

1702 M.C.
Petticoat-Government.

I N A
L E T T E R
T O T H E
C o u r t L a d i e s.

*And let it once more to the World be seen,
Nothing can make us Greater than a Queen:*

Mock Mourners, p. 32

By the Author of *The Post-Angel*:

L O N D O N,

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THE
P R E F A C E.

THE Omnipotent, in the Beginning, created all things for Man; and until all things were made fit and convenient for him, he was not made: But, when they had received their Ornaments, then was brought forth this Admirable Creature, (the Image of his Creator) who was so excellently composed, that his Maker had not only given him a Face upward, but a Mind inward, to behold the Heavens, and all under them. Certainly, one would think, that to the making of so Divine a Creature, some extraordinary Matter, collected out of the Quintessences of the Celestial Spheres, ought to be prepared. One would scarcely believe, (but that it is written, where is

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no Falshood) that the base Earth were his best Apparel; nay worse, not Earth, but Dust, which the least wind blows away.

But, when we behold his daily carriage, his Pride and Haughtinels, with what disdain he not only contemns inferior Creatures; but such as were equal with him, we may judge him, either to be made of Better Stuff than we have heard of; or, that he very much forgets his beginning.

He was not made of Heaven, nor in Heaven, but in Earth, and of Dust, amongst (his fellow Creatures) the Beasts of the Field; of the same Mettle, in the same Place, and in the same Day with them.

Then, what should make him so proud, as to despise and contemn Woman (his other self?) Doubtless, it proceeds from his Ignorance, or Forgetfulness; so that he knows not, or will not remember, his low beginning; and had need to hear this Sentence again from Heaven, *Nolite teipsum*; otherwise, he would not be so unworthily of Woman, as to be her half, and part
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of his own bodily Substance. It shews, as if a Man should love his Head, and hate his Brains : Is not SHE, HE ? Examine the nature of Petticoat Government, and you'll find small difference, or if any, that the Woman excels the Man : For Woman is justly call'd, The Crown of the Creation ; For if we look into Genesis, we shall find, That Woman was the last Work in the Creation, and so the most Perfect and Absolute ; as we see when Artificers make an Excellent Piece, they keep Polishing till the last, as being the Perfection and Crown of it.

But, Reader, I have here only given some few glances and shadows of the Glory and Majesty that attends Pettycoats ; to know it better, you must view Our Gracious Queen in Her Person and Conduct ; Her Heart is entirely English ; She was made purposely for our Crown and Scepter ; Her very Looks and Countenance wou'd command our Allegiance ; the very cast of Her Eye wou'd sufficiently perswade us, that Her Authority is just and deserved, that it is a suitable Power, that it is the Mind
and

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and very Meaning of Providence; and (in a word) that 'tis nothing more than God and Nature intended, That Women should Govern as well as the Men. 'Tis true, to be Heir to a Kingdom, and to be wrap'd and swaddled in Purple, is not so much as the one half of a good Prince: This is only to be born to the gross Materials of Royalty and Greatness, to the Pride and Vices of Majesty, and to the Debauchery of Courts: But Vertue and Greatness are of the Perfection and Essence of Petty-coat Government, and compleat Her Majesties Character. And seeing we live in a Reign where Truth does not pass for Treason, I may venture to say, That a Crown is but shapeless and monstrous without them, and Monarchs of Either Sex who want these Beauties and Figures, are but great and deformed Idols: They are but lumps of Clay placed under a Canopy, altogether unworthy of those Pearls and Diadems they wear: They are great Arguments, that Nature is not so precise and exact a Royalist; and that she counts not all those fit to Reign, who derive their
Title

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Title from the Womb; or else, Why is it that she doth not still furnish them with such Abilities and Graces, as are becoming their Thrones? And why is it she doth unjustly bestow more Courage, and a greater number of Ornaments and good Parts, of Princely Science and Policy, on private and common Subjects, than on their natural Lords and Ladies? Nay, and these Men will let us see too, That Fortune, when she can have her will, is not always a Courtier: She deems not the Person of Kings sacred and intangible; but, now and then, very disdainfully, kicks them out of their Thrones. But our illustrious and most incomparable Queen, Reigns in the very Hearts of all her Subjects; and we see in her Prudent Government all that's glorious and admirable. Or, if any are so Disloyal or Blind as to question this, let 'em read the following Essay upon Petticoat-Government, which is Address'd to the Court Ladies as the most proper Judges in this matter. I confess I have here ventur'd (for a stroke or two) to swim out of my depth, to take a view of our SHE-PILOT:

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But if not only to Obey, but to incite and draw others to Allegiance, and to propagate Loyalty, be to Fear God, and Honour the Queen, I am sure I shall be then safe, and within the compass of Duty.

And, Reader, if we consider what a number of Jacobites there are, both at Home and Abroad, certainly we have no little reason to Unite and stick close to our Gracious Queen, to Speak, Write, and Act for Her; to reserve our Hearts for her Cause, our Hands for her Weapons, our Eyes and Ears for her Sentinels, and our Bodies for her Bulwarks. And (as Mr. Norris advises) Let Her Important Life be a constant Petition in all our Prayers, that so Petticoat-Government may agen flourish in England, and be continued for many Generations.

Petticoat-

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I N A

LETTER

T O T H E

Court Ladies, &c.

