

WOMAN TRIUMPHANT:
Or, the Excellency of the
FEMALE SEX;
ASSERTED IN
OPPOSITION
TO THE
MALE.

DEDICATED to the
LADIES,
With a Preface to the
Would be Wits of the World.

By a LADY of QUALITY.

Who dare a Combat with the *Devil* try,
Are often vanquish'd by a *Woman's Eye* ;
Who from learn'd Schools, and hot Disputings come,
Are by a *Woman's Presence*, stricken Dumb.

Ogilby.

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TO THE
WORTHY LADIES
OF
GREAT-BRITAIN.

LADIES,



When every little Whiffler, as soon as a few Hairs begin to bud upon his Chin, prides himself in the Title of *Man*, Lords it over our Sex, degrades them even below the Dignity of Slaves, and levels them with the very Beasts, by endeavouring to dispute them out of the Being of their Souls, I think it is high Time to look about *Us*, and to vindicate *Our Sex*; to let them know the value We ought in Justice to set upon our selves; to rouze up our Courage, and fire our Breasts with a worthy Indignation, and Resentment against such inhumane Treatment as we daily meet with, that we may no longer give *Pre-eminence* to such vain, thoughtless, and ungovernable Animals, as Men of what Denomination soever.

Cornelius Agrippa, indeed has been so just as to give us the *Pre-eminence* in a little Treatise of the *Nobleness* and *Excellency* of the *Female Sex*, in the *Latin Tongue*, from whence I have borrowed several Hints, especially under the 3 First Heads of this Essay. A 2 But

But, *Ladies*, before I enter upon the Blazoning of our own Worth, give me leave to examine into this *Male Creature*, and find if it be possible, what makes him so proud of his Sex. And first is it his Name? *Man*, he says, is the Head of the Creation; I grant it, but I hope, he will allow the Name *Man* to be Equivocal; that *Man* is both *Male* and *Female*, and often used in Scripture to denote both Sexes, so that he can get nothing by that Argument, for it does not prove the *Man* to be the Head; but if any Thing, that *Woman* is upon the level with him.

But is it his curious Shape, and Beautiful Countenance? Why truly, *Ladies*, take but a View of his charming rough Face, and you must certainly be enamour'd with it; O! how manly it looks, spread over with fine bristly Hairs, as soft as a scrubbing Brush; and were he to let them grow to a natural Length, how much would he resemble that lovely Creature a Bear, or some other of those pretty Brutes that are made for him to play withal. Well, if this be it he so prides himself in, let him please his own Fancy; I'll give you my Word never to envy him that Happiness.

But he is very Learned and Wise, he has trac'd the Footsteps of Wisdom, and is acquainted with all the wise Men from the Beginning of the World. And now *Ladies*, I hope, you will not pretend to be upon the Level with him, but keep a becoming Distance, and admire his profound Skill. You must prepare your

your selves to be taught from his Mouth, and he will tell you with abundance of Gravity, that *Piety* and *Virtue* are true *Wisdom*, that nothing is so amiable and lovely, as those two *Ladies*, and that he has a mighty *Respect* and *Veneration* for them. And sure no one will Question that, who ever read of the charming Graces of *Nero's Court*; not to mention some more modern, which have not fallen very short of being parallel to That? *Piety* and *Virtue* are ever in the Mouth of Man; their Names are always at Hand upon every Occasion, but as for their Persons, he is so satisfied of their great Value, and so conscious of his own unworthiness, that he takes Care never to approach too nigh, or presume to make himself Familiar with them. In short, he praises in his Discourse, and recommends to the Publick, what he himself never intends to put in Practice.

Would it not surfeit one to hear *Men* dictate with such affected *Gravity*, those Precepts they themselves never follow? Is it not enough to put one out of conceit with *Virtue* its self, when such *Advocates* plead her Cause? To hear a *Glutton*, or a *common Drunkard* tell us 'tis Wisdom to observe the Golden Rule, and to fly Extreams, must certainly work a wonderful Reformation in the Minds of an Audience, who are fully convinc'd of their Practices. Is it not a *Maxim* that *Examp'e goes before Precept*? And with what Face then can that Wise, Learned, Pious, and I wish I could say modest Generation, rail at our chatting away an Hour

or

or two at the *Tea Table*, while they spend whole Nights o'er the Bottle, and swim in *Florence* and *Burgundy*, 'till the Cock crows and 'after? I wish they return'd Home as sober from their Nightly Assignations, as we do from that Modest and Innocent Diversion. How can they without a Blush, correct the Wideness of our Petticoats, whilst they sweat under the oppressing Loads of their borrow'd Hair that covers their Heads, and are so undecently long: and whilst the Breadth of their Hats may as justly be accounted Ridiculous as the most extravagant Size of our spreading Hoops.

'Tis not my Design to condemn all Mankind, any more than to vindicate every particular Person of my own Sex; for I must confess there are some *Good Men*, as well as *Vicious Women*. But can we call them *Wemen*, when they thus degenerate? No, they are *Monsters* rather, and unworthy to bear either *Our Name*, or *Shape*; who by their loose and immodest Behaviour, have deservedly render'd themselves as well the Scorn of all *Modest Men*, as the Scandal of their *own Sex*.

