

A PERSONAL RECORD

BY JOSEPH CONRAD

A FAMILIAR PREFACE

As a general rule we do not want much encouragement to talk about ourselves; yet this little book is the result of a friendly suggestion, and even of a little friendly pressure. I defended myself with some spirit; but, with characteristic tenacity, the friendly voice insisted, "You know, you really must."

It was not an argument, but I submitted at once. If one must! .

. . .

You perceive the force of a word. He who wants to persuade should put his trust not in the right argument, but in the right

word. The power of sound has always been greater than the power of sense. I don't say this by way of disparagement. It is better for mankind to be impressionable than reflective. Nothing humanely great--great, I mean, as affecting a whole mass of lives--has come from reflection. On the other hand, you cannot fail to see the power of mere words; such words as Glory, for instance, or Pity. I won't mention any more. They are not far to seek. Shouted with perseverance, with ardour, with conviction, these two by their sound alone have set whole nations in motion and upheaved the dry, hard ground on which rests our whole social fabric. There's "virtue" for you if you like! . . . Of course the accent must be attended to. The right accent. That's very important. The capacious lung, the thundering or the tender vocal chords. Don't talk to me of your Archimedes' lever.

He was an absent-minded person with a mathematical imagination. Mathematics commands all my respect, but I have no use for engines. Give me the right word and the right accent and I will move the world.

What a dream for a writer! Because written words have their accent, too. Yes! Let me only find the right word! Surely it

must be lying somewhere among the wreckage of all the complaints and all the exultations poured out aloud since the first day when hope, the undying, came down on earth. It may be there, close by, disregarded, invisible, quite at hand. But it's no good. I believe there are men who can lay hold of a needle in a pottle of hay at the first try. For myself, I have never had such luck. And then there is that accent. Another difficulty. For who is going to tell whether the accent is right or wrong till the word is shouted, and fails to be heard, perhaps, and goes down-wind, leaving the world unmoved? Once upon a time there lived an emperor who was a sage and something of a literary man. He jotted down on ivory tablets thoughts, maxims, reflections which chance has preserved for the edification of posterity. Among other sayings--I am quoting from memory--I remember this solemn admonition: "Let all thy words have the accent of heroic truth." The accent of heroic truth! This is very fine, but I am thinking that it is an easy matter for an austere emperor to jot down grandiose advice. Most of the working truths on this earth are humble, not heroic; and there have been times in the history of mankind when the accents of heroic truth have moved it to nothing but derision.

Nobody will expect to find between the covers of this little book words of extraordinary potency or accents of irresistible heroism. However humiliating for my self esteem, I must confess that the counsels of Marcus Aurelius are not for me. They are more fit for a moralist than for an artist. Truth of a modest sort I can promise you, and also sincerity. That complete, praise worthy sincerity which, while it delivers one into the hands of one's enemies, is as likely as not to embroil one with one's friends.

"Embroil" is perhaps too strong an expression. I can't imagine among either my enemies or my friends a being so hard up for something to do as to quarrel with me. "To disappoint one's friends" would be nearer the mark. Most, almost all, friendships of the writing period of my life have come to me through my books; and I know that a novelist lives in his work. He stands there, the only reality in an invented world, among imaginary things, happenings, and people. Writing about them, he is only writing about himself. But the disclosure is not complete. He remains, to a certain extent, a figure behind the veil; a suspected rather than a seen presence--a movement and a voice behind the draperies of fiction. In these personal notes there is

no such veil. And I cannot help thinking of a passage in the "Imitation of Christ" where the ascetic author, who knew life so profoundly, says that "there are persons esteemed on their reputation who by showing themselves destroy the opinion one had of them." This is the danger incurred by an author of fiction who sets out to talk about himself without disguise.

