

ANNA MARIA VAN SCHURMANN  
THE LEARNED MAID  
OR, WHETHER A MAID MAY BE A SCHOLAR? (1659)  
Transcribed by Dr Robert A. Hatch ©  
§§§

THE  
LEARNED MAID  
OR,  
Whether a MAID may be a  
Scholar?  
A LOGICK EXERCISE

Written  
in Latine by that incomparable Virgin

*Anna Maria à Schurman  
of Vtrecht.*

*With some Epistles to the famous Gassendus  
and others.*

[Greek]. Ignat.

LONDON,  
Printed by JOHN REDMAYNE, 1659.

## FR. SPANHEMIUS.

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**T**He Low-Countries shew you a Virgin, excellent, not only in the learned Languages, but almost in all kinds of Literature; whose admirable wit and mind capable of all things, you may justly call the utmost Essay of Nature in this Sex. So largely hath the Divine bounty powred forth it self upon one person. If she hath a vast understanding piercing into all things, she hath also a skilful hand marvellously obedient to that guide, executing & expressing in all materialls whatsoever [page] that commands. But these Gifts are far inferiour to those which she accounteth chief; Piety without Ostentation, Modesty beyond Example, and most Exemplary Holineses of Life and Conversation. And though she most deserveth Praise, yet. (which is above all Praise) She desireth nothing less, &c.

*In Epist. ad Lect.*

[page]

TO THE  
HONOURABLE LADY,  
THE  
LADY A. H.

Madam,

THis *strange maid*, being now the second time, drest up in her *English Habit*, cometh to Kiss your hand. She hopes you will admit her to your *Closet*, and speak a [page] good word for her to your worthy *Friends*, and endear her to *Them* also. Her *Company* will be the more *delightfull*, because her *discourse* is very *rational*, and much tending to the *perfection* of that *Sexe*, whereof you, *excellent Lady*, by your *Noble Virtues* are so great an *Ornament* and *Example*.

The Honourer of your Piety,  
more then of your Fortune;  
C. B.

[p.1]

The Learned *Maid*.  
A Logically Exercise upon  
this Question.

*Whether a Maid may be a  
Scholar?*

WE hold the *Affirmative*, and will endeavour to make it good.

These *Præcognita* we premit: First on the part of the *Subject*, and then of the *Predicate*.

By a *Maid or Woman*, I understand her that is a *Christian*, and that not in Profession onely, but really and indeed.

By a *Scholar*, I mean one that is given [p. 2] to the study of *Letters*, that is, the knowledge of *Tongues* and *Histories*, all kinds of Learning, both superiour entitled *Faculties*; and inferiour, call'd *Philosophy*. We except onely *Scriptural Theology*, properly so named, as that which without Controversie belongs to all Christians.

When we enquire, *whether she may be*, we mean whether it be *convenient*, that is, expedient, fit, decent.

The *words* being thus distinguished, the *Things* are to be distinguished also.

For some *Maids* are *ingenious*, others *not so*: some are rich, some *poor*: some *engaged* in Domestick cares, others *at liberty*.

The studies of a *Scholar* are either *universal*, when we give our selves to all sorts of Learning or *particular*, when we learn some one Language or Science, or one distinct Faculty.

*Wherefore we make use of these Limitations:*

[p. 3] First of the *Subject*; and first, that our *Maid*† be endued at least with an indifferent good *wit*, and not unapt for learning.

†*Of the erudition of Maids you may read in Liv. 3. Plin. Epist. 17. l. 1. Athen. 1. Plutarch de educ. lib. Gord. 1. 16. de negat. Hornar. ad Cas.*

Secondly, that she be provided of necessaries and not oppressed with want: which exception I therefore put in, because few are so happy to have Parents to bread them up in studies, and Teachers are chargeable.

Thirdly, that the condition of the Times, and her quality be such, that she may have spare houres from her general and speciall Calling, that is, from the Exercises of Piety and household Affairs. To which end will conduce, partly her immunity from cares and employments in her yonger years, partly in her elder age either celibate, or the Ministry of handmaids, which are wont to free the richer sort of Matrons also from Domestick troubles.

Fourthly, let her end be, not vain glory and ostentation, or unprofitable [p. 4] curiositie: but beside the generall end, Gods Glory and the salvation of her own soul; that both her self may be the more vertuous and the more happy, and that she may (if that charge ly[e] upon her) instruct and direct her Family, and also be usefull, as much as may be to her whole Sex.

