

A
MOUZELL FOR
MELASTOMVS,
The Cynicall Bayter of, and foule
mouthed Barker against
EVAHS SEX.

Or an Apologeticall Answer to
that Irreligious and Illiterate
Pamphlet made by *Io. Sw.* and by him
Intituled, *The Arraignement*
of Women.

By Rachel Speght.

PROVERBS 26. 5.

*Answer a foole according to his foolishnesse, lest he bee wise in
his owne conceit.*

LONDON,

Printed by *Nicholas Okes* for *Thomas Archer*, and
are to be sold at his shop in Popes-
head-Pallace. 1617.

Title. A Mouzell for Melastomus: a muzzle for the black mouth. This page is an approximation of the title page from the 1617 edition.

Title. Cynicall: a play on the Latin *cynicus*, canine, doglike.

Title. Evahs: Eve's. Sometimes spelled "Hevahs." See Speght's account of the usual etymology, page 15.

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To all vertuous Ladies Honourable or Worshipfull, and
to all other of Hevahs sex fearing God, and loving their
just reputation, grace and peace through
Christ, to eternall glory.

It was the similie of that wise and learned *Lactantius*, that if fire, though but with a small sparke kindled, bee not at the first quenched, it may worke great mischiefe and dammage: So likewise may the scandals and defamations of the malevolent in time prove pernicious, if they bee not nipt in the head at their first appearance. The consideration of this (right Honourable and Worshipfull Ladies) hath incited me (though yong, and the unworthiest of thousands) to encounter with a furious enemy to our sexe, least if his unjust imputations should continue without answer, he might insult and account himselfe a victor; and by such a conceit deale, as Historiographers report the viper to doe, who in the Winter time doth vomit forth her poyson, and in the spring time sucketh the same up againe, which becommeth twice as deadly as the former: And this our pestiferous enemy, by thinking to provide a more deadly poyson for women, then already he hath foamed forth, may evaporate, by an addition unto his former illeterate Pamphlet (intituled *The Arraignement of Women*) a more contagious obtrection then he hath already done, and indeed hath threatned to doe. Secondly, if it should have had free passage without any answer at all (seeing that *Tacere* is, *quasi consentire*) the vulgar ignorant might have beleevd his Diabolical infamies to be infallible truths, not to bee infringed; whereas

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Address. **Honourable or Worshipfull:** Aristocratic women are addressed as "Honorable," and wives of city officials (the mayor, aldermen, presidents of guilds) are addressed as "Worshipful."

Line 1. **Lactantius:** Latin church father (c. A.D. 260–340), author of *Institutionum Libri Septem*, and known as the Christian Cicero for the beauty of his style. Speght almost certainly cited this simile from a collection of commonplaces. The observation about fire can be traced to Quintus Curtius, *De Rebus Gestis Alexandri Magni* 6.3.11.

Lines 10–13. **Historiographers...former:** a commonplace of nature lore, in, e. g., Edward Topsell, *The Historie of Serpents* (London, 1608), 52, 293.

Line 15. **evaporate:** give vent to.

Line 16. **obtrection:** detraction, slander, calumny (from Latin, *obtrezare*, *OED*).

Lines 18–19. **Tacere...consentire:** Silence implies consent, a proverb drawn from English common law.

now they may plainly perceive them to bee but the scumme of Hea-thenish braines, or a building raised without a foundation (at least from sacred Scripture) which the winde of Gods truth must needs cast downe to the ground. A third reason why I have adventured to fling this stone at vaunting *Goliath* is, to comfort the mindes of all *Hevahs* sex, both rich and poore, learned and unlearned, with this Antidote, that if the feare of God reside in their hearts, maugre all adversaries, they are highly esteemed and accounted of in the eies of their gracious Redeemer, so that they need not feare the darts of envy or obtrectators: For shame and disgrace (saith *Aristotle*) is the end of them that shoote such poysoned shafts. Worthy therefore of imitation is that example of *Seneca*, who when he was told that a certaine man did exclaime and raile against him, made this milde answer; Some dogs barke more upon custome then curstnesse; and some speake evill of others, not that the defamed deserve it, but because through custome and corruption of their hearts they cannot speake well of any. This I alleage as a paradigmatical patterne for all women, noble and ignoble to follow, that they be not enflamed with choler against this our enraged adversarie, but patiently consider of him according to the portraiture which he hath drawne of himselfe, his Writings being the very embleme of a monster.

This my briefe Apologie (Right Honourable and Worshipfull) did I enterprise, not as thinking my selfe more fit then others to undertake such a taske, but as one, who not perceiving any of our Sex to enter the Lists of encountring with this our grand enemy among men, I being out of all feare, because armed with the truth, which though often blamed, yet can never be shamed, and the Word of Gods Spirit, together with the example of vertues Pupils for a Buckler, did no whit dread to combate with our said malevolent adversarie. And if in so doing I shall

Line 27. **maugre**: despite.

Lines 29–31. **shame...shafts**: probably from a collection of commonplaces, loosely based on *Nicomachean Ethics* 4.9.6.

Lines 31–36. **example of Seneca...any**: another commonplace, perhaps a paraphrase from Seneca's *De Ira*.

Line 44. **Lists**: area for tilting.

Line 47. **Buckler**: shield.

bee censured by the judicious to have the victorie, and shall have given
 content unto the wronged, I have both hit the marke whereat I aymed, 50
 and obtained that prize which I desired. But if *Zoilus* shall adjudge me
 presumptuous in Dedicating this my *Chirograph* unto personages of so
 high ranke; both because of my insufficiency in literature and tender-
 nesse in yeares: I thus Apologize for my selfe; that seeing the *Bayter of*
Women hath opened his mouth against noble as well as ignoble, against
 the rich as well as the poore; therefore meete it is that they should be
 joynt spectators of this encounter: And withall in regard of my imper-
 fection both in learning and age, I need so much the more to impetrate
 patronage from some of power to sheild mee from the biting wrongs of 60
Momus, who oftentimes setteth a rankling tooth into the sides of truth.
 Wherefore I being of *Decius* his mind, who deemed himselfe safe under
 the shield of *Cesar*, have presumed to shelter my selfe under the wings
 of you (Honourable personages) against the persecuting heate of this
 fierie and furious Dragon; desiring that you would be pleased, not to
 looke so much *ad opus*, as *ad animum*: And so not doubting of the
 favourable acceptance and censure of all vertuously affected, I rest

Your Honours and Worships
Humbly at commandement.

