

ESSENTIAL CLASSICS OF LIBERAL STUDIES

LEO
TOLSTOY
CONFESSION



THOMAS DE
QUINCEY
CONFESIONS OF
AN ENGLISH OPIUM-EATER:
BEING AN EXTRACT FROM THE LIFE OF A SCHOLAR



中央编译出版社
Central Compilation & Translation Press

Essential Classics of Liberal Studies

LEO TOLSTOY
CONFESSION

THOMAS DE QUINCEY
CONFESSIONS OF
AN ENGLISH OPIUM-EATER:
BEING AN EXTRACT FROM THE LIFE OF A SCHOLAR



中央编译出版社
Central Compilation & Translation Press

Leo Tolstoy
Confession

W. W. Norton & Company, 1996

Thomas de Quincey
Confessions of an English Opium-Eater: Being an Extract from the Life of a Scholar

George Routledge and Sons, 1886

图书在版编目(CIP)数据

忏悔录 / (俄罗斯) 托尔斯泰著. 一个英国瘾君子的
自白 / (英) 昆西著. —北京: 中央编译出版社,
2014.06

ISBN 978-7-5117-1884-6

I. ①忏…②一… II. ①托…②昆… III. ①托尔斯
泰, L.N. (1828-1910) —自传—英文②纪实文学—英国
—近代—英文 IV. ①K835.125.6②I561.54

中国版本图书馆CIP数据核字(2013)第273266号

忏悔录·一个英国瘾君子的自白(英文版)

出版人: 刘明清

出版统筹: 董巍

责任编辑: 韩慧强

责任印制: 尹珺

出版发行: 中央编译出版社

地 址: 北京西城区车公庄大街乙5号鸿儒大厦B座(100044)

电 话: (010) 52612345 (总编室) (010) 52612363 (编辑室)
(010) 66130345 (发行部) (010) 52612332 (网络销售部)
(010) 66161011 (团购部) (010) 66509618 (读者服务部)

传 真: (010) 66515838

经 销: 全国新华书店

印 刷: 北京瑞哲印刷厂

开 本: 880毫米×1230毫米 1/32

字 数: 180千字

印 张: 6.125

版 次: 2014年6月第1版第1次印刷

定 价: 28.00元

网 址: www.cctphome.com

邮 箱: cctp@cctphome.com

新浪微博: @中央编译出版社

微 信: 中央编译出版社(ID: cctphome)

本社常年法律顾问: 北京市吴栾赵阎律师事务所律师 闫军 梁勤

凡有印装质量问题, 本社负责调换。电话: 010-66509618



TABLE OF CONTENTS

CONFESSION	1
CONFESSIONS OF AN ENGLISH OPIUM-EATER: BEING AN EXTRACT FROM THE LIFE OF A SCHOLAR	77
PART I	78
TO THE READER	78
PRELIMINARY CONFESSIONS	82
PART II	121
INTRODUCTION	121
THE PLEASURES OF OPIUM	124
INTRODUCTION TO THE PAINS OF OPIUM	141
THE PAINS OF OPIUM	156
APPENDIX.....	180

I



TABLE OF CONTENTS



LEO TOLSTOY
CONFESSION

§ I

I WAS BAPTIZED and brought up in the Orthodox Christian faith. I was taught it in childhood and throughout my boyhood and youth. But when I abandoned the second course of the university at the age of eighteen I no longer believed any of the things I had been taught.

Judging by certain memories, I never seriously believed them, but had merely relied on what I was taught and on what was professed by the grown-up people around me, and that reliance was very unstable.

I remember that before I was eleven a grammar school pupil, Vladimir Milyutin (long since dead), visited us one Sunday and announced as the latest novelty a discovery made at his school. This discovery was that there is no God and that all we are taught about Him is a mere invention (this was in 1838). I remember how interested my elder brothers were in this information. They called me to their council and we all, I remember, became very animated, and accepted it as something very interesting and quite possible.