Next, *Limitations* of the *Predicate, Scholarship*, or the study of *Letters* I so limit, that I clearly affirm all honest Discipline, or the whole [Greek] the Circle and Crown of liberal Arts and Sciences (as the proper and universal Good and Ornament of Mankind) to be convenient for the *Head* of our *Christian Maid*: yet so, that according to the Dignity and Nature of every Art or Science, and according to the capacity and condition of the Maid herself, all in their order, place and time succeed each other in the learning of them, or be commodiously conjoyned. But especially let regard be had unto those Arts which have neerest alliance to *Theology* and the *Moral Virtues*, and are Principally subservient [p. 5] to them. In which number we reckon *Grammar*, *Logick*, *Rhetorick*, especially *Logick*, fitly called *The Key of all Sciences*: and then, *Physicks*, *Metaphysicks*, *History*, &c. and also the knowledge of Languages, chiefly of the *Hebrew* and *Greek*. All which may advance to the more facile and full understanding of *Holy Scripture*: to say nothing now of other Books. The rest, i.e. *Mathematicks* (to which is also referred *Musick*) *Poesie*, *Picture*, and the like, not illiberall Arts, may obtain the place of pretty Ornaments and ingenious Recreations.

Lastly, those studies which pertain to the practice of the Law, Military Discipline, Oratory in the Church, Court, Vniversity, as less proper and less necessary, we do not very much urge. And yet we in no wise yield that our *Maid* should be excluded from the Scholastick knowledge or Theory of those; especially, not from understanding the most noble Doctrine of the *Politicks* or Civil Government.

And when we say a Maid may be a Scholar; [p. 6] it is plain we do not affirm Learning to be a property, or a thing requisite and precisely needfull to eternall salvation: no, nor as such a good thing which maketh to the very *Essence* of happiness in this life: but as a mean and very usefull, conferring much to the integrity

and perfection thereof: and as that, which by the contemplation of excellent things will promote us to a higher degree in the Love of God, and everlasting Felicity.

*Therefore let our Thesis of proposition be:*

*A Maid may be a Scholar.*

For the confirmation whereof we bring these *Arguments*: 1. On the part of the *Subject*: 2. On the part of the *Predicate*.

1. *Argument, from the Property of the Subject.*

Whosoever is naturally endu'd with the *Principles*, or powers of the [p. 7] principles, of all Arts and Sciences, may be a student in all Arts and Sciences:

But Maids are naturally endued with the *Principles*, &c. Therefore, &c.

*The proposition is thus proved.*

They that may have the knowledge of *Conclusions* deduced from *Principles* may be Students, &c.

But they that are naturally endued with the *Principles* may have the knowledge of *Conclusions* deduced from those *Principles*. Therefore, &c.

*The Assertion* may be proved both from the property of the *form* of this Subject, or the rational soul: and from the very acts and effects themselves. For it is manifest that Maids doe *actually* learn any Arts and Sciences.

Now, no *Acts* Can be without their *Principles*.

[p. 8]

II. *Argument. Again from the property of the Subject.*

Whosoever hath naturally a *desire* of Arts and Sciences, may study the Arts and Sciences.

But a Maid hath naturally a *desire* of Arts and Sciences. Therefore, &c.

The Reason of the *major* is manifest: because Nature doth nothing in vain.

*The Minor is thus confirmed.*

That which is in the whole *Specie* or kind, is in every *Individual* or particular person; in Maids also.

But all Mankind have in them by Nature a desire of knowledge. (*Aristol. Metaph.* 1. 2.) Therefore, & c.

*III. Argument, from the external Property, or Adjunct.*

Whosoever is by God created with *a sublime countenance*, and erected toward Heaven, may (and ought) give himself to the contemplation and [p. 9] knowledge of sublime and heavenly things.

But God hath created woman also with a sublime and erected countenance: *O, homini sublime, &c.* Therefore, &c.

*IV. Argument.*

Whosoever is in most *need* of solid and continuall employment, may conveniently give himself to learning:

But woman is in most *need* of solid and continual employment: Therefore, &c.

The *Major* is good, because nothing doth more exercise and intend all the nerves and powers of the mind; (and as the great *Trasmus* faith +) nothing takes so full possession of the fair Temple of a Virgins breast, as learning and study, whither, on all occasions she may fly for refuge.

+ *In his Epistle to Badæus, where he discoarseth of the Institution of Sir Tho. Moores daughters.*

*The Minor is proved by these two reasons.*

[p. 10]

1. Whosoever through imbecillity and inconstancy of disposition or temper, and the innumerable snares of the world, is in most danger of *vanitie*, is in most need of solid and perpetual employment.

But woman, through the imbecillity and inconstancy, &c. Therefore, &c.

The *Major* in this Syllogism is true; because contraries are best cured by contraries: and nothing doth more effectually oppose vanity, then serious and constant employment.



