30. CHRISTINE SPEAKS OF THE GREAT BENEFIT ACCRUED AND ACCRUING EVERY DAY TO THE WORLD BECAUSE OF WOMEN.

II. 30.1 "My lady, I see the endless benefits which have accrued to the world through women and nevertheless these men claim that there is no evil which has not come into the world because of them." "Fair friend," she answered, "you can see from what I have already said to you that the contrary of what they say is true. For there is no man who could sum up the enormous benefits which have come about through women and which come about every day, and I proved this for you with the examples of the noble ladies who gave the sciences and arts to the world. But, if what I have said about the earthly benefits accruing thanks to women is not enough for you, I will tell you about the spiritual ones. Oh, how could any man be so heartless to forget that the door of Paradise was opened to him by a woman? As I told you before, it was opened by the Virgin Mary, and is there anything greater one could ask for than that God was made man? And who can forget the great benefits which mothers bring to their sons and which wives bring to their husbands? I implore them at the very least not to forget the advantages which touch upon spiritual good. Let us consider the Law of the Jews. If you recall the story of Moses, to whom God gave the written Law of the Jews, you will find that this holy prophet, through whom so much good has come about, was saved from death by a woman, just as I will tell you.

2.30.2 "In the time when the Jews were in servitude to the kings of Egypt, it was foretold that a man would be born among the Hebrews who would lead the people of Israel out of servitude to these kings. When Moses, that noble leader, was born, his mother, not daring to nurse him, was forced to place him in a small basket and send him downstream. So it happened—according to the will of God who saves whatsoever pleases Him—that Thermutis, the daughter of Pharaoh, was playing on the riverbank at the very moment when the little basket floated by on the water, and she immediately had the basket brought to her in order to find out what was inside. When she saw that it was such a lovely child that a more beautiful child could not be imagined, she was terribly glad. She had him nursed and claimed him as her own, and, because through an oracle he would not take the breast of a woman of a foreign religion, she had him nursed by a Hebrew woman. When Moses, elected by God, was grown, it was he to whom our Lord gave the Law and who delivered the Jews from the hands of the Egyptians, and he passed through the Red Sea and was the leader and guide of the children of Israel. And this great benefit came to the Jews thanks to the woman who saved him."

36. AGAINST THOSE MEN WHO CLAIM IT IS NOT GOOD FOR WOMEN TO BE EDUCATED.

2.36.1 Following these remarks, 1, Christine, spoke, "My lady, I realize that women have accomplished many good things and that even if evil women have done evil, it seems to me, nevertheless, that the benefits accrued and still accruing because of good women—particularly the wise and literary ones and those educated in the natural sciences whom I mentioned above—outweigh the evil. Therefore, I am amazed by the opinion of some men who claim that they do not want their daughters, wives, or kinswomen to be educated because their mores would be ruined as a result." She responded, Here you can clearly see that not all opinions of men are based on reason and that these men are wrong. For it must not be presumed that mores necessarily grow worse from knowing the moral sciences, which teach the virtues, indeed, there is not the slightest doubt that moral education amends and ennobles them. How could anyone think or believe that whoever follows good teaching or doctrine is the worse for it? Such an opinion cannot be expressed or maintained. I do not mean that it would be good for a man or a woman to study the art of divination or those fields of learning which are forbidden—for the holy Church did not remove them from common use without good reason—but it should not be believed that women are the worse for knowing what is good.
THE ROLE OF WOMEN AND MAGDALEN

