

rieure, rendre pour nous intelligible l'apparition de la parole et son développement futur.

Mais on pourrait pourtant tout aussi bien définir le processus que nous venons de décrire uniquement comme une admirable apparence, à savoir cette *illusion* apollinienne qui nous délivre de l'oppression et de la pléthore dionysiaque. Au fond, le rapport de la musique au drame est juste le contraire : la musique est la véritable « Idée » du monde, le drame n'est qu'un reflet, une ombre concrétée de cette Idée. Cette identité entre la ligne mélodique et la figure vivante, entre l'harmonie et les affinités caractéristiques de cette figure, est vraie dans un sens opposé à celui qui pourrait nous paraître exact au spectacle de la tragédie musicale. Nous pouvons bien rendre palpables, perceptibles à nos sens de la façon la plus évidente le mouvement, la vie, le rayonnement centrifuge de cette figure, elle reste toujours uniquement l'apparence qu'aucun pont ne relie à la véritable réalité pour nous conduire jusqu'au cœur du monde. C'est du fond de ce cœur que parle la musique ; et d'innombrables apparences de ce genre pourraient être successivement le prétexte de la même musique, sans parvenir à en épuiser jamais la substance ; elles n'en seraient jamais que les figurations extériorisées. L'antithèse populaire et totalement fautive de l'âme et du corps ne saurait certes éclaircir en rien le problème complexe des rapports de la musique et du drame, et est, au con-

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