The *Minor*. we take to be without controversie: for hardly any, though Heroical Vertue can safely pass by the Sirens of the world and of youth, unless it be busied about serious and solid things.

2. The second reason to prove the Assumption or Minor of the IV. *Argument* is this:

They that abound with *leisure* have most need of solid and continual employment:

But women of higher rank, most [p. 11] part abound with leisure. Therefore.

The Major of this syllogism is good, because leisure (or idleneesse) is of it self tedious, yea, burdensome, so that Divine *Nazianzen* justly said, [Greek]. *Tis the greatest pain to be out of action*. And because Idleness is the Mother of wickedness: *Homines nihil agendo male agere discunt*. Men by doing nothing learn to do ill.

#### *V. Argument.*

They that have the happiness of a more quiet and free course of life, may with most convenience follow their studies.

But Maids for the most part, have the happiness of a more quiet and free course of life: Therefore.

The reason of the *Major* is evident: for nothing is so great a friend to studies as Tranquillity and Liberty.

*The Minor is proved thus:*

They which for the most part have their time to bestow *upon themselves*, and are exempt from publick cares [p. 12] and employments, have the happiness of a more quiet and free course of life:

But Maids (especially during their celibate, or single life) most part have their time to bestow on themselves, &c. Therefore.

#### *VI. Argument.*

To whom is agreeable the study of the *principal Sciences*, to the same is also agreeable the study of Sciences instrumental and subservient:

But, to a Christian woman agrees the study of the Principal Sciences. Therefore:

The *Major* is firm for this reason:

To whom the *end* agrees, to the same is convenient also the lawfull *means*, whereby we are most easily brought unto that end:

But the instrumental or subservient Sciences are the lawful means, &c.

Therefore.

The *Minor* is true, because to a Christian woman agrees the study, or assiduous [p. 13] and serious Meditation of Gods Word, the knowledge of God, and contemplation of his most beautifull works, as being of most concernment to all Christians whatsoever.

#### *VII. Argument.*

The study of Letters is convenient for them, for whom it is more decent to find themselves both business and Recreation *at home* and in private, then abroad among others.

But it is more decent for a Christian Maid to find her self both worke and recreation *at home* then abroad: therefore &c.

The *Major* is most true: because studies have this prerogative, to give us a delightful exercise, and to recreate us when we have no other company, whence in the Greek proverbe, *A wise man, is* [Greek], *self-sufficient*.

The *Minor* is no less: because the Apostle requireth Women to be [Greek] [Keepers as home], + Tit. 2. 5. And moreover, Experience [p. 14] testifies; whose tongues, Ears, eyes often travail abroad, hunting after pleasures; their faith, diligence, and modesty too, is generally called into question.

#### *VIII. Argument, from the Genus of the predicate, or, of Learning.*

Arts and Sciences are convenient for those, to whom *all Virtue* in general is convenient:

But all Virtue in general is convenient for a Maid. Therefore:

The *Major* is evident from the division of Virtue into *Intellectual* and *Moral*: under the former whereof, the Philosopher comprehendeth Arts and Sciences.

The *Minor* hath no need of proof: for Virtue, as *Seneca* saith, chooseth her servants, neither by their State nor Sexe.

[p. 15]

#### *IX. Argument, from the end of Sciences.*

Whatsoever *perfects* and *adorns* the intellect of Man, that is fit and decent for a Christian woman:

But Arts and Sciences doe perfect and adorn the intellect. Therefore:

The reason of the *Major* is, because all creatures tend unto their last and highest perfections as that which is most convenient for them.

The *Minor* is plain, because Arts and Sciences are *Habits*, and by these Habits are the natural *powers* and faculties of the soul proved and perfected.

*X. Argument.*

The things that by their nature conduce to the greater *Love of God* and the exciting of his greater reverence in us, are convenient and fit for a Christian Woman:

But Arts and Sciences by their nature conduce, &c. Therefore:

[p. 16]

The Verity of the *Major* is clearer then the Light. For the most perfect love and reverence of God becometh [\*] kind: so that none can here offend in the excess.

The *Minor* is thus confirmed:

That which exhibiteth and proposeth God and his works to be seen and known by us in a more eminent degree, naturally conduceth to the stirring up in us the greater love of God and reverence:

But Arts and Sciences exhibite and propose God and his Works, &c.

Therefore.

The *Major* in this last syllogism is proved by this reason:

Whatsoever is indeed most beautiful, most excellent and most perfect, that, the more it is known, the more it is loved, and accounted more worthy of reverence or celebration:

But God and his Works are indeed most beautifull, &c.

Therefore.