But Lewd, and Base as they are, 'tis Barbarous and Inhuman in Men to upbraid them with those Crimes to which they were first ensnared by that Sex; they once were *Innocent* and *Happy*, and might have continued so still, had not *treacherous Men* deceiv'd them. What Wiles do they use! What Snares do they lay! What Temptations do they throw before us! What Flatteries do they Address us with! With what

Glosses

Glosses do they guild over their base Designs ! Do they not by their subtle Arguments dress up Vice in the Garb of Vertue, and put a Mask upon her Face ? Whilst we, not so deeply read in Deceit as they, are unable to perceive the Fallacy ; being *Innocent* our selves, and void of any Design, we suspect no foul play, and so the *Imposture* passes undetected in counterfeit Trappings. O *Ladies* ! Shun the Conversation of such *Men* ; banish the Shameless Wretch from your Presence, who dares defile your Ears with an immodest Expression ; fly him as you would the Plague ; for 'tis a general Maxim with that Sex, that *She who will listen to an obscene Tale, will soon be drawn to a lewd Embrace.*

'Tis true, indeed, however we behave our selves, we cannot avoid the Scandal of some *Men*, who believe it as impossible to find a *Chast Woman* as a *Black Swan* ; but where's the Wonder, when they judge as uncharitably of their own Sex ? These vile Creatures term the Virtuous proud and ill-natur'd ; they report them as lewdly inclin'd as the worst ; only say they, the haughty Conceit they have entertain'd of their own Deserts, makes them stiff and reserv'd ; but if it were worth while to pursue them closely, they would be found as easy, forward, and complyable, or to use their own Words, *as very Women as any*. Nay, they will, Monsters as they are, out of pure Malice, boast of Favours they never receiv'd, wound their Reputation, and blast their Good Name to revenge themselves for the just Resentment they have shewn of their unworthy Designs. But

But, alass ! Our Fate is harder still, for even some of our own Sex are as uncharitable in their Censures, as the Men, who condemn the most Innocent Freedom, as down-right Impudence and strain the most modest Expressions to lewd Signification. These Prims are not pleased with our Behaviour, unless we walk in Querps like the Grave Spaniard ; and move, as though we were wound up by Clock-work, cast our Eyes upon the Ground, and look as demure as a Prude at a Christning. 'Tis much to be feared, that such Cenfurous Persons are no over Honest themselves, and therefore endeavour by Preciseness, which is the Counterfeit of Modesty, to hide their want of the Real Virtue. Therefore we may justly say with the Poet in *Philaster*, or *Love lies a Bleeding*,

Where may a Maiden live securely free,
Keeping her Honour safe ? Not with the Living,
They feed upon Opinions, Errors, Dreams,
And make 'em Truths : They draw a Nourishment
Out of Defamings, grow upon Disgraces ;
And when they see a Virtue fortify'd
Strongly above the Battery of their Tongues,
O how they cast to sink it ! and defeated,
(Soul-sick with Poison) strike the Monuments
Where noble Names lie sleeping 'till they sweat,
'Till the cold Marble sweat.—

However, *Ladies* ! Let not these Impediments deter us from pursuing the pleasant Paths of Virtue ; let us follow that Glorious Sun, whose Course the darkest Clouds cannot stop, let us so trace her Footsteps (scorning to regard the Envious Detractions, and Base Suspicions of loose *Wantons*, or formal *Hypocrites*) that we may become Bright and Illustrious Examples, worthy the Admiration and Imitation of succeeding Ages.

T H E

T H E
P R E F A C E,
T O T H E

Would-be-Wits of the World,
who are continually venting
their Spleen against the F A I R
S E X.

G E N T L E M E N,



OR your Good Manners to our
Sex, must undoubtedly Merit that
Title, if it be possible you can
have Temper enough to bear a Wo-
man, who spend your Lives in con-
tinual War with us, have Patience,
and listen to me, who address you in Bebalf of the
whole Sex; but don't fear my Design is to wheedle
you into a Peace, no, we dare your utmost Malice,
and laugh at your fruitless Rage; for we are satis-
fied,

fied, that Men of Sence will never lessen their Esteem of us for your Snarling ; and as for your good Opinion, so far are we from endeavouring to obtain it, that we should think the Worse of our selves, if you spoke well of us ; so that I may justly compare you to the Dogs barking at the Moon, you, like them, may tire your selves, and tear your Throats, yet never Eclipse our Glory.

But to deal plainly, (which perhaps you'll think impossible for a Woman) my Design is to let you see, how unjustly you condemn us for imaginary Crimes, you accuse us of Pride, Disdain, Inconstancy, with a long et cætera, when 'tis only the Reflection of your own idle Fancies. If we are Courteous and Affable, you term us Fond, and easily won ; If more reserved, we are Proud, Haughty, and Disdainful ; If Brisk and Airy, we are Hoydens, Romps and Wantons ; If Grave and Sober, the still Sow is trumped up ; If we answer you with a Courage, we are Pert and Impudent ; If Meekly and with a Bashful Countenance, we are Silly and Sheepish ; If we look upon you with Indifference, we are Rude and Unmannerly ; If we use you Civilly, you vainly conclude we are in Love, and like Fools laugh at the Conceit of your own Brains ; and if we receive the Addresses of another, the whole Sex are to be hunted down, with an Outcry of Fickleness and Inconstancy, as boldly as if we had sworn Fidelity. In a Word, it is impossible to hit your whimsical Humours, were we so mad as to desire it.

But

But suppose I should allow some of our Sex are as proud, Disdainful and Inconstant as you report All to be, whose Fault is it Pray? Is it not your own? Did not your Worships flatter them into a vain Conceit of their extraordinary Merit? How often have you compared them to the Sun, Moon, Stars, and even persuaded every one of them, that she is the Phœnix of her Sex? That she only deserves to rule the Universe? That She's too valuable a Treasure to be possess'd by one Man, but born to be Queen of her Sex, and to make many happy with her Favours? Nay, you have made them Goddesses and Angels, and paid them Adoration with such an awfull Reverence and Hypocritical Humility, as would out-wheedle the Devil himself, as cunning as he is.

In short, so much Flattery is enough to corrupt a Saint. How much more then a Young Woman, Innocent, Unguarded, and a Stranger to your Treacherous Dealings? She believes you all as sincere, open, and undisguised as her Self. She considers not that the whole Design of such extravagant Praises and counterfeit Humility are only to work your selves into her good Opinion, and to decoy her into the Snare that is laid to ruin her Honour and Reputation. And where's the Wonder, having once entertain'd such an Opinion of her self, if she becomes Haughty, Scornful and Fickle? 'tis but the Consequence of the Lesson you taught her.