Rachel Speght.

Line 49. **censured**: judged.

Line 51. **Zoilus**: Greek grammarian and teacher of rhetoric (c. 400–320 B.C.) known for his attacks on Isocrates, Plato, and especially Homer, earning him the title “Homeromastix” (scourge of Homer). The name “Zoilus” came to signify any spiteful and malignant critic.

Line 52. **Chirograph**: a formally written and signed document (originally handwritten).

Line 58. **impetrate**: entreat, request, beseech (from Latin *impetrare*, *OED*).

Line 60. **Momus**: in Greek myth the son of Night whose frequent lampoons of the gods made him the personification of censoriousness.

Line 61. **Decius**: This may be the otherwise unknown Decius referred to by Tacitus in “A Dialogue of Oratory” (21): “You won’t tell me that anybody reads Caesar’s oration in defence of Decius the Samnite.” Or possibly P. Decius, a partisan of Antony, who was taken prisoner by Octavian (later Caesar Augustus) but allowed by him to return safely to Antony (Appian, *Civil Wars*, 4.27). The sentiment is a commonplace: W. Cunningham in dedicating *The Cosmographical Glass* (1559) to Robert Dudley, later Earl of Leicester, asks that it “be defended as Tücer was under the shield of mighty Ajax.”

Lines 64–65. **not...ad animum**: not to look so much to the work as to the intention.

I f Reason had but curb'd thy witlesse will,
O r feare of God restrain'd thy raving quill,
S uch venime fowle thou would'st have blusht to spue,
E xcept that Grace have bidden thee adue:
P rowesse disdaines to wrastle with the weake, 5
H eathenish affected, care not what they speake.

S educer of the vulgar sort of men,
W as Sathan crept into thy filthie Pen,
E nflaming thee with such infernall smoake,
T hat (if thou had'st thy will) should women choake? 10
N efarious fiends thy sence heerein deluded,
A nd from thee all humanitie excluded.
M onster of men, worthie no other name,
For that thou did'st assay our Sex to shame.

RA. SP.

Faults escaped in this Impression.

- Page 7. line 6. in the Preface for *roaring* reade *roaving*.
 Page 14. line 57. for *Ironica* reade *Ironia*.
 Page 16. line 118. for *not touch* reade *not to touch*.
 Page 19. line 203. for *Meriam* reade *Miriam*.
 Page 26. line 383. for *tongs* reade *tongues*.
 Page 36. line 67. for *adulterous* reade *idolatrous*.
 Page 37. line 88. for *Arganox* reade *Organon*.
 Page 16. line 110. for *Herods* reade *Hevabs*.

Errata. This list includes printing errors for both *A Mouzell* and *Certain Quaeres*. The page and line numbers have been changed to the numbers appropriate for the present edition. The faults noted here have been corrected in the texts.

Not unto the veriest Ideot that *ever set Pen to Paper, but
to the Cynicall Bayter of Women, or metamorphosed
Misogunes*, Joseph Swetnam.

From standing water, which soon putrefies, can no good fish be expected; for it produceth no other creatures but those that are venomous or noisome, as snakes, adders, and such like. Semblably, no better streame can we looke, should issue from your idle corrupt braine, then that whereto the ruffe of your fury (to use your owne words) hath moved you to open the sluice. In which excrement of your roaving cogitations you have used such irregularities touching concordance, and observed so disordered a methode, as I doubt not to tel you, that a very Accidence Schollar would have quite put you downe in both. You appeare heerein not unlike that Painter, who seriously indeavouring to pourtray *Cupids* Bowe, forgot the String; for you beeing greedie to botch up your mingle mangle invective against Women, have not therein observed, in many places, so much as a Grammer sense. But the emptiest Barrell makes the lowest sound; and so we wil account of you.

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Many propositions have you framed, which (as you thinke) make much against Women, but if one would make a Logically assumption, the conclusion would be flat against your owne Sex. Your dealing wants so much discretion, that I doubt whether to bestow so good a name as the Dunce upon you: but Minority bids me keepe within my bounds; and therefore I onlie say unto you, that your corrupt Heart and railing Tongue, hath made you a fit scribe for the Divell.

20

In that you have termed your virulent foame, *the Beare-baying of Women*, you have plainly displayed your owne disposition to be

Address. *Misogunes*: Greek, hater of women (cf. misogynist).

Lines 1–3. *From standing water...adders*: a commonplace, see, e.g., Topsell, *Serpents*, 243.

Line 5. *ruffe...words*: Swetnam, *Araignment of Women*, sig. A2: “I being in a great choller against some women, I mean more then one; And so in the ruffe [rough] of my fury, taking my pen in hand....”

Line 9. *Accidence Schollar*: a schoolboy learning his Latin grammar.

Lines 10–11. *Painter...String*: This probably refers to a commonplace about omitting what is crucially important rather than to an actual painting or image.

Cynicall, in that there appeares no other Dogge or Bull, to bayte them, but your selfe. Good had it beene for you to have put on that Muzzell, which Saint *James* would have all Christians to weare; *Speake not evill one of another*: and then had you not seemed so like the Serpent *Porphirus*, as now you doe; which, though full of deadly poyson, yet being
 30 toothlesse, hurteth none so much as himselfe. For you having gone beyond the limits not of *Humanitie* alone, but of Christianitie, have done greater harme unto your owne soule, then unto women, as may plainly appeare. First, in dishonoring of God by palpable blasphemy, wresting and perverting everie place of Scripture, that you have alleadged; which by the testimony of Saint *Peter*, is to the destruction of them that so doe. Secondly, it appeares by your disparaging of, and opprobrious speeches against that excellent worke of Gods hands, which in his great love he perfected for the comfort of man. Thirdly,
 40 and lastly, by this your hodge-podge of heathenish Sentences, Similies, and Examples, you have set forth your selfe in your right colours, unto the view of the world: and I doubt not but the Judicious will account of you according to your demerit: As for the Vulgar sort, which have no more learning then you have shewed in your Booke, it is likely they will applaud you for your paines.