Ladies,

YOU tell us in your *Certain Lectures*, (and so do your Sex where-ever we come) That the Men should pay a greater Deference to Women than they did formerly, as they live under *Petticoat-Government*. And indeed (Ladies) I think they ought; for that I am Woman, cannot take off from Vertuous Deeds; *There's no Sex in Minds*. And therefore, if

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the Image of the Creator shines as clearly in Them, as in Men, (and I believe there are as many Female Saints in Heaven, as Male) as great a Deference is due to Them, as is due to the Men; for it must be own'd (to the Honour of *Petticoats*) That the difference of the Sexes, consists only in the different situation of the parts of the Body, which *the Office of Generation did necessarily require.* God gave one and the same indifferent Soul to *Male* and *Female*; in which, undoubtedly, there is no distinction of Sex: Therefore, there is no *Pre-eminence of Nobility* (between Man and Woman, by the Essence of the Soul) of one above the other, but an equal inbred Dignity to both: For, as I said before, *The Soul knows no difference of Sex, neither do the Angels*; and therefore it is that some Learned Men are of Opinion, That after the Resurrection in the State of Glory, there will be no more any distinction of *Male* and *Female*, because Christ hath said, *Matth. 22. 30. We shall then be as the Angels*

Angels of God in Heaven. And the Apostle, 1 Cor. 15. 42, 43, 44. That *the body being sown (in the Grave) in corruption, in dishonour, in weakness, shall be raised in incorruption, in glory, in power.* The commerce of Sexes, was of necessity, because of Corruption and Change by Mortality. But the Body that shall be raised, in difference from the Natural Body, is called a *Spiritual Body*. The Soul then knowing no subordination because of Sex. — What *Eminency* is there to be named in Men, which we have not discerned sometimes to shine even in Women? — *Plutarch* hath given us a wonderful account of the *Wisdom* of the *Celtick Women*, who when their Country was fallen, through misunderstanding and differences, into a Civil War, would not rest, or give over their *Mediation*, till *Arms were laid down*, and Peace was settled in all their Cities and Families; which was so great a Service to their Country, and so acceptable, that it grew a custom among them, to call and admit their Wo-

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men to Council, and Govern 'em; which the League of the *Celtans* with *Hannibal* doth demonstrate in these words, *If any of the Celtans complaineth that he is injured by any of the Carthaginians, let the Magistrate, or the Rulers of the Carthaginians which are in Spain, be judges of this matter: If any of the Carthaginians hath suffered any unjust thing from any of the Celtans, let the Women of the Celtans be Judges concerning that matter.*

These *Celtans* found a Woman's Wit was best at a dead lift; and never thought themselves well Govern'd (nor never flourish'd so much) as when they liv'd under a Queen. And the ancient *Romans* were of the same Opinion. Hence, *Justinianus* the Emperor did think fit, that the Advice and Counsel of his Wife should be taken in making Laws. And elsewhere the Law saith, *Because the Wife shineth in the honour of the Husband, that he might take notice of her splendor; as in how much the Husband is exalted, so much is the Wife: So, the Wife of an Emperor,*

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is called an Empress; and the Wife of a King, a Queen. But (to the Pre-eminence of *Petticoats*) every Husband of a Queen, has not the Title of King: Of that we have an instance in Prince GEORGE, one of the best of Husbands, and best of Men. Hence it is that *She-Governors* are permitted to judge, and to arbitrate, and that they might be capable to invest into *Fee-Farm Land*, and of being invested, and to determine what Right Vassals have. A Woman is also of power to *put a Name upon a Family*, so that Sons might be denominated from their Mother, not from their Father. They have also great Privileges concerning Dowries, here and there exprest in divers parts of the Body of the Laws. Indeed, the *French* are of another Opinion, for they made a Law, (which they call the *Salique-Law*) whereby the Crown of *France* cannot fall from the *Lance* to the *Distaff*, i. e. cannot be Inherited by Women. I think if they had made a Law, *That no private Woman should wear the Breeches, or pretend to Govern*

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Govern her Husband, they had done well: For, it must be own'd, That Husband who lets his Wife RULE, (except when she has a Right to do so) deserves to wear the *Petticoat*, having renounc'd the Prerogative of his Sex. But tho' *the Husband is the head of the Wife* (Eph. v. 23.) yet I stick not to affirm, That Government is not only lawful and tolerable in Women, but *justly, naturally, and properly* Theirs; tho' the *French Tyrants*, and some *Crazy Philosophers*, have endeavour'd to devance them from the *same Species with Men*: And others, *Madder* than they, Deny 'em Souls. Nay, the *Jewish Women* are not allow'd to enter the *Synagogue*, but they sit in a *Gallery* without; for they hold they have not so *Divine a Soul*, as Men; and are of a lower *Creation*, made only for *Sensual Pleasure* and *Propagation*. But I shall prove, They were made to *Govern*, as well as the Men; (that their Souls are as *Divine* and *Noble*) and that even in *Paradise*, they had a Right to all the *Honours* and *Privileges* pertaining

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taining to *Breeches*: For if we look into *Genesis*, we there find the Man was forbid to Eat of the Fruit of the Tree, the Woman not so, who neither as yet was created, when the Command was given to the Man; for Woman God willed to be free from the beginning: *The Man therefore sinned by eating, not the Woman*; the Man brought Death, not the Woman; and we all have sinned in *Adam*, not in *Eve*; we have drawn Original Sin, not from the Mother, the *Female*; but from the Father, the *Male*: Therefore the old Law hath Circumcised every Male, and the Females abide Uncircumcised, ordaining *Original Sin to be Punish'd in that Sex only which Transgressed*: Neither did God accuse *Eve* because she had Eaten, but because she had given occasion of Evil to the Man; and that unwittingly, by reason she was Tempted of the Devil: The Man knowingly Sinned, the Woman ignorantly, and deceived, hath Erred: *For She was first tempted of the Devil, who knew the Woman to be the most Excellent*

