

(1763) Notes on Reading Harris's
Treatise

It is common to every Art to be a
Cause, and to have the additional Requisite
of Intention, Reason, Volition, and
Consciousness, so that not every Cause is
Art, but only voluntary ~~and~~ intentional
and habitual Cause. ~~no events in the natural~~
~~World as Fishes, Birds, Vegetation, Gravitation,~~
~~and is a power in Man of becoming a Cause~~
~~Attraction and the like, must be referred~~
~~to Art, nor the admir'd Works of the~~
~~Animal World which for their Beauty~~
~~and Order are metaphorically call'd artificial~~
~~for they are form'd by the All Wise~~
~~Director of the Universe.~~

Art is an habitual power in Man
of becoming the Cause of some Effect
according to a System of various and
well-approved Precepts.

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(1764)

Art does not belong to the Divine Nature, the Brute Nature,
 or the Inanimate Nature, it relates alone to Human Nature, it is
 a Voluntary, Intentional and habitual Power in Man of becoming
 a Cause, therefore not governed by chance or blind necessity,
 though ~~it~~ ^{it} is ^{governed} by ^{various} ^{circumstances} ^{and} ^{all} ^{applicable} ^{Precepts},
 and the intention of every Artist in his several Art is directed
 by such a system.

Things liable to Change and Motion, ^{we call} Contingent Natures,
 those not liable necessary Natures, Art relates only to the former

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VI

In the hand writing
of His late Majesty
George the Third

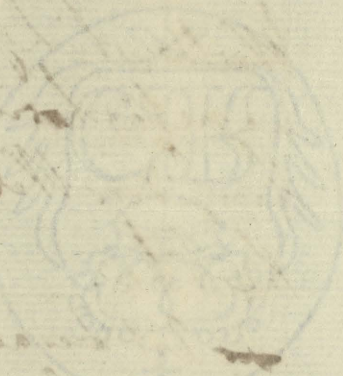
1765

~~Art is a ^{voluntary and intentional} Cause, ~~and implies the additional~~
~~requisite of Intention, Reason, Volition~~
~~and Consciousness~~~~

Art is a ^{2.} Voluntary, intentional and
 habitual Cause, ^{Power in Man of becoming a}
 therefore not governed
 by chance or blind necessity, from
 whence follows that no events in what we
 call the natural World must be
 referred to it, as Tides, Winds, Vegetation,
 Gravitation, Attraction and the like,
 for these derive from stated Laws, nor
 of those admired Works of the Animal
 World which for their beauty and Order
 we metaphorically call artificial as
 the spiders Web, the Bees Comb and
 the like.

Art does not belong to the Divine
 Nature, the brute Nature or the
 Inanimate Nature; it relates alone to
 Human Nature: it is not necessary to
 the being of Art that it should be ~~Man~~
~~actually becoming a Cause, but that it is~~
~~sufficient if he had the power or capacity~~
~~of so becoming~~

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Notes on Reading Harris's
Treatise on Art.

(2)

It is common to every Art to be a Cause, and to have the additional requisite of Intention, Reason, Volition and Consciousness; so that not every Cause is Art, but only voluntary, intentional and habitual Cause; it is a power in man of becoming a Cause. To every Art belongs a system of various and approved Precepts.

Art is something ⁽¹⁾ learnt, something secondary and acquired, and never original to any being which possesses it.

(3)

Art can have no relation to the steady, abstract and necessary Nature, but to the transient, particular and contingent one, from whence it follows that ~~it~~ regards all those contingent Natures which ~~common or universal subject~~ lie within the reach of the human Power to influence.

We may naturally suppose that the beginning, ~~or~~ ^{or} principle of Art arises ~~from the want or absence of something~~ from the want or absence of something appearing good, relative to human life, and attainable by Man, but superior to his natural and uninstructed Faculty, and that every Art will be accomplished and ended in a Work or Energy; the distinction of the two last words may require a ~~little~~ explanation; by energy ^(or operation) is meant every production the parts of which exist successively, and whose nature hath its being or presence in a transition, by

(2)
work, ^{nothing done} every production whose parts
exist at once, and whose nature depends
not on a transition for its essence,

The conclusion to be drawn is
that Artisan habitual power in
Man of becoming the cause of some
effect according to a system of various
and well approved Precepts, that it
operates on a contingent, which is
within the reach of the Human Power
to influence; for the sake of some
absent good, relative to Human Life,
and attainable by Man, but superior to
his natural and uninstructed Faculties,
and that it ends either in some Energy
or in some Work.