

had early in life married a Greek lady of the most refined and exquisite taste, imbued with the love of the beautiful, and worshipping nature with an almost religious spirit. Their only child, Hypatia, combined, in a singular manner, the rare excellencies of both; from her father she received a decided mathematical bias, which would have been almost unfeminine, had it not been tempered with all that was poetical in the Greek character. Educated under her father's immediate care, she had soon mastered all that was known of the abstruse sciences. In the intervals of her severer studies, she was allowed to read the works of Plato, which, from their sublime and glowing conceptions, expressed in the poetic and flowing style so peculiar to the great philosopher, completely fascinated her; she became imbued with his spirit, and an earnest desire arose in her mind to become like him.

When she had attained the age to choose for herself, she determined, like her great prototype, to travel through the cities of the world, to learn their manners, and test the principles of Plato. Accordingly, with suitable attendants, she left Alexandria and went to Athens, where she remained a year or two, attending all the lectures of the best instructors. From thence she proceeded to Italy, and following in Plato's footsteps, associated herself with the Pythagorean sect and became familiar with the doctrines of Pythagoras, which now were better understood. After the lapse of a few years, with a mind matured by study, and a taste perfected by her sojourn among all that was beautiful in the known world, Hypatia returned to Alexandria. Her reputation had preceded her, and she was warmly welcomed by her fellow citizens. Many honors were paid her, and she was finally solicited by the magistrates of the city, to take the philosophical chair in the Academy; she accepted the invitation, and thus Alexandria beheld the singular spectacle of a woman occupying the chair of science which had been filled by a long line of illustrious teachers, who had made it the most celebrated academy in the world. Of a pure and lofty character, she commanded respect, and the halls of the Academy were crowded with attentive audiences.

Hypatia gave both night and day to her studies, the true enthusiasm for self improvement filled her mind, and she shrank from no mental exertion which she thought would tend to open to her the heavenly arena. Psychology, the connexion of the soul with the Father, and with its earthly basket, was what chiefly interested her. But she did not dream away her reason in empty metaphysics; hers was a living, active mind, doing good to all around her; but in vain were all the efforts

of her friends to induce her to become a Christian. She was so thoroughly imbued with the graceful mythology of the Greeks, tempered by the higher aspirations of Plato, that she shrank with dislike from every form that seemed to her less ethereal. She mourned over the degeneracy of her native city, that so many were ready to give up the time-honored worship of Jupiter, and the host of nature's Gods, for what she believed the new superstition which was now extensively prevailing.

After a day of anxious study and preparation for her lecture, just as the setting sun was shedding its crimson glories over the earth, bathing city and champaign country, river, islands and Parian domes, with its glorious effulgence, Hypatia mounted her chariot to drive to the Academy or Museum, where she was to deliver her lecture. The streets were filled with people, all pressing towards the same place, and as the graceful equipage was driven along, it seemed more like a festive procession than the simple passing of a teacher to her hall of instruction. Flowers were thrown from the windows into the chariot, garlands were hung over the necks of the splendid Arabian steeds, which, guided only by a silken rein, pranced and caroled as if proud of her they bore.

"Long live the daughter of Theon!"—"Hail to the Alexandrian Minerva!"—rang through the air. Hypatia seemed gratified by these demonstrations of kindness; she bowed her head in acknowledgment, but her face could not be seen, for she was enveloped in an azure silk veil, which fell from her head to her feet, concealing the whole person.

The Academy was situated in the finest part of the city, called the Bruchion, and overlooked the harbour; it was built in what was deemed the most magnificent style of Egyptian architecture, heavy and sombre, but grand; the massive slabs of dark grey stone, which formed the front, were covered with hieroglyphics, the columns were wreathed with serpents, carved into the very stone. A sphynx of black marble, with its unearthly human face, was placed on each side of the portico of entrance. Here Hypatia found awaiting her arrival, the magistrates of the city, who conducted her through the long, lofty hall, into the lecture room.

This had been painted by some Grecian artist, who had blended singularly together, the Egyptian and Greek mythology. On the rounded ceiling was represented Olympus, during an assembly of the gods, and the heavenly colours, azure, pink, and amber, were mingled in dazzling profusion; but around the walls of the room, the