

It was after twenty-two hours when he got back to the flat. The lights would be switched off at the main at twenty-three thirty. He went into the kitchen and swallowed nearly a teacupful of Victory Gin. Then he went to the table in the alcove, sat down, and took the diary out of the drawer. But he did not open it at once. From the telescreen a brassy female voice was squalling a patriotic song. He sat staring at the marbled cover of the book, trying without success to shut the voice out of his consciousness.

It was at night that they came for you, always at night. The proper thing was to kill yourself before they got you. Undoubtedly some people did so. Many of the disappearances were actually suicides. But it needed desperate courage to kill yourself in a world where firearms, or any quick and certain poison, were completely unprocurable. He thought with a kind of astonishment of the biological uselessness of pain and fear, the treachery of the human body which always freezes into inertia at exactly the moment when a special effort is needed. He might have silenced the dark-haired girl if only he had acted quickly enough: but precisely because of the extremity of his danger he had lost the power to act. It struck him that in moments of crisis one is never fighting against an external enemy, but always against one's own body. Even now, in spite of the gin, the dull ache in his belly made consecutive thought impossible. And it is the same, he perceived, in all seemingly heroic or tragic situations. On the battlefield, in the torture chamber, on a sinking ship, the issues that you are fighting for are always forgotten, because the body swells up until it fills the universe, and even when you are not paralysed by fright or screaming with pain, life is a moment-to-moment struggle against hunger or cold or sleeplessness, against a sour stomach or an aching tooth.

He opened the diary. It was important to write something down. The woman on the telescreen had started a new song. Her voice seemed to stick into his brain like jagged splinters of glass. He tried to think of O'Brien, for whom, or to whom, the diary was written, but instead he began thinking of the things that would happen to him after the Thought Police took him away. It would not matter if they killed you at once. To be killed was what you expected. But before death (nobody spoke of such things, yet everybody knew of them) there was the routine of confession that had to be gone through: the grovelling on the floor and screaming for mercy, the crack of broken bones, the smashed teeth, and bloody clots of hair.

Why did you have to endure it, since the end was always the same? Why was it not possible to cut a few days or weeks out of your life? Nobody ever escaped detection, and nobody ever failed to confess. When once you had succumbed to thoughtcrime it was certain that by a given date you would be dead. Why then did that horror, which altered nothing, have to lie embedded in future time?

George Orwell, 1984 (1949)