more frequently, will be set in the great hall. There she will be seated among her ladies, handmaidens, and other significant people, each placed according to proper protocol of rank. She will be served the foods befitting her status as ruler; and throughout the meal will maintain the fine old custom
8. Albrecht Dürer, *Melancolia I* (1514) [http://www.metmuseum.org/toah/works-of-art/43.106.1](http://www.metmuseum.org/toah/works-of-art/43.106.1)

http://commons.wikimedia.org/wiki/File:Pieter_Bruegel_the_Elder_-_Gula_(Gluttony)_-_WGA3541.jpg