1. 10. 3 "My lady, men have burdened me with a heavy charge taken from a Latin proverb, which runs, 'God made women to speak, weep, and sew, which they use to attack women. "Indeed, sweet friend, she replied, 'this proverb is so true that it cannot be held against whoever believes or says it. Early on, God placed these qualities in those women who have saved themselves by speaking, weeping, and sewing. And in answer to those who attack women for their habit of weeping, I tell you that if our Lord Jesus Christ—from whom no thought is hidden and who sees and knows every heart—had believed that women's tears come only from weakness and simple-mindedness, the dignity of His most great Highness would never have been so inclined through compassion to shed tears Himself from the eyes of His worthy and glorious body when He saw Mary Magdalene and her sister Martha weep for their dead brother Lazarus the leper and then to resurrect him. What special favors has God bestowed on women because of their tears? He did not despise the tears of Mary Magdalene, but accepted them and forgave her sins, and through the merits of those tears she is in glory in Heaven. Similarly, He did not reject the tears of the widow who wept as she followed the corpse of her only son as it was being carried away for burial. And our Lord, the fountain of all pity, moved to compassion by her tears as He saw her weep, asked her, 'Woman, why do you weep?' and then brought her child back to life. God has performed other miracles, which are found in the Holy Scriptures and would take too long to relate, on behalf of many women because of their tears, and continues to do so, for I believe that many women, as well as others for whom they pray, are saved by the tears of their devotion. Was not Saint Augustine, the glorious Doctor of the Church, converted to the Faith by his mother's tears? For the good woman wept continuously, praying to God that it would please Him to illuminate the heart of her pagan, unbelieving son with the light of faith. Saint Ambrose, to whom the holy lady often went to ask that he pray to God on behalf of her son, told her for this reason, 'Woman, I believe it is impossible that so many tears could be shed in vain.' O blessed Ambrose who did not think that women's tears were frivolous! And this might answer those men who attack women so much, because thanks to a woman's tears does this holy luminary, Saint Augustine, stand at the fore of the Holy Church which he completely brightens and illuminates. Therefore, let men stop talking about this question.

1. 10. 5 Similarly, God endowed women with the faculty of speech—may He be praised for it—for had He not done so, they would be speechless. But in refutation of what this proverb says, (which someone, I don't know whom, invented deliberately to attack them), if women's language had been so blameworthy and of such small authority, as some men argue, our Lord Jesus Christ would never have deigned to wish that so worthy a mystery as His most gracious resurrection be first announced by a woman, just as He commanded the blessed Magdalene, to whom He first appeared on Easter, to report and announce it to His apostles and to Peter. Blessed God, may you be praised, who, among the other infinite boons and favors which You have bestowed upon the feminine sex, desired that woman carry such lofty and worthy news." All those who are jealous of me would do best to be silent if they had any real my lady," I said, "but I smile at the folly which some men have expressed and I even remember that I heard some foolish preachers teach that God first appeared to a woman because He knew well that she did not know how to keep quiet so that this way the news of His resurrection would spread more rapidly." She answered, "My daughter, you have spoken well when you call them fools who said this. It is not enough for them to attack women. They impute even to Jesus Christ such blasphemy, as if to say that He wished to reveal this great perfection and dignity through a vice. I do not know how a man could dare to say this, even in jest, as God should not be brought in on such joking matters. But as for the first question, regarding talking—in fact it was fortunate for the woman from Canaan who was so great a talker ' and who would not stop yelling and howling after Jesus Christ as she followed Him through the streets of Jerusalem, crying, 'Have mercy on me, Lord, for my daughter is sick.' And what did the good Lord do? He in whom all mercy abounded and abounds and from whom a single word from the heart sufficed for Him to show mercy! He seemed to take pleasure in the many words pouring from the mouth of this woman ever perseverant in her prayer. But why did He act like this? In order to test her constancy, for when He compared her to the dogs—which seemed a little harsh because she followed a foreign cult and not that of God—she was not ashamed to speak both well and wisely when she replied, 'Sire, that is most true, but the little dogs live from the crumbs from their master's table.' O most wise woman, who taught you to speak this way? You have won your cause through your prudent language which stems from your good will.' And one could clearly see this, for our Lord, turning to His Apostles, testified from His mouth that He had never found such faith in all of Israel and granted her request. Who could sufficiently sum up this honor paid to the feminine sex which the jealous despire, considering that in the heart of this little bit of a pagan woman God found more faith than in all the bishops, princes, priests, and all the people of the Jews, who called themselves the worthy people of God? In this manner, at equal length and with great eloquence, the Samaritan woman spoke well on her own behalf when she went to the well to draw water and met Jesus Christ sitting there completely exhausted. O blessed Godhead conjoined to this worthy body! How could You allow Your holy mouth to speak at such length for the sake of this little bit of a woman and a sinner who did not even live under Your Law? You truly demonstrated that You did not in the least disdain the pious sex of women. God, how often would our contemporary pontiffs deign to discuss anything with some simple little woman, let alone her own salvation?"
Avision-Christine (1405)

[Avision-Christine is an allegorical dream vision in which Christine learns about the history of France, its present problems, and the meaning of her own life. Glenda K. McLeod's translation is accompanied by a thorough introduction and useful notes and bibliography:]

"An amazing vision overcame me as a strange, prophetic sign."

