

riblemment à ses jagers: «Ah, si vous saviez ce que c'est bon.» (Ce qui montre que les excès de Gade défilient peut-être l'imagination, mais non l'expérience). Ce François passait ses journées à raconter au jeune Nicolas les histoires les plus effrayantes: histoires de voleurs occupés à emporter les filles dans des cavernes, à les violer, puis à les égarer et à les manger (quand le commencement de leur grossesse rendait leur chair plus tendre). On comprend que de tels récits aient égaré le jeune Nestif dans le labyrinthe des voluptés brutales. «Heureusement, ajoute-t-il, j'avais l'âme tendre avec des passions vives.» (1)

Si nous rappelons ces traits, c'est pour en venir aux confidences de Monsieur Nicolas qui à plusieurs reprises nous montre l'influence incroyablement forte exercée ~~sur~~ Nestif par les livres libertins. Se met-il à lire Le Portier des Châtres ou Thérèse philosophe, le mouvement qui l'entraîne fait de lui un forcené. «Je mis tant de fureur dans mon attaque qu'effrayée autant que surprise elle me crut enragée...» Voilà l'effet des lectures érotiques. Mais je connais un livre encore plus dangereux, c'est Justine, il porte à la cruauté. Danton le lisait pour s'exciter. Cette influence des choses écrites sur sa sensibilité est si puissante qu'elle éclaira ~~son esprit~~ et ses excès d'écrivain et même sa vocation et la part donnée à sa vie dans la création de ^{sa} ~~sa~~ œuvre immense. On sait que Nestif a écrit infiniment (plus de 200 volumes). On sait encore qu'une grande partie de ses écrits est consacrée à son histoire intime, à ses mille et à son unique passion, qu'il se prétend se raconter sans fard, sans déguisement, sans réticence, le seul, dit-il, à l'avoir fait. Telle épiquede passe par quatre ou cinq versions qui composent des dizaines de volumes. Il se raconte dans Le Paysan pervers, Le cœur humain dévoilé, Le Drame de la Vie, Les Nouvelles des Contemporaines, Les Nuits de Paris, dans Sara: il se raconte directement ou derrière un personnage, par le détour de la fiction ou sous le masque de la vérité; il est lui-même ou un autre, mais l'autre le ramène toujours à soi.

Une telle abondance dans l'usage de soi-même, une obsession aussi forte, capable de tant de ressources et de renouvellements, ne s'explique pas par l'air du

(1) Il remarque: «Je ne pouvais absolument voir du sang sans que je perdisse connaissance.» Mais il remarque aussi qu'il s'évanouit dans le plaisir.

(2) M. Bachelin en a écrit beaucoup à Pérou à Genève par, d'une manière un peu compliquée, attribue à Ruff 12 à 200 volumes. Monodé a compilé 203 volumes, M. S. Blanchet 166, en date 185, un autre 152. M. Bachelin a donné 61.000 pages, soit 190 volumes, en comprenant la répétition. Mais il ne faut pas négliger la répétition: plus de plus important.

Sade Et Restif De La Bretonne

Michael Seilmaier



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