

Carnet 9 - Janvier au 12 Février 1918

Auteurs : Lee, Vernon (Violet Paget)

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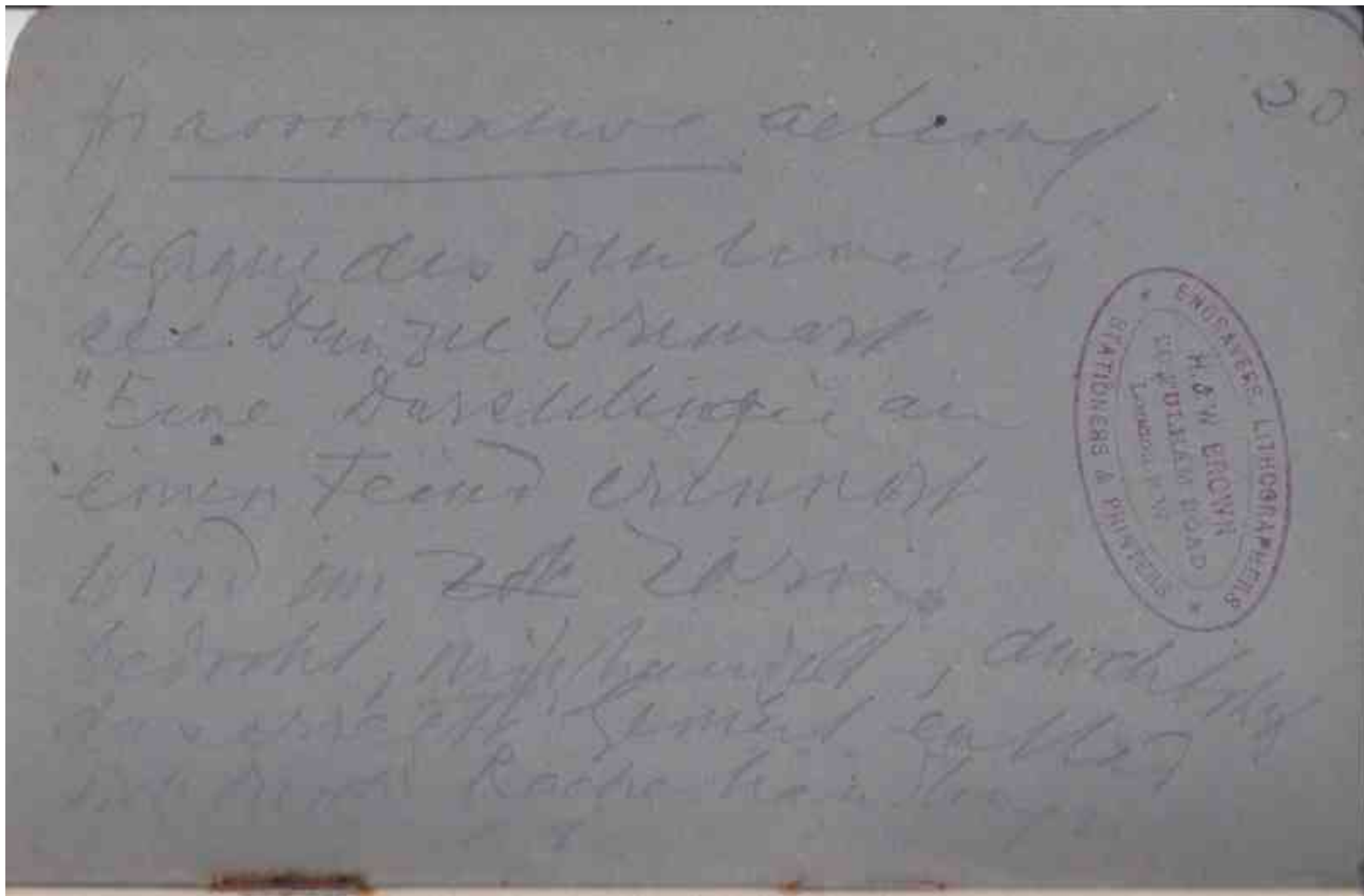
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Quest. about
Primitive
Redo complex

No XXII

Jan. - 15 Feb 18
1918.