I remember also that when my elder brother, Dmitriy, who was then at the university, suddenly, in the passionate way natural to him, devoted himself to religion and began to attend all the Church services, to fast and to lead a pure and moral life, we all—even our elders—unceasingly held him up to ridicule



and for some unknown reason called him "Noah". I remember that Musin-Pushkin, the then Curator of Kazan University, when inviting us to dance at his home, ironically persuaded my brother (who was declining the invitation) by the argument that even David danced before the Ark. I sympathized with these jokes made by my elders, and drew from them the conclusion that though it is necessary to learn the catechism and go to church, one must not take such things too seriously. I remember also that I read Voltaire when I was very young, and that his raillery, far from shocking me, amused me very much.

My lapse from faith occurred as is usual among people on our level of education. In most cases, I think, it happens thus: a man lives like everybody else, on the basis of principles not merely having nothing in common with religious doctrine, but generally opposed to it; religious doctrine does not play a part in life, in intercourse with others it is never encountered, and in a man's own life he never has to reckon with it. Religious doctrine is professed far away from life and independently of it. If it is encountered, it is only as an external phenomenon disconnected from life.

Then as now, it was and is quite impossible to judge by a man's life and conduct whether he is a believer or not. If there be a difference between a man who publicly professes orthodoxy and one who denies it, the difference is not in favor of the former. Then as now, the public profession and confession of orthodoxy was chiefly met with among people who were dull and cruel and who considered themselves very important. Ability, honesty, reliability, good-nature and moral conduct, were often met with among unbelievers.

The schools teach the catechism and send the pupils to church, and government officials must produce certificates of having received communion. But a man of our circle who has finished his education and is not in the government service



may even now (and formerly it was still easier for him to do so) live for ten or twenty years without once remembering that he is living among Christians and is himself reckoned a member of the orthodox Christian Church.

So that, now as formerly, religious doctrine, accepted on trust and supported by external pressure, thaws away gradually under the influence of knowledge and experience of life which conflict with it, and a man very often lives on, imagining that he still holds intact the religious doctrine imparted to him in childhood whereas in fact not a trace of it remains.

S., a clever and truthful man, once told me the story of how he ceased to believe. On a hunting expedition, when he was already twenty-six, he once, at the place where they put up for the night, knelt down in the evening to pray—a habit retained from childhood. His elder brother, who was at the hunt with him, was lying on some hay and watching him. When S. had finished and was settling down for the night, his brother said to him: “So you still do that?”

They said nothing more to one another. But from that day S. ceased to say his prayers or go to church. And now he has not prayed, received communion, or gone to church, for thirty years. And this not because he knows his brother’s convictions and has joined him in them, nor because he has decided anything in his own soul, but simply because the word spoken by his brother was like the push of a finger on a wall that was ready to fall by its own weight. The word only showed that where he thought there was faith, in reality there had long been an empty space, and that therefore the utterance of words and the making of signs of the cross and genuflections while praying were quite senseless actions. Becoming conscious of their senselessness he could not continue them.

So it has been and is, I think, with the great majority of people. I am speaking of people of our educational level who



are sincere with themselves, and not of those who make the profession of faith a means of attaining worldly aims. (Such people are the most fundamental infidels, for if faith is for them a means of attaining any worldly aims, then certainly it is not faith.) these people of our education are so placed that the light of knowledge and life has caused an artificial erection to melt away, and they have either already noticed this and swept its place clear, or they have not yet noticed it.

The religious doctrine taught me from childhood disappeared in me as in others, but with this difference, that as from the age of fifteen I began to read philosophical works, my rejection of the doctrine became a conscious one at a very early age. From the time I was sixteen I ceased to say my prayers and ceased to go to church or to fast of my own volition. I did not believe what had been taught me in childhood but I believed in something. What it was I believed in I could not at all have said. I believed in a God, or rather I did not deny God—but I could not have said what sort of God. Neither did I deny Christ and his teaching, but what his teaching consisted in I again could not have said.