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Excellent of all the Creatures. And as *Bernard* saith, The Devil seeing her Beauty to be admir'd, knowing her to be such a one as he had known before whilst he Stood, which above all Angels had the fruition of God, he cast Envy against the Woman alone, for her Excellency. Wherefore Christ was Born *most Humble* into the World, that he might by his *Humility* Expiate the pride of the Sin of our first Parents: He took the *Mans Sex*, as being more Humble; he took not the *Womans Sex*, as being more Sublime and Noble. Also, Christ Rising from the Dead, *Appear'd to Women first*, and not unto Men: Neither is it unknown, that after the Death of Christ, Men departed from the Faith, but *Women (it is manifest) never fell away from the Faith and Christian Religion.*

Furthermore, no Persecutions for the Faith at any time, no Heresie, no Error hath ever risen from *Women*: But otherwise it is concerning Men; Christ is Betray'd, Sold, Bought, Accus'd, Condemn'd, Suffer'd, was Crucify'd,

cify'd, at length put to Death, and all by Men. Yea, he was Denied of Peter, Forsaken of the rest of the Disciples, accompanied of Women alone, to the Cross, and to the Sepulcher. And the Wife of Pilate, a Heathen, did more endeavour to save Christ, than any of those Men which had Believ'd. To this may be added, That almost all the whole School of Divines affirm, That then *the Church abided not, except in one Woman alone*; to wit, the *Virgin Mary*; and for that thing deservedly, the *Female Sex* is call'd Religious, and Holy; and *Trismegistus* (who liv'd Thirty Years under *Petticoat-Government*) calls them, *Fountains and Perfections of Goodness*. Then that Orator whisper'd the *Doctrine of Devils*, who said, *Were it not for the Company of Women, Angels wou'd come down and dwell among us*. I rather think, were it not for such ill-natur'd Fellows as he, Women themselves would prove Angels. 'Tis an ungrateful Return, thus to abuse that *Gentle Sex*, who are the *Moulds*, in which all the Race

of Adam are cast: As if they deserv'd no better Treatment at our Hands, than we usually give to Saffron-bags and Glass Bottles, which are thrown into a corner, when the Spice and Wine are taken out of them.

For my part, I should esteem the World but a Desert, were it not for the Society of the Fair Sex; and the most polish'd part of Mankind wou'd appear but Hermits in Masquerade, or a kind of Civiliz'd Satyrs, so imperfect and unaccomplish'd is our Virility, without the Re-union of our *lost Rib*, that substantial and integral part of our selves. Those who are thus disjointed from Women, seem to inherit *Adam's Dreams*, out of which nothing can awake them, but the Embraces of their *own living Image*, the Fair Traduct of the first Metamorphosis in the World, *The Bone converted into Flesh*. These are the Centers of all our Desires and Wishes, the true *Pandora's* that alone can satisfy our longing Appetites, and fill us with *Gifts and Blessings*; in them we Live before we Breathe,
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and when we have tasted the *Vital Air*, 'tis but to die an amorous death, that we may live more pleasantly in them again. They are the Guardians of our Infancy, the Life and Soul of our Youth, the Companions of our Riper Years, and the Cherishers of our Old Age. From the Cradle to the Tomb, we are wrapt in a Circle of Obligations to them, for their Love and good Offices. And he is a Monster in Nature, who returns them not the Caresses of an *Innocent* Affection, (or Obeys 'em not where they have Right to Govern.) Yet I am no *Advocate* for those *general Lovers*, who not content to let this active Passion run within the Channel of chaste Marriage, swell it up with irregular Tides, and wanton Floods of Lust, till it wash away the Banks of Reason and Morality; find out new Passages and Rivulets, encroaching on other Mens Possessions, or at least, dilating on the general Waste of the weaker Sex, who ought to be as Gardens enclos'd, or holy Ground, not to be profan'd.

by the Access of every bold Intruder.

I approve not the Incestuous mixtures of the *Chinese*, where the Brother marries the Sister, or next a-kin; Nor the sensual Latitude of the *Mahometans*, who allow every Man four Wives and as many Concubines as he can maintain. But above all, I detest the wild and brutal Liberty of that *Philosopher*, who in his Idea of Humane Happiness, conceiv'd a promiscuous Copulation *ad Libitum* to be a necessary Ingredient of our bliss. — On the Other side, *my Regards to that Sex are not circumscrib'd within such narrow Limits, as to exclude any from our Obedience and Friendship, that by any warrantable Title can lay a Just Claim to it*; I would have our Commerce with Females *as General as is their Number that deserve it, whose Knowledge and Vertue will be a sufficient security from criminal Familiarities, and from the scandals of the World.* There are among that Sex, as among Men, Good and Bad, Vertuous and Vicious, and a prudent

prudent Man will so level his Choice, as not to stain his Reputation, or hazard his Integrity. 'Tis no small point of Discretion, I own, to *regulate our Friendship with Women*, and to walk evenly on the borders and very *Ridge of a Passion*, whose next step is a Precipice of Flames. However, 'tis not impossible to *conserve Innocency, on the Frontiers of Vice*. There is no difference of Sex among Souls; and a Masculine Spirit may inhabit a Woman's Body. It is disingenuous to rob Vertue of the Advantages it receives from Beauty, which makes it appear like Diamonds enchac'd in Gold, and gives it a greater Lustre. *Reason it self will appear more Eloquent in the Mouth of a fair Maid, than in that of the most Florid Orator*: And there are no Figures in all the System of Rhetorick, so moving and forcible, as the *peculiar Graces of That Sex*. I am of Opinion, that Men can boast of no Endowments of the Mind, which Women possess not in as great, if not a greater Eminency. There have been
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been *Muses*, as well as *Amazons*; and no Age or Nation, but has produc'd some Females Renown'd for their Wisdom or Vertue. Which makes me conclude, that the Conversation of Women, is no less Useful, than Pleasant; and that when they GOVERN, the Men are extream Happy.