I want to make myself clear,
if not to others. (for people's sake)
misunderstandings ~~between~~ ^{because} I'm
because they lack clearness
rather than the truth) at this
time and therefore I sacrifice
I am not advocating
~~what people~~ selfishness
and still less self-indulgence
if there were less
self-indulgence in
indulgence in one

~~the lazy prejudices and hot
urgent irritations; if there
were less selfishness in my
sense of imagination, more
feeling, nothing except a
concern ~~as otherwise not a~~
~~concern~~ ~~if~~ ~~as~~ ~~of~~ ~~far~~
it is a fact that the
impulse on mi
not ~~is~~ feelings and habits,~~

if there were in the world
less constant, unyielding
uninterrupted, unobscured
~~legion~~ ~~in~~ ~~the~~ ~~field~~, ~~less~~
dull, blind, deaf,
torpid, unresponsive in the
I and the we there
- would also be less
~~of~~ ~~the~~ ~~sacrifice~~ ~~not~~
~~of~~ ~~the~~ ~~of~~ ~~the~~ ~~sudden~~

inner and outer Calcegons
which results in the
~~sacrifice~~ not only in the
sacrifice of them, but
in that reason
against the world
that ~~helpless~~ despair
~~appearing~~ . Helpless
~~inclusion~~ ~~apart~~

disobey in the solidarity
of all things which is ~~not~~
finest at the bottom of
sacrifice of self.
~~If the world's governing~~
~~class had been this~~
~~the world would be~~ For life
requires perpetual
small sacrifices

small, reproach and small
giving up of ~~self~~ attention
of self to the ^{the} important
life — ~~not~~ many
thru a life of ^{pleasure}
~~to be trusted~~ to a man
as possible — requires
vigilance, ~~so~~ discrimination
interest, ^{watchfulness}

heart flame of mine,
and a steady hand on
the rudder, a clear eye
ahead. . . And it is the
last of all this which
makes us awake
before we have been
Seyha and Marybair
in the boiling whirlpool.

of ~~edding~~ ^{furrows} corns, and
of our own eddring
feelings, in the whole
we must keep, drag
ourselves down or busy
to push them out and
be sucked into the plankton
life arks much

occasional legu'dation,
My friend R. R. Shaver kept
telling it in the school
the priest's principles
that who were able to
saw to bless the Kibbles
and damn the adversity
that they did not leave
these youths whose

~~I who were in their hands
how to court such a
war. I have not R.R.
had R.R. I believe in peace
& Phil's collection & not
expecting anything from them
~~because of the war~~ use I
have not been much disappointed
~~about the war~~ future.~~

But this I will say. That
"if ~~the~~ he were I

women of the classes
who, through Mr. Wiltch
economic & social
inequalities & still
governed people, have
given the truth of the
right to certainty
subjects the truth of
the abolition of
the power to men

~~Making, or art for
or ~~is~~ be amplified
or ~~advised~~ then now
some or pursuing
any of these philanthropic
activities or big
game shooting or
falconry or sports
if they had ~~more~~~~

~~had developed - can
for peace one knows
much as they care for
clothes, cards, Rums
baker, put in running
the ship, dinner
getting me, a, a, doing
what "has to be done" &
and ~~last~~ the~~

even their dealers
with their own power
was with good luck
this was to be had not
have been any more
than the Black Dealer
the middle ages
has been in our ~~color~~
scattered cities.

