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7614. In English, on paper : written by Samuel Pepys : $11\frac{1}{8} \times 8\frac{3}{8}$ in., 16 leaves.

' Sr. W^m. Petty's Scheme of his intended discourse touching the Scale of Creatures ' (fol. 8^v) ; *beg.* (fol. 5) ' Deare Couzin, I haue sped soe well by pretending to say something of the Scale of Creatures ' ; copied by Pepys. Endorsed in pencil : ' Found among the Pepys papers 1889 ' (cf. no. 7613). Foll. 1-4 and 9-end are blank.

Bought from Maggs Bros., 22 Sept., 1917, lot 2117, catal. 360.

After quoting other writers Petty says : " I make two Scales of animate beings . . . the one whose Topp is man, and whose bottome is the Smallest and Simplest animall that man can discerne. And of the other Scale the maker of the aforementioned world is the Top & man the bottom [&c.] ". In the rest of the letter he develops the theme and applies it to religion.

7614

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22. 1 x 17 *ordered.*

MAGGS BROS., 109, Strand, London, W.C. *no 360* 177

PEPYS'S AUTOGRAPH MS. OF PETTY'S "SCALE OF CREATURES."

2117 PEPYS (Samuel). *Diarist.*

His Autograph Transcript of Sir William Petty's "*Scheme of his intended discourse touching the Scale of Creatures.*" Comprising **5½ pp., folio.** Clearly written. **£5 5s**

This important manuscript is **entirely in the hand of Pepys.** In it Sir William Petty, the famous political economist, in the form of a very lengthy letter, sets forth the scheme of an elaborate discourse on the scale of creatures. These notes, of great interest in themselves, and most quaintly worded, are here written out in full by the great diarist. A portion of the text reads as follows:—

"1°. That honest Hales hath said much of my Sense wizt that between God and man there are holly Angelles, created Intelligences and Subtile materiall Beings, as there are between man, and the Lowest Animall a multitude of intermediate natures.

"3°. Hales makes an affinity between metalls and vegetables and another between vegetables and Animalls, and a third affinity between Animalls and man, a fourth between man, and his subtile materiall Beings, a fifth between those Beings and created Intelligences, a Sixth between those Intelligences, and the holy Angells, and another between the Anglls. and the Creator him selfe.

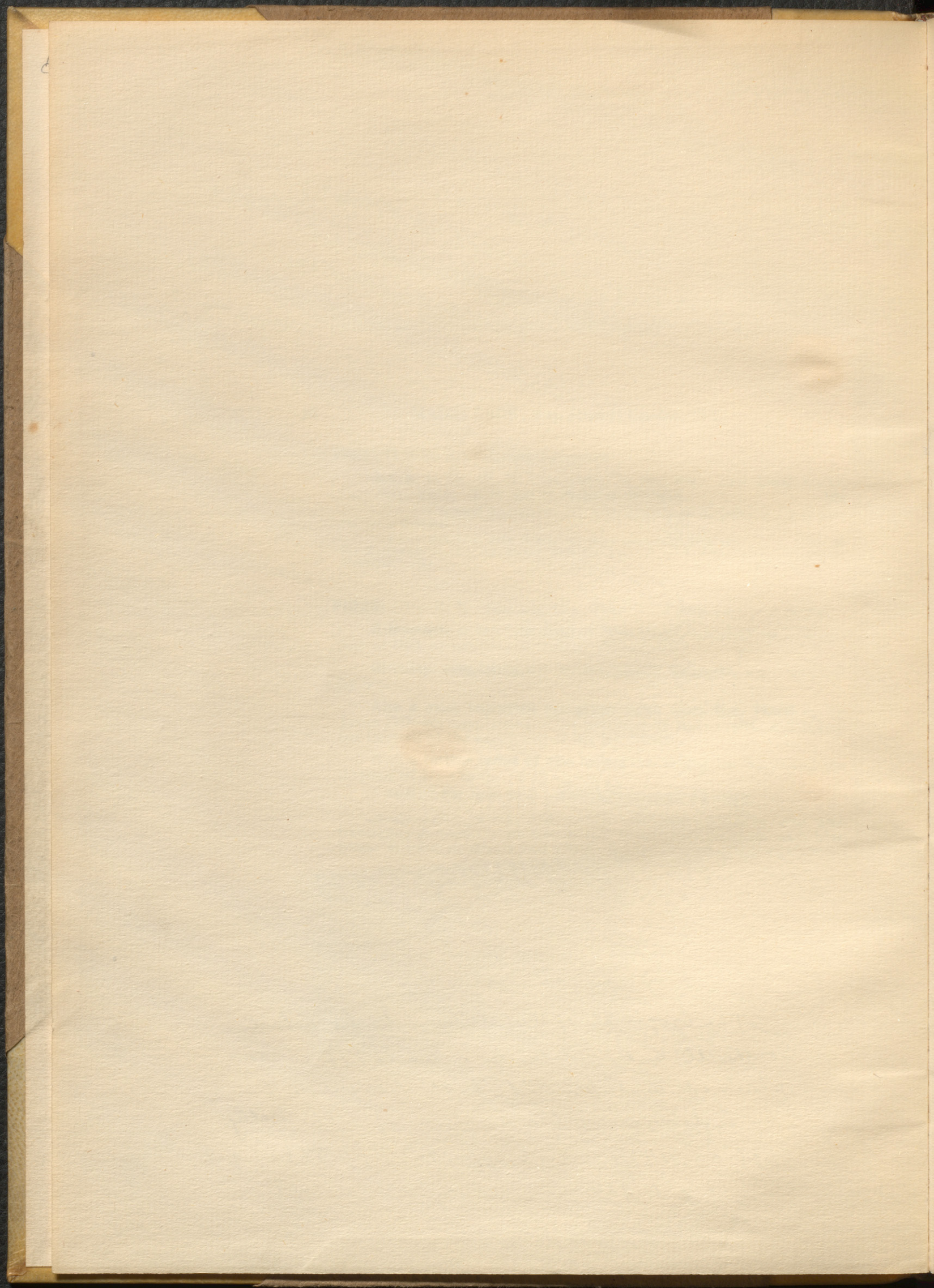
"4°. He sayeth that the nature of man is very much worth enquiry, because the brightness of God appeared in the Man Christ Jesus, and because man was made after God's Image and doth faintly resemble God, as the Sun in a Bason of water doth the Sun in the heavens.