Looking back on that time, I now see clearly that my faith—my only real faith—that which apart from my animal instincts gave impulse to my life—was a belief in perfecting myself. But in what this perfecting consisted and what its object was, I could not have said. I tried to perfect myself mentally—I studied everything I could, anything life threw in my way; I tried to perfect my will, I drew up rules I tried to follow; I perfected myself physically, cultivating my strength and agility by all sorts of exercises, and accustoming myself to endurance and patience by all kinds of privations. And all this I considered to be the pursuit of perfection. the beginning of it all was of course moral perfection, but that was soon replaced by perfection in general: by the desire to be better not in my



own eyes or those of God but in the eyes of other people. And very soon this effort again changed into a desire to be stronger than others: to be more famous, more important and richer than others.

§ II

Some day I will narrate the touching and instructive history of my life during those ten years of my youth. I think very many people have had a like experience. With all my soul I wished to be good, but I was young, passionate and alone, completely alone when I sought goodness. Every time I tried to express my most sincere desire, which was to be morally good, I met with contempt and ridicule, but as soon as I yielded to low passions I was praised and encouraged.

Ambition, love of power, covetousness, lasciviousness, pride, anger, and revenge—were all respected.

Yielding to those passions I became like the grown-up folk and felt that they approved of me. The kind aunt with whom I lived, herself the purest of beings, always told me that there was nothing she so desired for me as that I should have relations with a married woman: 'Rien ne forme un jeune homme, comme une liaison avec une femme comme il faut'.¹ Another happiness she desired for me was that I should become an aide-de-camp, and if possible aide-de-camp to the Emperor. But the greatest happiness of all would be that I should marry a very rich girl and so become possessed of as many serfs as possible.

I cannot think of those years without horror, loathing and heartache. I killed men in war and challenged men to duels in order to kill them. I lost at cards, consumed the labor of

¹ Nothing so forms a young man as an intimacy with a woman of good breeding.



the peasants, sentenced them to punishments, lived loosely, and deceived people. Lying, robbery, adultery of all kinds, drunkenness, violence, murder—there was no crime I did not commit, and in spite of that people praised my conduct and my contemporaries considered and consider me to be a comparatively moral man.

So I lived for ten years.

During that time I began to write from vanity, covetousness, and pride. In my writings I did the same as in my life. to get fame and money, for the sake of which I wrote, it was necessary to hide the good and to display the evil. and I did so. How often in my writings I contrived to hide under the guise of indifference, or even of banter, those strivings of mine towards goodness which gave meaning to my life! And I succeeded in this and was praised.

At twenty-six years of age¹ I returned to Petersburg after the war, and met the writers. They received me as one of themselves and flattered me. And before I had time to look round I had adopted the views on life of the set of authors I had come among, and these views completely obliterated all my former strivings to improve—they furnished a theory which justified the dissoluteness of my life.

The view of life of these people, my comrades in authorship, consisted in this: that life in general goes on developing, and in this development we—men of thought—have the chief part; and among men of thought it is we—artists and poets—who have the greatest influence. Our vocation is to teach mankind. And lest the simple question should suggest itself: What do I know, and what can I teach? it was explained in this theory that this need not be known, and that the artist and poet teach unconsciously. I was considered an admirable artist and poet,

1 He was in fact 27 at the time.



and therefore it was very natural for me to adopt this theory. I, artist and poet, wrote and taught without myself knowing what. For this I was paid money; I had excellent food, lodging, women, and society; and I had fame, which showed that what I taught was very good.

this faith in the meaning of poetry and in the development of life was a religion, and I was one of its priests. To be its priest was very pleasant and profitable. And I lived a considerable time in this faith without doubting its validity. But in the second and still more in the third year of this life I began to doubt the infallibility of this religion and to examine it. My first cause of doubt was that I began to notice that the priests of this religion were not all in accord among themselves. Some said: We are the best and most useful teachers; we teach what is needed, but the others teach wrongly. Others said: No! we are the real teachers, and you teach wrongly. and they disputed, quarrelled, abused, cheated, and tricked one another. There were also many among us who did not care who was right and who was wrong, but were simply bent on attaining their covetous aims by means of this activity of ours. All this obliged me to doubt the validity of our creed.