~~When I speak of a
self-sacrifice as a
thing which so far
from dropping should
make all start back
as from the ~~quivering~~
horrible and ~~scandalous~~
the the profane, I write~~

It is understood that
he would as I cannot
it reflects ~~severely~~
~~has~~ ~~on~~ ~~his~~ ~~reputation~~ ~~in~~
~~his~~ ~~reputation~~ ~~but~~
ask, and make in
fact, for comfort
which ~~the~~ we
are unable to

unwilling to give: the
gift of Mr. Reeves to
the self of all
the creatures
all other things, not
in organic or
spontaneous nature
but in the

natural longings
of interest, curiosity
imagination and
sympathy: the right
self not to self
effacement, but to
self & pleasure
fulfilment.

But we are like that
~~the~~ slow witted loons
in Boccaccio's Tale, who
having warmed his sublimity
with only ~~slavery~~ his
winning her last, found
why before he to them
of the a l d. vast the

falcon whom she
had come to beg from
him.

Jan 2.

~~Selfishness is self sacrifice
which is to have his
way, not for him. Which
is to be sacrificed, and
why should he be?~~

Who is to decide? And
at such matters a
tertium quid. Thurs
in the hands eventually
for it. ~~see the No~~
is no person. The
third on that respect
is, ~~as I can~~
ought to be in the hands

(and indeed an ~~uncertain~~
unknown to ~~be~~ ~~the~~ ~~city~~
is the ~~real~~ of things.
I don't know how
close to ~~the~~ ~~the~~ ~~the~~
~~the~~ ~~the~~ ~~the~~ ~~the~~
is not present
a ~~perm~~ ~~most~~; the other

~~moment and this present me,
he other secrets, not how
we are among at the
the people, not that
we have in our mind,
the last that not
last the other self
ours, because the self~~

which has passed out of that
~~was~~ ~~stage~~, become
independent. What need
with ~~supplied~~ out of
of those particular car
feelings & ~~thoughts~~, wholly
meeting else; the change
self; the self of ~~humanity~~
has rather the self

of all the Emotions.
The ardent who shall
decide between self-sacrifice
and self-interest, being
self-sacrifice, is the
rest of the world, to
in the rest I mean the
realities! which are the
only.

one. To think of really
means to think in
terms of change; change
not left, changes all the
change everything. For
when we say things of
persons we mean not
merely how they affect us
at the moment but how they
affect how they are i.e. how
they can & will be. For the
first time Jan 6.

from "Letters from a Soldier" - H.K.L.
1915 -

Il faut dans ces moments-ci
se réfugier dans un sacrifice
C'est-à-dire humain, car il est
impossible de dépasser le point
où nous sommes. Laissez
l'être espérer avec humains,
Cherchez à autre chose, peut-être
l'avez-vous trouvé.

we ~~at~~ know what that war ~~gulf~~ means
~~is~~ ⁱⁿ bodily and spiritual agony; we
are beginning to guess what, both
actions alike, it with means is
improvement. I shall try, in a
separate section, to show its contents from the
psychological point of view, its inevitable
~~evil~~ delusions & myths. It may be as
well to ~~show~~ ~~points~~ remind the reader in
this place what ~~the~~ war ~~means~~ implies
as a question of cause & effect.
One of its peculiarities is that once in, it becomes
more & more difficult to get out, which
is, perhaps, ~~the~~ ~~most~~ the most insinual
obstruction against getting in.

The ~~the~~ Modern War, in modern modern
conditions (and war should never be
discussed as if it were the same
~~the~~ modern different conditions, as if
what he said about 1914 A.D. necessarily
applied to the days of Xerox,
Hammurabi or even of Joan of Arc)
was always apparent to those
who ~~have~~ have not been looking
about it as an aggressive
or a threat of aggression. Belgium
France ~~Germany~~ Sept 1914
invaded by Austria, Germany
by Russia, France and