As for your *Bugge-beare* or advice unto Women, that whatsoever they doe thinke of your Worke, they should conceale it, lest in finding fault, they bewray their galled backes to the world; in which you allude to that Proverbe, *Rubbe a galled horse, and he will kicke*: Unto it I answer by way of Apologie, that though everie galled horse, being touched, doth
 50 kicke; yet every one that kickes, is not galled: so that you might as well have said, that because burnt folks dread the fire, therfore none feare fire but those that are burnt, as made that illiterate conclusion which you have absurdly inferred.

Line 28. margin: James 4.11.

Lines 28–30. **Serpent Porphirus...himselfe**: This toothless but venomous serpent is discussed in Topsell, *Serpents*, 214, though not the quality of hurting only himself.

Line 35. margin: 1.Pet.3.16.

Line 47. **bewray...backes**: reveal (betray) their sensitivity and hence the truth of Swetnam's charges, as a horse will kick if touched where it has saddle or harness sores.

In your Title Leafe, you arraigne none but lewd, idle, froward and unconstant women, but in the Sequele (through defect of memorie as it seemeth) forgetting that you had made a distinction of good from badde, condemning all in generall, you advise men to beware of, and not to match with any of these sixe sorts of women, *viz. Good and Badde, Faire and Foule, Rich and Poore*: But this doctrine of Divells Saint *Paul* foreseeing would be broached in the latter times, gives warn- 60
ing of.

There also you promise a Commendation of wise, vertuous, and honest women, when as in the subsequent, the worst words, and filthiest Epithites that you can devise, you bestow on them in generall, excepting no sort of Women. Heerein may you be likened unto a man, which upon the doore of a scurvie house sets this Superscription, *Heere is a very faire house to be let*: whereas the doore being opened, it is no better then a dogge-hole and darke dungeon.

Further, if your owne words be true, that you wrote with your hand, but not with your heart, then are you an hypocrite in Print: but it is 70
rather to be thought that your Pen was the bewrayer of the abundance of your minde, and that this was but a little morter to dawbe up agayne the wall, which you intended to breake downe.

The revenge of your rayling Worke wee leave to Him, who hath appropriated vengeance unto himselfe, whose Pen-man hath included Raylers in the Catalogue of them, that shall not inherite Gods Kingdome, and your selfe unto the mercie of that just Judge, who is able to save and to destroy.

Your undeserved friend,
RACHEL SPEGHT.

Line 54. **froward**: peevish, shrewish.

Line 60. margin: 1.Tim.4.3.

Lines 75–77. **Pen-man hath included Raylers...Kingdome**: See 1 Cor. 6:9–10, “Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

In praise of the Author and her Worke.

*If little David that for Israels sake,
 esteemed neyther life nor limbe too deare,
 In that he did adventure without dread,
 to cast at him, whom all the hoste did feare,
 A stone, which brought Goliah to the ground, 5
 Obtain'd applause with Songs and Timbrels sound.*

*Then let another young encombatant
 receive applause, and thankses, as well as hee:
 For with an enemie to Women kinde,
 she hath encountred, as each wight may see: 10
 And with the fruit of her industrious toyle,
 To this Goliah she hath given the foyle.*

*Admire her much I may, both for her age,
 and this her Mouzell for a blacke-mouth'd wight,
 But praise her, and her worke, to that desert, 15
 which unto them belongs of equall right
 I cannot; onely this I say, and end,
 Shee is unto her Sex a faithfull friend.*

PHILAETHES.

*If he that for his Countrie doth expose
 himselfe unto the furie of his foe,
 Doth merite praise and due respect of those,
 for whom he did that perill undergoe:
 Then let the Author of this Mouzell true 5
 Receive the like, of right it is her due.*

Lines 1–6. *If little David*... *Timbrels sound*: See 1 Sam. 17:4–18:7; *Timbrels*: tambourines.

Line 10. *wight*: person.

Line 19. *Philaethes*: lover of truth.

*For she to shield her Sex from Slaunders Dart,
and from invective obtrection,
Hath ventured by force of Learnings Art,
(in which she hath had education)
To combate with him, which doth shame his Sex,
By offering feeble women to perplex.*

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PHILOMATHES.

*Praise is a debt, which doth of due belong
To those, that take the path of Vertues trace,
Meating their wayes and workes by Reasons rule,
Having their hearts so lightned with Gods grace,
That willingly they would not him offend,
But holily their lives beginne and end.*

5

*Of such a Pupill unto Pietie
As is describ'd, I doe intend to speake,
A Virgin young, and of such tender age,
As for encounter may be deemd too weake,
Shee having not as yet seene twenty yeares,
Though in her carriage older she appears.*

10

*Her wit and learning in this present Worke,
More praise doth merit, then my quill can write:
Her magnanimitie deserves applaud,
In ventring with a fierie foe to fight:
And now in fine, what shall I further say?
But that she beares the triumph quite away.*

15

FAVOUR B.

Line 13. **Philomathes**: lover of knowledge.

Line 3. **Meating**: measuring [meeting].

Line 19. **Favour B**: The name suggests one who applauds or supports, from Latin *favor*, goodwill, support, applause.

A Mouzell for *Melastomus* the *Cynicall Bayter* of, and
foule-mouthed Barker against *EVAHS Sex*.

PROVERBS 18. 22.

*He that findeth a wife, findeth a good thing, and
 receiveth favour of the Lord.*

If lawfull it bee to compare the *Potter* with his *Clay*, or the *Architect* with the *Edifice*; then may I, in some sort, resemble that love of God towards man, in creating woman, unto the affectionate care of *Abraham* for his sonne *Isaac*, who that hee might not take to wife one of the daughters of the *Canaanites*, did provide him one of his owne kindred.

Almighty God, who is rich in mercie, having made all things of nothing, and created man in his owne image: that is, (as the Apostle expounds it) *In wisdom, righteousness and true holiness; making him Lord over all*: to avoide that solitarie condition that hee was then in,
 10 having none to commerce or converse withall but dumbe creatures, it seemed good unto the Lord, that as of every creature hee had made male and female, and man onely being alone without mate, so likewise to forme an helpe meete for him. *Adam* for this cause being cast into a heavy sleepe, God extracting a rib from his side, thereof made, or built, Woman; shewing thereby, that man was as an unperfect building afore woman was made; and bringing her unto *Adam*, united and married them together.

