

armour of all the former kings of Macedonia was carried in procession between the divided parts of the victim, when he and I only rode along with you, father, at your side, and the body of the Macedonian troops followed. Now, even supposing that I had formerly been guilty of some crime, could I, after being purified and expiated in this sacred solemnity, at the very time when I was looking at the victim laid on each side of our road, revolve in my mind fratricide; could I have poisons and swords prepared against the feast? With what other sacred rites could I afterward atone for the guilt of a mind thus contaminated with every kind of villainy? But his understanding is so blinded by eagerness to turn every thing into a crime, that he confounds one thing with another. For if, Perseus, I intended to take you off by poison, what could be more incongruous with my design than to provoke you to rage by an obstinate contest and fight? Ought I to have given you reason to refuse, as you did, my invitation to supper? But when in your anger you had refused, whether ought I to have taken pains to pacify you that I might find another opportunity, since I had got the poison ready, or to fly off at once to another plan of killing you with the sword, and on that same day under pretence of feasting with you? If I thought that you declined supping with me through fear for your life, how could I suppose that you would not, through the same fear, have declined admitting me to drink with you?

*(To be continued.)*