But above all Things, who would think you could condemn our Sex of Hypocrify, and double Dealing,

ing, when your own Lives are one continued Series of Dissimulation? The Meaning, I suppose, is this, and you fancy your Finical Airs so taking, and your well-shap'd Persons so amiable, that it is impossible any Woman should have Power to resist the Charms of your Conversation, (for I am satisfied many of you have Vanity enough to think so) and therefore, because you find the Generality of our Sex, are too Wise to regard your smooth Tales, which like the Syren's Songs, lead to Destruction, you swear we are in Love with you, however we disguise it with a seeming Disdain; for Women say you are to be read backwards; they are the very Reverse of what they seem to be; they are as deceitful as Crocodiles; they are all Hypocrites; thus you rave upon a Disappointment, and endeavour to make the World believe, that she who is too Wise and Honest to be caught by your artful Speeches, is no better than a private intreaguing Sinner, who grants those Favours to others, which she denies you.

Barbarous and Inhumane Monsters, are there no Swords or Pistols, nothing to dispatch us at once, but must you rob us of what is dearer than Life! Much more merciful would it be, to send us out of the World than to take that from us, without which to live is it self a Burthen, for what Torment can be greater than to linger out our Days under the heavy Oppression of Infamy and Scandal? If a Woman falls into your Snares, so cruel and unjust are you, that it is impossible she should ever retrieve her Character, you can find an hundred Excuses to extenuate the Crimes of your own Sex, you call them Slips, Tricks
of

ed Series of Youth, Heat of young Blood, or the like, is this, and such an one has no more to do, than to take a Trip your self into the Country, or a Voyage at most, and upon his ssible any Return, put on a demure Countenance, carry an harms of Air of Gravity, and all's forgiven and forgotten ; y of you O he's become a mighty sober Man ! his wild before, Dats are sown, and he'll make the better Hus- are too and, now he has had his Swing, and has seen like the his Folly. But if a Woman, decoy'd by the Flat- we are ery and subtile Arguments of Treacherous Men, steps the least awry, the Whole World must ring with t, it's an indelible Blot in her 'Soutcheon, not to be wiped out by Time, for it even pursues her after Death, and contrary to all Justice, the very Children are upbraided with their Mother's Misfortune ; no Excuses are sought for her, no Pity can be afforded to a ruin'd Woman, but the Fault is exaggerated with bitter Expressions and Railings against the Whole Sex, they are all immediately condemn'd of Lewdness and Wantonness ; and the most reserv'd, modest, sober, devout Life, can never repair her lost Reputation ; she is a Publick Mark to be pointed at all her Life-Time, and becomes, O Inhumane ! a By-Word, even amongst some of her own Sex, whilst she is insulted by the Men. The Base Dissembler in the mean time, who betray'd her, Glories in his Villany, and Laughs at her Credulity ; and you never think the Worse of him, but the Incarnate Devil is applauded, and hugg'd amongst you, as if Hipocrify deserv'd a Saintship. A Glorious Conquest indeed ! becoming such base dastardly Heroes.

And

And now, perhaps, you may fancy me to be one of your cast off Mistresses, who having been bubbled by your Fair Promises, assert what you call our uncontested Right, and Rail; but I can assure you I never was gull'd by any of You, for I always too much detested your fulsome Flatteries, to be ensnared by your specious Pretences; and if all Women had as mean an Opinion of you as my self, they would not dare to hold converse with such sneaking, flattering, fawning Fops; Fellows who can cring and creep like Spaniels, 'till you have gain'd your Ends, and then are as surly as Mastives; And so I leave you to snarl and growl among your selves, and vent your fruitless Spleen upon your humble Servant unknown, making bold to conclude with the following Lines.

For Shame ye snarling Criticks all forbear,
With envious Satyrs to attack the Fair;
Scribble no more your Doggrel Wit to shew,
But give what's justly to our Virtue due;
With high Encomiums you your own Sex

[praise,
Whilst We who Merit are deny'd the Bays.
Would you each Sex in equal Ballance weigh,
Woman's Superior Worth must gain the
[Day.

But give me leave a Fable to relate,
Which will the Case between us rightly State.

A Lyon ranging in a Forrest great,
Happen'd one Day a Traveller to meet;

Long

Long Time there has Contention been says he,
 Twixt Men and Lyons, who the strongest be,
 Now we are met let us the Cause decide ;
 The Man affrighted, trembling thus reply'd ;
 Why should we two, for such a Trifle Strive,
 Come, go with me, and e'er that we arrive
 Into the City, I will plainly show,
 Man's strength Superior ; let it then be so,
 Answer'd the Lyon ; and far they had not gone,
 Before they saw a Figure carv'd in Stone ;
 A Man, beneath whose Feet a Lyon lay :
 The Traveller crys what have you now to say ?
 You see a Lyon here o'ercome in Fight,
 Which proves that Man is of Superior Might.

Reply'd the Lyon,
 Could Lyons carve in Stone you then should
 [see,
 At Bottom Man, at Top the Lyon be.

So let our Sex be unto Learning bred,
 Like you in Liberal Sciences be read ;
 In one short Age the Press from our keen Wit,
 Should out-shine All that Men have ever Writ.

As Women now, so Men should truckle then,
 Beneath the Lashes of each Female Pen.

W O M A N

WAMON



WOMAN TRIUMPHANT:
Or, the Excellency of the
FEMALE SEX;
ASSERTED, &c.



A N was created Male and Female, with Souls endowed with the like Qualities, and equal Hopes of arriving at the Perfection of Happiness. But in all other Things, (save only the Soul, in which they are no Wayes Inferior) the *Fair Sex* are vastly Superior. I can call a Cloud of Witnesses to the Truth of this Assertion, both from Sacred and Profane Writers, as well as the daily Confession of Men both in Word and Practice; and if the *He-Criticks* of the Age will permit me without too much Snarling, I shall do it under the following Heads; In discussing of which, I do not doubt to make out the *Pre-eminence* of the Ladies, to the general Satisfaction, and the no less Glory of them All.

