

[126]

each other, and to render themselves conspicuous by superior abilities.

I wish I was not obliged to add as another occasion of improvement, that superstition has greatly contributed to the assistance of Art: while men entertained the idea of paying to the Deity superior honours by expensive devotions, it is not wonderful they should endeavour to propitiate him by extravagant structures. These, moreover, became the boast of city against city, and country against country; thereby involving national honour as well as local superstition.

The first temples were like the first dwellings, simple in their construction, and small in their dimensions: the supposed habitation of a God, or a Goddess, differed little from the real habitation of the votary. Perhaps a simple cabin; or if a small inclosure surrounded it, it was deemed sufficient to indicate its consecration, and to prevent intrusion. Afterwards, when the support of an officiator was deemed honourable to the Divinity, the temple must be augmented to accommodate the residents; and strange indeed would it be, if the residents in one temple did not wish to honour their tutelary Deity with more costly offerings, in more sumptuous structures, and
with