While these reminiscent pages were appearing serially I was remonstrated with for bad economy; as if such writing were a form of self-indulgence wasting the substance of future volumes. It seems that I am not sufficiently literary. Indeed, a man who never wrote a line for print till he was thirty-six cannot bring himself to look upon his existence and his experience, upon the sum of his thoughts, sensations, and emotions, upon his memories and his regrets, and the whole possession of his past, as only so much material for his hands. Once before, some three years ago, when I published "The Mirror of the Sea," a volume of impressions and memories, the same remarks were made to me. Practical remarks. But, truth to say, I have never understood the kind of thrift they recommend. I wanted to pay my tribute to the sea, its ships and its men, to whom I remain indebted for so much which has gone to make me what I am. That seemed to me the only

shape in which I could offer it to their shades. There could not be a question in my mind of anything else. It is quite possible that I am a bad economist; but it is certain that I am incorrigible.

Having matured in the surroundings and under the special conditions of sea life, I have a special piety toward that form of my past; for its impressions were vivid, its appeal direct, its demands such as could be responded to with the natural elation of youth and strength equal to the call. There was nothing in them to perplex a young conscience. Having broken away from my origins under a storm of blame from every quarter which had the merest shadow of right to voice an opinion, removed by great distances from such natural affections as were still left to me, and even estranged, in a measure, from them by the totally unintelligible character of the life which had seduced me so mysteriously from my allegiance, I may safely say that through the blind force of circumstances the sea was to be all my world and the merchant service my only home for a long succession of years. No wonder, then, that in my two exclusively sea books--"The Nigger of the Narcissus," and "The Mirror of the Sea" (and in the few short sea stories like "Youth" and "Typhoon"--I

have tried with an almost filial regard to render the vibration of life in the great world of waters, in the hearts of the simple men who have for ages traversed its solitudes, and also that something sentient which seems to dwell in ships--the creatures of their hands and the objects of their care.

One's literary life must turn frequently for sustenance to memories and seek discourse with the shades, unless one has made up one's mind to write only in order to reprove mankind for what it is, or praise it for what it is not, or--generally--to teach it how to behave. Being neither quarrelsome, nor a flatterer, nor a sage, I have done none of these things, and I am prepared to put up serenely with the insignificance which attaches to persons who are not meddlesome in some way or other. But resignation is not indifference. I would not like to be left standing as a mere spectator on the bank of the great stream carrying onward so many lives. I would fain claim for myself the faculty of so much insight as can be expressed in a voice of sympathy and compassion.

It seems to me that in one, at least, authoritative quarter of criticism I am suspected of a certain unemotional, grim

acceptance of facts--of what the French would call *secheresse du coeur*. Fifteen years of unbroken silence before praise or blame testify sufficiently to my respect for criticism, that fine flower of personal expression in the garden of letters. But this is more of a personal matter, reaching the man behind the work, and therefore it may be alluded to in a volume which is a personal note in the margin of the public page. Not that I feel hurt in the least. The charge--if it amounted to a charge at all--was made in the most considerate terms; in a tone of regret.

My answer is that if it be true that every novel contains an element of autobiography--and this can hardly be denied, since the creator can only express himself in his creation--then there are some of us to whom an open display of sentiment is repugnant.

I would not unduly praise the virtue of restraint. It is often merely temperamental. But it is not always a sign of coldness. It may be pride. There can be nothing more humiliating than to see the shaft of one's emotion miss the mark of either laughter or tears. Nothing more humiliating! And this for the reason that should the mark be missed, should the open display of emotion fail to move, then it must perish unavoidably in disgust

or contempt. No artist can be reproached for shrinking from a risk which only fools run to meet and only genius dare confront with impunity. In a task which mainly consists in laying one's soul more or less bare to the world, a regard for decency, even at the cost of success, is but the regard for one's own dignity which is inseparably united with the dignity of one's work.