Thus the resplendent love of God toward man appeared, in taking care to provide him an helper before hee saw his owne want, and in providing him such an helper as should bee meete for him. Sovereignty
 20 had hee over all creatures, and they were all serviceable unto him; but yet afore woman was formed, there was not a meete helpe found for *Adam*. Mans worthinesse not meriting this great favour at Gods hands, but his mercie onely moving him thereunto: I may use those words

Line 5. margin: Gen.24.4.

Line 6. margin: Ephe.2.4.

Line 8. margin: Col.3.30 [probably a printer's mistake for Col.3.3].

Line 9. margin: Ephe.4.24.

Line 13. margin: Gen.2.20.

Line 21. margin: Gen.2.20.

which the *Jewes* uttered when they saw Christ weepe for *Lazarus*, *Behold how hee loved him*: Behold, and that with good regard, Gods love; yea his great love, which from the beginning hee hath borne unto man: which, as it appeares in all things; so next, his love in Christ Jesus apparantly in this; that for mans sake, that hee might not be an unite, when all other creatures were for procreation duall, hee created woman to bee a solace unto him, to participate of his sorrowes, partake of his pleasures, and as a good yokefellow beare part of his burthen. Of the excellencie of this Structure, I meane of Women, whose foundation and original of creation, was Gods love, do I intend to dilate.

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Of Womans Excellency, with the causes of her creation, and of the sympathie which ought to be in man and wife each toward other.

The worke of Creation being finished, this approbation thereof was given by God himselfe, That *All was very good*: If All, then *Woman*, who, excepting man, is the most excellent creature under the Canopie of heaven. But if it be objected by any.

40

First, that woman, though created good, yet by giving eare to Sathans temptations, brought death and misery upon all her posterity.

Secondly, That *Adam was not deceived, but that the woman was deceived, and was in the transgression.*

Thirdly, that Saint *Paul* saith, *It were good for a man not to touch a woman.*

Fourthly, and lastly, that of *Salomon*, who seemes to speake against all of our sex; *I have found one man of a thousand, but a woman among them all have I not found*, whereof in its due place.

Line 24. margin: John 11.36.

Line 31. margin: 1. Cor.11.9.

Line 38. margin: Gen.1.31.

Line 41. margin: 1 *Object*.

Line 43. margin: 2 *Object*.

Line 44. margin: 1. Tim.2.14.

Line 45. margin: 3 *Object*.

Line 46. margin: 1. Cor.7.1.

Line 47. margin: 4 *Object*.

Line 48. margin: Eccles.7.30.

50 To the first of these objections I answer; that Sathan first assailed the woman, because where the hedge is lowest, most easie it is to get over, and she being the weaker vessell was with more facility to be seduced: Like as a Cristall glasse sooner receives a cracke then a strong stone pot. Yet we shall finde the offence of *Adam* and *Eve* almost to paralell: For as an ambitious desire of being made like unto God, was the motive which caused her to eate, so likewise was it his; as may plainly appeare by that *Ironia*, *Behold, man is become as one of us*: Not that hee was so indeed; but heereby his desire to attaine a greater perfection then God had given him, was reprov'd. Woman sinned, it is true, by her infidelitie in not
60 beleeving the Word of God, but giving credite to Sathans faire promises, that *shee should not die*; but so did the man too: And if *Adam* had not approved of that deed which *Eve* had done, and beene willing to treade the steps which she had gone, hee being her Head would have reprov'd her, and have made the commandement a bit to restraine him from breaking his Makers Injunction: For if a man burne his hand in the fire, the bellows that blowed the fire are not to be blamed, but himselfe rather, for not being carefull to avoyde the danger: Yet if the bellows had not blowed, the fire had not burnt; no more is woman simply
70 to bee condemned for mans transgression: for by the free will, which before his fall hee enjoyed, hee might have avoyded, and beene free from beeing burnt, or singed with that fire which was kindled by Sathan, and blowne by *Eve*. It therefore served not his turne a whit, afterwarde to say, *The woman which thou gavest mee, gave mee of the tree, and I did eate*: For a penalty was inflicted upon him, as well as on the woman, the punishment of her transgression being particular to her owne sex, and to none but the female kinde: but for the sinne of man

Line 50. margin: 1 *Object. answered.*

Line 52. **weaker vessell**: phrase from 1 Peter 3:7, used to describe women in countless marriage sermons and tracts, including the official "Homily on Matrimony."

Line 57. **Ironia**: figure of speech termed the "dry mock" by George Puttenham, *The Arte of English Poesie* (London, 1589), 157, since it is used to dissemble "when ye speake in derision or mockerie." It typically exaggerates or minimizes or states something contrary to truth.

Line 57. margin: Gen.3.22.

Line 61. margin: Gen.3.4.

Line 73. margin: Genesis 3.12.

the whole earth was cursed. And he being better able, then the woman, to have resisted temptation, because the stronger vessell, was first called to account, to shew, that to whom much is given, of them much is required; and that he who was the soveraigne of all creatures visible, should have yeelded greatest obedience to God. 80

True it is (as is already confessed) that woman first sinned, yet finde wee no mention of spirituall nakednesse till man had sinned: then it is said, *Their eyes were opened*, the eies of their mind and conscience; and then perceived they themselves naked, that is, not onely bereft of that integritie, which they originally had, but felt the rebellion and disobedience of their members in the disordered motions of their now corrupt nature, which made them for shame to cover their nakednesse: then (and not afore) is it said that they saw it, as if sinne were imperfect, and unable to bring a deprivation of a blessing received, or death on all mankind, till man (in whom lay the active power of generation) had transgressed. The offence therefore of *Adam* and *Eve* is by Saint *Austin* thus distinguished, *the man sinned against God and himselfe, the woman against God, her selfe, and her husband*: yet in her giving of the fruit to eate had she no malicious intent towards him, but did therein shew a desire to make her husband partaker of that happinesse, which she thought by their eating they should both have enjoyed. This her giving *Adam* of that sawce, wherewith Sathan had served her, whose sowrenesse afore he had eaten, she did not perceive, was that, which made her sinne to exceede his: wherefore, that she might not of him, who ought to honour her, be abhorred, the first promise that was made in Paradise, God makes to woman, that by her Seede should the Serpents head be broken: whereupon *Adam* calles her *Hevah, life*, that as the woman had beene an occasion of his sinne, so should woman bring foorth the 90 100

Line 78. margin: Genesis 3.17.