B

The

The Arguments I shall insist upon, are taken from the Consideration of the *Time* in which *Woman* was created, of the *Name* and *Materials* of which she was fram'd. And I add to these their innumerable *Virtues*, their *Piety*, their *Chastity*, their *Courage*, *Conduct* and *Prudence*, with a long Catalogue more, which I may, perhaps, think of hereafter; I doubt not but to deserve the Character of a *Champion of my Sex*, and the *Dynick* for the *Ladies*.

* To begin then, and orderly with the First. *Woman* was made after *Man*; and was the finishing Stroke of the *Creation*. It is the Observation of one of their *own Sex*, and a *Philosopher* to boot that in the Order of Nature we shall find the *meanest* Things were made first; as *Minerals*, after *Vegetables*, *Plants*, *Trees*, *Reptiles*, then other *Species* of the Class of *Animals*; and lastly were created *two Men* in the likeness of their *MAKER*, and bearing his *Image*, the *Male* first, and *after him* the *Female*, in which a perfect *Microcosm* was concluded; The *Heavens*, the *Earth* with all the *Beauties* of them both. And here the wise *CREATOR* rested, resolving nothing should transcend that Nature here on Earth, which he has dignified both with *His own Stamp* and *Superscription*, and then which nothing under *Heaven* can be found more excellent, according to the incomparable *Milton*, in his 8th Book of *Paradise lost*.

O Fairest of Creation last and best,
Of all God's Works, Creature in whom excell'd,
Whatever can to Sight or Thought be form'd,
Holy, Divine, Good, Amiable or Sweet.

* *Time when created.*

Who then can deny Woman to be the *Mister
piece of the Creation*, and (*being the Last*) without
whom the *World* it self had been *Imperfect* ?

* If the Names of Things among the *Ante-Dilu-
vians* were usually taken from their *Natures*, the
Name of Woman will give her the Pre-eminence ;
or as *Adam* denotes an *Earthly Constitution*, so
Eve is *Life* and *Vigour*, and according to that Ety-
mology, *We have a fair Argument to prove that
Woman as far exceeds Man, as Animals do Inani-
mates, or as Organized Bodies are preferable to
senseless Clods; Light to Darkness, or the bright
Beams of the Sun to the weak Glimmering of a
Candle.* Some perhaps may account this Argument
as Ridiculous, and of no Weight or Moment, but
if they please to consider it a little, they will find
that it is of great Force, and authoriz'd by the
daily Practice of *Divines* and *Lawyers*.

Do not the First enquire into the true and
genuine Meaning, define and interpret, according
to the real Sense and Signification of the Words
they have chosen to discourse upon ? And do not
the Latter pass their Judgment according to the
plain and natural Tenour and Force of Words,
(which are but the Names of Things) in Obliga-
tions and Contracts ? Nay, are they not both very
curious in the Choice of their Words, and do they
not adapt them as near as possible to the very Na-
ture of the *Thing* they would describe ? In short,
if Names did not distinguish the different Nature
of Things, of what use would Speech be ? Is it
not said of *Nabal*, *for as his Name is, so is he* ;
Nabal is his Name, and Folly is with him ? As tho' it

* *Name.*

had been said ; 'Tis no Wonder to find the Man so *Foolish* and *Churlish* ; for if you consider his *Name*, it is a sufficient Testimony of his Nature.

* Besides all this, methinks, the very Majestick Countenance, and graceful Beauty of *Woman*, is another Proof of Her Super-excellence. She was not form'd like *Adam* out of the gross Earth, but was made of more refin'd Mold, of the *Rib* taken out of *Adam*. Neither need we prove this from sacred Writ, since the Fair and Lovely Faces of *Females* are a sufficient Testimony of its Truth, according to *Milton* in the 7th Book of *Paradise lost* ;

The Rib he form'd and fashion'd with his Hand,
Under his forming Hand a Creature grew,
Man like but different Sex ; so lovely Fair
That what seem'd Fair in all the World, seem'd now,
Mean, or in her summ'd up, in her contain'd,
And in her Looks, which from that Time infus'd,
Sweetness into my Heart unfelt before.

Again,
Grace was in all her Steps, *HEAVEN* in her
[*EYE*,
In every Gesture, Dignity, and Love.

Some Historiographers assure us, that God has stamp't so much Majesty on the Face of Man, that if he but fix his Eyes on those of a Brute, be he never so wild and untam'd, the Beast is so aw'd as it were by the Fascination of his Countenance, that he has not Power to touch him, but will hang

the Man his Tail, fawn upon him and lick his Feet ; I shall consider his Nature. Majestick man, is She was Earth, the Rib prove this ly Faces s Truth, Paradis From *Woman's Eyes*, this Doctrine I derive, They sparkle still the right *Promethean Fire* ; They are the Books, the Arts the Academs, That shew, contain, and nourish all the World.

Love's Labour lost.

How often have some of their own Sex degenerated from Humanity , and been more Cruel than the most savage Beasts, and yet by the Look of a *Woman*, have been cool'd in the midst of their Rage, and from a monstrous Savage-ness soft'ned into an awfull Reverence and Respect ? For in short, Nothing that is not perfect Brute, but must melt into Pity and Compassion, when Beauty appears overwhelm'd with Sorrow ; so bright are their Charms, that even clouded with Grief, they wound to the very Heart, their Eyes are like *Basilisks*, and their Shafts like Death ; for what is that astonishing *Beauty* that reigns peculiarly in our Sex, but a Spark of *Divine Light* that Darts like light'ning thro' our refin'd Mold, and pierces them to the Marrow ? Is it not allowed by all Men that *women* are more soft and tender ? Is not their Skin clearer and whiter, their Looks more pleasant, lively and stately ? Is there any Thing more Charming than their Faces ? Behold their Eyes bright and sparkling, temper'd with an

* Power of their Eyes.