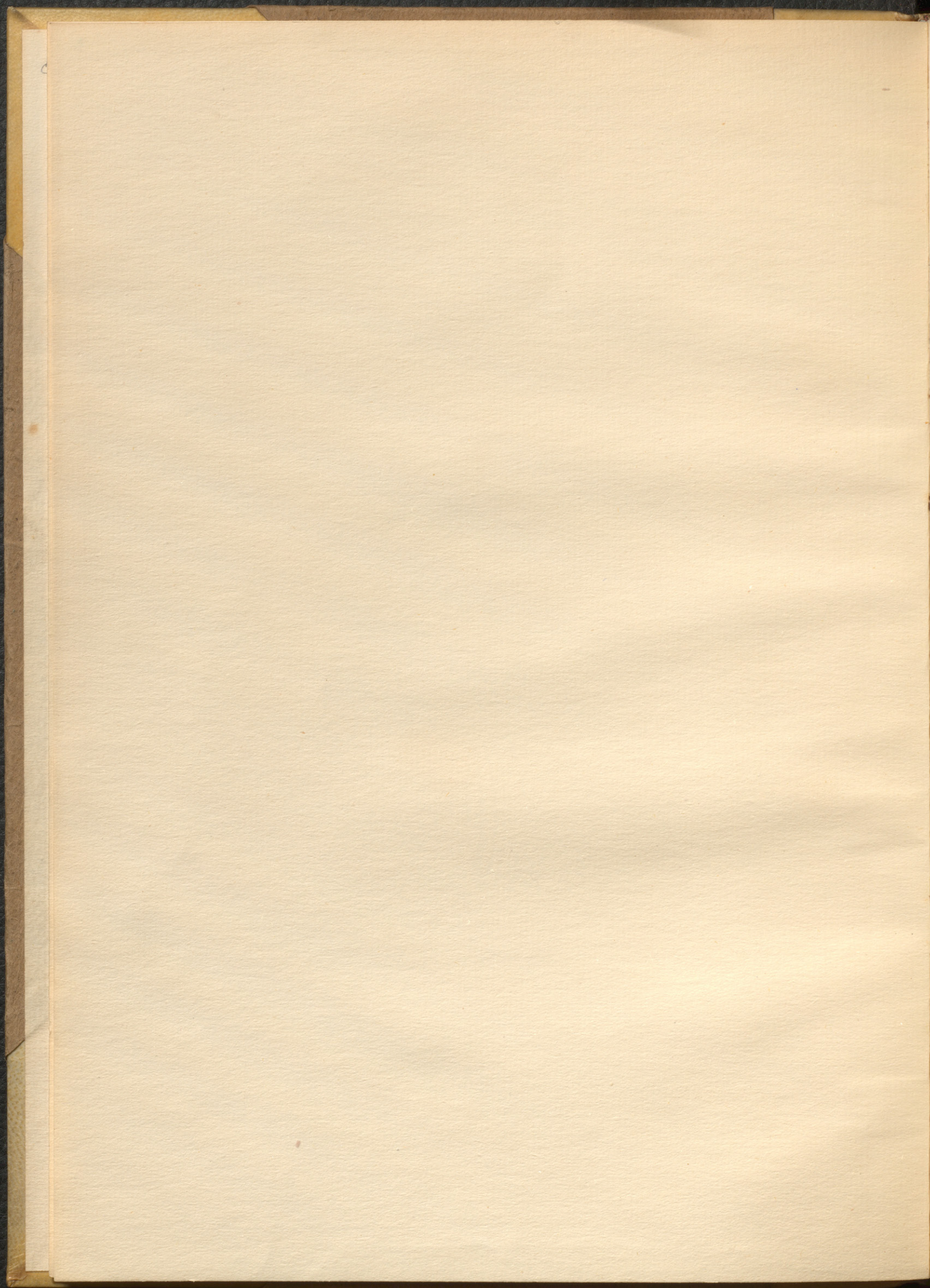
"I have alsoe sent you the English wch. keeps very neare the Sense of the Latin; at least neere enough. What I have done of this kind must be looked upon wth. kindnesse and Candor, otherwise you Spoile me for a Poet, soe as to meddle noe more till 35 yeares hence, making my next pause as long as my last."