But, who can be sufficient to enumerate the infinite praises of Women, on whom all our Being, and the whole Conservation of Mankind (which otherwise in short time would perish) and every Family and Commonwealth, dependeth? Which thing *Rome's Builder* understood very well; who, whilst he *wanted Women*, doubted not to Ravish the Daughters of the *Sabines*; and in defence of the Rape, made War with their Fathers; for he knew that *an Empire of Men alone, would be but of a short Age.*

At length, the Capital being taken by the *Sabines*, when they had Fought most bloodily together in the midst of the Market-place, at the running in of Women between the two Armies, the War ceas'd; and at length a
Peace

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Peace and League was made, and they enter'd into a perpetual Friendship: Wherefore *Romulus* put the Names of them upon the Family of the *Curii*; and, by consent of the *Romans*, it was set down in publick Records, *That Women should neither Grind, nor Play the Cook: That Women should be forbid to receive any thing from the Husband, by Gift; and the Husband to receive any thing, by Gift, from the Wife; that they might know, That all good things were common; and that they were as fit to Govern, as Men.* Hence arose the custome, *That in their Marriages, the Wife should be brought in, saying, Ubi tu, ego; denoting, Where thou art Master, I am Mistress; where thou art Lord, I am Lady.* Afterwards, when the Bands of the *Volscians* pitched their Camp within five Miles of the City, they were turned back by Women: In honour of which Exploit, a famous Temple was Dedicated to *Womens Fortune*; yea, notable Ensigns of great Honour and Dignity were given to them, by Decree
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of the Senate. So it comes about, that they take the *Upper-hand* in the *Way*, and Men rise up and give 'em place. ——— Thus Ladies you see, When Nature first moulded Woman, and sublimated her from the grosser Ore, she drew into that fair *Compendium*, all the visible Perfections of the Creation: In her Native Simplicity, she glitter'd with Rays and Charms, that dazled all Eyes: Nothing so savage or untam'd, that did not pay an Homage to her conquering Beauty. She needed no other Ornament, than the *Lustre* which flow'd from her untainted Vertue. So that the Excellency and Perfection of Women above Men, (and consequently of their Power and Title to Govern 'em) is visible to their greatest Enemies: For indeed, this is a Quarrel, wherein Nature hath declared herself a most interested Party, that we need go no further than the judgment of our Eyes, to decide the Controversie. For, whom can we imagine to be so insensible, as not to be presently touch'd with the delicate

cate *Composure* and *Symmetry* of their Bodies? The *Sweetnesses* and killing *Languors* of their Eyes, the *Mestange* and *Harmony* of their Colours, the *Happiness* and *Spirituality* of their *Countenances*, the *Charms* and *Allurements* of their Mein, the *Air* and *Command* of their *Smiles*: So that 'tis no wonder if *Plato* said, That *Souls* were unwilling to depart out of such fair Bodies. Nay, a pretty Woman has such a *Governing Power* in her Eyes and Tongue, &c. that the business of *Amour* has often made mighty *Monarchs* stoop to its Empire, made grand *Conquerors*, *Statesmen*, and the *Religious*, confess its Power. Love's Force excels that of *Famine*, breaks through sacred *Cloysters*, and precipitates a pious *Ignatian* into *Incest*. It befools the *Philosopher*, and draws in the Man that was resolv'd never to *Game*: Nooses the most of Men into the *Curse* of *Noise*, *Nonsense*, *Penury*, *Horns*, and *Distraction*: Makes *Mankind* adore *Shadows*, and the *Varnish*, that lasts but a few *Years*, to deat on *Pride*, *Folly*

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and Impertinence. His *Holiness* has acknowledg'd its Omnipotence. having forc'd him to bequeath his Keys to a *Woman*, a Thing in *Petticoats*. Love made the Cardinals play at Leap-Frog, and *Cæsar Borgia* (that Blessed Son of Infallibility) express his Affection to a Bishop in his *Pontificalibus* at the *Altar*: *Made Nero believe a Transmutation of Sexes*, and the nimble Taylor pine away for the want of a *Queen Bess*. 'Tis no Fiction of the Poets, That *Cupid wanted Eyes*; for Lovers are the blindest Creatures in Nature. For, what else makes a Lord humble himself to *Cynders* and *Oysters*? *Great She's admire the Architecture of a Brawny Coachman*? And the Country-Knight leave the chaste Embraces of his Spouse, for the poor Allurements of a tatling, leering Chamber-Maid. *Love, or Lust*, (for Philosophers make no great distinction between 'em) hurries Colleges into the Arms of *Bed-makers*, and *She-Tapsters*; causes Physicians to mistake the Seat of the Pulse, and *Joan* to be startled at the pleasant *Strangeness*

ness of Carnal Application. That this is a *Truth*, needs so little *Demonstration*, that looking but into any Story, you shall find, even the greatest Conquerors, *Lusty* and *Proud* in their *Triumphs*, humbled and brought on their *Knees* by some fair *Enchantress*. This we account admirable in *Alexander* and *Scipio*, that they could avoid; in *Cesar* and *Mark Anthony* we pardon it, in respect of the Greatness of their other Actions. Even the *Wiseest* Men, have been strange *Deviars* on this Sex, and absolutely given up to 'em. I suppose, there's no Man thinks *Solomon* a *Fool*, and yet it is well known, how these *white Devils* seduc'd him. *Augustus*, that was certainly one of the *steadiest* Men in the World; one that, in his *Youth*, out-witted the *Hoary Senate*, was all his Life-time led by one *Livia*.