Lines 79–80. **to whom...required**: an unnoted paraphrase of Luke 12:48.

Line 84. margin: Genesis 3.7.

Lines 92–94. **Saint Austin...husband**: St. Augustine. The formula became a commonplace, perhaps derived (very loosely) from some phrases in Augustine's sermon "De Adam et Eva et Sancta Maria," ed. Cardinal Angelo Mai, *Novae Patrum Bibliothecae* (Rome, 1852), 1:2.

Line 100. margin: 1 Pet. 3.7.

Line 102. margin: Genesis 3.15.

Saviour from sinne, which was in the fullnesse of time accomplished; by which was manifested, that he is a Saviour of beleeving women, no lesse then of men, that so the blame of sinne may not be imputed to his creature, which is good; but to the will by which *Eve* sinned, and yet by Christs assuming the shape of man was it declared, that his mercie was
 110 equivalent to both Sexes; so that by *Hevahs* blessed Seed (as Saint *Paul* affirms) it is brought to passe, that *male and female are all one in Christ Jesus*.

To the second objection I answer, That the Apostle doth not heereby exempt man from sinne, but onely giveth to understand, that the woman was the primarie transgressour; and not the man, but that man was not at all deceived, was farre from his meaning: for he afterward expresly saith, that as *in Adam all die, so in Christ shall all be made alive*.

For the third objection, *It is good for a man not to touch a woman*: The Apostle makes it not a positive prohibition, but speakes it onelie
 120 because of the *Corinths* present necessitie, who were then persecuted by the enemies of the Church, for which cause, and no other, hee saith, *Art thou loosed from a wife? seeke not a wife*: meaning whilst the time of these perturbations should continue in their heate; *but if thou art bound, seeke not to be loosed: if thou marriest, thou sinnest not*, only increasest thy care: *for the married careth for the things of this world, And I wish that you were without care, that yee might cleave fast unto the Lord without separation: For the time remaineth, that they which have wives be as though they had none*: for the persecuters shall deprive you of them, eyther by imprisonment, banishment, or death; so that manifest it is, that the Apostle doth
 130 not heereby forbid marriage, but onely adviseth the *Corinths* to forbear a while, till God in mercie should curbe the fury of their adversaries. For (as *Eusebius* writeth) *Paul* was afterward married himselfe, the

Line 106. margin: Galat.4.4.

Line 111. margin: Galat.3.28.

Line 113. margin: 2 *Objection answered*.

Line 117. margin: 1. Cor.15.22.

Line 118. margin: 3 *Objection answered*.

Line 120. margin: 1 Cor.7.

Line 132. *Eusebius*: Bishop of Caesarea and historian of the early church (A.D. 260–340); he refers to Paul's marriage in *Ecclesiastical History* 3:30.

which is very probable, being that interrogatively he saith, *Have we not power to leade about a wife, being a sister, as well as the rest of the Apostles, and as the brethren of the Lord and Cephas?*

The fourth and last objection, is that of *Salomon*, *I have found one man among a thousand, but a woman among them all have I not found:* for answere of which, if we looke into the storie of his life, wee shall finde therein a Commentary upon this enigmaticall Sentence included: for it is there said, that *Salomon* had seven hundred wives, and three hundred concubines, which number connexed make one thousand. These women turning his heart away from being perfect with the Lord his God, sufficient cause had hee to say, that among the said thousand women found he not one upright. Hee saith not, that among a thousand women never any man found one worthy of commendation, but speakes in the first person singularly, *I have not found*, meaning in his owne experience: for this assertion is to be holden a part of the confession of his former follies, and no otherwise, his repentance being the intended drift of *Ecclesiastes*.

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Thus having (by Gods assistance) removed those stones, whereat some have stumbled, others broken their shinnes, I will proceede toward the period of my intended taske, which is, to decipher the excellency of women: of whose Creation I will, for orders sake observe; First, the efficient cause, which was God; Secondly, the materiall cause, or that whereof shee was made; Thirdly, the formall cause, or fashion, and proportion of her feature; Fourthly and lastly, the finall cause, the end or purpose for which she was made. To beginne with the first.

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Line 133. margin: 1. Corint. 9. 5.

Line 135. **Cephas:** another name for the Apostle Peter (John 1:42), from the Aramaic *kepha*, rock (Greek, *petros*).

Line 136. margin: 4 *Object answered*.

Line 137. margin: Eccles. 7. 30.

Line 142. margin: 1 King. 11. 3.

Line 144. margin: Pagnine. **Pagnine:** pagan. Solomon's household of one thousand unbelievers is thus an unlikely source of good women.

Lines 154–57. **the efficient cause...made:** In Aristotle's definition (*Physics* 2.3, 194b16–195b30) the efficient cause is the agent by whom or by which something is made. The material cause is the matter of which it is made. The formal cause is the pattern or form of the thing made. The final cause is the end or purpose for which it is made.

The efficient cause of womans creation, was *Jehovah* the *Eternall*; the truth of which is manifest in *Moses* his narration of the sixe dayes workes, where he saith, *God created them male and female*: And *David* exhorting all *the earth to sing unto the Lord*; meaning, by a Metonimie, *earth*, all creatures that live on the earth, of what nation or Sex soever, gives this reason, *For the Lord hath made us*. That worke then can not chuse but be good, yea very good, which is wrought by so excellent a workman as the Lord: for he being a glorious Creator, must needes effect a worthie creature. Bitter water can not proceede from a pleasant sweete fountaine, nor bad worke from that workman which is perfectly good, and in propriete, none but he.

