

APOLLO AND DIONYSUS.

Dr. Emil Reich writes ("Nineteenth Century") of Apollo and Dionysus in England—a charmingly imaginative "dialogue of the dead." In the Bodleian room, where John Seldon's library is housed, the evening shadows spread about the shelves. The eyes of the portrait moved. Did Seldon, after some centuries in the Elysian Fields, still believe in "liberty above everything?" Well, he would lead the scholar to a sylvan place where were gathered Pericles and Alcibiades and Plato, come to see how the world was going on. And to the company came presently Dionysus, God of Life and Joy. Euripides explains the twin deities that rule man's soul—Apollo (symbol of synthesis, of reason, of order), Dionysus (symbol of enthusiasm, of passion, of unreason, if you like). (Life, as Nietzsche makes the point in his essay on "Greek Tragedy," is conditioned by their eternal conflict.) The wise legislator must provide for the cult of each. Very scornful is Euripides at the British neglect of Dionysus. But for the Dionysiac festivals the Greeks would have been the Chinese of Europe. Even socialism despises Dionysus—and in revenge the god will drive it mad. For no god dies, and they greatly err who think so.