

ful of virtue. When likewise a favorable place arises, against disgraceful pleasure; on the other hand, one must prepare for immortality with posterity by great deeds. If Phoenix wrote to the same that he should be reconciled to Agamemnon and aid the imperiled Greeks. Or if Antenor should persuade Priam that he should not be unwilling to return the stolen Helen to her Menelaus, either because it was just in itself, or because it would be the part of a very foolish ruler on account of the most shameful love of an effeminate youth and hardly a man Paris to cause that so many very brave men should enter battle; the fortunes and even the lives of so many people should be thrown into extreme jeopardy. But if Agamemnon should persuade his brother Menelaus that he should rather neglect Helen than that because of a woman unworthy in life, he should bring so many thousands of noble men into peril of life, and seek her again by a tumult of the whole world, who even if she should return, ought not to be received. Or if Linus should stir up Hercules—upon the sight of the two goddesses hesitating which he should rather follow—to the contempt of pleasure and the embracing of virtue. Or if Menelaus should reproach Paris with violated hospitality. If Amphion should exhort his brother to the study of music, on the other hand if the latter should invite to his own way of life.

In this kind of thing, many Greeks have sported not unhappily, but no one more happily than Lucian. From these, however, I think should be selected those which would not be wholly idle but would have something helpful for common life. Idle are those of Lucian about Jove pregnant in the brain and imploring an axe of Vulcan. Of Neptune not admitted by Mercury since Jupiter had just before borne Pallas from his brain. For those which are of this kind, though they are amusing and argue felicity of wit, yet they do not contribute much to common life.

Here those which are drawn from the arguments of the comedians profit more. Which kind would be if a comrade of Phaedria wrote to him that he cast his deep-seated love of Thais out of his mind, and, mindful of his pristine severity, cease to play the fool, especially since she must be maintained at great expense of good name and goods who neither loves truly nor is at his service alone. If anyone should persuade that Plautinian rich man that he select poor honest Euclio for a son-in-law rather than that rich suitor, or on the other hand that he rather give his daughter to the rich man than to the poor one. If Demea should exhort his brother to his own way of life, that is, from a city life to a country one, from celibacy to matrimony: from an indulgent discipline of children to a more severe one. If on the contrary Mitio should exhort Demea to his kind of life. And that indeed more pleasurable to boys.

But those things which are gathered from the historiographers come even nearer to truth, and so bear more fruit nor much less pleasure. As if Horatius already condemned to death should implore the aid of his father, and deplore his fortune so quickly changed. If Cicero should exhort Milo that he bear exile with a grave mind. If anyone should discourage Cato from Greek letters to which he turned when he was already an old man. If anyone should attempt to persuade or dissuade any one of these three to Cicero deliberat-