Belgium by Germany, and the
her navy, Britain etc. Even the
with the others Reich of this war
in the terms of the occupation of
Eastern Venetia in after three
years of their own occupation of
Western Venetia; indeed they had
probably purchased themselves that
if they had not (I think) that
Venetian occupation would have
taken place earlier in a
more fatal manner. War always
prevents help to the feeling

of each nation as an act of
defence, because fear is its first
and most permanent emotion.
But in reality modern wars are
nothing so simple. They are
particularly they are nothing so
sudden. They are part of the
machinery of national existence.
The aim is not at all an insurance
against risk, a sort of
insurance against risk, at the
very least an argument — and holding
kept held in reserve, as the

element of negotiation, an appeal
to their thought of as "justice".
III we must bear in mind that
wars are prepared, planned, started
(as arms provided to all men
made) ~~in~~ ~~before~~ in time of
peace and for purposes of peace
indeed, they are the old plan of
Sicri pacem para bellum, in order
to prevent their occurrence. IV
Above all wars characteristic

part of the machinery of life in
far as they are supposed to be
the only honorable manner
in which a people can face
certain liabilities, answer certain
demands (imagine if Spain had
asked us for Gibraltar or Italy or
France for Tunis, or anyone questions
like the Trentino, Alsace etc etc.)
and wipe out certain affirms,
as France, had she turned
to the Cevennes, would,

have like an honorable
duelist, have "wiped me" the
affront 'to Capt. Marchand'
flay by ~~doing~~ an attempt
rolling us (incidentally himself)
in "North news". ~~There are~~
~~the ostensible for the use of war~~
~~is a mere~~ There are war's ostensible
services; there are then, like commerce
monopolies, spheres of
influence, particular (Persia & Morocco)
of ~~the countries~~ as dependencies

places which are also obtained by
ritual of war. The threat of
war. For mark that in modern
days conquest is only an incident
once war has broken out, a ~~compense~~
perquisite, a "compensation" an
indemnification for sacrifices, and
the real ~~use of~~ war, in which
war is employed it as a
threat; ~~as a possibility~~,

~~Let us have a large
penal or proportionate black mail,
and one, odder enough,
(though the analogy exists
whereon brigandage & florists)
directed ^{against} ~~mainly~~ against
~~main~~ of funds on a par,
the spirit of the occurrence.
Behind every diplomatist
there has stood a general.
And the only war in~~

get any international (to the
any national, as in the
Russian) arrangements allowed
to preserve it. Whimsy
alternation, has been, as
with George's language,
and as by the view
to canon, it, as all
events such a symbiotic
mimic of the canon; viz

as a white diplomat in
the white dominion
port on his own record,
this ~~system~~ ^{position} of war as an
instrument of peace and
peace of the state
~~used~~ ^{used} as cable on
space lifting and appropriate
of land and goods has
naturally occurred

remained in War Italy, & not
in Aug. 1914. But to the nation
instructed during the war that they
have seen & not the systematic
employment of it & possibly.
And the war itself has changed
everything, ~~the~~ ~~can~~ ~~can~~ ~~can~~;
for war means refusal,
defence means / it possibly
carrying aggression into the
enemy's camp, & ~~the~~ ~~need~~ ~~of~~ ~~the~~ ~~war~~
the ~~need~~ ~~of~~ ~~the~~ ~~war~~

on the other side. And despite
means the need for unanimity,
readiness for sacrifice, secrecy,
autocracy and above all
for the breaking off all
peaceful, rational &
decent ~~with~~ relations with
the thought of the people we
visit you with. Hence, a
not to mention all the
atrocious proceedings which
are an enormous

~~On a supposition the heart of
a man, its objects wheel
is, as we know, creating the
energy, breaking his will
making him have off &
(it is added) preponderance has
been rising again. all
of which process of defense
thousand, arranged &
defense, ~~the first~~~~

naturally create form a
~~the~~ lining ~~to the~~
a well-engineered mechanism
for the column of the
~~inter~~ which cannot be
injured, with a perfect
mechanism for the
single record; motion
a mechanism of
shaft, spring and

integrity, of ~~cost~~ the most
complicated ~~to~~ but my friend
of falsehood & suppression
of truth. Moreover, and
his is no small thing,
a mechanism ⁱⁿ ~~the~~ ^{the} ~~the~~
the government of each
happy country, a government
more & more united

