

qu'on est obligé de la faire, il est impossible, pense-t-il dès lors, de faire l'histoire de cette vie intérieure » (lettre à Deshairs, 1895). En 1896 il confie le manuscrit de *À Domrémy* à Marcel Baudouin. *Les Batailles* et *Rouen* seront terminés en 1897.

À Domrémy. 1425 : à la petite bergère Hauviette, Jeanne confie sa révolte contre les souffrances dues à l'occupation anglaise. Consciente elle aussi de ces calamités, Mme Gervaise sait que Jeanne ne se résignera jamais au malheur d'autrui. Jeanne prie pour la libération du Mont-Saint-Michel : prière exaucée. Rêvant d'une libération de la France tout entière, Jeanne demande à Dieu un « chef de guerre ». Devant Domrémy dévasté, elle renouvelle sa prière. Elle se sent inférieure à la tâche que lui dictent ses Voix (I). 1428 : Domrémy est à peu près rebâti. Les Anglais gagnent du terrain ; la lâcheté s'installe : Hauviette s'en fait l'écho. Orléans, cependant, résiste. Jeanne décide de suivre ses Voix et demande à Dieu la force d'entreprendre. L'oncle de Jeanne, Durand Lassois, la mène au sire de Baudricourt. Elle fait ses adieux aux rives de la Meuse puis à ses parents ignorants de sa mission (II). 1429 : Jeanne décide de renouveler sa démarche auprès de Baudricourt (III).

Les Batailles. 1429 : récit de l'entrée de Jeanne à Orléans. Entre deux prières, elle dicte à son chapelain un message pour le roi d'Angleterre. Détresse de Jeanne lorsqu'un soudard assomme sous ses yeux un prisonnier anglais. Les Anglais sont chassés d'Orléans. Jeanne ayant refusé de participer au Conseil des capitaines et bourgeois de la ville, ceux-ci la critiquent, y compris le gouverneur d'Orléans, Regnaud de Chartres (I). « Devant Paris ». Selon Regnaud et Raoul de Gaucourt, le succès ou l'échec montreront si Jeanne « vient de Dieu ». Elle s'oppose à Gilles de Rais qui admet la nécessité de la violence. À cause de la « laideur » des combats, Jeanne désormais n'y associera plus ses Voix. Échec devant Paris. Jeanne est prête à redonner l'assaut malgré sa mésentente avec Gilles de Rais. Coup de théâtre : le roi négocie avec le duc de Bourgogne et interdit toute nouvelle tentative. À Saint-Denis, des prélats discutent du cas de Jeanne, défendue par frère Vincent Claudet. Le roi fait couper le dernier pont, rendant toute attaque impossible, et se replie sur la Loire. Les ecclésiastiques

rejetent l'échec sur Jeanne, à qui Claudet conseille de se retirer. La Hire et le duc d'Alençon font leurs adieux à une Jeanne toujours prête à en découdre (II). « Sully-sur-Loire, mars 1430 ». Toujours aussi décidée, Jeanne part pour Melun sans le consentement du roi (III).

Rouen. 1431 : le procès de Jeanne va s'ouvrir. Débats entre clercs et hommes de loi. Le roi d'Angleterre achète Pierre Cauchon, évêque de Beauvais. Interrogatoire de Jeanne entre deux soldats anglais. Mai 1431 : on prépare les instruments de torture. Entretien de Nicolas l'Oiseleur avec Cauchon, qui sont tous deux les plus acharnés contre Jeanne. Elle paraît, récusant les aveux obtenus sous la torture. De retour dans sa prison, elle évoque tour à tour les tourments de l'enfer et la paix de son pays natal. Nicolas propose la vie sauve à Jeanne contre une rétractation. Elle refuse. Évoquant le supplice, les geôliers anglais s'accordent avec le maçon Maître Maussois pour voir en elle une sainte (I). Ultime prière de Jeanne : « Mes Voix ne m'avaient pas trompée. » On l'emmène au bûcher (II).

En privilégiant l'histoire d'une vie intérieure sans sacrifier pour autant l'aventure épique de son héroïne, Péguy s'oblige à créer une forme littéraire adaptée à ce double projet. En quoi *Jeanne d'Arc* est-elle un drame ? D'abord par l'action, présente surtout dans les deux premières pièces et traitée sous forme de récits (entrée de Jeanne à Orléans, *les Batailles*, I, 1 ; massacre du prisonnier anglais, *ibid.*, I, 2, etc.). Les épisodes de guerre ne requièrent donc pas de vastes mises en scène : le réalisme se limite au discours, qui rapporte les faits de manière souvent brutale et en langage populaire. En revanche, les didascalies se développent quand l'action ralentit, réglant avec minutie, par exemple, les entrées de Jeanne ainsi que le ballet des ecclésiastiques durant le procès. Mais le drame intérieur dépasse largement l'évocation historique. Chez la Jeanne de Péguy, il prend racine dans un sentiment exacerbé de la souffrance humaine. Certes, la bergère de

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