enliv'ning Gaiety and Sprightliness, their comely proportionable Mouth covered with two Lips out-shining Rubies ; within which (when they seem to favour their Admirers with a Smile) appears a set of Teeth exceeding the cleanest Ivory, rang'd in most exact Order ; their Cheeks rising to a comely height, red as the blushing Rose, and soft as the finest Down. How beautiful is that Dimple which graces their lower Lip, the Chin rises with an exact Gradation, and in a comely Roundness ; add to this their long white Necks, their Breasts full and portly, with a rising Chest ; their Voice and Speech soft, sweet, and musical ; their Fingers long and slender ; their Conversation so pleasant and entertaining ; their Looks so engaging ; their Words so enchanting that they break their Way into the most obdurate Hearts, and reign there with the most Despotick Sway. Their lofty and Majestick Gate, their modest and decent Deportment, their comely Gesture, and the whole Form and Shape of their Bodies, far exceeds the whole Creation ; so that there is nothing more worthy Admiration, nothing so exceedingly Charming ; and whoever is not blind, or obstinately bent to discredit every Thing that is spoken in Favour of the Ladies, must certainly perceive that whatever Things are Beautiful, whatever Things are Lovely and Agreeable, under the Copes of Heaven, are as it were epitomiz'd and summ'd up in that one Creature *VWoman* ; and as *Ogilby* says,

A comely Carriage, Youth and beautious Form,
Take proudest Hearts, and enter without Storm.

'Tis for this Reason so much Love and Reverence
is paid them, in the most endearing Expressions ;

[Tis

is for this Reason, Men themselves frequent Lips out, compare them to Angels, and extol their Beau-
y seemful Form and Heavenly Temper ; and one honest
y, appears gentleman among the rest, being conscious of
y, rang'd our great Worth, has exprest himself after this
sing to a manner,
and soft

Dimples Man I am, so Man I still would rest,
ises with Man I would be, to be by *Woman* blest.

But what need is there of multiplying Words,
when all Men confess we are *Superior* in Beauty,
and by way of Excellence, call us the *Fair Sex* ;
and so far are they from appropriating it to the
Male, that if any of them have a Countenance
more fair or smooth than ordinary, he is said to
have an *Effeminate Look*.

After all, can we suppose that *Women* have
Souls any Thing inferior to Men, when as I have
proved, their Bodies are of a more refin'd Nature ?
Or that Man who is made of grosser Earth, should
be endow'd with a Soul Superior ? Or will any
Man be so ridiculously stupid, as to affirm, that
Mold so rarified can be less Active and Lively than
themselves ? Is it not on the contrary reasonable
to suppose, that *Women* are more penetrating in their
Judgment, quicker in Thought, in Reasoning more
subtil and cunning, in Disputes more warm and vi-
gorous, seeing their Spirits are not loaded with such
dull and lumpish Matter as the Men's. Is it not
daily seen, that *Women* are more Eloquent than the
Men ? Are not their Words more moving, grace-
ful, and perswasive ? So that when neither Threats,
Promises, or the most flattering Addresses, penn'd,
or spoken with all the Art the best Orator of the
Male

Male Sex is capable of, can prevail, let but the *Women* open their Mouths, and they will soon charm them into a Consent ; and whatever they ask is granted, without Pause or Hesitation. And truly Nature it self, seems to have taken a particular Care, that they who so well know how to use their Tongues, should not want the Power ; for it is rare that we meet with a dumb Woman ; neither are they so frequently troubled with Impediments in their Speech, but have as clear and audible an Utterance as can reasonably be desired, or wish'd for, *as many a poor Man knows to his Cost.*

* But besides all these excellent Endowments, *Women* are at the Head of all Virtue, as we shall find upon Examination, and Men at the Head of all Vice and Wickedness. How many Examples have we of Men denying their Faith at the Death of Christ, but where is there one *Woman* who so much as waver'd ? Did not all Vices enter into the World by *Man* ? Who was first Guilty of Hatred, Revenge and Murder, was it not *Cain* ? Who first introduc'd Incontinence, was it not *Lamech* with his two Wives ? Was not *Noah* the first Drunkard ? *Nimrod* the first Idolator and Tyrant ? In a Word, was it not Man who betray'd his Lord and Saviour ? Was he not accused, condemned and crucified by barbarous and ingrateful Men ? Have not all Heresies, Schisms and Apostacies, been begun and propagated by Men ? When do we hear of *Women* denying their Maker, or Redeemer ? On the contrary, they have been Exemplary for their Virtue.

* When Christ was upon Examination and forsaken by all Men, who had he to plead for him, except Pilate's Wife? When his Disciples fled from him, he was accompanied to the Place of Execution by Women; nay, they left him not, till he was laid in the Sepulchre, and even there they went to visit him; so great was their Love and Piety. Add to this the many brave Examples of Women, who have laid down their Lives for the Faith.

Potamiena, suffer'd at *Alexandria*; and so great was her Christian Patience, her Charitable and Forgiving Temper, that she after Death appeared to her Persecutor *Pasilius* the President, and show'd him a Crown, which she had beg'd of God for him, upon Condition he should Believe; by which Means he was converted.

Veneranda, a Virgin, suffered many horrid Torments for the Faith; and yet when the Person, by whose Command she underwent them, was made Blind by a Spark that flew out of the Pit wherein she was, she restored his Sight, and he was converted to the Faith.

How many Examples of this Nature might be produced! But Men will hardly think it worth their while, to contend with us for a Virtue, they have so little Inclination to Practice; and therefore I shall only add, that Women have been inspir'd from Heaven, as *Miriam*, *Anna*, *Elizabeth*, &c. and so proceed, in the next place, to give Instances of their Modesty, Chastity and Constancy in Conjugal Affections.

* *Judith*, a Young, Rich and beautiful *Widow*, was courted to a second Marriage by the Chief Men of her Nation, and yet she bravely resolv'd, to

* Piety. * Modesty, Chastity, and Constancy,

keep

keep her Widowhood Chast, and kept her Resolutions too, whatever those Snarling Criticks may say, who compare Women to a Weather-Cock ; that is, never fixt.

Susanna, chose rather to Die, than injure her Husband, and stands upon Record to the perpetual Glory of the Female Sex.