But to make this yet plainer; *Age*, we say, begets *Wisdom*: Now, how general the Affection of old Men is to Women, needs no proof; especially the Older they grow; *Some of*

Threescore, Marrying Girls of Sixteen; and therefore it is a clear Argument of the truth of this Point, and of the Wisdom of those Reverend *Seniors* that proceed accordingly. Now, if it be necessary, that *Governors* should be of good Entertainment, *Affable*, open of *Countenance*, and such as seem to harbour no crooked or dark Design; *no Men can be so fit for Government, as Women are.* For, besides their natural Sweetness and Innocency, their Talk is commonly directed to such things, as it may easily be inferr'd, That their Heads are not troubl'd about making of *Wars*, enlarging of *Empires*, or founding of *Tyrannies*. How few Men-Prophets do Histories afford us, in comparison to *Prophetesses*? And, even at this day, who such absolute Followers of the Priests, as the *Women* are? If you wish them *Merciful*, these are the *tenderest* things on the Earth; they have *Tears* at command; and if *Tears* be the effect of *Pity* and *Compassion*, and *Pity* and *Compassion* be the Mother of *Virtue*; must we not think that

Mercy

Mercy rules most in them, and is the soonest obtain'd from them? If you with *Affection* to the *Country*, where can you better have it? Have not the Women many times cut off their *Hairs*, to make *Ropes* for *Engines*, and *Strings* for *Bows*?

Thus were this Noble Sex restor'd to that Right which Nature hath bestow'd on it, we should have all *quiet* and *serene* in *Commonwealths*; *Courts* would not be taken up with *Factions* and *Underminings*, but all would flow into *Pleasure* and *Liberty*. Instead of molding of *Armies*, we should be preparing of *Masks*; and instead of depressing of *Factions*, we should have *Balls* and *Amorous Appointments*.

Withal, we know how necessary it is, in every *Statesman*, to be Master of all the *Artifices* and *Sleights* that may be, to gain upon them he deals with. Now, if any can be fitter for this than Women, I am much deceiv'd: For, what by their *Imporunities*, *Glances*, *Trains*, *Sleights*, *Ambushes*, and little *Infidelities*; it is as impossible

impossible to escape them, as to go into the Fire, and not be burnt. For my own part, were I Marry'd my self, a Good Wife shou'd Govern both my Person and Purse, my Time, and every thing: And for this reason, a Rich *Milanois* was wont to say, *That the Strings of his Purse were never so hard tied, but his Betty had a Charm to loose 'em.*

We must therefore conclude, That as Women bring forth Children into the World, as they multiply themselves into these visible and corporeal Souls, and after they have brought them forth, are most tender and careful to bring them up; so it is most fitting, having these *Pre-eminences* and *Indulgences* of Nature, that when they are brought up, they should also have the *Government* of them: For a Potter would think it a hard measure, *If after the Pitcher were made, it should fly in his Face.* And (which is no small *Honour* to *Petticoat-Government*) the Woman excelleth the Man in respect of the Matter of which she was made, which
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was not dead and vile Clay, as Mans was, but a purify'd Substance, enliven'd, and endu'd with a Soul, participating of the Divine Mind. Hereunto I shall add, That *Man was made of the Earth*, which of its own Nature (Heavenly Influences Co-operating) produces Living Creatures of all kinds : But the *Woman was made by God alone* ; in all things like unto him, intire, and perfect ; *Man losing but one single Rib*, of which the Woman was form'd ; to wit, *Eve of Adam* sleeping ; and that so deeply, that he did not feel when it was taken away ; which God taking from the Man, gave to the Woman : *Man therefore is the Work of Nature, but Woman the Artifice of God*. And therefore, for the most part, Woman is more capable of divine Splendor than Man, and often is found full of the same ; which may easily appear from those matchless Charms, with which she is, even to wonder, bless'd. *Her Beauty is nothing else but the Divine Light and Splendor, shining through her fair Body.*

Hence

Hence the Body of *Woman* is most delicate to the Eye, and Touch. I will not meddle any further, than only to speak of those parts, (briefly and modestly) which they themselves lay open; namely, Of the *Face* and *Breast*; and will just glance at their Spiritual and Inward Beauty.

First, The very *Front*, or *Face* of this Building (that first meets with the Eye) confounds it, and will scarce suffer it to look any further. Certainly, God not only made her Body an *Epitome of the Earth*, for proportion; but her Face also an *Epitome of Heaven*, for Beauty; which like some clear *Glass* (or *Mirror*) being turned upwards towards Heaven, presents itself wholly full of heavenly Figures: The round *Forehead* resembling the *bowing Orbs*; the *Eye-brows*, the *Rainbows*; the *Eyes*, the *Stars* and *Planets*; the *red* and *white* of the *Cheeks*, resemble the *fair discolour'd Clouds*; the *Frowns* resemble *Storms*; and the *Smiles*, *Fair-weather*; and are mixt with Ten Thousand *Graces*.

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If *Heaven* therefore be Beautiful, that *Face* (which in so *small* a compass contains it) must needs be *fair indeed*.

Beauty (saith *Plato*) is a *Privilege* and *Prerogative* of *Nature*, which hapneth but to a *few*.

It is therefore worth the having, seeing it is a *Privilege*, and but a few have it. Amongst whom, of *all Creatures*, *Women* seem to be the true Owners of it.

For tho' there be a certain *general Beauty* in all *Creatures*, (as they are made by *God*, and serve to *adorn* the whole *Universe*;) Yet the chiefest and most delightful to the *Heart* of *Man*, is that of *Woman*; which hath in it two *Qualities*: For it not only *delights*, and *warms*, (like the *Sun*) but (sometimes) to the rude *Contemners*, it burns and consumes, (like *Lightning*) according to that of *Guevarra*; *An honest Woman*, (*Beautiful*) *killeth with her Countenance*.

And *justly* are they so punished; seeing he, which is a *Foe* to *Beauty*, is an enemy to *Nature*. *Beauty* cor-

E poral

poral is generally a good and proportionable agreeing coherence, and compacture of all the several parts of the Body.