8

Moreover, having begun to doubt the truth of the authors' creed itself, I also began to observe its priests more attentively, and I became convinced that almost all the priests of that religion, the writers, were immoral, and for the most part men of bad, worthless character, much inferior to those whom I had met in my former dissipated and military life; but they were self-confident and self-satisfied as only those can be who are quite holy or who do not know what holiness is. These people revolted me, I became revolting to myself, and I realized that that faith was a fraud.

But strange to say, though I understood this fraud and renounced it, yet I did not renounce the rank these people gave



me: the rank of artist, poet, and teacher. I naively imagined that I was a poet and artist and could teach everybody without myself knowing what I was teaching, and I acted accordingly.

From my intimacy with these men I acquired a new vice: abnormally developed pride and an insane assurance that it was my vocation to teach men, without knowing what.

To remember that time, and my own state of mind and that of those men (though there are thousands like them today), is sad and terrible and ludicrous, and arouses exactly the feeling one experiences in a lunatic asylum.

We were all then convinced that it was necessary for us to speak, write, and print as quickly as possible and as much as possible, and that it was all wanted for the good of humanity. And thousands of us, contradicting and abusing one another, all printed and wrote—teaching others. And without noticing that we knew nothing, and that to the simplest of life's questions: What is good and what is evil? we did not know how to reply, we all talked at the same time, not listening to one another, sometimes seconding and praising one another in order to be seconded and praised in turn, sometimes getting angry with one another—just as in a lunatic asylum.

Thousands of workmen laboured to the extreme limit of their strength day and night, setting the type and printing millions of words which the post carried all over Russia, and we still went on teaching and could in no way find time to teach enough, and were always angry that sufficient attention was not paid us.

It was terribly strange, but is now quite comprehensible. Our real innermost concern was to get as much money and praise as possible. To gain that end we could do nothing except write books and papers. So we did that. But in order to do such useless work and to feel assured that we were very important people we required a theory justifying our activity. And so



among us this theory was devised: "All that exists is reasonable. All that exists develops. And it all develops by means of Culture. And Culture is measured by the circulation of books and newspapers. And we are paid money and are respected because we write books and newspapers, and therefore we are the most useful and the best of men." This theory would have been all very well if we had been unanimous, but as every thought expressed by one of us was always met by a diametrically opposite thought expressed by another, we ought to have been driven to reflection. But we ignored this; people paid us money and those on our side praised us, so each of us considered himself justified.

It is now clear to me that this was just as in a lunatic asylum; but then I only dimly suspected this, and like all lunatics, simply called all men lunatics except myself.

§ III

So I lived, abandoning myself to this insanity for another six years, till my marriage. During that time I went abroad. Life in Europe and my acquaintance with leading and learned Europeans¹ confirmed me yet more in the faith of striving after perfection in which I believed, for I found the same faith among them. That faith took with me the common form it assumes with the majority of educated people of our day. It was expressed by the word "progress". It then appeared to me that this word meant something. I did not as yet understand that, being tormented (like every vital man) by the question how it is best for me to live, in my answer, "Live in conformity with progress", I was like a man in a boat who when carried along by wind and waves should reply to what for him is the

¹ Russians generally make a distinction between Europeans and Russians.—A.M.

chief and only question. "whither to steer", by saying, "We are being carried somewhere".