When *Julia*, the Wife of *Pompey*, saw a Gown of her Husband's in which he had sacrificed, all Bloody, she supposing he was slain, died immediately after.

Triara, the Wife of *Lucius Vitellius*, Brother to *Vitellius* the Emperor, seeing her Husband in a dangerous Battle, threw her self in amongst the Soldiers, that she might assist him and bear him Company as well in Death as Life, and Fought as Bravely as the most valiant Man there.

The Wife of King *Admetus*, when her Husband was very Sick, hearing the Answer of the Oracle, which was, that he could not recover, unless one of his best Friends died for him, she slew her self.

Paulina, the Wife of *Ferdinando Gonzales*, a Prince of Italy, knowing that her Husband was Prisoner, and in danger of Death, she went to visit him, and putting on his Apparel, abode in his Place, whilst he made his Escape. And we have had lately an Example of this Nature from a Lady of our own Country, within these few Years.

Paula, after her Husband's Death would not so much as eat with a Man, accounting her scarce worthy the Name of a Widow, who held converse with the contrary Sex.

Valeria, refusing to Marry a second Time, and being ask'd the Reason by her Friends, reply'd; *Surius is always alive to me*; showing, that tho' her

her Husband was dead, the dear Remembrance she retain'd of him, had left no room in her Heart, to entertain another.

Martia, the Daughter of *Cato Minor*, after she had long bewail'd her Husband's Death, being ask'd when she would cease to Mourn, answered, *when she ceas'd to Live*. How great was her Love, whose Grief was so lasting ! Shew me a Man that ever griev'd thus, for the most deserving of our Sex ; no, they drop a Tear or two at the Funeral, and then bury the Thoughts of the first, in the Courtship of the next intended Bride.

Biblia, being ask'd if she did not nauseate her Husband for his stinking Breath, answered very prudently, *I thought that all Men had had the same* ; which was a severe Reprimand to those who ask'd her, and show'd that she was content with her Husband.

How great was the Love of *Eleanor*, the Wife of *Edward the 1st of England*, who preserved the Life of her Husband, by sucking the Poyson out of the Wounds he had received from a treacherous *Saracen*, (at the Holy War) who under the Pretence of a secret Message, being admitted to speak with him alone, Stab'd him in three places with a poyson'd Knife.

Multitudes of Examples of the like Nature might be produced, but I shall only add upon this Head, the following Observations, the first is, that Men Court the Women, and not Women the Men ; which is a shrew'd token of the Bashfulness of the one, and Boldness of the other : For Maids, if they are so unfortunate as to fall in Love, will rather choose to die, than declare it to the Person, so great

great is their Modesty ; which *Milton* thus describ
in the Person of *Eve*, Book the 7th.

She heard me thus, and tho' divinely brought,
Yet Innocence and Virgin Modesty,
Her Virtue and the Conscience of her Worth
That would be woo'd, and not unsought be wo
Not obvious not obtrusive but retir'd,
The more desirable, or to say all,
Nature herself tho' pure of sinful Thought,
Wrought in her so, that seeing me she turn'd
I followed her, she what was Honour knew,
And with obsequious Majesty approv'd,
My pleaded Reason.

The Second is, that Men themselves frequent appropriate Modesty and Bashfulness to the females, acknowledging they are better acquainted with it ; for if any Man is more Bashful than ordinary, they say, *he is as modest as a Maid.*

But to proceed in the next Place ; how remarkable is their Courage and Conduct ! When *VV men* once take up the Sword, they never leave till they come off *Conquerors*. How many Examples have we of Men failing in their Attempts, and flying before their Enemies ? But how rarely do we meet with such Examples, if any, of *VVomen* They have bravely ventur'd their Lives for the publick Good.

How many memorable Battles were fought by the *Amazonian VVomen* ? *Hippolite* the Queen dared to encounter even the great *Theseus*.

* *Courage.*

When Cleomenes King of sparta had kill'd 7777
Grecians, and press'd forward to besiege the City
of Argos, the Poetess Telestilla at the Head of
the Argive Women standing on the Bulwarks
boldly, by their undaunted Valour and prudent
conduct, defended the Walls, and beat back the
enemy. They likewise drove out another King,
and delivered their City from impending Danger.

How many great and princely Actions were
performed by semiramis! How conspicuous was
her Wisdom in Managing, and Bravery in Fight-
ing! Upon her Column it is thus written; ‘ Na-
ture made me a Woman, yet I have not been In-
ferior to the most Valiant and Courageous of Man-
kind. I held the Kingdom Etonius bounding on
the East of the River Hinnamamen, on the South
of the Country which abounds with Frankincense
and Myrrh; On the North the Saccha and Sog-
di. No Body visited the Assyrian Sea before me,
but I have seen Four Seas, which for their vast
Length none durst Approach; for who can with-
stand the Force of their violent Waves? I forced
Rivers which Way I pleased, and have made
barren Ground fertile with them. I have built
invincible Forts, I have cut my Way through
stubborn Rocks, I have strewed those Places
with Money, where wild Beasts used to range,
and have had spare Time enough to bestow on
my Self and Friends.

Did not Esther put her Life in manifest Dan-
ger to preserve the Jews from a total Destru-
ction with which they were threatned.

Judith is chronocl'd for her undaunted Courage
and Intrepidity; show me the Man that would
not tremble at the very Thoughts of such an
Enterprize. A Woman accompanied with a
Servant

Servant Maid, kill'd a General in the mid
of his Camp, smote off his Head and convey
it so cleanly thro' the Guards, that it amaz
all *Israel*, and struck a Terror on the Enemy.

Joanna the Daughter of a poor Shepherd
mongst other brave and noble Actions, kill
seven Men with her own Hands in one Ba
ttle.

When *Sienna* was besieged by the *Imperi
lists*, a Decree being made by *Montluc* the
Governor, that no one should fail to be upon
the Guard in his turn, a Virgin, the Daughter
of a poor Man, perceiving her Brother, who
should have been upon Duty, not able to go
she took his Morion, his Breeches, and Coll
of Buff, and putting them on, with an Halberd
on her Neck, she mounted the Guard, passing
when the List was read by her Brother's Name
and stood Centinel in turn, without being dis
covered 'till the Morning, and then was con
ducted Home with great Honour.