[The opening:]

I was already midway through the journey of my pilgrimage when one day at eventide, I found myself fatigued by the long road and desirous of shelter. Since I had arrived here through a desire for sleep, after I said grace and taken and received the nourishment necessary for human life, I recommended myself to the author of all things and betook myself to a bed of troubled rest.

Soon thereafter, my senses bound by the weight of sleep, an amazing vision overcame me as a strange, prophetic sign. Even though I am hardly Nebuchadnezzar, Scipio, or Joseph, the secrets of the Almighty are not denied to the more unsophisticated. [Bk.1, p.11]

"I wish to reveal everything to you."

[A crowned lady, whom Christine's preface has identified as at once the earth, the human soul and France, appeared and gave Christine a task:]

"Friend, to whom God and Nature have conceded the gift of a love of study far beyond the common lot of women, prepare parchment, quill, and ink, and write the words issuing from my breast; for I wish to reveal everything to you." [Bk.1, p.15]

"No woman born for a long time would surpass me."

[Christine mourned the fact that she had neglected to learn enough from her father and her husband while they were alive:]

...[W]hen I was at the two fonts of Philosophy themselves—those noble fountains so bright and wholesome—I, like a young and pampered fool, took not my fill of them, even though the beautiful water pleased me; rather, just like the simpleton who sees the bright sun shining and considers not the rain but thinks it will last forever, I neglected those things and thought to recover my loss in time...

For with my present desires, if I had such clarity at my side now, being completely devoted to study and wearied of all other useless occupations and pastimes, I would replenish myself from those fountains so exceedingly and thoroughly that no woman born for a long time would surpass me. [Bk.3, p.118]

"I delighted in their clever ruses."

[Nature had given Christine the desire to study, first the works of historians and then of poets:]

...I delighted in their clever ruses, the noble subject hidden beneath moral and pleasing tales, and the beautiful style of their meter and prose, pleasurable for the lovely and polished rhetoric adorned by clever language and unusual proverbs.
To one and all about we make it known  
That here, before our court, complaints have come  
To us, and plaints so very piteous,  
From women, both the old and younger ones,  
From noble ladies, maidens, merchants’ wives,  
From all of womankind, wherever found,  
Most humbly asking us to intervene.

Failing our help, they’ll be completely shorn  
Of every shred of dignity, and shamed.  
The ladies mentioned here above complain  
Of damage done, of blame and blemished name,  
And of betrayals, very grievous wrongs,  
Of falsehoods uttered, many other griefs,  
Endured each day from those disloyal men  
Who blame and shame, defame and deceive them.  

"I say she never did play Adam false."  

Now as to the deceitful act  
For which our mother Eve is brought to blame,  
Upon which followed God’s harsh punishment,  
I say she never did play Adam false,  
In innocence she took the enemy’s  
Assertion, which he gave her to believe.  
Accepting it as true, sincerely said,  
She went to tell her mate what she had heard.  
No fraudulence was there, no planned deceit,  
For guilelessness, which has no hidden spite,  
Must not be labeled as deceptiveness.  

To princes all inclined to love,  
To all the gallant noblemen  
Inspired to arms by bravery;  
To those whose custom is to love  
All goodness, thus to earn esteem;  
To lovers bred in gentle ways,  
Here in our realm, in other states,  
Wherever valor radiates;  
To ladies all of good renown,  
To all the maidens who are loved,  
To women who are honorable,  
Gracious, well-bred, and courteous:  
A modest counsel offered here,  
Given in true sincerity.  
I bring to all the valorous,  
Who persevere for honor's sake,  
These wondrous tidings, pleasing news,  
No harmful, frightening report  

"...those disloyal men who blame and shame, defame and deceive them."

[From Epistre au dieu d’amours; Cupid addresses his "true and loyal servitors".]
"So forge pleasing things."

[Then Nature ordered Christine to write:]

She told me, "Take the tools and strike the anvil. The material I will give you is so durable that neither iron or fire nor anything else will be able to destroy it. So forge pleasing things.

