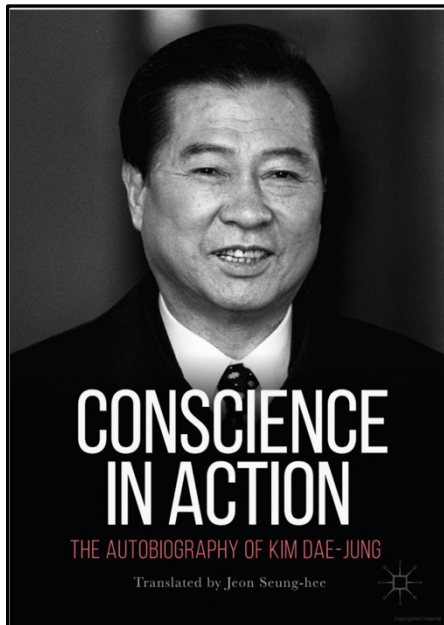
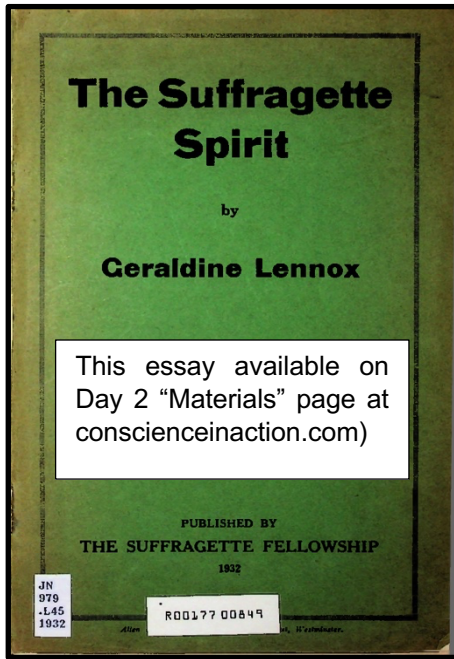




The Suffragette Spirit: Conscience in Action Hope Elizabeth May

OBJECTIVE: To discuss how the “Suffragette Spirit” helps to elucidate the notion of “Conscience in Action,” and show how the actions and intentions of Constance Lytton are illustrative (1869-1923)

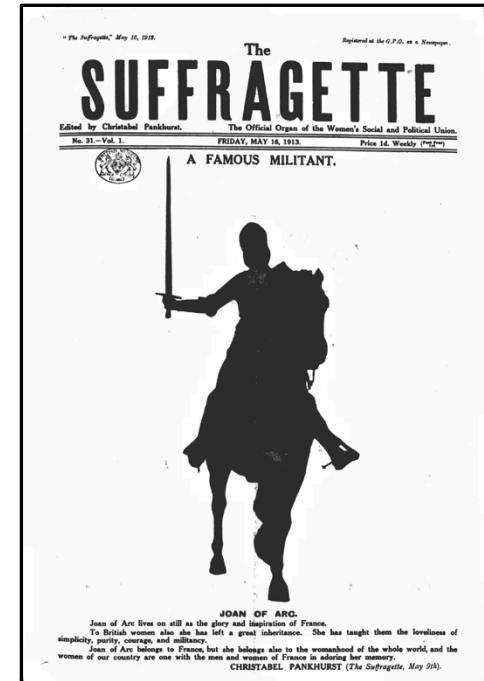
QUESTION #1: What is “militancy” within the suffrage movement? What are its varieties?

Answer to Question 1: “Militancy” emerged in 1903 in the U.K. after it was deemed that arguments and dialogue were ineffective in the campaign for “Votes for Women.” No longer content with a mere appeal to reason and “moral suasion”, it uses “hardball” tactics that are designed to coerce. It is to be distinguished from “Constitutionalist” approaches to suffrage which are limited to the petition, appeals to legislatures, etc. Some militant approaches adopt the hardball tactic of property destruction, but not all do. No militant approaches to suffrage endorsed physical violence.

Food for thought: The importance of action (beyond the petition)

Relevant quotes:

- 1) *“Deeds not Words”* (motto of the Women’s Social and Political Union)
- 2) *“Please become conscience in action if you want a truly peaceful and just country. To do nothing is to be on the side of the evil.”*
~ Kim Dae Jung





"Under a Government which imprisons any unjustly, the true place for a just man (or woman) is also a prison." ~ Constance Lytton



QUESTION #2: What is the "Suffragette Spirit" and how does it elucidate the notion of "Conscience in Action"?

The suffragette spirit while it cannot be captured in a net of words was + is a very real thing which in its many manifestations, was a spirit of joyful sacrifice, was a spirit which expressed itself in deeds of daring and which accepted unpopularity, hardships and misunderstanding confident in its power to ~~only achieve success for the~~ give all to win success for the cause.

Answer to Question 2: The Suffragette Spirit is a spirit of "joyful sacrifice" which expresses itself in "deeds of daring" which accepts unpopularity and hardship (see above description from the archives of the "Suffragette Fellowship"). The notion elucidates the notion of "Conscience in Action" by 1) highlighting the role of a) intentional, voluntary hardship; 2) Highlighting the roles of specific virtues such as confidence/faith a 'theological' virtue (look for its representation in the Masonic Temple). Further, the Suffragette Sprit draws attention to the different degrees of this voluntary suffering which rejects of physical violence to others.

QUESTION #3: Who was Constance Lytton, and which of her actions/intentions help to illustrate the Suffragette Spirit?

Answer to Question 3: Lady Constance Lytton (1869-1923) fought for suffrage and prison reform. An aristocrat, Lady Lytton disguised herself as a common seamstress, "Jane Warton," in order to protest the forcible feeding of suffragette prisoners, and failing that "to share the fate of these women" (p. 235 from Lytton's book "Prisons and Prisoners"). Indeed, she did share this fate.

Food for thought: Remember it is *imagines agentes* (active images) which are important to the Art of Memory. *Imagines agentes* which expressed various "spiritual intentions" corresponding the virtues and the vices became important to the practice. Constance Lytton models both physical and mental **fortitude** as described by Aquinas. As he says, "the human will is hindered in two ways from following the rectitude of reason: the virtues of **temperance** and **fortitude** assist the will in following the rectitude of reason (shall we say "conscience"?)"



Transcription: The suffragette spirit while it cannot be captured in a net of words was and is a very real thing which in its many manifestations, was a spirit of joyful sacrifice, a spirit which expressed itself in deeds of daring and which accepted unpopularity, hardships and misunderstanding confident in its power to give all to win success for the cause."



Constance Lytton as "Jane Warton"