Secondly, the materiall cause, or matter whereof woman was made, was of a refined mould, if I may so speake: for man was created of the dust of the earth, but woman was made of a part of man, after that he was a living soule: yet was shee not produced from *Adams* foote, to be his too low inferiour; nor from his head to be his superiour, but from his side, neare his heart, to be his equall; that where he is Lord, she may be Lady: and therefore saith God concerning man and woman jointly, *Let them rule over the fish of the Sea, and over the foules of the Heaven, and over every beast that moveth upon the earth*: By which words, he makes their authority equall, and all creatures to be in subjection unto them both. This being rightly considered, doth teach men to make such account of their wives, as *Adam* did of *Eve*, *This is bone of my bone, and flesh of my flesh*: As also, that they neyther doe or wish any more hurt unto them, then unto their owne bodies: for men ought to love their wives as themselves, because hee that loves his wife, loves himselfe: And

Line 160. margin: Genesis 1.28.

Line 161. *Metonimie*: metonymy, a figure of speech in which a part or attribute of a thing is taken for the whole.

Line 163. margin: Psal.100.3.

Line 167. margin: Psal.100.4 [100.5].

Line 168. margin: Math.19.17.

Line 171. margin: Genesis 2.7.

Line 176. margin: Genesis 1.26.

Line 180. margin: Genesis 2.23.

Line 183. margin: Ephes.5.28.

never man hated his owne flesh (which the woman is) unlesse a monster in nature.

Thirdly, the formall cause, fashion, and proportion of woman was excellent: For she was neyther like the beasts of the earth, foules of the ayre, fishes of the Sea, or any other inferiour creature, but Man was the onely object, which she did resemble. For as God gave man a lofty countenance, that hee might looke up toward Heaven, so did he likewise give unto woman. And as the temperature of mans body is excellent, so is womans. For whereas other Creatures, by reason of their grosse humours, have excrements for their habite, as foules, their feathers, beasts, their haire, fishes, their scales, man and woman onely, have their skinne cleare and smoothe. And (that more is) in the Image of God were they both created; yea and to be briefe, all the parts of their bodies, both externall and internall, were correspondent and meete each for other.

Fourthly and lastly, the finall cause, or end, for which woman was made, was to glorifie God, and to be a collaterall companion for man to glorifie God, in using her bodie, and all the parts, powers, and faculties thereof, as instruments for his honour: As with her voice to sound foorth his prayses, like *Miriam*, and the rest of her company; with her tongue not to utter words of strife, but to give good counsell unto her husband, the which hee must not despise. For *Abraham* was bidden to give eare to *Sarah* his wife. *Pilate* was willed by his wife not to have anie hand in the condemning of CHRIST; and a sinne it was in him, that hee listned not to her: *Leah* and *Rachel* counselled *Jaacob* to do according to the word of the Lord: and the Shunamite put her husband in mind of harbouring the Prophet *Elisha*: her hands shold be open according to

Line 191. **temperature:** Many writers, looking back to Aristotle, found a natural basis for female inferiority in the preponderance of cold and wet humors in women, by contrast with the hot and dry humors of the male.

Line 195. margin: Gen.1.26.

Line 203. margin: Exod.15.20.

Line 205. margin: Genesis 21.12.

Line 207. margin: Math.27.19.

Line 208. margin: Genesis 31.16.

Line 210. margin: 2 Kings 4.9.

her abilitie, in contributing towards Gods service, and distressed servants, like to that poore widdow, which cast two mites into the Treasure; and as *Marie Magdalen*, *Susanna*, and *Joanna* the wife of *Herods* Steward, with many other, which of their substance ministred unto CHRIST. Her heart should be a receptacle for Gods Word, like *Mary* that treasured up the sayings of CHRIST in her heart. Her feete should be swift in going to seeke the Lord in his Sanctuarie, as *Marie Magdalen* made haste to seeke CHRIST at his Sepulchre. Finally, no power externall or internall ought woman to keep idle, but to imploy it in some service
 220 of GOD, to the glorie of her Creator, and comfort of her owne soule.

The other end for which woman was made, was to be a Companion and *helper* for man; and if she must be an *helper*, and but an *helper*, then are those husbands to be blamed, which lay the whole burthen of domesticall affaires and maintenance on the shoulders of their wives. For, as yoake-fellowes they are to sustayne part of each others cares, griefs, and calamities: But as if two Oxen be put in one yoke, the one being bigger then the other, the greater beares most weight; so the Husband being the stronger vessell is to beare a greater burthen then his wife; And therefore the Lord said to *Adam*, *In the sweate of thy face shalt thou eate thy bread, till thou*
 230 *returne to the dust.* And Saint Paul saith, *That he that provideth not for his houshold is worse then an Infidel.* Nature hath taught senselesse creatures to helpe one another; as the Male Pigeon, when his Hen is weary with sitting on her egges, and comes off from them, supplies her place, that in her absence they may receive no harme, untill such time as she is fully refreshed. Of small Birds the Cocke alwaies helps his Hen to build her

Lines 212–13. **poore widdow...***Treasure*: In Luke 21:1–4, Christ praises a poor widow's gift as surpassing that of rich men, since she gave all she had. Line 213. margin: Luke 8.

Lines 213–15. **Marie...***Christ*: The three women's aid to Christ is noted in Luke 8:1–3; *Susanna* later announced the Resurrection; *Joanna's* husband was healed by Jesus.

Line 216. margin: Luke 1.51.

Line 218. margin: John 20.1.

Line 229. margin: Gen.3.19.

Line 231. margin: 1. Tim.5.8.

Lines 232–35. **as the Male Pigeon...***refreshed*: probably from a commonplace collection and derived originally from Pliny, *Historia Naturalis* 10.79, "The hen wood-pigeon sits from noon till the next morning and the cock the rest of the time.... In this species [pigeons] both birds sit, the cock in the daytime and the hen at night."

nest; and while she sits upon her egges, he flies abroad to get meat for her, who cannot then provide any for her selfe. The crowing Cockrell helps his Hen to defend her Chickens from perill, and will indanger himselfe to save her and them from harme. Seeing then that these unreasonable creatures, by the instinct of nature, beare such affection each to other, that without any grudge, they willingly, according to their kind, helpe one another, I may reason *à minore ad maius*, that much more should man and woman, which are reasonable creatures, be helpers each to other in all things lawfull, they having the Law of God to guide them, his Word to bee a Lanthorne unto their feete, and a Light unto their pathes, by which they are excited to a farre more mutuall participation of each others burthen, then other creatures. So that neither the wife may say to her husband, nor the husband unto his wife, I have no need of thee, no more then the members of the body may so say each to other, betweene whom there is such a sympathie, that if one member suffer, all suffer with it: Therefore though God bade *Abraham* forsake his Countrey and Kindred, yet he bade him not forsake his wife, who being *Flesh of his flesh, and bone of his bone*, was to bee copartner with him of whatsoever did betide him, whether joy or sorrow. Wherefore *Salomon* saith, *Woe to him that is alone*; for when thoughts of discomfort, troubles of this world, and feare of dangers do possesse him, he wants a companion to lift him up from the pit of perplexitie, into which hee is fallen: for a good wife, saith *Plautus*, is the wealth of the minde, and the welfare of the heart; and therefore a meete associate for her husband; And *Woman*, saith *Paul*, *is the glorie of the man*.