The *Minor* likewise may be proved from the end or effects of Sciences, [p. 17] which do all confer somewhat to the more facile and more distinct knowledge of God and his Works.

*XI. Argument.*

That which armes us against *Herefies*, and detecteth their fraud, is convenient for a Christian Woman:

But Sciences arme us, &c.

Therefore.

The reason of the *Major* is evident: because no Christians in this common danger, ought to neglect their duetie.

The *Minor* is proved, because found Philosophy is as a hedge and fence (to use the words of *Clemens Alexandrinus*) of the *Lord's Vineyard*, or of our Saviours Doctrine: Or, being compared with the Gospel, it is (in *Saint Basil's* similitude) like the *leaves* which are an *Ornament* and *Muniment* to the fruit. Indeed by right reason, that corrupt and false reason, upon which heresies mainly depend, may most easily be refuted.

[p. 18]

*XII. Argument.*

What teacheth *Prudence* without any detriment of Fame or Modest, is convenient for a Christian Woman:

But the studies of, good Learning teach Prudence, &c.

Therefore:

The *Major* is confessed: for no man is ignorant, that the Honour of the Female Sexe is most tender, and needeth nothing more then Prudence: and how hard a thing it is and full of hazard, to draw Prudence from use and Experience.

The *Minor* is proved, because the Writings of Learned men doe offer us not only excellent *Precepts*, but notable *Examples*, and do lead us as it were by the hand to Virtue,

*XIII. Argument.*

That which makes to true *Magnanimitie*, is Convenient for a Christian Woman:

[p. 19]

But the study of Letters makes to true magnanimity.

Therefore.

I prove the *Major*: because, the more any one is by nature prone to the vice of pusillanimity, so much the more need there is of aid from the opposite Virtue. But a Woman is by Nature prone, & c.

Therefore:

The *Minor* is prov'd, because Learning erecteth the Mind and puts courage into the heart, and takes off the vizard from those things which are feared by the vulgar, or impotently affected.

#### *XIV. Argument.*

That which affecteth and replenisheth the Mind with honest and ingenuous *delight*, is convenient for a Christian Woman:

But, Learning doth so.

Therefore.

The reason of the *Major* is, because nothing is more agreeable to humane [p. 20] nature, then honest and ingenuous delight, which represents in Man a certain similitude of Divine gladness. Which *Aristotle* also highly extolleth. vii. *Eth.* xiii. *Pleasure* is by nature a *Divine thing* implanted in the hearts of Men.

The *Minor* is proved thus: Because there is no delight or pleasure (except that of Christians which is supernatural) either more worthy of an ingenuous soul, or greater then this, which ariseth from the study of Letters: as by examples and various reasons might easily be evinced.

#### *XV. Argument, from the Opposite.*

Where *ignorance* and want of knowledge is not convenient, there the study of knowledge is convenient:

But, ignorance and want of knowledge is not convenient for a Christian Woman.

Therefore.

The *Minor* is confirmed thus:

That which is of it self, not onely the [p. 21] cause of error in the understanding, but of vice in the will or action is not convenient for a Christian Woman:

But ignorance and want of knowledge is of itself the cause of error, &c.

Therefore.

The *Major* of this syllogism is demonstrated; First, in respect of error in the understanding; Because ignorance in the understanding (which is called the *Eye*+ of the Soul) is nothing elf but blindness, and darkness which is the cause of all error. Secondly, in respect of vice in the Will or Action: because, Whatsoever makes men proud, fierce, &c. that is the cause of Vice in the will or action:

+*[Greek] If the light that is in the be darkness, how great is that darkness.* Matt. vi.

But ignorance and want of knowledge makes men proud, & c.

Therefore.

The *Major* is evident, the *Minor* is proved hence; because, the less a man knowes himself, the more will he please himself and contemn others: And he who [p. 22] knowes not how much he is ignorant of, will be wise in his own conceit. And then (as to fierceness) nothing is more intractable then ignorance, as *Erasmus* upon much experience testifies: And that I may relate a Sentence of Divine *Plato*: *[Greek]. Man well bred and informed becomes the mildest and Gentlest of Creatures, but being ill brought up is the worldest of all the beasts of the Earth.* Adde quod ingenuas &c. *Learning mollifies and sweetens a man and takes away roughness of manners and rusticity.*

Lastly, the danger of ignorance, in respect of vice, may be shewn from the nature of vice and vertue. For, whereas to every vertuous action is required such Exactness, that it must be conformable on every part to the Rule of right reason; to the Nature of vice even the least \*\_\_ *nordination*, which followeth ignorance, may be sufficient.

Testimonies and Examples I doe here omit for brevity sake.