But it shineth no where so ample, as in the Face and Countenance; wherein (as *Laurentius* says) the Beams of the *Divine Majesty* so shine, that all other Creatures tremble at it, especially in *Women*; for in them all Men admire and love it; and all Creatures else, fear and tremble at it; nay the Lion (the most fierce amongst others) fears it, and rages more against Men than Women; as giving more *honour* and *reverence* unto their Countenance. The Symmetry and powerful Splendor whereof, hath not only a property, by opening the Hearts of the Beholders, to make them discover their own Secrets, (as we have examples enough in Scripture, by *Sampson*, &c.) but it is the discoverer of itself, and the most secret Affections, Dispositions, and Passions of the Heart.

Vultus est animi Imago ; The Countenance is the Image of the Mind, saith Cicero : And in another place, *Frons est animi Janua* ; The Brow is the Gate of the Mind ; so that the Gate lets forth the Image, that you may soon see what the Mind is. It therefore the Image of the Mind, and the Gate it stands in, be so fair, surely the Mind itself in *Women*, (which is the *Spiritual Beauty*) must needs be *fair and heavenly* : Yea, tho they should deny it to be so with their own Tongues, or any Detractor for them, the very Beauty of the Countenance itself would convince them, and declare it louder.

But as in the *Heaven*, the *Sun* and *Moon* (the greatest Lights) bear greatest sway, and make greatest show ; so in the Countenance, the Eyes sparkle forth greatest Beauty, and declare most the effects of our Mind. So that it seems, *Wisdom, Folly, Anger, Pleasure, Grief, Envy, Mirth, Sadness, Chastity, or Whoredom*, appear not in us, in any one part so apparently, as in the Eye ; nay, in

Women (in whom indeed they are fairest and most powerful) they do shew certain signs of *Barrenness*, and *Fruitfulness*, which (in that Sex) is greatly to be respected, as *Aristotle* testifieth.

But as they discover much in Themselves, so have they a very great power in *Ruling* the Affections of Others: For, from their Beams, proceeds Health or Sicknes, Love or Hate, Life or Death, to the Object that they view, according as they earnestly behold it, either in Love or Hate. *Nescio quis teneros Oculis mihi fascinat agnos*, saith *Virgil*: And the same is confirm'd by *Plutarch*: For, as he saith, *The Eyes of Fair and Beautiful Women, kindle Fire, like the Sun, in the very Hearts and Souls of their Lovers, tho' they look not on them but afar off.*

From whence grew, no doubt, the Opinion of *Strato*, the Philosopher, who held, *That the commanding part of the Soul, remain'd between the Eyes*; seeing that he saw so great power in them, and their Affection.

But

- But if I should write of all the Governing Beauties in Womens Faces, I should draw this Thread much farther than it ought.

So the next thing that remains to be spoken of, is the *Breasts*; the beautiful and vertuous *Springs* and *Fountains*, that not only add Beauty, but Utility to the whole *Edifice*.

The best commendation of a House, is, that it stands in a good Air, and is well Watered.

The first of these is observed to be in this Building, out of the Etymology of her Name, by *Bartholdus*, *Mulier quasi mollis aer propter puritatem*, A sweet and pure Air.

And the second is made good in the office of her Breasts, which are the *Springs* and *Conduit-heads*, which are commended by their *form*, their *place*, and their *use*.

First for their *Form*: They are Round; a Figure most capable of all others, and fittest for them, seeing they must contain, like *Fountains*, Moisture for Nourishment. And they resemble in making two little Hills,
or

or Mounts, pleasantly garnish'd with disparted and streaming Veins; on whose Tops arise the Conduit-heads, in hew like *Strawberries*; from whence proceed the Streams so much commended both for Food and Physick. Between these Hills lies that *Forbidden Way*, which leads I know not whether: Yet this I'll venture to say, That neither *Art*, nor *Nature* can amend it; and that it has such a *Governing Faculty*, as it keeps all the World in Awe.

This Form of the *Breasts*, imitating the World, is very beautiful. From the observation of which, the skilful Beholder shall not only distinguish the difference of Sex, but also of Age and Health in Women.

2dly, For the Place, They are not in the lower parts of the Body, as in other Creatures; but, to preserve Modesty, and for Comeliness sake, in the very Breast near the Head, and right against the Heart.

For this cause, that Women, being most Loving and tenderly Affected to their Children, might at their
greater

greater Ease, in the Earnestness of their Love, both Feed with their Milk, Embrace with their Arms, and Kiss with their Lips, their Children, at one time together; which they could not do, were they plac'd elsewhere.

Lastly, For their Use. First, they are to Feed: And to that end, they are endu'd with Milk, and such as no other Creature hath: For there's no Milk whatsoever, so nourishing and cherishing in effect, nor so sweet and honied in taste, as that of a Woman. Which Milk it is possible for them to have, without the help of a Man, as *Hippocrates* affirms.

Then, as a Man content with his own possession, he neither can, or ought to desire more. Which is well advis'd by *Solomon*, in the *Proverbs*, *Rejoyce with the Wife of thy Youth, &c. Let her Breasts satisfy thee at all times, and be thou ravish'd always with her love.*

So that both *delight*, *profit*, and *power*, proceeds from this Form of hers; as is declared sufficiently in the description of the Beauty of her

Face

Facē and Breasts. — And thus much for the Beauty *Corporal*.

For the Beauty *Vocal*, which is in Women; it is such as makes them no whit Inferior, but rather Superior to Men. The Voice in Women being much more *gentle, tender, and delicate*, than in Men, declares, That in the *modesty, gentleness, and sweetness* of Affection, they far surpass 'em

Moreover, Man hath no use of his Voice, that Woman hath not, and as excellently: For,

1. Her *Eloquence* is as good and plentiful.

2. Her *Speech* more sweet and pleasant. And good reason; for seeing her *Tongue* is her chiefest *Weapon of defence*, therefore she ought to handle it the readiest.