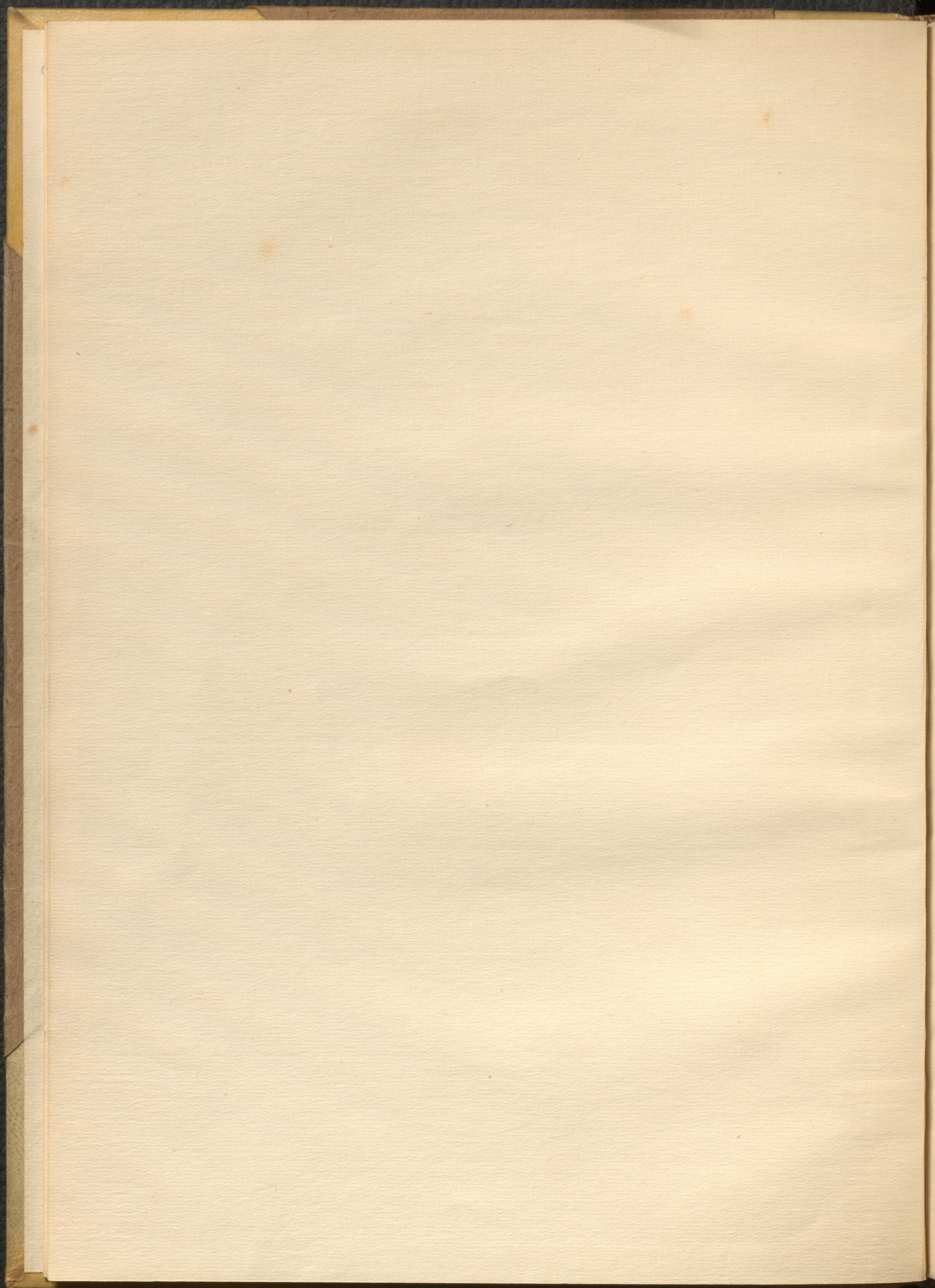
The original of this letter (to Sir Robert Southwell, and tentatively dated 1677) is explained and printed by the Marquess of Lansdowne in his edition of "The Petty papers", 1927, vol. 2, pp. 19-34 (# 8682) q. v.

