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## EDITORIAL.

### THE FORCE OF THE SPIRIT.

"The right to rebel is an elementary human right, and the right of the Government to repress rebellion is an elemental public right. It is the spirit of force against the force of the spirit."—*Israel Zangwill.*

Mr. Israel Zangwill, in his memorable speech on woman's suffrage at the Albert Hall last week, claimed for the movement that it is dominated by "the force of the spirit"—a spirit which sooner or later overcomes the spirit of force, and by its purity consumes all unclean things. That is the driving power of the women's movement, the motive which is at the back of the great meetings and processions of recent years, the like of which have never been seen in the world before, and which, as Miss Elizabeth Robins well pointed out at the same meeting, has cast out of women the spirit of fear, so that they are willing to sacrifice their health, strength, liberty, and all the things which make life dear, to gain the means of making their country a cleaner place for their sons and daughters, brothers and sisters, than men deprived of their co-operation have accomplished. It is this passionate desire, and not the mere wish for the right to exercise the Parliamentary vote, which supplies the energy which will carry the movement to a righteous and triumphant conclusion.

For this reason the loathsome tirade in *The Times* of March 28th, on "Militant Hysteria," by Sir Almroth Wright, calculated to influence men of the baser sort to oppose the demand for the enfranchisement of women, can have no prejudicial influences. Indeed its immediate effect will probably be to bring anti-suffragists into the suffrage movement, for we cannot imagine any modest woman supporting the opposition after reading this repulsive indictment, which has not only

been widely condemned by laymen and women, but has caused the writer to be publicly and justly scarified by members of his own profession.

In Sir Almroth Wright's view the suffrage movement is voiced by "women who have all their life long been strangers to joy, women in whom instincts long suppressed have in the end broken into flame—the sexually embittered women in whom everything has turned into gall and bitterness of heart, and hatred of men. Their legislative programme is licence for themselves, or else restrictions for men."

Next he mentions the "incomplete" who desire to convert the whole world into "an epicene institution in which man and woman shall everywhere work side by side at the self-same tasks and for the self-same pay." Of this aspiration he writes:—"Even in animals—I say *even*, because in these at least one of the sexes has periods of complete quiescence—male and female cannot be safely worked side by side, except when they are incomplete. While in the human species safety can be obtained, it can only be obtained at the price of continual constraint," and he goes on to make the most unwarrantable aspersion on the women members of his own profession who, he says, are "of course never on the side of modesty or in favour of any reticence."

Is it any wonder that such men as Sir Douglas Powell, late President of the Royal College of Physicians, Sir Victor Horsley, and Dr. Silvanus P. Thompson should hotly protest?

Sir Douglas Powell—himself an anti-suffragist—writes of the "impropriety of deductions from experience of the medical consulting room being exploited in the public press. Even when expressed with accuracy and reserve, they are hardly decorous, but when put forward in the form of exaggerated half-truths, interspersed

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[previous page](#)

[next page](#)