And then--it is very difficult to be wholly joyous or wholly sad on this earth. The comic, when it is human, soon takes upon itself a face of pain; and some of our griefs (some only, not all, for it is the capacity for suffering which makes man August in the eyes of men) have their source in weaknesses which must be recognized with smiling compassion as the common inheritance of us all. Joy and sorrow in this world pass into each other, mingling their forms and their murmurs in the twilight of life as mysterious as an over shadowed ocean, while the dazzling brightness of supreme hopes lies far off, fascinating and still, on the distant edge of the horizon.

Yes! I, too, would like to hold the magic wand giving that command over laughter and tears which is declared to be the highest achievement of imaginative literature. Only, to be a

great magician one must surrender oneself to occult and irresponsible powers, either outside or within one's breast. We have all heard of simple men selling their souls for love or power to some grotesque devil. The most ordinary intelligence can perceive without much reflection that anything of the sort is bound to be a fool's bargain. I don't lay claim to particular wisdom because of my dislike and distrust of such transactions. It may be my sea training acting upon a natural disposition to keep good hold on the one thing really mine, but the fact is that I have a positive horror of losing even for one moving moment that full possession of my self which is the first condition of good service. And I have carried my notion of good service from my earlier into my later existence. I, who have never sought in the written word anything else but a form of the Beautiful—I have carried over that article of creed from the decks of ships to the more circumscribed space of my desk, and by that act, I suppose, I have become permanently imperfect in the eyes of the ineffable company of pure esthetes.

As in political so in literary action a man wins friends for himself mostly by the passion of his prejudices and by the consistent narrowness of his outlook. But I have never been able

to love what was not lovable or hate what was not hateful out of deference for some general principle. Whether there be any courage in making this admission I know not. After the middle turn of life's way we consider dangers and joys with a tranquil mind. So I proceed in peace to declare that I have always suspected in the effort to bring into play the extremities of emotions the debasing touch of insincerity. In order to move others deeply we must deliberately allow ourselves to be carried away beyond the bounds of our normal sensibility--innocently enough, perhaps, and of necessity, like an actor who raises his voice on the stage above the pitch of natural conversation--but still we have to do that. And surely this is no great sin. But the danger lies in the writer becoming the victim of his own exaggeration, losing the exact notion of sincerity, and in the end coming to despise truth itself as something too cold, too blunt for his purpose--as, in fact, not good enough for his insistent emotion. From laughter and tears the descent is easy to snivelling and giggles.

These may seem selfish considerations; but you can't, in sound morals, condemn a man for taking care of his own integrity. It is his clear duty. And least of all can you condemn an artist

pursuing, however humbly and imperfectly, a creative aim. In that interior world where his thought and his emotions go seeking for the experience of imagined adventures, there are no policemen, no law, no pressure of circumstance or dread of opinion to keep him within bounds. Who then is going to say Nay to his temptations if not his conscience?

And besides--this, remember, is the place and the moment of perfectly open talk--I think that all ambitions are lawful except those which climb upward on the miseries or credulities of mankind. All intellectual and artistic ambitions are permissible, up to and even beyond the limit of prudent sanity. They can hurt no one. If they are mad, then so much the worse for the artist. Indeed, as virtue is said to be, such ambitions are their own reward. Is it such a very mad presumption to believe in the sovereign power of one's art, to try for other means, for other ways of affirming this belief in the deeper appeal of one's work? To try to go deeper is not to be insensible. A historian of hearts is not a historian of emotions, yet he penetrates further, restrained as he may be, since his aim is to reach the very fount of laughter and tears. The sight of human affairs deserves admiration and pity. They

are worthy of respect, too. And he is not insensible who pays them the undemonstrative tribute of a sigh which is not a sob, and of a smile which is not a grin. Resignation, not mystic, not detached, but resignation open-eyed, conscious, and informed by love, is the only one of our feelings for which it is impossible to become a sham.