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Lines 235–39. **Of small Birds...harme:** Pliny on house doves is the original source for these observations (10.52). Philamon Holland's translation, *The Historie of the World. Commonly Called, The Natural Historie of C. Plinius Secundus* (London, 1601), elaborates the moral: "They mate for life. The cock is imperious, though loving...kind they be to them, when they are about to build, lay, and sit. A man shall see how readie they be, to helpe, to comfort and minister to them in this case" (290).

Line 242. *à minore ad maius*: from the lesser to the greater.

Line 249. margin: 1. Cor.12.21.

Line 254. margin: Eccles 4.10.

Line 257. margin: Eccles. 4.10.

Lines 257–59. **a good wife...husband:** from a commonplace collection, probably paraphrasing the Roman dramatist Plautus's *Amphitryon* 2.839–42.

Line 259. margin: 1. Cor.11.7.

260 Marriage is a merri-age, and this worlds Paradise, where there is
 mutuall love. Our blessed Saviour vouchsafed to honour a marriage
 with the first miracle that he wrought, unto which miracle matrimoniall
 estate may not unfitly bee resembled: For as Christ turned water into
 wine, a farre more excellent liquor; which, as the Psalmist saith, *Makes*
glad the heart of man; So the single man is by marriage changed from a
 Batchelour to a Husband, a farre more excellent title: from a solitarie
 life unto a joyfull union and conjunction, with such a creature as
 God hath made meete for man, for whom none was meete till she was
 made. The enjoying of this great blessing made *Pericles* more unwilling to
 270 part from his wife, then to die for his Countrie; And *Antoninus Pius* to
 poure forth that patheticall exclamation against death, for depriving
 him of his deerely beloved wife, *O cruell hard-hearted death in bereaving*
mee of her whom I esteemed more then my owne life! A vertuous woman,
 saith *Salomon, is the Crowne of her husband*; By which metaphor hee
 sheweth both the excellencie of such a wife, and what account her husband
 is to make of her: For a King doth not trample his Crowne under his
 feete, but highly esteemes of it, gently handles it, and carefully laies it
 up, as the evidence of his Kingdome; and therefore when *David*
 destroyed *Rabbah* hee tooke off the Crowne from their Kings head: So
 280 husbands should not account their wives as their vassals, but as those
 that are heires together of the grace of life, and with all lenitie and milde
 perswasions set their feete in the right way, if they happen to tread awry,

Line 260. **Marriage is a merri-age:** a commonplace in marriage advice books and sermons.

Line 262. margin: John 2.

Line 264. margin: Psal.104.15.

Lines 269–70. **Pericles...Countrie:** Plutarch in his “Life of Pericles” (24) emphasized the great love of that famous Athenian ruler (495–429 B.C.) for Aspasia (a native of Miletus). She was never his wife (the law forbade his marriage to a foreigner) but he divorced his wife to associate with her until his death. Cf. *The Lives of the Noble Grecians and Romanes Compared Together*, trans. Thomas North (London, 1579), 181. **Antoninus Pius:** Roman emperor (A.D. 86–161) known for his integrity, economy, and promulgation of learning and the arts. He honored the memory of his beloved wife Faustina by founding a charity for orphan girls.

Line 273. margin: Prov.12.4.

Lines 278–79. **David...Kings head:** It was Joab who destroyed Rabbah; David took the king’s crown for himself. Line 279. margin: 1. Chron.20.2.

Line 281. margin: 1. Pet.3.7.

bearing with their infirmities, as Elkanah did with his wives barrennesse.

The Kingdome of God is compared unto the marriage of a Kings sonne: *John* calleth the conjunction of Christ and his Chosen, a Marriage: And not few, but many times, doth our blessed Saviour in the Canticles, set forth his unspeakeable love towards his Church under the title of an Husband rejoycing with his Wife; and often vouchsafeth to call her his Sister and Spouse, by which is shewed that with *God is no respect of persons*, Nations, or Sexes: For whosoever, whether it be man or woman, that doth *beleeve in the Lord Jesus*, such *shall bee saved*. And if Gods love even from the beginning, had not beene as great toward woman as to man, then would hee not have preserved from the deluge of the old world as many women as men; nor would Christ after his Resurrection have appeared unto a woman first of all other, had it not beene to declare thereby, that the benefites of his death and resurrection, are as available, by beleefe, for women as for men; for hee indifferently died for the one sex as well as the other: Yet a truth ungainesayable is it, that the *Man is the Womans Head*; by which title yet of Supremacie, no authoritie hath hee given him to domineere, or basely command and imploy his wife, as a servant; but hereby is he taught the duties which hee oweth unto her: For as the head of a man is the imaginer and contriver of projects profitable for the safety of his whole body; so the Husband must protect and defend his Wife from injuries: For he is her *Head, as Christ is the Head of his Church*, which hee entirely loveth, and for which hee gave his very life; the deerest thing any man hath in this world; *Greater love then this hath no man*,

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Line 283. margin: 1. Sam.1.17.

Line 284. margin: Math.22.

Line 285. margin: Rev.19.7.

Line 287. *Canticles*: the Song of Songs, or Canticle of Canticles.

Line 289. margin: Rom 2.11.

Line 291. margin: John 3.18.

Line 299. margin: 1.Cor.11.3.

Line 305. margin: Ephe.5.23.

Line 306. margin: Job 2.4.

