

Maupassant,

Préface à *Pierre et Jean*

TEXTE :

Le roman

Je n'ai point l'intention de plaider ici pour le petit roman qui suit. Tout au contraire, les idées que je vais essayer de faire comprendre entraîneraient plutôt la critique du genre d'étude psychologique que j'ai entrepris dans *Pierre et Jean*.

Je veux m'occuper du Roman en général.

Je ne suis pas le seul à qui le même reproche soit adressé par les mêmes critiques, chaque fois que paraît un livre nouveau.

Au milieu des phrases élogieuses, je trouve régulièrement celle-ci sous les mêmes plumes : "Le plus grand défaut de cette œuvre, c'est qu'elle n'est pas un roman à proprement parler."

On pourrait répondre par le même argument : "Le plus grand défaut de l'écrivain qui me fait l'honneur de me juger, c'est qu'il n'est pas un critique."

Quels sont en effet les caractères essentiels du critique ?

Il faut que, sans parti pris, sans opinions préconçues, sans idées d'école, sans attaches avec aucune famille d'artistes, il comprenne, distingue et explique toutes les tendances les plus opposées, les tempéraments les plus contraires, et admette les recherches d'art les plus diverses.

Or, le critique qui, après *Marion Lescaut*, *Paul et Virginie*, *Don Quichotte*, *Les Liaisons dangereuses*, *Werther*, *Les Affinités électives*, *Clarisse Harlowe*, *Emile*, *Candide*, *Cinq-Mars*, *René*, *Les Trois Mousquetaires*, *Mauprat*, *Le Père Goriot*, *La Cousine Bette*, *Colomba*, *Le Rouge et le Noir*, *Mademoiselle de Maupin*, *Notre-Dame de Paris*, *Salammbô*, *Madame Bovary*, *Adolphe*, *Monsieur de Camors*, *L'Assommoir*, *Sapho*, etc., ose encore écrire : « Ceci est un roman et cela n'en est pas un », me paraît doué d'une perspicacité qui ressemble fort à de l'incompétence.

Généralement ce critique entend par roman une aventure plus ou moins vraisemblable, arrangée à la façon d'une pièce de théâtre en trois actes dont le premier contient l'exposition, le second l'action et le troisième le dénouement.

Cette manière de composer est absolument admissible à la condition qu'on accepte également toutes les autres.

Existence des règles pour faire un roman, en dehors desquelles une histoire

écrite devrait porter un autre nom ?

Si *Don Quichotte* est un roman, *Le Rouge et le Noir* en est-il un autre ? Si *Monte-Cristo* est un roman, *L'Assommoir* en est-il un ? Peut-on établir une comparaison entre les *Affinités électives* de Goethe, *Les Trois Mousquetaires* de Dumas, *Madame Bovary* de Flaubert, *M. de Camors* de M. O. Feuillet et *Germinal* de M. Zola ? Laquelle de ces œuvres est un roman ? Quelles sont ces fameuses règles ? D'où viennent-elles ? Qui les a établies ? En vertu de quel principe, de quelle autorité et de quels raisonnements ?

Il semble cependant que ces critiques savent d'un façon certaine, indubitable, ce qui constitue un roman et ce qui le distingue d'un autre qui n'en est pas un. Cela signifie tout simplement que, sans être des producteurs, ils sont enrégimentés dans une école, et qu'ils rejettent, à la façon des romanciers eux-mêmes, toutes les œuvres conçues et exécutées en dehors de leur esthétique.

Un critique intelligent devrait, au contraire, rechercher tout ce qui ressemble le moins aux romans déjà faits, et pousser autant que possible les jeunes gens à tenter des voies nouvelles.

Tous les écrivains, Victor Hugo comme M. Zola, ont réclamé avec persistance le droit absolu, droit indiscutable de composer, c'est-à-dire d'imaginer ou d'observer, suivant leur conception personnelle de l'art. Le talent provient de l'originalité, qui est une manière spéciale de penser, de voir, de comprendre et de juger. Or, le critique qui prétend définir le Roman suivant l'idée qu'il s'en fait d'après les romans qu'il aime, et établir certaines règles invariables de composition, luttera toujours contre un tempérament d'artiste apportant une manière nouvelle. Un critique, qui mériterait absolument ce nom, ne devrait être qu'un analyste sans tendances, sans préférences, sans passions, et, comme un expert en tableaux, n'apprécier que la valeur artistique de l'objet d'art qu'on lui soumet. Sa compréhension, ouverte à tout, doit absorber assez complètement sa personnalité pour qu'il puisse découvrir et vanter les lues mêmes qu'il n'aime pas comme homme et qu'il doit comprendre comme juge.

Mais la plupart des critiques ne sont, en somme, que des lecteurs, d'où il résulte qu'ils nous gourmandent presque toujours à faux ou qu'ils nous compliment sans réserve et sans mesure.

Le lecteur qui cherche uniquement dans un livre à satisfaire la tendance naturelle de son esprit, demande à l'écrivain de répondre à son goût prédominant, et il qualifie invariablement de remarquable ou de bien écrit l'ouvrage ou le passage qui plaît à son imagination idéaliste, gaie, grivoise, triste, rêveuse ou positive.

En somme, le public est composé de groupes nombreux qui nous crient :

Consolez-moi. Amusez-moi. Admirez-moi. Attendez-moi. Faites-moi rêver. Faites-moi rire. Faites-moi hémir. Faites-moi pleurer. Faites-moi penser.

Seuls, quelques esprits d'élite demandent à l'artiste :

Faites-moi quelque chose de beau, dans la forme qui vous conviendra le mieux, suivant votre tempérament.

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1. Understanding the eBook Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - The Rise of Digital Reading Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Advantages of eBooks Over Traditional Books
2. Identifying Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - User-Friendly Interface

4. Exploring eBook Recommendations from Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Personalized Recommendations
 - Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte User Reviews and Ratings
 - Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte and Bestseller Lists
5. Accessing Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte Free and Paid eBooks
 - Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte Public Domain eBooks
 - Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte eBook Subscription Services
 - Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte Budget-Friendly Options
6. Navigating Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte eBook Formats
 - ePub, PDF, MOBI, and More
 - Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte Compatibility with Devices
 - Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Highlighting and Note-Taking Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Interactive Elements Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
8. Staying Engaged with Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
9. Balancing eBooks and Physical Books Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Setting Reading Goals Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Fact-Checking eBook Content of Pierre Et Jean De Maupassant Preacuteface Commentaire De Texte
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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