A R E F U T A T I O N  
O F T H E  
A D V E R S A R I E S.

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*These Præcognita are to be  
premitted.*

FIRST, there are some of the *Adversaries*, who being as it were blinded by I know not what prejudices, do not limit our *Subject*; but think it followes from our *thesis*, that there is no *choice* neither of Wits, nor of Conditions, to make the *predicate* agree unto it.

Others there are, who seem to acknowledge no other *end* of studies, then either Gain or vain Glory: which is the *prime error*. and shamefull [p. 24] enough: as if it were supervacaneous to Philosophize\* [*Greek*]. Arist. Metaph. 1. 2. *for the avoiding of ignorance*.

And some there are lasty who deny not altogether that studies are convenient for a Maid, but onely an *eminent degree* of Knowledge. Who are perhaps vexed with Emulation, or certainly with fear, least that should at any time come to pass.

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*Many Scholars excell their Masters: and that other saying of a very ancient Poet, Vos etenim juvenes aninius geritis muliebres: Illa Virago Viri.*

Those Men are spirited like Women, that Virgin like a Man.

THE  
T H E S I S  
OF THE  
A D V E R S A R I E S

*A Christian Maid (or Woman) except she be perhaps divinely excited to it by some peculiar motion or instinct, may not conveniently give her self to the study of Letters.*

*I. Argument. On the part of the Subject.*

Whosoever hath a *weak wit* may not give her self to the study of Letters:

But Women are of weak wits.

Therefore.

[p. 26] They will provide the *Major*; because, to the study of Letters is required a wit firm and strong: unless we will labour in vain, or fall into the danger + of a disease of the Intellect.

+[]

*The Minor, they think, needeth no Prooffe.*

We *answer* to the *Major*: that by our limitation such are exempted, which by imbecillity of their wit are altogether unapt for studies; when we state it, that at least *indifferent good wits* are here required. Then, we say, not alwayes *heroical wits* are precisely necessary to studies: for the number even of learned Men, we see, is made up in good part, of those that are of the *middle* sort.

To the *Minor* we answer: It is not *absolutely* true, but *comparatively* onely, in respect of the male Sex. For, though Women cannot be equalled for their wit with those more excellent Men, (who are\*. *Eagles in the Clouds*;) yet, the matter it self speaks [p. 27] thus much; Not a few are found of so good wit, that they may be admitted to studies, not without fruit. But

*On the contrary we infer.*



They that are less able by dexterity of *wit*, may most conveniently addict themselves to studies:

But Women are less able by dexterity of wit. Therefore.

We prove the *Major*, because studies do supply us with aids and helps for our weakness:

## *II. Objection.*

Whose mind is not *inclined* to studies, they are not fit to study;

But the minds of Women are not inclined to studies.

They prove the *Major*, because nothing is to be done *invitâ Minervâ*, as we say, *Against the hair*.

The *Minor* they will prove from use and custome; because very seldom do Women apply their mind to study.

We *answer* to the *Major*. It should [p. 27] be thus: *Whose mind*, after all means duely tried, *is not inclined to studies*: otherwise it is denied.

To the *Minor* we say, no man can tightly judge of our Inclination to studies, before he hath encouraged us by the best reasons and means to set upon them: and withall hath given us some *taste* of their sweetness, although in the mean time we do not want examples to evince the contrary to be true.

## *III. Objection.*

The studies of Learning are not convenient for those that are destitute of *means* necessary to their studies.

But Women are destitute of means, &c.

Therefore.

The *Major* is without controversie.

They endeavour to prove the *Minor*, because there be no Academics and Colledges, wherein they may exercise themselves.

But we deny this consequence for it sufficeth, that under the conduct of their *parents* or of some private [p. 29] Teacher, they may exercise themselves at home.

#### IV. Objection.

Studies are not fitt for them whose labour misseth of its proper *End*.

But the labour of Women misseth of its proper *End*.

Therefore.

The *Major* may be proved, because the *End* is that for which all things are done.

They prove the *Minor* by this, that Women are seldome or never preferred to publicke Offices, Politicall, Ecclesiasticall, or Academicall.

We *answer* to the *Major*: Women, in *speculative* Sciences are never frustrated of their *End*: and in the *Practicall* (now spoken of) though they attain not the *Primary*, or that publick *End*; yet doe they attain a *Secondary End*, as I may say, and more private.

[p. 30]

#### V. Objection.

To whom, for their Vocation, it is sufficient to know a *little*, to them is not convenient the *Encyclopady*, or a more sublime degree of knowledge.

But it is sufficient to Women, &c.

Therefore.

They prove the *Major*, because it is not convenient for any one to study things superfluous and impertinent to his Calling.