with necessary discipline,
~~in a chain of responsibility~~
in an increasing
vastly responsible trend
it own subjects. Not only
known enough to be
a body in the way
but our Government has
to be a body in the right.
he then gives an

intricate star of ^{involvement} ~~receptivity~~
virtue & fraud, of
internal despotism
mendacity, which makes
a star of ~~evil~~ the
key words: fear, hatred,
pride, cunning, & pride,
greed, etc. etc.
~~at its~~ ~~in its~~ ~~in its~~ entering

excluding the a closely
~~of the peaceful~~ ^{the} ~~unlike~~
hundreds of good & decent
fellow feeling, ~~represent~~ ^{represent} ~~the~~ ^{the} ~~unlike~~
etc. etc. ~~which~~ ^{which} ~~will~~
make for peace, And
so, at almost any
moment of the war!
Complicated up &
down, ~~as a~~ ^{as a} ~~few~~ ^{few} ~~or~~

~~and after any approachable
peace terms is either
prevented as premature
or interpreted as a sign
of defeat; and the
war is made to more
heighten as we have
no considerable end
save the victory of
the side; and it~~

knife goes & n. city
wheat wine, more
more in wine & hope
until the ~~to~~ it
very material, human,
conscience and a few
soldiers, money, food &
again, begins to
give out. And
Michael for part (dispute)
du 19

~~It is 'go on or go under' - That has immense
coercion. Partly the coercion, dealt in by a
rhetoric, of placing a alternative in
is held opposition, as if the (which is very
rarely the case of) who is not with us against
me) there were no other men, and
moreover increasing the feeling of choice,
of need for choice by the very
suppression of all intermediate
possibilities: for the perception of
extreme opposition is apt to stimulate
the feeling that you are threatened
on both sides, that there is no
sleeve between you and~~

charged (wh. most usually there is
in human affairs) and thus by
a sense of hurry, of having to
come to a decision, of ~~stating~~ having
to bet on one side. The cry "out-
out!" is a ~~paragon~~ ~~very~~ device
for passing ~~up~~ ~~in the~~ ~~midst~~ of
among the ~~thrusts~~ of ~~what's~~
supposed to be fate.

But what really interests us
is the "go under". We all know
what that means. Yet still!

might be puzzled to ~~translate~~ translate
~~that~~ it into any concrete ~~terms~~ ^{terms}
into description or so to speak ^{human}
terms. For if he ~~ever~~ said
30 and so means to be beaten
I should answer that that is
a mere synonym, and I should
ask again "well & then?" "Supposing
we were beaten? What counts,
~~when~~ that concrete changes
would that imply? And ^{perhaps}
if those concrete changes
were so appalling — well

say a conquest à la Nebuchadnezzar
~~the British~~ ~~the~~ the Brit people removed
to Berlin to hang up their heads
on the walls of the Capitol, or a
conquest à la Philippe II or Janus II,
with auto ~~refers~~ or at least
Humboldt's birth for someone
who disappeared with Treitschke -
~~as~~ ~~has~~ and such conspirators
were one of the only two
conspirators ~~or~~ ~~alternatives~~
alternative outcomes of the

Now, how dared our Govt expose
a nation to such an alternative?
Now here we get a word ^{some} to ~~comprehend~~
the operation of the logic, the
sentence, which I will deal
with before coming to my main
issue. ~~What is the~~ For all this
~~and in the case of~~ all advances
of war ~~as~~ ~~no~~ always exclude
the third ft in this case. Now
probably possibility of a draw
or deadlock, the very reason
which makes them exclude

determined to fight until one of the
two goes under, why then must
the two ~~must~~ ~~go under~~ with ~~have~~ ~~go~~
under (the draw & compromise
being previously excluded) And there
being only two parties there is
~~an equal~~ chance that it is a
be either. But that is logic, common
sense, & you might imagine
that ~~part of the~~ like the game
of cricket, the nation ~~draw~~
in war. When ~~the~~ ~~draw~~
consider that we take a
defeat was part of the