Not that I think resignation the last word of wisdom. I am too much the creature of my time for that. But I think that the proper wisdom is to will what the gods will without, perhaps, being certain what their will is--or even if they have a will of their own. And in this matter of life and art it is not the Why that matters so much to our happiness as the How. As the Frenchman said, "Il y a toujours la maniere." Very true. Yes. There is the manner. The manner in laughter, in tears, in irony, in indignations and enthusiasms, in judgments--and even in love. The manner in which, as in the features and character of a human face, the inner truth is foreshadowed for those who know how to look at their kind.

Those who read me know my conviction that the world, the temporal world, rests on a few very simple ideas; so simple that they must

be as old as the hills. It rests notably, among others, on the idea of Fidelity. At a time when nothing which is not revolutionary in some way or other can expect to attract much attention I have not been revolutionary in my writings. The revolutionary spirit is mighty convenient in this, that it frees one from all scruples as regards ideas. Its hard, absolute optimism is repulsive to my mind by the menace of fanaticism and intolerance it contains. No doubt one should smile at these things; but, imperfect Esthete, I am no better Philosopher.

All claim to special righteousness awakens in me that scorn and danger from which a philosophical mind should be free. . . .

I fear that trying to be conversational I have only managed to be unduly discursive. I have never been very well acquainted with the art of conversation--that art which, I understand, is supposed to be lost now. My young days, the days when one's habits and character are formed, have been rather familiar with long silences. Such voices as broke into them were anything but conversational. No. I haven't got the habit. Yet this discursiveness is not so irrelevant to the handful of pages which follow. They, too, have been charged with discursiveness, with

disregard of chronological order (which is in itself a crime), with unconventionality of form (which is an impropriety). I was told severely that the public would view with displeasure the informal character of my recollections. "Alas!" I protested, mildly. "Could I begin with the sacramental words, 'I was born on such a date in such a place'? The remoteness of the locality would have robbed the statement of all interest. I haven't lived through wonderful adventures to be related seriatim. I haven't known distinguished men on whom I could pass fatuous remarks. I haven't been mixed up with great or scandalous affairs. This is but a bit of psychological document, and even so, I haven't written it with a view to put forward any conclusion of my own."

But my objector was not placated. These were good reasons for not writing at all--not a defense of what stood written already, he said.

I admit that almost anything, anything in the world, would serve as a good reason for not writing at all. But since I have written them, all I want to say in their defense is that these memories put down without any regard for established conventions have not been thrown off without system and purpose. They have

their hope and their aim. The hope that from the reading of these pages there may emerge at last the vision of a personality; the man behind the books so fundamentally dissimilar as, for instance, "Almayer's Folly" and "The Secret Agent," and yet a coherent, justifiable personality both in its origin and in its action. This is the hope. The immediate aim, closely associated with the hope, is to give the record of personal memories by presenting faithfully the feelings and sensations connected with the writing of my first book and with my first contact with the sea.

In the purposely mingled resonance of this double strain a friend here and there will perhaps detect a subtle accord.

J. C. K.

A PERSONAL RECORD

I

Books may be written in all sorts of places. Verbal inspiration may enter the berth of a mariner on board a ship frozen fast in a river in the middle of a town; and since saints are supposed to look benignantly on humble believers, I indulge in the pleasant fancy that the shade of old Flaubert--who imagined himself to be (among other things) a descendant of Vikings--might have hovered with amused interest over the docks of a 2,000-ton steamer called the Adowa, on board of which, gripped by the inclement winter alongside a quay in Rouen, the tenth chapter of "Almayer's Folly" was begun. With interest, I say, for was not the kind Norman giant with enormous mustaches and a thundering voice the last of the Romantics? Was he not, in his unworldly, almost ascetic, devotion to his art, a sort of literary, saint-like hermit?

"It has set at last," said Nina to her mother, pointing to the hills behind which the sun had sunk." . . . These words of Almayer's romantic daughter I remember tracing on the gray paper of a pad which rested on the blanket of my bed-place. They referred to a sunset in Malayan Isles and shaped themselves in my mind, in a hallucinated vision of forests and rivers and seas, far removed from a commercial and yet romantic town of the