Lastly, Their skill in Musick hath not been meanly praised by divers: But their means of expressing their Skill, especially in Voice, so far excels above that of Man's, that all They are said but to fain, that seek to imitate it.

What-

What shall I say? Nor *this*, nor *that*
 (is best;
 But *all* is better than can be express'd;
 And all Perfection, is so given to all
 Her parts, that none is *best*, but each
 (is *all*.

Lastly, I must with like brevity
 speak of the Beauty Spiritual, and In-
 ward. At the Fairness whereof,
 you may guess, by the Physiognomy
 of the Face, and the rest.

Of this *Spiritual and Inward Per-*
fection, I might give many famous
 instances; for (as an *In-*
genious * *Author* observes)

* In his Books
 Entituled, The
 Character of a
 Good Woman.

“ Our Nation has not
 “ wanted *Learnd as well*
 “ *good Women*: Such were the Lady
 “ *Jane Grey*, and Queen *Elizabeth* of
 “ Beloved Memory: But none of the
 “ foremention'd ever shone with *Brigh-*
 “ *ter Beams* than our Late Queen *Mary*,
 “ who had all the Graces of a Chri-
 “ stian, and all the Royal Vertues of
 “ of a Queen. *England* has had, and
 “ hath at this very time, several La-
 “ dies,

“ dies, that for their *Wit*, as well as
 “ *Beauty*, need not fear to vie with
 “ the Ancients. For *Poetry*, we had
 “ Mrs. *Katharine Philips*, famous for
 “ the wit and smoothness of her
 “ Writing; our greatest Poets thought
 “ themselves Elevated when they
 “ wrote of her: And never was their
 “ Thought more Sublime, than
 “ when they prais’d *Orinda*. — And
 “ if her Verse had been Serious and
 “ Devout, I wou’d have added Mrs.
 “ *Bhen*.

“ We have now *Philomela*,
 “ who has borrow’d the name
 “ of the Nightingale; and her Num-
 “ bers are as sweet, as the Voice of
 “ that is musical.

“ For Prose, we have the most In-
 “ genious Author of *The Proposal to*
 “ *the Ladies*, and *The Letters to Mr.*
 “ *Norris*. --- Abroad, they in *Holland*
 “ have had for all the Learned Lan-
 “ guages, *Anna Maria Schurman*, who
 “ was a Philosopher, a Poet, and a
 “ Painter.

“ For the *Criticks*, the *French* have
 “ had the Ladies *Tarnaquilla*, *Faber*,
 “ and

“ and *Dacier*, as well as *Madam Scudder* for Polite Discourse.

“ We have now several Ladies for
 “ several Ingenious and Useful Sci-
 “ ences very famous. For Philoso-
 “ phy, My Lady *Masham*; For Paint-
 “ ing, Mrs. *Beal*; for Singing, Mrs.
 “ *Hunt*, and Mrs. *Godfrey*.

“ I might also mention Mrs. *Anne*
 “ *Baynard* lately Deceas'd; who at
 “ the Age of Twenty Three Years,
 “ was arriv'd to the Knowledge of a
 “ *Bearded Philosopher*; and was, in
 “ the hard and knotty Arguments
 “ of Metaphysical-Learning, a most
 “ Nervous and Subtle Disputant.

“ Amongst these *Extraordinary Wo-*
 “ *men*, I might justly rank Mrs. *Eli-*
 “ *zabeth Dunton*, whose Love to her
 “ Husband was as remarkable, as her
 “ other Graces. *She had throughly*
 “ *study'd the great Book of Nature*;
 “ wherein we may see the Wisdom
 “ and Power of the great Creator in
 “ the Order of the Universe, and in
 “ the Production and Preservation
 “ of things; and *her Prudence* gave
 “ so many proofs of her Capacity for

“ *Domestick-Government*, that *the Heart*
 “ *of her Husband safely trusted in her*: She
 “ *had such a power in Ruling her House,*
 “ *that things were as well manag'd*
 “ *when he was abroad, as when he*
 “ *was at home; yet she never desir'd*
 “ *to Govern, but when he was not on*
 “ *the spot, Prov. 30. 31.*

If I wou'd give more instances of the *Spiritual and Inward Perfection* of the Fair Sex. to these I might add *The Honourable Lady*; I have trac'd. her Life from the Cradle, to her 60th Year, and find it *one continu'd Act of Piety*: So that I may venture to say, If there ever was on Earth a perfect Woman, 'tis the Divine *Sabina*.

I should also mention the Rich *Valeria* for her vast Memory, and Love to the Scriptures.

And with her I shall rank the unknown *Almira*, that Master-piece of Wit and Beauty.

Neither can I forget that *Pious and Mat'blefs Woman*, whom we call *Climene*.

A Form more Fine, more accurately wrought,
 Was ne'er Conceived by a Poetick Thought :
 Such pleasing Looks, in midst of Spring adorn
 The flowry Fields, So smiles the beaucous Morn :
 So mild her Eyes, so beautiful and bright,
 That Lovelier Eyes did ne'er salute the Light
 With such a gentle Look, and such an Air,
 So Lovely, so exceeding Sweet, and Fair,
 To me the Heavenly Messengers appear.
 Whilst that bright Soul that Heaven has plac'd within,
 Makes every Charm with double lustre shine.

I have nam'd but a few of those
 Excellent Women, whose *Inward*
Perfections bespeaks 'em fit to *Govern*,
 either in a publick, or private *Capa-*
city ; but, as the foremention'd *Au-*
thor observes, “ How many more
 “ such Women shou'd we have, if
 “ they wou'd employ their happy
 “ Talents to benefit the World, and
 “ Write as well as Sow? Who might
 “ as far exceed the Men in Books, as
 “ they do in the *Art of Governing*
 “ when they are call'd to it: And
 “ methinks a Book Writ by an Inge-
 “ nious Lady, wou'd look as well as
 “ a Wrought Bed, or a Fine Fringe,
 “ or a Baby or two of Wax; their
 “ Hands wou'd be every whit as
 “ pretty

“ pretty when they *Write*, as when
 “ they *Knot* ; and much more than
 “ they wou’d be, shou’d they *Paint* ;
 “ for I reckon false Colour in their
 “ Faces, as bad as false Teeth and
 “ Plumpers in their Mouths.