good form of the matter. But the
passions ~~involved~~ ^{involved} are different.
game & gaming involve
emulation, desire to do well
adversary; but they do not
involve fear and therefore
they do not involve hate. So in
the case war we get the
apparent paradox that
A) each nation absolutely refuses
to face the possibility of being the
loser. and B) that each nation
wishes to maintain the

notion of being beaten with every
petition a vast accumulation of sense
of helplessness distress & horror
connected with it, the parable
explaining itself in the ancient
being explicable in a formula
which known (et per cause) understood
~~does~~ leaves it to Nature to
find. viz. I cannot be healed
I cannot allow myself to be
beaten, because if I did
I should for that reason I can't
I should be exposed to the

unthinkable ~~in the way~~ In fact the
very unavailability of the thought
of defeat is employed to ~~the~~ make
us think we can avoid it.

~~That~~ That is the essential syzygy
i.e. the essential connection
coincidence of the G.I. go on or go
under. ~~human~~ cannot happen to
us; but we ~~are~~ allow ourselves
to feel the full horror of the
impossible just as adults make
it impossible by increasing

our resistance.
All this means that the bulk of
formulas (the thought state of
mind of which it is the expression)
represents an emotional
process, with its collage & comparison
of images, in the brain. Who has
who feel like him. Who, to be
who can decipher it, the expression
the graphic which tells us
that certain phenomena
are happening in certain

Conclusions in three papers:
1. only. But to them (and this
also in deciphering for us in
manuscript) that formula ~~is~~
~~has~~ does not appear, it is
certainly not intended to appear
as the record of their own
emotional & imaginative process.
In spite of those particular circum-
stances. To them that spoken
formula appears like a
statement of objective facts,

ie of facts ~~to give~~ readily on
other circumstances and unaffair
by their evictions; ~~the~~ indeed
~~the~~ these evictions, which
(wh. they do not, if former
analogies) are supposed to
result from the recognition
(which is supposed to be
a corollary) of these facts
independent of themselves,
d.f.s. probably believe, at the
moment at least of

finding his ~~former~~ formula / p 3,
telling him is not a deliberate
disavowal. That he sees, and
conveys with eyes ~~we~~ must
see, the fact of that allusion
"go on or go under" as
clear and as ~~if~~ fatally
separate from himself as
the writing on Belshazzar's wall;
and had St. J. lived a few
centuries ago, say in Cromwell's
time, he would perhaps

~~Believe that those words "go on
or go under" ~~were~~ have been
oracularly pronounced by
God in answer to his
prayer for guidance. Since
this is the main change in our
way of thinking about our
own beliefs & dislikes, that
formerly they were attributed
to a deity & now to us
this are attributes to~~

usults, where "facts" which
angry people are always
taking us to look in the face.

Well, to return to H. F. I. his under-
I maintain that were we to press
him to state ~~it~~ exactly what he meant
by under he would be embarrassed to

think. He served in 1890-1891 as
Neb. to Phil^{ly} ^{by name}, although he would as
a matter of fact, be using Webster's
School book to Macaulay's Answer

vague images & universal remembrance
to furnish that under. But he could not
believe that an exhausted under
Germany would occupy England &
submit to a regime like that of
his son. He could not
seriously expect that France was
in any way a under after 1870,
except in so far as she was
emotionally a under where
she had been in her affairs
previous Napoleon's "Napoleon
en son lieu Alphonse" and

"A Berlin to Peking days. and
the ~~mere~~ mention of that risk
change to France, namely, makes
prestige, leads us, I think
to the recognition of ~~what~~
the true nature of that threatened
underness. The under is a
position implying being below, the
reverse of above, ~~the~~ something
else on some previous moment