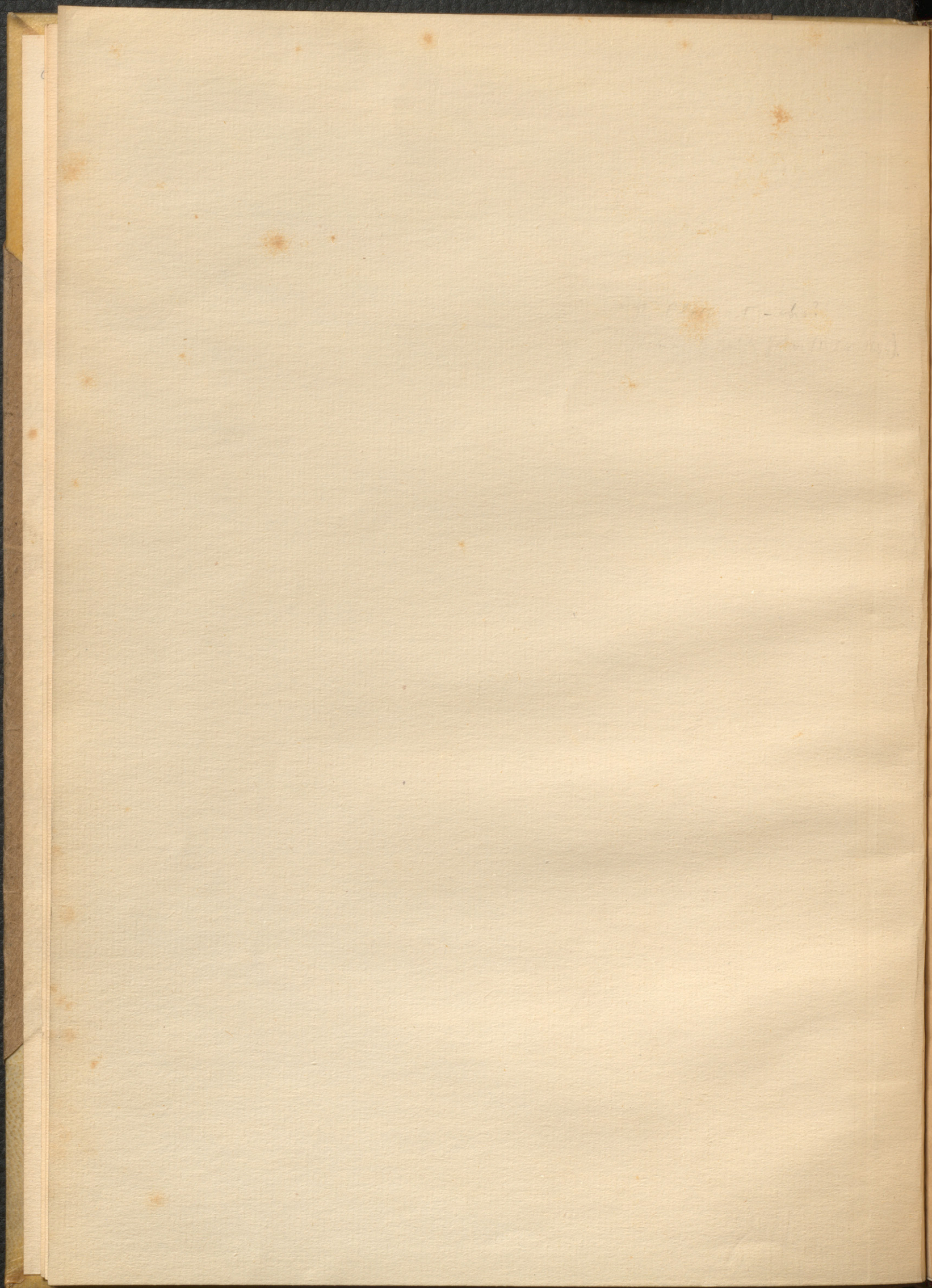
18 April, 1934.

W.W.F.









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Dear Cousin.

I have sped soe well by pretending to say something of the Scale of Creatures, that I have gott more from you then you might reasonably thinke I could have imparted to you, for I have gotten what the Platonist, and what the more Excellent Hales have said of that matter.

I should you (and truly) that I had never read any thing about it, but I also told you, that noe considering man (who sincerely minded ^{great} the point) could well overlook it, and consequently I believed that many had already handled the matter better then I could doe and I now doe wth Joy see.

Hales

- 1.^o That honest Hales hath said much of my sense w^{it} that between God and man there are holly Angells, created Intelligents and Subtile materiale Beings, as there are between man, and the Lowest Animals an multitude of intermediate natur^s.
- 2.^o That good man inferreth from thence, that man hath noe Reason to put soe high a value upon him selfe, as if he were chiefe, or next to God, which very notion (as I expressed it in my first Letter to you) tended onely to humble the proud coxcomber man.
- 3.^o Hales makes an affinity between metalls and Vegetables and another between Vegetables, and Animals, and a third affinity between Animals and man, a fourth between man, and his Subtile materiale Beings, a fifth between those Beings and created Intelligents, a sixth between those Intelligents, and the holly Angells, and another between the Ang^{ell} and the Creator him selfe.
- 4.^o He sayeth that the nature of man is very much worth enquiry, because the brightness of Gods appeared in the man Christ Jesus, and because man was made after Gods Image and doth faintly Resemble God as the Sun in a Basin of water doth the Sun in the heavens.

moreover

Moreover the Platonist Layeth
1. . . . That between Superio^r and Inferio^r Species there are middle
Natures

2. . . . And that man is a Meane between Ang^{ls} and Beasts,
or between Intelligible and Sen sible Beings

3. . . . And that there is also a mean between inanimate and
Living Nature.

And thus (Dear Cousin) have given you to understand, that
I apprehend the Drift of your two Excellent Cap^{ts}. I say
that to write of this Subject after those great Persons as
is the same kind of Insolence and Temerity as to paraphrase
the 104 Psalme after Buchanan. Nevertheless as I have
done to the One, So I shall doe the other, without any
Designe of disturbing any thing that those worthies have
said, but rather with hope to cleere and exemplify the
meanings of such words used by them, as are not of single
Signification, for the heads of my intended Discourse
are these Viz.