Line 307. margin: John 15.13.

when he bestoweth his life for his friend, saith our Saviour: This president
 passeth all other patternes, it requireth great benignity, and enjoyneth
 310 an extraordinary affection, For *men must love their wives, even as Christ
 loved his Church*. Secondly, as the Head doth not jarre or contend with
 the members, which *being many*, as the Apostle saith, *yet make but one
 bodie*; no more must the husband with the wife, but expelling all bitter-
 nesse and cruelty hee must live with her lovingly, and religiously,
 honouring her as the weaker vessell. Thirdly, and lastly, as hee is her
 Head, hee must, by instruction, bring her to the knowledge of her Cre-
 ator, that so she may be a fit stone for the Lords building. Women for
 this end must have an especiall care to set their affections upon such as
 are able to teach them, that as they *grow in yeares, they may grow in grace,*
 320 *and in the knowledge of Christ Jesus our Lord.*

Thus if men would remember the duties they are to performe in
 being heads, some would not stand a tip-toe as they doe, thinking
 themselves Lords and Rulers, and account every omission of performing
 whatsoever they command, whether lawfull or not, to be matter of great
 disparagement, and indignity done them; whereas they should consider,
 that women are enjoined to submit themselves unto their husbands no
 otherwaies then as to *the Lord*; so that from hence, for man, ariseth a
 lesson not to bee forgotten, that as the Lord commandeth nothing to be
 done, but that which is right and good, no more must the husband; for
 330 if a wife fulfill the evill command of her husband, shee obeies him as a
 tempter, as *Saphira* did *Ananias*. But least I should seeme too partiall in
 praysing women so much as I have (though no more then warrant from
 Scripture doth allow) I adde to the premises, that I say not, all women

Line 308. **president:** precedent.

Line 312. margin: 1. Cor.12.20.

Line 314. margin: Col.3.19.

Line 315. margin: 1. Pet.3.7.

Line 317. margin: 1. Cor.14.35.

Line 319. margin: 1. Pet.3.18.

Line 327. margin: Ephes.5.

Line 331. margin: Actes 5.2.

are vertuous, for then they should be more excellent then men, sith of *Adams* sonnes there was *Cain* as well as *Abel*, and of *Noahs*, *Cham* as well as *Sem*; so that of men as of women, there are two sorts, namely, good and bad, which in *Mathew* the five and twenty chapter, are comprehended under the name of *Sheepe* and *Goats*. And if women were not sinfull, then should they not need a Saviour: but the *Virgin Mary* a patterne of piety, *rejoyced in God her Saviour*: *Ergo*, she was a sinner. In the *Revelation* the Church is called the Spouse of Christ; and in *Zachariah*, wickednesse is called a woman, to shew that of women there are both godly and ungodly: For Christ would not *Purge his Floore* if there were not Chaffe among the Wheate; nor should gold neede to bee fined, if among it there were no drosse. But farre be it from any one, to condemne the righteous with the wicked, or good women with the bad (as the Bayter of women doth:) For though there are some scabbed sheepe in a Flocke, we must not therefore conclude all the rest to bee mangie: And though some men, through excesse, abuse Gods creatures, wee must not imagine that all men are Gluttons; the which wee may with as good reason do, as condemne all women in generall, for the offences of some particulars. Of the good sort is it that I have in this booke spoken, and so would I that all that reade it should so understand me: for if otherwise I had done, I should have incurred that woe, which by the Prophet *Isaiah* is pronounced against them that *speake well of evill*, and should have *justified the wicked, which thing is abhominable to the Lord*.

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Lines 335–36. *Adams sonnes...Sem*: Gen. 4:1–14 tells of Cain killing his brother Abel; Gen. 9:21–27 recounts the story of Noah's three sons, in which Ham [Cham] is cursed for looking on his father's nakedness, while Shem [Sem] and Japhet were blessed for covering him.

Line 340. margin: Luke 1.47.

Line 341. margin: Zach. 5.7.

Line 343. *Purge his Floore*: "He [Christ]...will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable" (Luke 3:16–17).

Line 346. margin: Gen.18.25.

Line 355. margin: Esay 5.20.

Line 356. margin: Prov.17.15.

The Epilogue or upshot of the premises.

Great was the unthankfulness of *Pharaohs* Butler unto *Joseph*; for though hee had done him a great pleasure, of which the Butler promised requitall, yet was hee quite forgotten of him: But farre greater is the ingratitude of those men toward God, that dare presume to speake and exclaime against *Woman*, whom God did create for mans comfort. What greater discredit can redound to a workeman, then to have the man, for whom hee hath made it, say, it is naught? or what greater discourtesie can be offered to one, that bestoweth a gift, then to have the receiver give out, that hee cares not for it: For he needes it not? And what greater ingratitude can bee shewed unto GOD then the opprobrious speeches and disgracefull invectives, which some diabolicall natures doe frame against women?

Ingratitude is, and alwayes hath beene accounted so odious a vice, that *Cicero* saith, *If one doubt what name to give a wicked man, let him call him an ungratefull person, and then hee hath said enough.* It was so detested among the *Persians*, as that by a Law they provided, that such should suffer death as felons, which proved unthankfull for any gift received. And *Love* (saith the Apostle) *is the fulfilling of the Lawe:* But where Ingratitude is harbored, there Love is banished. Let men therefore beware of all unthankfulness, but especially of the superlative ingratitude, that which is towards God, which is no way more palpably declared, then by the contemning of, and rayling against women, which sinne, of some men (if to be termed men) no doubt but God will one day avenge, when they shall plainly perceive, that it had been better for them to have been borne dumbe and lame, then to have used their tongues and hands, the one in repugning, the other in writing against Gods handie worke, their owne flesh, women I meane, whom God hath made equall with themselves in dignity, both temporally and eternally,

Line 359. margin: Gen.40.23.

Lines 371–72. *Cicero...enough*: probably from a collection of commonplaces, and likely based on Cicero's *De Officiis* 2.18.63, "All men detest ingratitude," or *Ad Atticum* 8.4, "Ingratitude includes all sins."

Line 375. margin: Rom.13.10.

if they continue in the faith: which God for his mercie sake graunt they alwayes may, to the glory of their Creator, and comfort of their owne soules, through Christ Amen.

To God onely wise be glorie now and for ever, AMEN.



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AND

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Rachel Speght



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