Now by some ~~psychi~~ mysterious
psychophysiology with the other
sides in very close, the spatial
relation above = below is
intimately connected with
^{an} ~~the~~ emotional relation of far
which indeed we
have to borrow its vocabulary:
viz: elation = depression. To be
below our level is to feel
in a way we most

~~to truly abhor; to recognize
unwillingly that this which is
below them is a source of
such diminution or sinking
of our own vital level, to
produce very frequently a
defensive reaction of flesh and
anger & hatred in the community.
Now nothing is so condemning
to such a lowering of our~~

^{spring}
inner world (prob. accompanied by a
lowering of temperature & tone) as
disappointment, and further
disappointment after effort &
boastful effort; ~~in recovery~~
balking. ~~But~~ Such lowering
of our self feeling is moreover
enormously increased by
the belief that our senses
that we have our ill success
has had spectators in

~~These two estimations we are
also covered: a balked man
is not depressed, but if his failure
has had with him, he has been
so much himself so. There is
a diminutio capitis in the moral
sense. And I remember to
think that the words of L.L.
really answer not to any
clear & coherent image.~~

operation facts; but to a very strange
~~full~~ anticipation of the
feeling of being lowered / of
loss of prestige in ~~their~~ eyes,
loss of self esteem in our
own, of those who have
failed in something they
have not only expended
much effort & sacrifice
but about which

They have been arrogant,
boastful, self confident.
To go under (perhaps with some
shadowy image of going under as
like the Jugastha or being drowned)
like a fallen woman) perhaps
probably has but one
real content: to have failed.
Jan 20

Guns in revolution: they are the
eggs which are broken, ~~the sun~~
but not the eggs which go into
the machine. They are the

wasted eggs.

There is

not ~~an~~ ^a ~~revolution~~ in

humanity reform; it

is ~~not~~ ~~a~~ ~~the~~ ~~revolution~~
it is a ~~psychology~~

necessity ...
In saying that it has
on me that I mean
it is due to the wanting
of those who, trying to be
omniscient, want the eggs,
and that I have employed
psychological necessity
as for human

incontinence. Well yes!
I have no objection to such
a paraphrase. As ~~an~~ ^{an} ~~entity~~
physiology has grown
out of the study of diseases
& malformations of the
body, so psychology
has lately summed up
the need of

~~undoubtedly the compensatory
tendencies of the mind,
at least such psychology
as I deal in~~

Jan 20

~~B. S. said yesterday 'Do you notice
how when people or people set to
being far right they nearly
always see the wrong thing?'
Of course. For people's imagination
-ive inertia is rare.~~

broken except by ~~the~~ feeling.
If they set to thinking about
the future, whether in this world
or the next, it is usually because
they are uncomfortable in the
present. And here the
link of the future in turning of
that unhappy feeling, and
moreover are apt to
use that future as the
happy hunter ground for

Whatsoever they are deemed in the
present, i.e. as a sort of
reversed premium. Now there
is no earthly reason why
the future should be a
reversed premium, or a plan
of compensation for the present
except in so far as the effect
of action of the present
produces such reversal
compensation, which can

only time to a limited extent, he can
the future is mainly determined
by something further back than the
present. The present does not
represent, or represent the whole
a nation & the world in play.
People always think of the future
(as they think of anything outside the
influence of desire, hope or fear)
as a kind of empty place without
form & no inhabitants or ways
of life. The ~~whole~~ future is for
the kingdom of heaven is for them a colony of
the present.

Now, however, the thought is
that we have been looking at
the future as a whole, they being little
given to thought why it is not as
they are a practical & hence not
as a whole interested in the future
for its own sake & apart from
their own likings. They naturally
think of the future as ~~the~~ ^{the} ~~consequence~~
~~of the~~ ^{the} ~~subspecies~~ ^{subspecies} ~~practicable~~, and
moreover, of the most to be done
of present things, a present want or
need. That is why the further they look
the further this view of Feb 2, 1918

