

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

Blasphemous Wretch! How canst <sup>1</sup> think or say	
Some Cursed or Banished Fiend usurp't* the way	<i>Usurp't:</i> To seize or hold power
When <i>Eve</i> <sup>2</sup> was form'd; for then's deny'd by you	<i>Fiend:</i> A devil or evil spirit
Gods Omniscience* and Omnipresence* too:	<i>Omniscience:</i> State of knowing everything
Without which Attributes he could not be,	<i>Omnipresence:</i> State of being everywhere at once
The greatest and supremest Deity*:	<i>Deity:</i> A God or Goddess
Nor can Heaven sleep, tho' it may mourn to see	<i>Blasphemy:</i> Lack of reverence for God
Degenerate Man utter Blasphemy.	
When from dark <i>Chaos</i> Heav'n the World did make,	
Made all things glorious it did undertake;	
Then it in <i>Eden's</i> Garden <sup>3</sup> 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:	<i>Celestial:</i> 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

## <sup>1</sup> Casnt - Can

<sup>2</sup> Eve - Female figure from the Bible

<sup>3</sup> *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 Dust<sup>4</sup> 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 Maker<sup>5</sup> had,  
Which made all good; then how could *Eve* be bad?  
But then you'l say, though she at first was pure,  
Yet in that State<sup>6</sup> 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;

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<sup>4</sup> *The Dust* - Humanity

<sup>5</sup> *Maker* - God

<sup>6</sup> *That State* - State of pureness

For *Adam*<sup>7</sup> 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:

Impiety: a lack of reverence for God

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:

Debauchery: excessive indulgence in sensual pleasures and reckless

And as in *Adam* all Mankind did die,

They make all base for ones Immodesty;

Not, make the Name a kind of Magick Spell,

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<sup>7</sup> *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*<sup>8</sup> or *Apollo*<sup>9</sup> 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,

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<sup>8</sup> Goddesses who inspire creativity and the arts, such as music, dance, poetry, and astronomy

<sup>9</sup> 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*<sup>10</sup> 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 Nunnery<sup>11</sup>.  
Or should this Act ere pass, woman would fly

*Peer oth' land* : peer of the realm

*'twould* : it would

*cramb'd* : crammed

<sup>10</sup> *Hymen* - ancient Greek god of marriage

<sup>11</sup> Nunnery refers to a euphemism for a high-class brothel, Baudy House refers to a general brothel

With unthought swiftness<sup>12</sup>, to each Monastery  
And in dark Caves secure her Chastity.

*Monastery* : buildings with monks living

She only in a Marriage-Bed<sup>13</sup> delights;  
The very Name of *Whore* her Soul affrights.  
And when that sacred Ceremony's gone,  
Women I am sure will choose to live alone.

*Chastity* : pure of virtuous

*Affrights* : frighten someone

There's none can number all those virtuous Dames<sup>14</sup>  
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<sup>15</sup> 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,

<sup>12</sup> Referring to the idea of women having unnatural power

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

<sup>14</sup> Dame - refers to a respectful title for women of varying social standing

<sup>15</sup> *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