I did not then notice this. Only occasionally—not by reason but by instinct—I revolted against this superstition so common in our day, by which people hide from themselves their lack of understanding of life.... So, for instance, during my stay in Paris, the sight of an execution revealed to me the instability of my superstitious belief in progress. When I saw the head part from the body and how they thumped separately into the box, I understood, not with my mind but with my whole being, that no theory of the reasonableness of our present progress could justify this deed; and that though everybody from the creation of the world had held it to be necessary, on whatever theory, I knew it to be unnecessary and bad; and therefore the arbiter of what is good and evil is not what people say and do, nor is it progress, but it is my heart and I. Another instance of a realization that the superstitious belief in progress is insufficient as a guide to life, was my brother's death. Wise, good, serious, he fell ill while still a young man, suffered for more than a year, and died painfully, not understanding why he had lived and still less why he had to die. No theories could give me, or him, any reply to these questions during his slow and painful dying. But these were only rare instances of doubt, and I actually continued to live professing a faith only in progress. "Everything evolves and I evolve with it: and why it is that I evolve with all things will be known some day." So I ought to have formulated my faith at that time.

On returning from abroad I settled in the country and chanced to occupy myself with peasant schools. This work was particularly to my taste because in it I had not to face the falsity which had become obvious to me and stared me in the face when I tried to teach people by literary means. Here also I acted in the name of progress, but I already regarded progress



itself critically. I said to myself: "In some of its developments progress has proceeded wrongly, and with primitive peasant children one must deal in a spirit of perfect freedom, letting them choose what path of progress they please." In reality I was ever revolving round one and the same insoluble problem, which was: How to teach without knowing what to teach. In the higher spheres of literary activity I had realized that one could not teach without knowing what, for I saw that people all taught differently, and by quarrelling among themselves only succeeded in hiding their ignorance from one another. But here, with peasant children, I thought to evade this difficulty by letting them learn what they liked. It amuses me now when I remember how I shuffled in trying to satisfy my desire to teach, while in the depth of my soul I knew very well that I could not teach anything needful for I did not know what was needful. After spending a year at school work I went abroad a second time to discover how to teach others while myself knowing nothing.

And it seemed to me that I had learnt this abroad, and in the year of the peasants' emancipation (1861) I returned to Russia armed with all this wisdom, and having become an Arbitrator¹ I began to teach, both the uneducated peasants in schools and the educated classes through a magazine I published. Things appeared to be going well, but I felt I was not quite sound mentally and that matters could not long continue in that way. And I should perhaps then have come to the state of despair I reached fifteen years later had there not been one side of life still unexplored by me which promised me happiness: that was my marriage.

For a year I busied myself with arbitration work, the schools, and the magazine; and I became so worn out—as a result

1 To keep peace between peasants and owners.—A.M.



especially of my mental confusion—and so hard was my struggle as Arbiter, so obscure the results of my activity in the schools, so repulsive my shuffling in the magazine (which always amounted to one and the same thing: a desire to teach everybody and to hide the fact that I did not know what to teach), that I fell ill, mentally rather than physically, threw up everything, and went away to the Bashkirs in the steppes, to breathe fresh air, drink kumys¹, and live a merely animal life.

Returning from there I married. The new conditions of happy family life completely diverted me from all search for the general meaning of life. My whole life was centred at that time in my family, wife and children, and therefore in care to increase our means of livelihood. My striving after self-perfection, for which I had already substituted a striving for perfection in general, i.e. progress, was now again replaced by the effort simply to secure the best possible conditions for myself and my family.

So another fifteen years passed.

In spite of the fact that I now regarded authorship as of no importance—the temptation of immense monetary rewards and applause for my insignificant work—and I devoted myself to it as a means of improving my material position and of stifling in my soul all questions as to the meaning of my own life or life in general.

I wrote: teaching what was for me the only truth, namely, that one should live so as to have the best for oneself and one's family.

So I lived; but five years ago something very strange began to happen to me. At first I experienced moments of perplexity and arrest of life, and though I did not know what to do or how to live; and I felt lost and became dejected. But this passed and

1 A fermented drink prepared from mare's milk.—A.M.