The *Minor* they will prove; because forfooth the Vocation of a Maid, or Woman, is included in very narrow limits, the termes of a private or Oeconomical life.

Let the *Major* pass, we *answer* to the *Minor*. There is an ambiguity in the words; First, *Vocation*: for, if here they understand the *Vocation* of a private life, opposed to publick Offices, We say, by the same reason the *Encyclopady* or a more sublime degree of Knowledge is denied all *men* too, that lead a private life: When yet, that most grave [p. 31] Sentence of *Plutarch* is pronounced of all men of what rank soever, without exception: *It becomes a perfect Man to know what is to be known, and to doe what is to be done*. Bur if they understand a *speciall Vocation*., in order to a Family and Oeconomical cares; We say, that the *universall* Calling which

pertaineth chiefly to us all, either as Christians, or at least as men, is in no wise, excluded by it. Yea, I may be bold to affirm, that a Virgin both may and ought especially to attend upon this *Vniversall* Calling, as being usually more free from the impediments of the former. \*She that is *unmarried careth for the things of the Lord*: 1 cor. vii. 34. Again, there is ambiguity in the words, *it is sufficient*, which is sufficiently taken away by what is above said in the *limitation* of the convenience and necessity of studies.

\*[Greek]

Wherefore our *Thesis* stands firm:

*A Christian Maid, Or Woman, may conveniently give her self to Learning:*

[p. 32] Whence we draw this *Consectary*.

That *Maids* may and ought to be excited and encouraged by the best and strongest *Reasons*, by the *Testimonies* of wise Men: and lastly, by the *examples* of *illustrious Women*, to the embracing of this kind of life especially *those* who are above others provided of *leisure*, and other *means* and *aides* for their *studies*, And, because is it *best*, that the mind be seasoned with *Learning* from the very *Infancy*: therefore the *Parents* themselves are *chiefly* to be stirred up, as we suppose, and to be admonished of their duty.

# ANNA MARIA

à SCHVRMAN

TO THE

Famous Scholar

PIERRE GASSENDI

SIR,

YOU have lately in your most courteous Letters given such a favourable *Character* of me, and described me after the Pattern of *Virtue* herself, that I would not desire any other *Statue* to be decreed to my eternall Memory, if your [p. 34] *Good-will* here had not carried you beyond the bounds of *Truth*. But, seeing *you*, that are in other things, a most severe *Patron* of *Truth*, are so far transported, either by the fur wind of flattering *Fame*, or by an excessive *Affection* to us, that in accumulating prayes on me, you have rather expressed the *Candour* of your own *Minde*; then my *Effigies*, I should offend against your *Genius* and veracity, unlesse I did without delay deliver you out of this loving error. I perceive, you have so kindly interpreted our short *Dissertation* of the more polite studies of the *Femal Sexe*, that from thence hath proceeded no small accession to your esteem of me. And yet, what I pray is greatly to be praised in this *writing*, besides my endeavour seriously to maintain a *liberal* Cause, and (if I may have any suffrage here) most *reasonable*, [p. 35] so far as *Modesty* would permit? But it is an illustrious Argument of your *Love* to true *Wifedom*, that you are so far from contemning the least *spark* of it, even in *our Sex*; that you are pleased to *cherish* it, and raise it up into a *Flame*. Wherefore, though for divers reasons, I have heretofore resolved to send no Letters unto *Strangers*; nevertheless, because your *Virtue* and your excellent *Benefits* conferred upon the whole *World* of Learning, exempt you out of that number, I should incur the displeasure of all the *Graces*, should I not by some *Monument* or other testifie, how much cause of *joy* I have, from the *Approbation* you have vouchsafed to my course of Life. My ambition is to please *the Few* and *Good* (*for to please the Many is to displease the wise*) and *you* especially, whom I behold furnished with such Arms, [p. 36] and *Forces*. that as of late you have excellently vindicated the Reputation of *Ancient Philosophy*; so if need be, you can easily defend the common Cause of *Good Arts* and *Learning*, against the professed Enemies thereof, or at least the *contemners* of the *Female Glory*.

Farewell *Vtrecht* xii. *Kalend.*

*Ian.* CI\_I\_C XLIV. [1644]

ANNA MARIA  
â SCHVRMAN,  
To the excellent  
IOANNES BEVEROVICIVS.