When you carried children in your womb, you experienced great pain in order to give birth. Now I want books brought forth from you which will present your memory before the worldly princes in the future and keep it always and everywhere bright; these you will deliver from your memory in joy and pleasure notwithstanding the pain and labor. [Bk.3, p.119]"
Christine standing within her study, with her book open on table, meets Reason, Rectitude, and Justice, all crowned; in the accompanying frame, she helps lay the foundations for the City of Ladies. MS Harley 4431, fol. 290r.

Clearing the Field of Letters:
“...I could not see or realize how their claims could be true when compared to the natural behavior and character of women” (4)

(Christine and Lady Virtue in the Field of Letters: London, British Library, MS Add.20698, fol 17.)
Most modern feminist scholars date the beginning of the modern feminist movement to the works of Christine de Pizan although they dispute whether her *L'Epistre au Dieu d'amours* [Letter to the God of Love, 1399], *Le dit de la Rose* [The Tale of the Rose, 1402], *Epistres du debat sur le Roman de la Rose* (Letters on the Debate of The Romance of the Rose, 1401-1403), or *Le Livre de la Cite des Dames* [The Book of the City of the Ladies, 1405] sparked the discussion of the *querelle des femmes*, the woman question. *Letters to the God of Love* sparked the debate about the misogynistic *The Romance of the Rose* which lead directly to Pizan's 2 entries in the debate, the poetical, *The Tale of the Rose*, and the verse, *Letters on the Debat of the Rose* wherein de Pizan attacked Jean de Meung's popular *The Romance of the Rose* as immoral and misogynistic. Continuing the themes developed in her *Debate on the Romance of the Rose*, a few years later in *City of Ladies*, de Pizan presents a dream-vision of a utopian city for women inhabited by powerful, educated, and influential women both of antiquity and of her own time. She wrote 2 other overtly feminist works in her lifetime: *Livre de Trois Vertus* or *Le Trésor de la Cite des Dames* [The Book of Three Virtues or The Book of the Treasury of Ladies, 1405] sequel to *The Book of the City of Ladies*, a "detailed classification of women's roles in contemporary society" and *Le Ditie de Jehanne d'Arc* [Song in Honor of Joan of Arc, 1429], a celebration of Joan of Arc's victory at Orlean and the coronation of Charles VII at Reims. Her father was Tommaso di Benvenuto da Pizzano (Pizzano was a small village in the foothills to the southeast of the Emilian capital), a lecturer in astrology at the University of Bologna (1348) and later physician. Bologna and Paris were leading education centers of the time. Tomasso left Bologna for Venice in 1357 where Christine was born in 1365. Shortly after Christine's birth, he became court astrologer to Charles V, moving his family to Paris to be with him in 1368. Exactly how Christine was educated and managed to become a professional writer is unclear. We know that her husband was a royal secretary, a position occupied by the intellectual elite of the time and often the first step in an illustrious political career. Christine remarked that her father had been well regarded at court and some historians speculate that he was an adviser to the court librarian on scientific books. Charles V's library was if not the best, then one of the best, in Europe. Such a position would explain her father's reputation, Christine's access to books, Christine's knowledge of both the printing trade and the best craftsmen in the trade, and Christine's entree into the circles of the rich and powerful. Unfortunately Charles V died in 1380 when his son and successor, the future Charles VI, was only 12 years of age. Although Charles V had created a regency staffed by his best servants, his powerful brothers did not honor his wishes and many of his servants, including Christine's father, fell on hard times.

We do know these facts about Christine de Pizan. Educated by her father in spite of her mother's objections, Christine was happily married at age 15 to Étienne du Castel, royal secretary, who encouraged her to continue her studies. Widowed at age 25 and left with three children, a niece, and her own widowed mother to support, only now did de Pizan seriously embark on a program of self education. Her father had died impoverished and her husband's estate took 14 years and numerous lawsuits to close.

De Pizan was France's, and possibly Europe's, first woman known to have earned her living by the pen. Since she was commissioned to writes some of her works, some scholars consider her Europe's first professional writer. While establishing her reputation as a writer, she earned her living by copying and illustrating other people's works. Her works included all genres:
biography, autobiography, poetry, history, novels, short stories, feminist polemics, books on advice and morality, military techniques, religion, politics, and literary commentary. A list of only her major publications shows how prolific she was as a writer, the range of subjects fathers, brothers and other kin at the Battle of Agincourt. Many influential women of the next generation owned and read copies of de Pizan's work including Marguerite of Austria and Mary of Hungary, two future governors of the Netherlands of the Holy Roman Emperor Charles V; Louise of Savoy, regent of France during the minority of Francis I; Anne of Brittany, twice queen of France, and Queen Leonora of Portugal.