Three Squadrons of Ladies, Gentlewomen
and Citizens, (at this Siege) consisting of 300
VVomen muster'd with Piks, Shovels, Basket
and Bavins, and began the Fortifications.

Many more Examples of their Courage,
could produce, but what need is there when
several Men it is so well known that they
would rather choose to meet an hungry Lion
than a *VVoman* in her Rage. * Add to these
Virtues their sharp Wit, which is so conspicuou
that should I go about to prove it, I shoul
but trifle away Time, and it would be as Ri
diculous as to light a Candle to take a View of
the Sun in its full Lustre.

What are the POEMS of the Ingenious
and Incomparable Mrs. Catharine Phillips, agreeably
call'd, The Matchless ORINDA; The learned
Works of Mrs. Behn, Mrs. Manly, Mrs. Catharine
Otter, Author of the Tragedy, call'd, Fatal Friend-
ship; Mrs. Elstob, Mrs. Baynard, Mrs. Axtel, the
Untels of Newcastle, Mrs. Lee, and the Lady
Mary Wortley Montague, but so many
several Instances of the bright Genius of our
bright Genius.

Besides these, how many Examples have we
seen, where the Ladies Diary, of Gentlewomen who
are able to give perfect OEdipus's at unfolding Riddles,
and Collide very Sphinx's for inventing them? Not only
in common Affairs, but even in Astronomy,
Geometry, Mathematicks, &c. But what need
I say any more upon this Head since the Men
being dim to confess we are too hard for them at that
was common weapon; for they frequently wish we had no
more Wit than might teach us to seek a Shelter
when it Rains; that as they say, is enough
for a Woman; by which, I suppose, they mean
Basket; is enough to serve their Purposes; then they
think they should be able to cope with us,
and persuade us to any Thing they would have us
believe. Nay, so softish and ridiculous are some
of them, that they had rather yoke themselves to
a Fair Fool, than a Woman of Wit and Discretion, (which is a wonderful Instance of their
sound Wisdom) very judiciously concluding
their Honour more safe in the Hands of one,
who knows not how to set a true Value upon
than in the keeping of her, who has Judg-

* Read the Poem address'd to that Lady, by the Ingenious
Pope, at the End of this Treatise.

ment to discern, and Wisdom to esteem the Beauty and Nobleness of Virtue, Wit to search into the fly Insinuations, and baffle the deceitfull Arguments of the Vicious ; and prudence to govern her self, preserve her Chastity, and avoid all Conversation inconsistent with her Honour and Reputation.

Oh were but *Women* employ'd in the Study of Letters, how far would they exceed the Men ! How cruel is Custom that debars us of that Knowledge ; and how unworthy are those Men, who neglect such glorious Opportunities. Those Fops, I mean, who dance Attendance after the Butterflies of our Sex, who busy themselves in the Study of Dress and Address, instead of tracing the Footsteps of Virtue and Learning. Men who have such mean, such groveling Souls, that they disgrace Humanity by their fantastick Airs and ridiculous Buffoonery, and have nothing but the Shape, of which they are unworthy to distinguish them from Apes and Monkies.

But now methinks, I see one of these Animals grinning at the Conceit of Women studying Letters ; believing them incapable to attain the Reading of any Thing above a Play or Romance ; but it matters not what they say on this Affair, since the Divine and Learned *Plato* is our Advocate, who with humble Submission, I conceive, was almost as Wise as the Worships, and he is for having very little Difference made in the Education of Daughters and Sons ; neither would he have *Women* dispriv'd of publick Administrations and Charges, but employ'd about those Things that have least Labour ; and for his Opinion he gives this Reason,

em the Son, that some *Women* have excell'd all the Men
search of their Country.

Our Ancestors of this Country, seem'd to be of
the same Opinion with this great Man, for so far
were they from despising and scorning *VVomen*, that
they submitted to the Government of Females, and
debarr'd them not the Priviledge of succeeding to
the Crown; and yet I am apt to believe they were
not altogether Fools, how much wiser soever the
present Generation may fancy themselves, neither
have their Successors, to this very Day, thought fit
to make any Laws to debar them that Right.

The wise *Legislators*, who compos'd the fundamental Laws of this *Isle*, would certainly have excluded *Females* from the Throne, had they suppos'd or imagin'd, the *Genius* of *VVomen* weak, and incapable to acquire that Wisdom, so necessary for the regulating State Affairs, or that they wanted Courage and Policy to search into, and oppose the secret *Cabalis* of the *Factionis*, and the open Insurrections of *Rebellious Subjects*.

Boatilda, a Queen during the Heptarchy of this Isle, to mention no more, is an undeniable Instance of the Prowess and Valour of *VVoman*, she fought many bloody Battles at the Head of her valiant Subjects, they lessen'd not their Esteem for her tho' a *VVoman*, but without any fear of Disgrace under a Female Command, fought bravely.

And why I may say should any one suspect, *VVomen* unfit to Govern a Kingdom, since they are capable of making as great Depths in Arts and Sciences, where they have Opportunity and leisure for the persuing of those Studies as the Men.

* History affords many Examples of this Nature, amongst whom, *Aretia* is noted for teaching her Sons Philosophy.

Zenobia is fam'd for her Knowledge in the *Greek, Latin, and Egyptian Tongues*, which she taught to her Sons, and wrote an Epitomy of the *Eastern Histories*.

Cornelia is renown'd for instructing her Sons the *Gracchi* in the *Latin Eloquence*.

Neither is our own Age destitute of Examples of this Nature, for the Author of the *Ladies Diary*, in the Preface for the last Year, tells us, that many of the Fair Sex, have of late successfully gone thro' a Course of *Mathematicks and Experimental Philosophy*, tho' all know that the Custom of our Country debars them the Advantage of a College Life, where they relax from all other Affairs, and the noble Libraries they have the Use of, together with the Prospect of raising their Fortunes, by obtaining Posts of Honour, and Trust, both in Church and State, vastly aid Encourage and Assist Men in the Prosecution of their Studies.