Sir,

I Have seen your Treatise, *Of the excellency of the Female Sexe*: but I have onely seen it, [Greek] on the By, both by reason of various little businesses, wherein I am even against my will many times engaged; and because I feared, leas by detaining it with me, I should be a hindrance to you, and have more regard to my own desire then your design. Truly, I admired your design. Truly, I admired your overflowing kindnesse, whereby you have been pleased, not onely, [p. 38] by your most Elegant stile, to assert that, which alone I lately requested of you, the glory of Learning and Wisdome to our Sexe: but so favour our Cause, as to equall us every where to Men, that I may not say to prefer us above them in some things. Doe not think I am altogether of your Opinion, especially, having raised up so many Examples of illustrious Women to so high renown, that your discourse seemeth to procure them more Envie then Admiration. Wherefore, I doe heartily intreat you, yea by our inviolable Friendship I beseech you, that you would not (as according to your accustomed favour toward me, you seem to intend) Dedicate this Book to me. For, you are not ignorant, with what evil eyes the greatest part of men (I mean not so much Men of the meanest [p. 39] rank, whom it is ease to contemn, as men of great Esteem) doe behold what tendeth to our praise. So that, they thinke we are well dealt with, if wee obtain pardon for aspiring to these higher studies; so farre are they from being pleased, if they should suspect me to have given the least Occasion of sounding forth or prayses after that manner.

I need not therefore, use many words to prevaile to you, not to give our Adversaries new matter of Calumniation, after you have done so much in this worke to stoppe their mouthes. But if you seeke some Illustrious Name to prefixe in the Frontispice of this Booke, you will not finde, in my Opinion, any more auspicious than the Name of N. N. For, you cannot but receive much Favour from this Noble [p. 40] Lady, who, as she is exceedingly delighted with good Letters, and the study of Languages; so is she safely placed above all danger of Envie.

And, which is the Principall thing, she is able both by her Authoritie and Example, to afford no small Honour to our Cause.

Farewell; my excellent Friend.

M. DC. XXXIX.

ANNA MARIA  
à SCHVRMAN  
TO THE  
Most Noble Lady  
M O O R.

Most Noble Lady,

YOur Letters seemed unto me sweeter then Nectur; to which, because I am highly delighted in conferring with you, I had returned a more speedy Answer, had I not waited for the Bearer my Brothers going that way toward *England*. [p. 42] He will declare unto you the manner of my Life, and open to your view the closet of my heart, (where you will finde your self to have a chiefplace.) yet I cannot chuse but say something to the grave and serious Argument of your Epistle. You enquire, how I order and dispose of my affairs, that with least offence; I may especially in these calamitous times, pass through the troubles of this Life. Though I acknowledge your singular Modesty and Civility, that you esteem my Example not unworthy of your Imitation: yet I doubt not, if by Gods Grace, we might once enjoy the happiness of living together in the same house, we may be able in to great a Conspiration of studies and affections, to excite each other unto Virtue. However, I will tell you in a word, not what I alwayes attain to, but what mark I aim [p. 43] at, to come as near as I can. The compendious and safeth way is pointed out unto us by the Pole-Starre of Heavenly Truth. For it was excellently said, by that great Earle of *Mirandula: Philosophy seeks Truth; Theology finds it; Religion possesseth it*. But, that I may not goe from the purpose; we determine with the notable Philosopher *Epictetus* not amiss; *That Humane Affaires have two Handles*: yet not, as He, One convenient, the other inconvenient: but, Both most convenient, if they be well and orderly taken. Thus, Whatsoever pertaineth to a Virtuous and happy life, must either be referred to Divine providence, or to our Dutie. As to the first, my business is, that in things our of our power, I may have one onely care, namely, to cast all my cares upon God: according to that [p. 44] Advice of the Apostle; *Cast ye all your care upon him, for he careth for you*. For indeed, here is the Originall of all our inquietude, that we use to roull in our minds too anxiously the events of things, which alone depend upon the pleasure of Almighty God. Next, as to our Duty: it belongeth to us to moderate and govern those things onely which fall under our deliberation, both by our industry and prudence.

Nothing doth so much throw us out of the Castle of Tranquillitie, as evil Examples, and the fallacious enticements of this World: (That I may omit the tediousnesse and trouble, perpetually attending their Conditon, who act as it were, upon the publicke

Stage.) And for this Malady, I find no remedy, more present and effectually then, the retirement of [p. 45] Studies. For, since the manners of men are so corrupted, one can hardly raise so much heat in others for the prosecution of Virtue, as he shall abate of his own, for the most part, by frequent Conversation With the Men of this Age. But here, in our recesses, the vanities and deceits of the World, being farre removed, we judge of all things more rightly, and securely contemne the vanities that fill prophaner souls with admiration.

Here, sweetly passing away our time with the Muses, we erect our minds to higher matters, and without impediment runne the course of Philosophy. Whereof, you may reade more in the Printed Epistle enclosed. To which I have added my *Effigies* done to the Life with my own hand: that, every way, so far as I can, I [p. 46] may make my selfe known unto you.

