

of his hideously-formed and grim idol, to the contemplation of that glory of the Vatican,

————— “ the Lord of the unerring bow,

“ The God of life, and poesy, and light ;

“ The sun in human limbs arrayed, and brow

“ All radiant from his triumph in the fight :

————— “ in whose eye

“ And nostril, beautiful disdain, and might,

“ And majesty, flash their full lightnings by,

“ Developing in that one glance the Deity<sup>s</sup>.”

I will not here attempt to trace the history of architecture, considered as an art characteristic of civilized society : for in such an attempt our reasoning must often be founded on conjecture instead of facts ; than which nothing is more unsatisfactory and irksome to a philosophically contemplative mind. It will be more congenial to the purpose of this treatise to point out the means afforded by nature for the advancement of an art, which in its origin is necessary to some of the chief wants and comforts of individuals ; and which is subsequently conducive, by the exercise of the highest faculties of the mind, not only to national utility and glory, but also to national security<sup>t</sup>.

With respect to the inferior animals, the instinctive propensity to construct receptacles for themselves or their offspring is obvious : and if

<sup>s</sup> Childe Harold, canto IV. stanza 161.

<sup>t</sup> In the construction for instance of military fortifications, and piers, and bridges, &c.