Thus have I fairly prov’d there is
 no Creature so perfect, no Wonder
 so to be admir’d as a *W O M A N* :
 And Ladies, God hath heaped all
 these Graces on your beautiful Sex,
 to the end, that every Creature might
 stand amaz’d at you, *Love* and *Obey*
 you ; as we see by experience, *That*
Incorporeal Spirits doat upon Women,
with most ardent Affections ; which is
 such an approv’d Truth, that none,
 I think, dare offer to deny it. And
 if Women are such Angels both in
 Body and Mind, and *Petticoat-Gov-*
ernment such a peculiar and extraor-
 dinary Blessing, (as all must own that
 consider we are now *Govern’d* by a
 Queen, whose *Royal Vertues* exceeds
 all I have said in praise of her
 Sex) I wonder at the unnatural Fancy
 of such, as could wish we might Pro-
 create like Trees, as if they were *A-*
sham’d

shame of the Act, without which they had never been capable of such an extravagant Thought. Certainly, he that Created us, and has riveted the *Love of Women* in the very Center of our Natures, never gave us those passionate Desires to be our incurable Torment, but only as Spurs to our Wit and Vertue, that by the Dexterity of the one, and Integrity of the other, we might merit and gain the *Darling Object*, which should consummate our Earthly Happiness.

Moreover, Woman is not only more charming in her *Face*, of a sweeter *Voice*, and more *Spiritual* in her Inward Beauty; but (which further adds to her Perfection) she's more apt than Man, for that *Mysterious Office of Generation*; for that she is Ripe at Ten Years, and under; but he, not many Years after. And besides, it is very well known, that the Woman alone, of all Fruitful Creatures, after she is with Child, and beginning to bear in her Womb, also not long after she is Deliver'd, inclineth to the foresaid Act again; whose Vessel is so affected to humane

humane Conception, that it is said sometimes, without Lying with a Man, she hath Conceived. So that *Averrois* hath deliver'd in his famous Monuments of Learning, concerning a Woman which Conceived of Seed that was spent in a Bath.

But that which goeth beyond all Miracles (being itself the greatest Miracle) is, *viz.* That Woman alone, without Man, is able to produce Humane Nature: Which in no wise is given to Man. Which things, even by the *Turks* and *Manumetans*, is confessed: With whom many are believ'd to have Conceived without Man's-Seed, whom they call in their Tongue *Nefesolgi*. And Isles are spoken of, where Women Conceive by the blast of the Wind.

Amongst Brute Creatures, it is manifest, that some Females have conceived without Males; as the Females of *Vultures*, which is Story'd by *Origen*, in his first Book against *Faustus*: Also, certain Mares to have Conceived by the *West* Wind blowing, Antiquity hath

hath found; concerning which, these things are Sung:

*All with Face turn'd 'gainst the West
Wind do stand
And take in Air, on Rocks so high
from Land;
And often times without Conjunction
sprung,
And with cool Winds they were begot
with Young.*

So that 'tis clear from what I've said (of the Excellency and Pre-eminence of *Ruling Women*) That *Government is the Rudder which Steers the Great Vessel of State; and that Petticoat-Government is the most Dextrous handling of that Rudder; and for that reason, 'tis only WOMEN that are now Pray'd for in our Churches and Chapels, viz. Her Present Majesty, the Queen Dowager, and the Princess Sophia.* 'Tis true, there was a time in *England*, when Men wore the *Breeches*, and debar'd Women of *Government*, which brought many Grievances and Oppressions upon the *Weaker Vessels*;

G for

50 Petticoat-Government.

for then they were constrain'd to Converse only with their Homes and Closets: But our Loyal Parliament, knowing the Wisdom and Piety of *English Women*, have now Enacted a Woman the *Supreme Head* at Home and Abroad; and (to use the words of the Ingenious *Calamy*) *Blessed be Divine Providence, which has raised up our most Gracious Queen, the common Centre of all our Hopes; whose late Royal Assurance of her Favour and Protection, affords us an agreeable Prospect, and entire Satisfaction.*

But I shan't only confine my Essay to *Petticoat-Government*, as it respects the Publick; for I design *A general Essay upon Petticoat-Government*, however dignify'd or distinguish'd.

1. Then, by *Petticoat-Government*, I mean when Good Women Ascend the Throne, and Rule according to Law, as is the case of the present Queen.

Again, by *Petticoat-Government*, mean the discreet and housewifely *Ruling* of a House and Family; to the Husband's Province lies without
Doors

and therefore tis the Place of the Mistress to Govern the Kitchen, for Men shou'd not presume to direct their, to order about *Tarts, Puddings, Wines, and Kickshaws.*

And lastly, by *Petticoat-Government*, I mean when Bad Women Usurp an Authority over their Husbands, as is the case of Shrews, and such as *Command*, and (perhaps) *Beat* their Husbands, for which there is often a *Riding*, as I shall shew in variety of modern Instances.

I shall first treat of *Petticoat-Government*, as it relates to Women in a *Publick Capacity*: And I shall first instance in

Deborà, a most prudent Woman, the Wife of *Labidoth*, who alone, as may be read in the Book of *Judges*, some time Judged over the People of *Israel*; and the Children of *Israel* went up to her for every Judgment: Who also was Chosen Captain of the Host of *Israel*, when *Barach* did refuse to Fight, and won the Field, her Enemies being slain and put to flight.