1. . . . I begg Leave of the world to decline the words infinite
Eternall, incomprehensible, when I speak of Almighty
God, being words not so fit for Rationation but rather
for Adoration onely as such as begett an honorifick amaz-
-ment, Soe as to worke open Our affections, but not to cleare
or brighten our Understanding. And therefore I mention Almighty
= by God but in part, and onely as the maker of the Firmam^t
or Orbe of the fixed Stars, and of all things within that
Orbe which is indeed the Visible World, and the greatest
things our Sences can Reach

2. . . . I make two Scales of animate Beings, that is to say, of beings
which Act by Souls, the One whose Top is man, and
whose bottom is the Smallest and Simplest animal
that man can discern, And of the other Scale the
maker of the aforementioned world is the Top & man the bottom.

69

nor doe I presume to offer at a third Scale, but Stopp
here and say *Abyssus Abyssum invocat*, or quit it
to Sublimer thoughts of others

3^o . . . I demonstrate the vast and immense difference betw^{een}
the said two Scales, and doe shew the great multitude
of Gradations w^{ch} are upon the Small Scale, from thence
infering, that there may be more upon the greater Scale.

4^o . . . Before I determine that man is the chiefe and noblest
creature, and worthily the Top of the Small Scale, I doe
in Terms and words of Sense expound what I mean
by the words, Noble, chiefe, &c. and doe then by many
Comparisons shew wherein some particular Creatures
doe Excel man, but doe wth all shew, that man doth
Exceed every Creature in so many other particulars, as
that he deserveth the preheminnence, and in this Chapt^r
I describe both the Pow^{er}, and Infirmitie of man in some
variety.

5^o . . . Placing man in the Top of the Lower Scale, I make
many Sorts or Species of Comparisons between him, and
his Inferi^{or} animals downe to the Low^{est}. I presume
to infer the Like Gradations to be in the upper Scale.

6^o . . . Having proved many Gradations to be alsoe in the
upper Scale, and having Scripture Ground, that man
(part of that Scale) beareth the Image of God. I infer
that man is nearer in likeness to the Topp of the upper
Scale (w^{ch} I suppose to be the maker of the firmament,
if that maker be any thing less than the infinite God
himselfe) then to God concerning whom I doe not presume
to rati^onate at all but (as I said before) to admire
and adore, onely fearing to grow stark blind by gazing
upon him, rather then to discern him more distinctly
by doe doing.

7. I doe not onely compare man wth the inferi^{or} Creatur^s of the Small Scale, but I doe alsoe compare the highest Improvem^t of an unfinis^hed Masse wth the best condition that man was ever in, thereby inferring that if man hath improv^d soe much in the severall past Centuries, and Ages of the world, how far might he proceed in Six thousand years more, or in any other number of Ages (that is to say) how far he might advance from the Bottom (where he now is) towards the Toppe of the great Scale

It may be now expect^{ed} all this should be applyed to Religion as first

1. To prove that there is a God. But this inquisition I shew to be needlesse, and alsoe dangerous, though not in it selfe, yet in respect of the offence that many may take at speaking of misterious things in clear words, but I doe much Labour to state that question truly & intelligibly, and I doe hope to doe it soe as may amount to a satisfactory Determination thereof, soe as the princip^{le} use of considering these Seales of Creatur^s is to let man see, that beneath God there may be millions of beings superiour unto Man, whereas hee generally taketh himselfe to be the chiefe and next to God

2. Because it hath been said of him more then of others that he beareth the Image of God, That God appeared in the Shape of man. Now these two Arguments are easily answered thus first

3. For that God appeared alsoe in the Shape of a Dove and the Spirit of God, hath spoken through a more contempted Animall, And as to the Image of God, 'tis certaine that these Creatur^s must in some sense or sort

7 9

bear the Image of God w^{ch} bears the Image of
man, Soe that although the Image of God be more
plaine upon man, then upon the inferi^{or} animals of
the lesser Scale. Nothing hind^{er} why the same Image
may not be yet more plaine upon the Superi^{or} beings
of the greater Scale then upon man him selfe onely we
must by Image meane Figure onely.

Religion

As to Religion I doe in the next place pitch upon two
poles which I call the Poles upon w^{ch} all Religion turneth
and sett downe also severall Bow^{es} w^{ch} make Reli-
gion to moue upon those two Poles, of w^{ch} Bow^{es} some
moue it as Steadily, as weights doe a Rock, some lesse
vni^{er}sally and but as Springs doe a Watch some
others yet more unequally, as Streames of water
influenced by draughts and Land floods doe a mill
and some as Irregularly and unequally as vap^{ors} and
exhalations ~~driv~~ ^{driv} a wind Mill, as for other opinions
w^{ch} doe not turne upon those two poles of Religion they
moue ^{but} like chaffe and feathers driven to and fro up-
ward and Downe ward by every puff of wind, and
by the Vapours of distempred Blood, hum^{ors} & spirits.
And thus I haue Epithomized what you haue sent to
me, and what I intend to send to you as soone as I can
calmly review it, all w^{ch} you see to be but the same
that others haue and must thinke of.

I here againe send you the Psalmes, as it hath been
inspected and corrected by many, the Sense and Designe
hath pretty well passed Muster wth them, as you will
find by comparing it wth the first copy. I have also
sent you the English w^{ch} kept very neare the Sense
of the Latin, at least neere enough. What I have
done of this kind must be looked upon wth Indifference
and Candor, otherwise you spoile me for a Poet,
Soe as ^{to} meddle noe more till 35 years hence, making
my next pause, as Long as my Last ./.

