

**The Female Advocate,
or An Answer to a late Satyr against the Pride, Lust and Inconstancy, &c. of Woman.**

Blasphemous Wretch! How canst¹ think or say

Some Cursed or Banished Fiend usurp't* the way

Usurp't: To seize or hold power

When *Eve*² was form'd; for then's deny'd by you

Fiend: A devil or evil spirit

Gods Omniscience* and Omnipresence* too:

Omniscience: State of knowing everything

Without which Attributes he could not be,

Omnipresence: State of being everywhere at once

The greatest and supremest Deity*:

Deity: A God or Goddess

Nor can Heaven sleep, tho' it may mourn to see

Blasphemy: Lack of reverence for God

Degenerate Man utter Blasphemy.

When from dark *Chaos* Heav'n the World did make,

Made all things glorious it did undertake;

Then it in *Eden's* Garden³ freely plac'd

All things pleasant to the Sight or Taste,

Fill'd it with Beasts & Birds, Trees hung with Fruit,

That might with Man's Celestial* Nature suit:

Celestial: Relating to the sky

The World being made thus spacious and compleat,

Then Man was form'd, who seemed nobly great.

When Heaven survey'd the Works that it had done,

Saw Male and Female, but found Man alone,

A barren* Sex, and insignificant;

Barren: Bare or empty

¹ *Casnt* - Can

² *Eve* - Female figure from the Bible

³ *Eden's Garden* - Location mentioned in the Bible

So Heaven made Woman to supply the want,
And to make perfect what before was scant:
Then surely she a Noble Creature is,
Whom Heaven thus made to consummate* all Bliss. *Consummate*: To complete; to bring to perfection
Though Man had Being first, yet methinks She
In Nature should have the Supremacy;
For Man was form'd out of dull senseless Earth;
But Woman she had a far nobler Birth:
For when the Dust⁴ was purify'd by Heaven,
Made into Man, and Life unto it given,
Then the Almighty and All-wise God said,
That Woman of that Species should be made:
Which was no sooner said, but it was done,
'Cause 'twas not fit for Man to be alone.
Thus have I prov'd Womans Creation good,
And not inferior, when right understood:
To that of Man's; for both one Maker⁵ had,
Which made all good; then how could *Eve* be bad?
But then you'll say, though she at first was pure,
Yet in that State⁶ she did not endure.
'Tis true; but if her Fall's examin'd right,
We find most Men have banish'd Truth for spight:
Nor is she quite so guilty as some make;

⁴ *The Dust* - Humanity

⁵ *Maker* - God

⁶ *That State* - State of pureness

For *Adam*⁷ did most of the Guilt partake:
For he from God's own Mouth had the Command;
But Woman she had it at second hand:
The Devil's Strength weak Woman might deceive,
But *Adam* tempted only was by *Eve*.
Eve had the strongest Tempter, and least Charge;
Man's knowing most, does his Sin make most large.
But though Woman Man to Sin did lead?
Yet since her Seed has bruised the Serpent's Head:
Why should she be made a publick scorn,
Of whom the great Almighty God was born?
Surely to speak one slighting Word, must be
A kind of murmuring Impiety:
But still their greatest haters do prove such
Who formerly have loved them too much:
And from the Proverb they are not exempt;
"Too much Familiarity has bred Contempt";
For they associate themselves with none,
But such whose Virtues like their own, are gone;
And with all those, and only those who be
Most boldly versed in their Debauchery:
And as in *Adam* all Mankind did die,
They make all base for ones Immodesty;
Not, make the Name a kind of Magick Spell,

Impiety: a lack of reverence for God

Debauchery: excessive indulgence in sensual pleasures and reckless

⁷ *Adam* - Male figure from the Bible

As if it would censure married Men to Hell.
Woman, ye Powers! the very Name's a Charm,
And will my Verse against all Criticks arm.
The *Muses*⁸ or *Apollo*⁹ doth inspire
Heroick Poets; but your's is a Fire,
Pluto from Hell did send by *Incubus*,
Because we make their Hell less populous;
Or else you ne'er had damn'd the Females thus:

But if so universally they are
Dispos'd to Mischief, what need you declare
Peculiar Faults, when all the World might see
With each approaching Morn a Prodigy:
Man curse dead woman; I could hear as well
The black infernal Devils curse their Hell:
When there had been no such place we know,
If they themselves had not first made it so.
In Lust perhaps you others have excell'd,
And made all Whores that possibly would yield;
And courted all the Females in your way,
Then did design at last to make a Prey
Of some pure Virgins; or what's almost worse,
Make some chaste Wives to merit a Divorce.
But 'cause they hated your insatiate Mind,

⁸ Goddesses who inspire creativity and the arts, such as music, dance, poetry, and astronomy

⁹ Greek god of music, poetry, prophecy, healing, and the sun.

Therefore you call what's Virtuous, Unkind:
And Disappointments did you Soul perplex;
So in meer spight you curse the Female Sex.
I would not judge you thus, only I find
You would adulterate all Womankind,
Not only with your Pen; you higher soar;
You'd exclude Marriage, make the World a Whore.
But if all Men should of your Humor be
And should rob *Hymen*¹⁰ of his Deity,
They soon would find the inconvenience.
Then hostile Spirits would be forc'd to Peace,
Because the world would slowly increase.
They would be glad to keep their Men at home,
And each want more to attend his Throne:

Deity : a god or goddess

Nay, should an *English* Prince resolve that he
would keep the number of's Nobility:
And this dull custom some few years maintain'd,
There would be none less than a Peer oth' land.
And I do fancy 'twould be pretty sport
To see a Kingdom cramb'd into a Court.
Sure a strange world, when one should nothing see,
unless a Baudy House or Nunnery¹¹.
Or should this Act ere pass, woman would fly

Peer oth' land : peer of the realm

'twould : it would

cramb'd : crammed

¹⁰ *Hymen* - ancient Greek god of marriage

¹¹ Nunnery refers to a euphemism for a high-class brothel, Baudy House refers to a general brothel

With unthought swiftness¹², to each Monastery

Monastery : buildings with monks living

And in dark Caves secure her Chastity.

Chastity : pure of virtuous

She only in a Marriage-Bed¹³ delights;

The very Name of *Whore* her Soul affrights.

Affrights : frighten someone

And when that sacred Ceremony's gone,

Women I am sure will choose to live alone.

There's none can number all those virtuous Dames¹⁴

Which chose cold death before their lovers' flames.

The chast *Lucretia* whom proud *Tarquin* lov'd,

Her he slew, her chastity she prov'd.

But I've gone further than I need have done,

Since we have got examples nearer home.

Witness those *Saxon Ladies*¹⁵ who did fear

The loss of Honour when the *Danes* were here:

And cut their Lips and Noses that they might

Not pleasing seem, or give the *Danes* delight.

Thus having done what they could justly do,

At last they felt their sacrifices too.

Thus when curst *Osbright* courted *Beon's* wife,

She refus'd him with the hazard of her life.

And some which I do know but will not name,

¹² Referring to the idea of women having unnatural power

¹³ Marriage-bed - refers to a symbolic piece of furniture that signified states and the continuation of family lines

¹⁴ Dame - refers to a respectful title for women of varying social standing

¹⁵ *Saxon Ladies* - refers to the women of Anglo-Saxon England

Have thus refus'd and hazarded the same.

I could say more, but History will tell

Many more things that do these excel.

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2025