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Bathsua Makin and Mary More, with a Reply to More by Robert Whitehall. *Educating English Daughters: Late Seventeenth-Century Debates*. Ed. Frances Teague and Margaret J.M. Ezell, assoc. ed. Jessica Walker

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[See table of contents](#)

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cited. This will be a very useful book to students of Castiglione and Renaissance Latin poetry.

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Bathsua Makin and Mary More, with a Reply to More by Robert Whitehall. *Educating English Daughters: Late Seventeenth-Century Debates*. Ed. Frances Teague and Margaret J.M. Ezell, assoc. ed. Jessica Walker.

The Other Voice in Early Modern Europe: The Toronto Series 44 / Medieval and Renaissance Texts and Studies 491. Toronto: Iter Academic Press / Tempe, AZ: Arizona Center for Medieval and Renaissance Studies, 2016. Pp. xvi, 201. ISBN 978-0-86698-546-8 (paperback) US\$34.95.

The latest volume in The Other Voice in Early Modern Europe's Toronto Series is a welcome addition to a series that has published an impressive forty-four editions of early modern women's texts since 2009. *Educating English Daughters*, edited by Frances Teague and Margaret Ezell with Jessica Walker as associate editor, makes available in an attractive teaching edition two works: Bathsua Makin's *The Ancient Education of Gentlewomen* (1673) and Mary More's *The Woman's Right* (ca. 1674). The former appeared in print, while the latter circulated in manuscript and was preserved in a volume compiled by Robert Whitehall alongside his own refutation of More's tract, *The Woman's Right Proved False*, which is included as the third edited text in Teague and Ezell's book.

The general introduction clearly lays out the history of women's education in theory and practice. The editors argue for the importance of their chosen writers as articulating views that anticipate Enlightenment thinking. They outline classical and medieval views that women were inferior to men on physical, intellectual, and moral levels, views that continued to be expressed in the works of male humanists. And they explain the ways in which past scholarship underestimated women's literacy rates—pointing out that more women could read than could write, that Protestants promoted Bible reading, and that manuscript writing was widespread. The introduction also explains the mechanics of schooling (from private tutors for the elite to the growth

of schools in the seventeenth century) and what girls tended to be taught (vernacular languages, domestic skills including writing and keeping accounts, and accomplishments such as music). Next is a discussion of challenges: both those faced by women writers of the period and those facing scholars today. Attributing authorship can be difficult when women didn't write under their own names, or had multiple potential names due to parentage and marriage. The editors stress the need to learn about a woman's social networks, and they productively analyze the potentially boring catalogues of learned women that appear in both texts as imaginative networks in which the writers can place themselves.

Makin's work is important to women's literary history since it is the first female-authored printed text to argue for the value of education for women. In her introduction, Teague clearly lays out Makin's early reputation for learning, her collection of poems in multiple languages praising the royal family (published when she was just sixteen), her employment as a tutor, and her contacts with educated men and women. Teague authoritatively untangles biographical information, and makes some informed speculations, including that the essay may have been written during the 1640s, when members of the Hartlib circle were debating educational reform in print. That Makin's authorship of the tract has been contested Teague faces head on, making persuasive points about the purposes of the different voices used in the prefatory letters and exactly where and why the essay echoes the ideas of pamphlet writer Mark Lewis. Teague contends that Makin's tract should be seen not as triumphalist but rather as a mark of her desperation as a woman in her seventies trying to set up a school in order to support herself. Makin's lively essay refers often to the equal capacity for learning between the sexes, and to her wish that women should not be content to occupy themselves with frivolous matters, arguing that educated women make better wives.

Ezell's introduction to the lives and writings of Mary More and Richard Whitehall evocatively brings to light the geographical and intellectual horizons of these writers. More had links through her family with the Royal Society of London, and was a noted painter. The twice-married, well-off, and business-savvy More evidently had some experience of the need for women to be able to control their own property in marriage, a practice for which she advocates in her tract. Ezell notes another significant plank of More's discussion, which is that male translators of the King James Bible manipulated language to place

women in inferior positions. More takes much of her evidence from the Bible, demonstrating the prelapsarian equality of Adam and Eve, and that men and women post-Fall are more equal than has been acknowledged. She uses a logical syllogism to claim that women (and not just men) are the glory of God.

Oxford don and bachelor Whitehall moved in similar scientific and philosophical circles to More and was a printed poet who also circulated his verse in manuscript. In 1674 he printed a broadside addressed to More on the occasion of his presentation of one of her paintings to the Bodleian Library, to which she responded in manuscript verse, meeting his sexual innuendo with her own wit. The choice to include editions of both of these poems in the introduction is welcome. Whitehall's reply to More's *The Woman's Right*, in which he stresses the dangerous social consequences of More's argument, is scholarly (leading him to claim that More's syllogism, for example, is a mere sophism), and he pays detailed attention to the biblical record. Whitehall seems to be relishing his role as devil's advocate when he addresses More's disparagement of men who marry girls as young as twelve for their portions; he thinks this is a fine practice and is certain that women themselves would lobby to have the age lowered to seven or eight. The energetic debates captured in these three tracts enable a modern reader to see what preoccupied those writers concerned with the status of women, a topic that continued to excite interest in the later seventeenth century and beyond.

The footnotes effectively situate the many women mentioned in the catalogues of learned women, and the meticulous index does a great service in referencing all the biblical characters, so that readers can see how each writer uses these stories. The editors end their introduction with a polemical point, arguing that these essays by Makin and More still matter today, since even now in different parts of the world girls are denied an education. This excellent edition brings two important and still relevant voices to the debate.

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