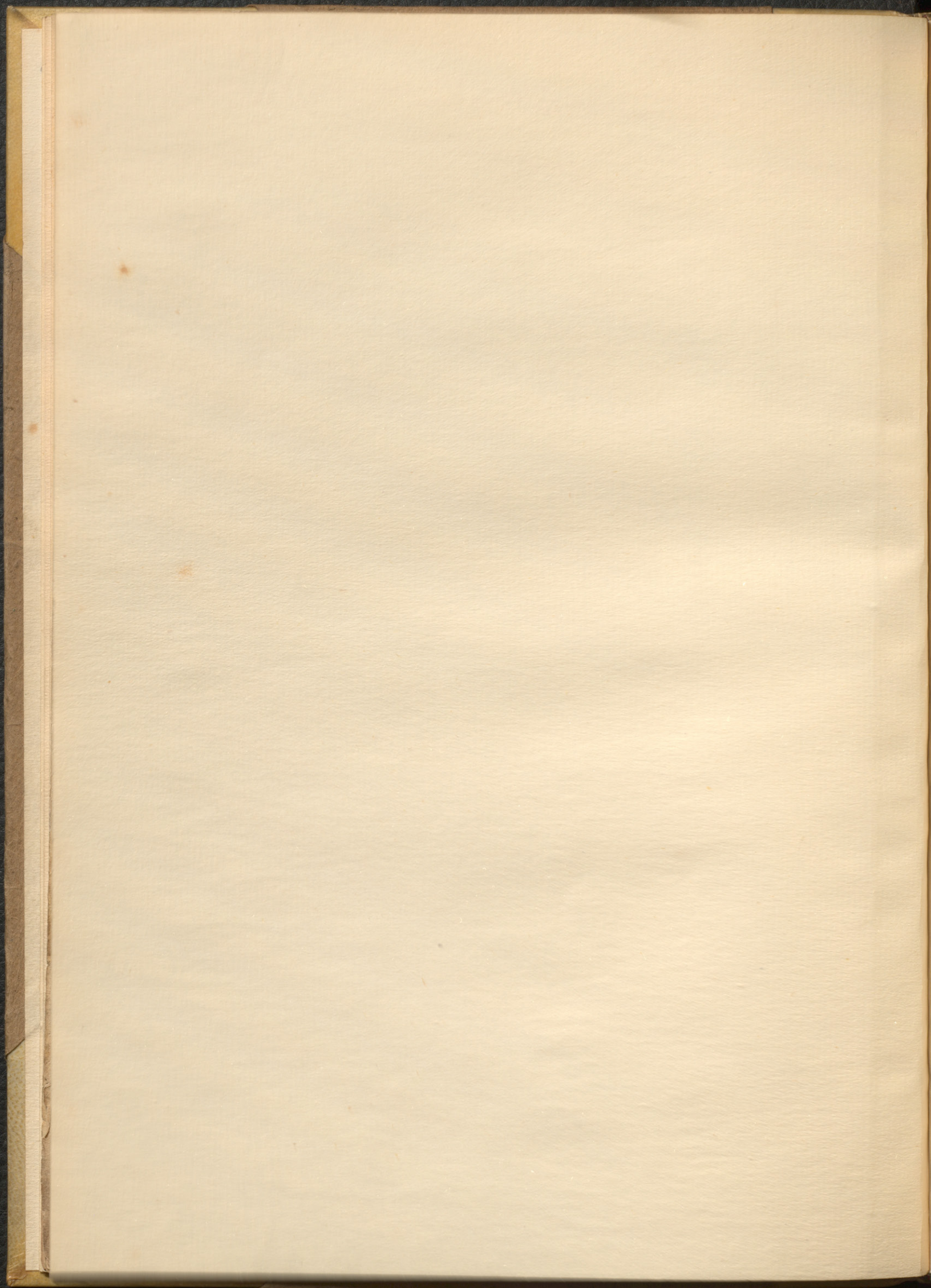
Faint handwritten text, possibly bleed-through from the reverse side.