Farewell, the immortall Honour of our Sexe, and continue your Love of Her, who loves you most affectionately.

*Vtrecht, Cal. April. MDCXLI.*

# ANNA MARIA

à *SCHVRMAN*

To the Honourable.

Sr. SIMOND D'EWES.

I Have received your Letters, illustrious Sir, with great joy, as it was fit to receive Letters that carry with them the purest candour, and most polite Humanity. And truly, I would not have so long delayed my Answer, but that for divers reasons, I have resolved to write to my Country Men not often, to strangers very seldome. Neverthelesse, having lately. understood by the most Noble and most faithfull Lord *Strickland*, how much you excelled in Honour, and [p. 48] all kind of Learning, my Virgin bashfulnesse (to which I am used to yield very much) blusheth, not to give place to your affable Virtues, as the chiefest of all. Wherefore in Contemplation hereof, I laid hold upon my Pen with an earnest desire to doe them that reverence by my Letters, which they justly require at my hands. And I was not a little encouraged hereunto by your most equitable Sentence concerning our' Sexe: which I heartily wish I could as well make good by my Example (according to your too favourarable Censure) as by reasons, and Arguments.

As to what you write concerning the most Learned Matron, Madam *Bathsua Metkins*, that the so highly commended my Industrie in sublimer studies, and that you were upon that account inflamed [p. 49] with an incredible desire of haveing conference with me. All this, I impute both to her undeserved affection toward me, and to your courtesie in giving so ease an Assent. For you 'asctibe unto me such glory of Learning, which is I should willingly admit, I should greatly offend against the Lawes of Truth and sobernesse. And yet I will not denie, that I am very much delighted with the best and noblest things, though some times they exceed my capacitie. And I beseech you thinke not I am insensible of that Concussion and shaking of your Commonwealth: for whose safetie my incessant Prayers are sent up to Heaven. Wherefore, you will doe me a very great favour is, as you promise, you please to communicate unto us (partakers of the same cause) whatsoever shall be atchieved by your [p. 50] Honourable Assemblie, either in Peace or Warre.

Farewell, the great *Patron of Learning*, with your most generous Wife, whom I retreat you most humbly to salute in my name.

*Vtrecht prid. Galend. Novemb.*

*MDCXLV.*



TO THE  
Reverend Doctor  
FREDERICVS SPANHEMIVS  
ANNA MARIA  
â SCHVRMAN

I Have received your Letters. Reverend Sir, but saw not the Minister whom you commended to me *De meliore nota*, as a man of the better mark. As to the Edition of my Trifles, which you still perswade me to yield unto: though I have been hitherto irresolute, yet now because it is your pleasure, I cannot any longer resist your counsels, proceeding from so much candour and friendship.

[p. 52] Yet because many of the Letters containe little beside words and complements, I will take a care that the best of them (such as they are) shall be selected and transmitted to your hand. But do you correct, form and reform them according to your own mind: and take the same power over this Epistle which I send to *N.* and if you suspect any syllable in it that may justly offend him, blot it out, and then be pleased to seal it up and deliver it.

Farewell my most loving friend. We do also very affectionately salute you and your dear Wife.

*Vtrecht ix. Cal. Ian MDCXLVI.*

Out of an Epistle  
TO  
D r. R I V E T.  
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TO conclude I will here alledge one Example which is ever before my eyes: the Example of that incomparable Princess *Iane Grey*, to whom no Nation, no Age, (Let me speak it with the good leave of all) will afforth an equall. *Michael Angela*, a *Florentine* who describeth the Historie of her Life and Death fully and pathetically, hath among other things noted this, in the Conference she had which *Fecknam* the Messenger of her Death: Namely that slighting those other excellent endowments [p. 54] she had received from God; such as Nobilitie, Beautie, and Youth; whereby she might have acquired Greatnesse and Glory to her selfe in this World; She magnanimously pronounced;

*Nothing in all her Life was so pleasant to her, as that she had the Knowledge of the three Learned Tongues. And, if the delight, thence arising to us in this Life, may be called by the name of true Felicity, She confessed, her selfe had found it in the study of good Letters, and especially of the holy Scripture. And, although many men doe greatly blame such studies in a Woman; yet she, for the great comfort of her Soul which she had at last perceived thence, and still did perceive within, judged their Opinion contrary to all reason.*

Oh sweet words, pronounced  
not under shade of the Schools,  
but at a last Act of a most Glor-  
ious Martyrdome! Who  
would not reverence this  
saying, and take it for  
an Oracle.

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FINIS.

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by Dr Robert A. Hatch©

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