The Book of the City of Ladies is an allegorical tale that was intended to address points raised in Boccaccio's De mulieribus claris [On Famous Women], the first book in western literature to talk about virtuous women. Unfortunately, Boccaccio only lists famous virtuous women of antiquity so that he can hold them up as abnormal specimens of womanhood. According to him, by following their religious principles, women of the Christian era act in ways contrary to nature and therefore disqualify themselves as true exemplars of womanhood.

For the first time, womankind had a strong defender. Never again would all voices in defense of womankind be silent. Sometimes only a few voices would be heard but, even in the depths of the witch craze, womankind would have her defenders. De Pizan spoke about issues that resonate even today: lack of access to education for women, the disappointment women sometimes feel at the birth of a daughter, the accusation that women invite rape, the idea that women can be pretty and enjoy fine clothes without forfeiting their title to chastity, violence in marriage, drunken beatings, and spendthrift husbands. She explores the sources of women's oppression by discussing the reasons for men's misogyny with Lady Reason. She responds with reason and logic, using her devotion to Christianity as the basis of her feminism.

Writing in the vernacular (a revolutionary act in itself), in Part 1, Christine and Lady Reason begin by discussing motives behind men's misogyny. Reason sets out to prove that many women have made important contributions to civilization by listing many famous women, mythological women, women of antiquity, and contemporary women, in the domains of law and governance, science, and philosophy. "A pattern is established here that will be repeated in following chapters where parallels are drawn between classical models and more recent examples of comparable virtues, for Christine is clearly unwilling to have feminine virtue relegated to a mythological past."

The foundation having been laid, in Part 2, Lady Rectitude takes over and cites many instances of women who had high morals such as filial piety, wifely devotion, integrity, and generosity. Using only the best building materials, Rectitude constructs the city, streets, shops, and other public and private spaces. The city now completed, Lady Justice now steps in to populate the city with the best of women, beginning with the Virgin Mary, Mary Magdalen, and a long list of female saints and martyrs. After wearying of such a long list of deserving women, Justice breaks off and Christine finishes, rejoicing in the many fine women of history and warning women of men's snares. Male commentators on de Pizan claim that she merely rearranged what Boccaccio wrote. Read the opening section below to judge for yourself if her work was truly feminist and revolutionary in content.

Here is an excerpt of her work, the Opening Sections 1.1.1 - 1.1.2

"One day as I was sitting alone in my study surrounded by books on all kinds of subjects, devoting myself to literary studies, my usual habit, my mind dwelt at length on the weighty opinions of various authors whom I had studied for a long time. I looked up from my book, having decided to leave such subtle questions in peace and to relax by reading some small
book. By chance a strange volume came into my hands, not one of my own, but one which had been given to me along with some others. When I held it open and saw its title page that it was by Matheolus, I smiled, for though I had never seen it before, I had often heard that like books it discussed respect for women. I thought I would browse through it to amuse myself. I had not been reading for very long when my good mother called me to refresh myself with some supper, for it was evening. Intending to look at it the next day, I put it down. The next morning, again seated in my study as was my habit, I remembered wanting to examine this book by Matheolus. I started to read it and went on for a little while. Because the subject seemed to me not very pleasant for people who do not enjoy lies, and of no use in developing virtue or manners, given its lack of integrity in diction and theme, and after browsing here and there and reading the end, I put it down in order to turn my attention to more elevated and useful study. But just the sight of this book, even though it was of no authority, made me wonder how it happened that so many different men - and learned men among them - have been and are so inclined to express both in speaking and in their treatises and writings so many wicked insults about women and their behavior. Not only one or two and not even just this Matheolus (for this book had a bad name anyways and was intended as a satire) but, more generally, from the treatises of all philosophers and poets and from all the orators - it would take too long to mention their names - it would take too long to mention their names - it seems that they all speak from one and the same mouth. Thinking deeply about these matters, I began to examine my character and conduct as a natural woman and, similarly, I considered other women whose company I frequently kept, princesses, great ladies, women of the middle and lower classes, who had graciously told me of their most private and intimate thoughts, hoping that I could judge impartially and in good conscience whether the testimony of so many notable men could be true. To the best of my knowledge, no matter how long I confronted or dissected the problem, I could not see or realize how their claims could be true when compared to the natural behavior and character of women. Yet I still argued vehemently against women, saying that it would be impossible that so many famous men - such solemn scholars, possessed of such deep and great understanding, so clear-sighted in all things, as it seemed - could have spoken falsely on so many occasions that I could hardly find a book on morals where, even before I had read it in its entirety, I did not find several chapters or certain sections attacking women, no matter who the author was. This reason alone, in short, made me conclude that, although my intellect did not perceive my own great faults and, likewise, those of other women because of its simpleness and ignorance, it was however truly fitting that such was the case. And so I relied more on the judgment of others than on what I myself felt and knew. I was so transfixed in this line of thinking for such a long time that it seemed as if I were in a stupor. Like a gushing fountain, a series of authorities, whom I recalled one after another, came to mind, along with their opinions on this topic. And I finally decided that God formed a vile creature when He made woman, and I wondered how such a worthy artisan could have designed to make such an abominable work which, from what they say, is the vessel as well as the refuge and abode of every evil and vice. As I was thinking this, a great unhappiness and sadness welled up in my heart, for I detested myself and the entire feminine sex, as though we were monstrosities in nature and in my lament I spoke these words:

"Oh, God, how can this be? For unless I stray from my faith, I must never doubt that your infinite wisdom and most perfect goodness ever created anything which was not good. Did You yourself not create woman in a very special way and since that time did You not give her all those inclinations which it please You for her to have? And how could it be that You could go wrong in anything? Yet look at all these accusations which have been judged, decided, and
concluded against women. I do not know how to understand this repugnance. If it is so, fair Lord God, that in fact so many abominations abound in the female sex, for You Yourself say that the testimony of two or three witnesses lends credence, why shall I not doubt that this is true? Alas, God, why did You not let me be born in the world as a man, so that all my inclinations would be to serve You better, and so that I would not stray in anything and would be as perfect as a man is said to be? But since Your kindness has not been extended to me, then forgive my negligence in Your service, most fair Lord God, and may it not displease You, for the servant who receives fewer gifts from his lord is less obliged in his service.' I spoke these words to God in my lament and a great deal more for a very long time in sad reflections, and in my folly considered myself most unfortunate because God had made me inhabit a female body in this world." pp 3 - 5

In Section 1.2.1, three women appear in a shaft of blinding light. "Fearing that some phantom had come to tempt me and filled with great fright, I made the Sign of the Cross on my forehead" The ladies explain who they are and why they came: Lady Reason would help Christine build a strong foundation for a city to be populated by virtuous women, Lady Rectitude would build the city walls and buildings in the city (houses, palaces, temples city square), finally, Lady Justice would complete the city by adding roofs and architectural details (towers) and by populating the city.

In Section 1.3.3, Lady Reason addresses Christine’s doubts:

"There is another greater and even more special reason for our coming which you will learn from our speeches: in fact we have come to vanquish from the world the same error into which you had fallen, so that from now on, ladies and all valiant women may have a refuge and defense against the various assailants, those ladies who have been abandoned for so long, exposed like a field without a surrounding hedge, without finding a champion to afford them an adequate defense, notwithstanding those noble men who are required by order of law to protect them, who by negligence and apathy have allowed them to be mistreated. It is no wonder then that their jealous enemies, those outrageous villains who have assailed them with various weapons, have been victorious in a war in which women have had no defense. Where is there a city so strong which could not be taken immediately if no resistance were forthcoming, or the law case, no matter how unjust, which was not won through the obstinance of someone pleading without opposition? And the simple, noble ladies, following the example of suffering god commands, have cheerfully suffered the great attacks which, both in the spoken and the written word, have been wrongfully and sinfully perpetrated against women by men who all the while appealed to God for the right to do so. Now it is time for their just cause to be taken from Pharaoh’s hands, and for this reason, we three ladies who you see here, moved by pity, have come to you to announce a particular edifice built like a city wall, strongly constructed and well founded, which has been predestined and established by our aid and counsel for you to build, where no one will reside except all ladies of fame and women worthy of praise, for the walls of the city will be closed to those women who lack virtue." pp. 10-11