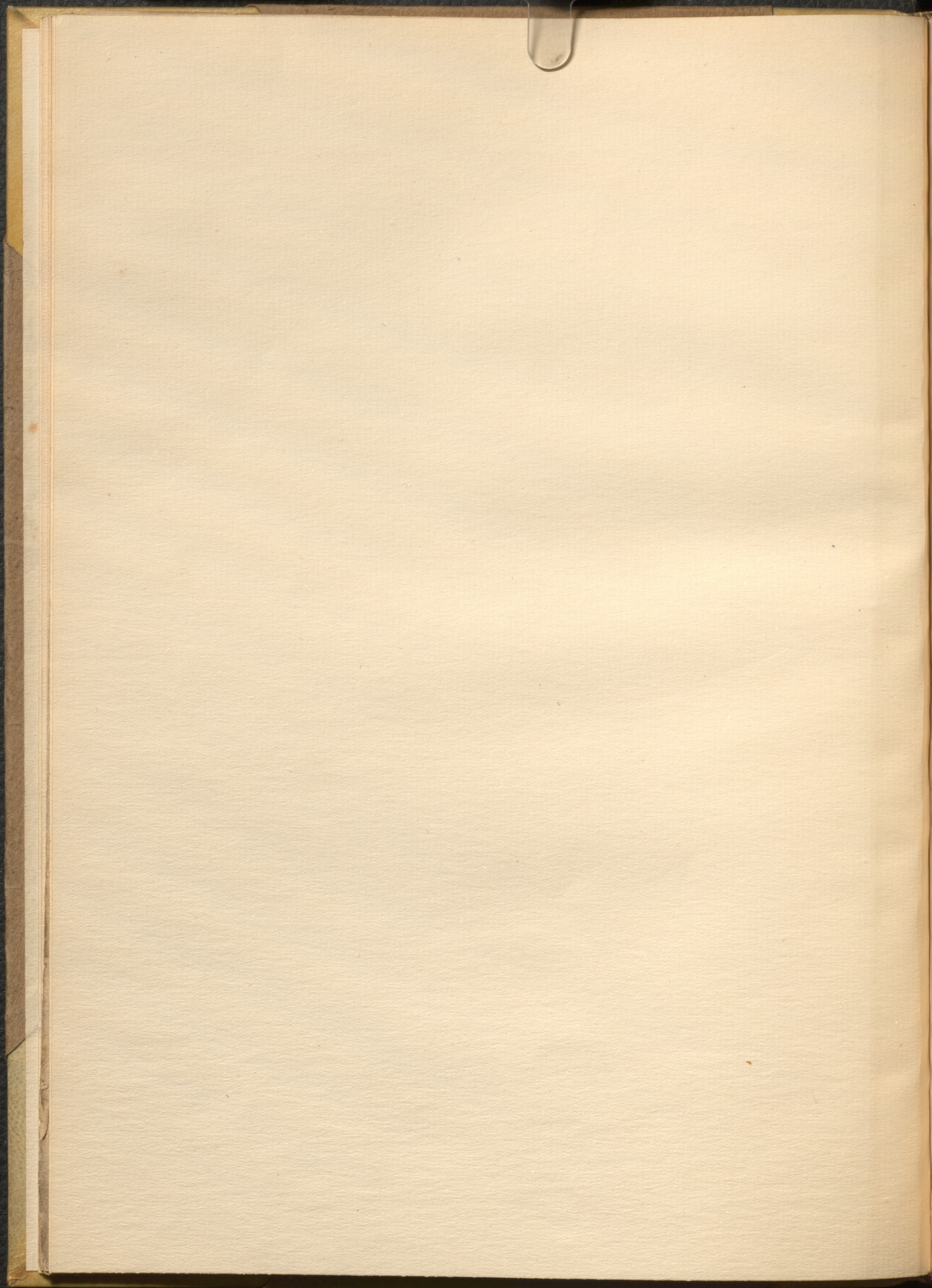
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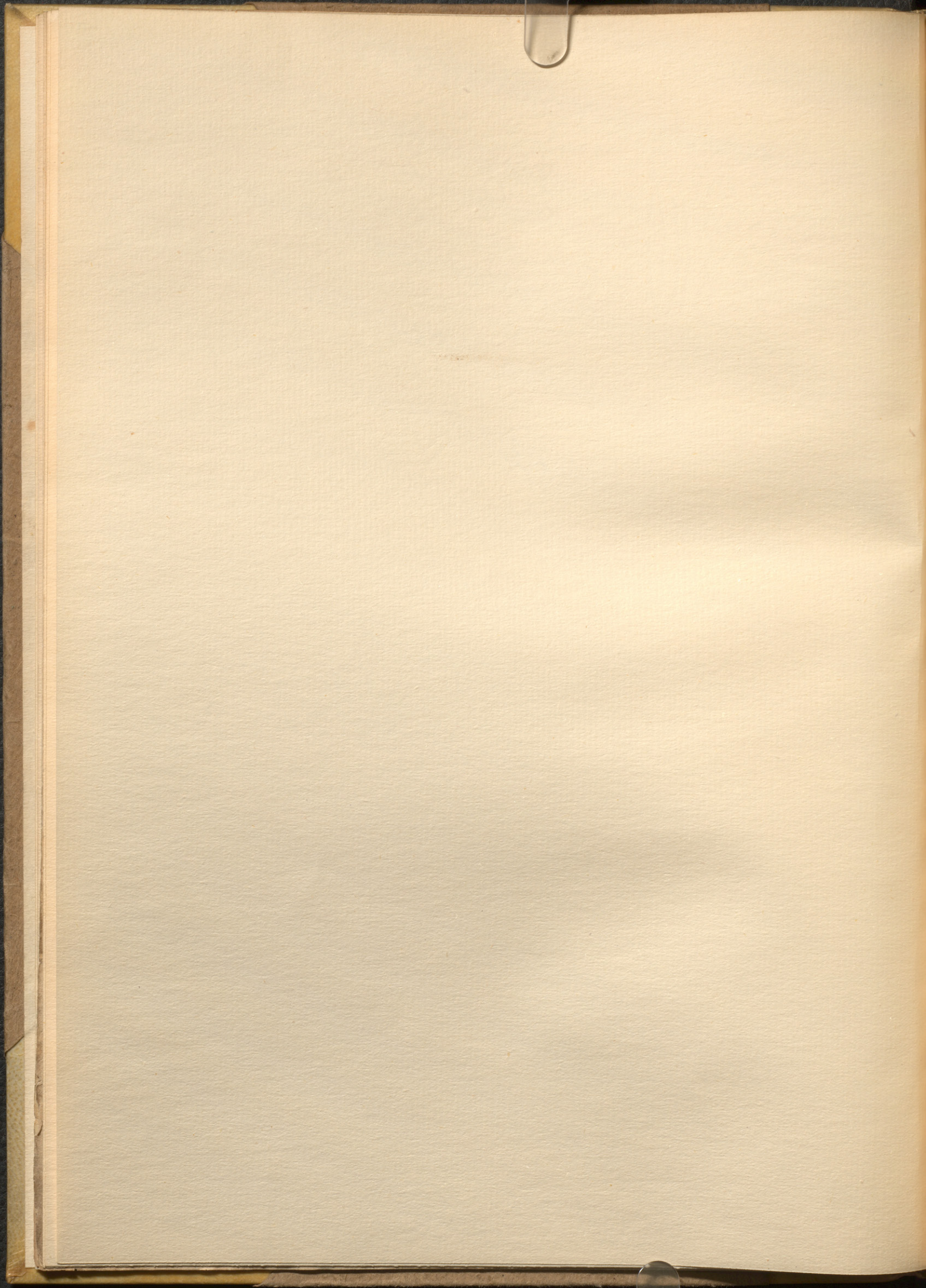
For ^{the} *William Perry's* *Sketches*
his intended discourse
touching