Oh ! how happy were they who liv'd in those Times, when Men usurped not all Learning to themselves, but wisely consider'd that nothing could more conduce to the making *VVomen Virtuous* than Knowledge ; for the better we are acquainted with *WWisdom*, the more do the Heavenly Charms of *Virtue* attract us. They thought we could not be too well vers'd in the Nature of those Things, for which we ought to have a Regard and Reverence ; since if it be reasonable we should have such a Respect for Virtue , it is as reasonable we should know why such a Respect is due to her. They who never beheld her Charms, or tasted of that Tranquillity and Pleasure she affords her Adorers, regard her no farther than concerns

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their Character in the World, and therefore
can easily lay her aside in private with the
Vicious, and like those who swim with the
Stream, follow Examples without consulting
Reason, and act upon the Principles of Inter-
est and Popular Applause, instead of Honour
and Justice.

In the last Place, can the Prudence of *VVomen*
be sufficiently admired in the Management of
Household Affairs, in Governing a Family, and
Nursing of Children, for their tenderness of Heart
and Compassion; of which the Men are so
well satisfied, that it is become a Saying amongst
them as tender hearted as a *VVoman*.

What Man has more pity for the afflicted?
Who more ready and fitting to condole with,
or comfort the Sick? What could Men do if
none were to attend them in their Sicknes, but
their own Sex? How awkwardly, slovenly, and
roughly would they be treated! In a Word,
they are so necessary, that the World it self
could not subsist without them, and the Whole
Race of Mankind would be entirely extinct, in
one Age's Revolution.

To conclude, the Men themselves do acknow-
ledge our Superiority (let them say what they
will) by giving vs the Wall in the Street, and
the upper Hand at the Table at Home. It is
a Shame for a Man to take the Wall of his Su-
perior, or to place himself in a more houovrable
Seat, and 'tis no less a Sign of ill Breeding in
regard to the *Womcn*. At all Plays and Diver-
sions too, their chiefest Care is to please the
Women; for they know if they once gain our
Approbation, the Men are so well satisfied of
the *Ladies* nice Judgment, that they question
not

not the Wit and Faceiousness of that Performance, which obtains our Applause ; and indeed as Mr. *Guazzo* says in his second Book of civil Conversation ; ‘ if you mark the Orders of Feasts ‘ Plays and merry Meetings of Friends, you will ‘ say, that all those Assemblies are nothing worth ‘ if there be no *VVcmen* at them ; for as he adds ‘ immediately after, Men in their Presence pluck ‘ up their Spirits, and endeavour by Words, Gestures, and all other Ways to make them sensible ‘ how desirous they are of their Favour and ‘ Goodwill, so you ought to think the Object ‘ being out of their Eyes, they will become careless and negligent of their Behaviour, and less ‘ ready to commendable Enterprizes ; In short ‘ *Women* are they which keep Men waking, and in continual Exercise. So far he, and give me leave to add, that their Witty and Ingenious Questions their sharp Repartees and modest Replies, force Men to be continually upon their Guard ; to rouze up their Spirits, call all their Senses about them, and think before they speak, least they should let fall any Words which might betray their own want of Judgment, and raise the Smiles of the Ladies by a rash and inconsiderate Expression, or speak any Thing that might put their Modesty to the Blush ; for as Mr. *Guazzo* says in another Place of the same Book, ‘ they ought to take heed how they say or do any Thing ‘ to the Reproach or Shame of *Women* ; for there is nothing does more dishonour or disgrace a Man than that, whereby he not only loses his Reputation, but also being out of the Women’s Favour, is depriv’d of that Happiness which he might receive in rheir Conversation. Wherefore adds he, it is best for a Man always to employ his

his Tongue to their Praise, never discommending them openly, or in secret, either in spite, or Rage, or upon any Occasion whatsoever.

The same Author has likewise these Words in Favour of the Ladies; ‘ Now touching the Conversation with Women, it becomes all Men to know this, That they ought to pay them all the Honour and Reverence possible, and that Romulus made a Law whereby he ordered, *That in Assemblies Men should always set Women above them.*

O how happy were the *VVomen* who lived in those glorious Days ! In those Times when the invincible *Romans*, held the greatest Part of the World in Subjection. In that *Golden Age*, when Merit took Place, when Courage and Virtue shin’d in the Robes of Honour ; then it was that Men pay’d us our due Respect, and set a Value upon us equal to our Deserts.

And now after all, I think we have just Reason to be proud of our own Worth, and to value our selves as the *Master-piece of the Creation* ; and Men themselves, if they have any Sence of Gratitude, ought to praise and esteem us as a Blessing, since the *Wisest* of their Sex has said, that a *Virtuous VVoman* (and in the Praise of such only have I been speaking) is a *Crown to her Husband* ; and that he who findeth a Wife, findeth a good Thing, and obtaineth Favour of the Lord.

To the Lady

Mary Wortley Montague,

B Y

Mr. Pope.

IN Beauty or Wit,
 No Mortal as yet,
 To Question your Empire has dar'd;
 But Men of discerning,
 Have thought that in Learning,
 To yield to a Lady is hard.
 Impertinent Schools,
 With musty dull Rules,
 Have reading to Females deny'd,
 So Papists refuse,
 The Bible to use,
 Lest Flocks should be wise as their Guide.

Twas Woman at first,
Indeed she was curst,)

In Knowledge that tasted Delight,
and Sages agree,
The Laws should decree,
To the first Possessors the Right.

Then bravely fair Dame,
Renew the old Claim,
Which to your *whole Sex* does belong,
And let Men receive,
From a second bright *Eve*,
The Knowledge of Right and of Wrong.

But if the first *Eve*,
Had Doom did receive,
When only one Apple had She,
What a Punishment New,
Shall be found out for You,
Who tasting have rob'd the whole Tree.

F I N I S.

(55)



23 MAY 1964

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