

MAN: "What is becoming to a city is manpower, to a body, beauty, to a soul, wisdom, to an action, virtue, to a speech, truth. And the opposite of these are unbecoming. Man and woman, and speech and deed, and city and object should be honored with praise if praiseworthy and incur blame if unworthy, for it is an equal error and mistake to blame the praisable and to praise the blameable.

It is the duty of one and the same man both to speak the needful rightly and to refute the unrightfully spoken. It is right to refute those who rebuke Helen, a woman about whom the testimony of inspired poets has become univocal and unanimous, as had the ill omen of her name, which has become a reminder of misfortunes. For my part, by introducing some reasoning into my speech, I wish to free the accused of blame, and having reproved her detractors as prevaricators and proved the truth, to free her from their ignorance.

Now, it is not unclear, not even to a few, that in nature and in blood, the woman who is the subject of this speech is preeminent among preeminent men and women, for it is clear that her mother was Leda, and her father was, in fact, a god, Zeus, but allegedly, a mortal, Tyndareus, of whom the former was shown to be her father because he was, and the latter was disproved because he was said to be. And the one was the most powerful of men and the other, the lord of all.

Born from such stock, she had godlike beauty, which taking and not mistaking she kept. In many did she work much desire for her love, and her one body was the cause of bringing together many bodies of men, thinking great thoughts for great goals of whom some had greatness of wealth, some the glory of ancient nobility, some the vigor of personal agility, some command of acquired knowledge. And all came because of a passion which loved to conquer and the love of honor, which was unconquered. Who it was and why and how he sailed away, taking Helen as his love, I shall not say. To tell the knowing what they know shows it is right, but brings no delight.

Having now gone beyond the time once set for my speech, I shall go on to the beginning of my future speech, and I shall set forth the causes through which it was likely that Helen's voyage to Troy should take place. For either by will of fate and decision of the gods and vote of necessity did she do what she did, or by force reduced, or by words seduced, or by love possessed.

Now, if through the first, it is right for the responsible one to be held responsible. For god's pre-determination cannot be hindered by human premeditation, for it is the nature of things not for the strong to be hindered by the weak, but for the weaker to be ruled and drawn by the stronger, and for the stronger to lead and the weaker to follow. God is a stronger force than man in might, and in wit, and other ways.

If then one must place blame on fate and on a god, one must free Helen from disgrace. But if she was raped by violence and illegally assaulted and unjustly insulted, it is clear that the raper as the insulter did the wronging, and the raped, as the insulted, did the suffering. It is right then for the barbarian who undertook a barbaric undertaking and word and law and deed to meet with blame and word, exclusion in law, and punishment in deed. And surely, it is proper for a woman raped and robbed of her country and deprived of her friends to be pitied rather than pilloried. He did the dread deeds. She suffered them. It is just, therefore, to pity her, but to hate him.

But if it was speech which persuaded her and deceived her heart, not even to this is it difficult to make an answer and to banish blame as follows. Speech is a powerful lord by which means of the finest and most invisible body affects the divinest works. It can stop fear and banish grief and create joy and nurture pity. I shall show how this is the case since it is necessary to offer proof to the opinion of my hearers. I both deem and define all poetry as speech with meter. Fearful shuddering and tearful pity and grievous longing come upon its hearers, and that the actions physical sufferings of others in good fortunes and in evil fortunes through the agency of words, the soul is wont to experience a suffering of its own.

But come, I shall turn from one argument to another. Sacred incantations sung with words are bearers of pleasure and banishers of pain. For merging with opinion in the soul, the power of the incantation is wont to beguile it and persuade it and alter it by witchcraft. There have been discovered two arts of witchcraft and magic. One consists of errors of the soul, and the other of deceptions of opinion. All who have and do persuade people of things do so by molding a false argument. For if all men on all subjects had both memory of things past, and awareness of things present, and foreknowledge of the future, speech would not be similarly similar since as things are now, it is not easy for them to recall the past, nor to consider the present, nor to predict the future so that on most subjects, most men take opinion as counselor to their soul. But since opinion is slippery and insecure, it casts those employing it into slippery and insecure successes.

What cause then prevents the conclusion that Helen similarly, against her will, might have come under the influence of speech, just as if ravished by the force of the mighty? For it was possible to see how the force of persuasion prevails. Persuasion has the form of necessity, but it does not have the same power. For speech constrained the soul, persuading which it persuaded both to believe the things said and to approve the things done. The persuader, like a constringer, does the wrong, and the persuaded, like the constrained, in speech is wrongly charged.

To understand that persuasion when added to speech is wont also to impress the soul as it wishes, one must study first the words of astronomers, who, substituting opinion for opinion, taking away one, but creating another, make what is incredible and unclear seem true to the eyes of opinion. Then second, logically necessary debates in which a single speech, written with art, but not spoken with truth, bends a great crowd and persuades. And third, the verbal disputes of philosophers, in which the swiftness of thought is also shown making the belief in an opinion subject to easy change.

The effect of speech upon the condition of the soul is comparable to the power of drugs over the nature of bodies. For just as different drugs dispel different secretions from the body and some bring an end to disease and others to life, so also, in the case of speeches, some distress, others delight. Some cause fear. Others make the hearers bold. And some drug can bewitch the soul with a kind of evil persuasion.

It has been explained that if she was persuaded by speech, she did not do wrong, but was unfortunate. I shall discuss the fourth cause in a fourth passage. For if it was the love which did all of these things, there will be no difficulty in escaping the charge of the sin which is alleged to have taken place, for the things we see do not have the nature which we wish them to have, but the nature which each actually has.

Through sight, the soul receives an impression, even in its inner features. When belligerence and war buckle on their warlike accouterments of bronze and steel, some designed for defense, others for offense, if the sight sees this, immediately it is alarmed and it alarms the soul so that, often, men flee, panic-stricken, from future danger as though it were present. For strong as is the habit of obedience to the law, it is ejected by fear resulting from sight, which coming to a man, causes him to be indifferent, both to what is judged honorable because of the law and to the advantage to be derived from victory.

It has happened that people, after having seen frightening sights, have also lost presence of mind for the present moment. In this way, fear extinguishes and excludes thought. And many have fallen victim to useless labor and dread diseases and hardly curable madresses. In this way, the sight engraves upon the mind images of things which have been seen, and many frightening impressions linger. And what lingers is exactly analogous to what is spoken.

Moreover, when pictures perfectly create a single feature and form from many colors and figures, they delight the sight, while the creation of statues and the production of works of art furnish a pleasant sight to the eyes. Thus, it is natural for the sight to grieve for some things and to long for others. And much love and desire for many objects and figures is engraved in many men.

If, therefore, the eye of Helen, pleased by the figure of Alexander, presented to her soul eager desire and contest of love, what wonder? If, being a god, love has the divine power of gods, how could a lesser being reject and refuse it? But if it is a disease of human origin and a fault of the soul, it should not be blamed as sin, but regarded as an affliction. For she came as she did come, caught in the net of fate, not by the plans of the mind and by the constraints of love, not by the devices of art.

How then can one regard blame of Helen as just, since she is utterly acquitted of all charge. Whether she did what she did through falling in love, or persuaded by speech, or ravished by force, or constrained by divine constraint, I have, by means of speech, removed disgrace from a woman. I have observed the procedure which I set up at the beginning of the speech. I have tried to end the injustice of blame and the ignorance of opinion. I wished to write a speech which would be a praise of Helen and a diversion to myself."