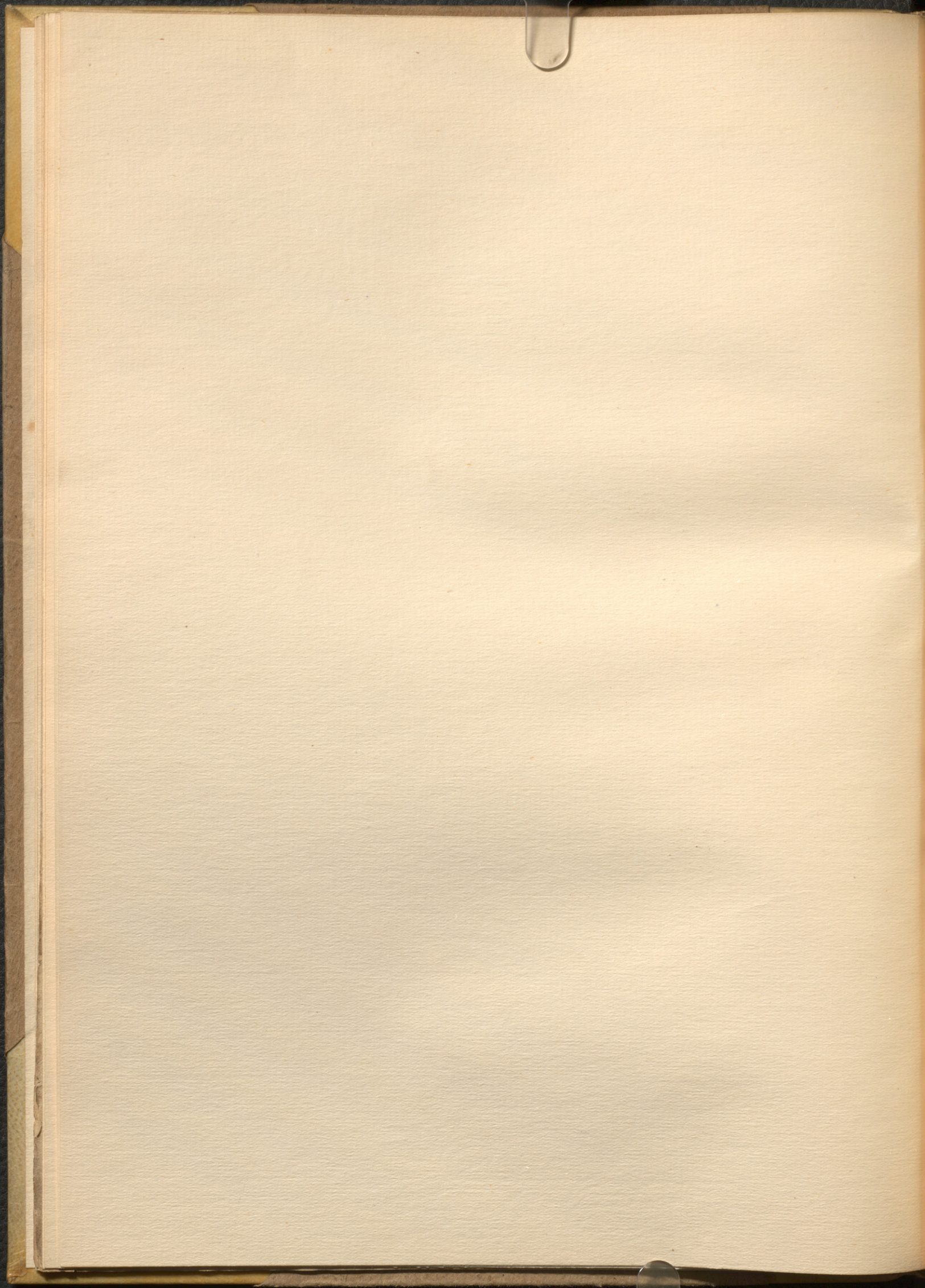
The Scale of Virtues

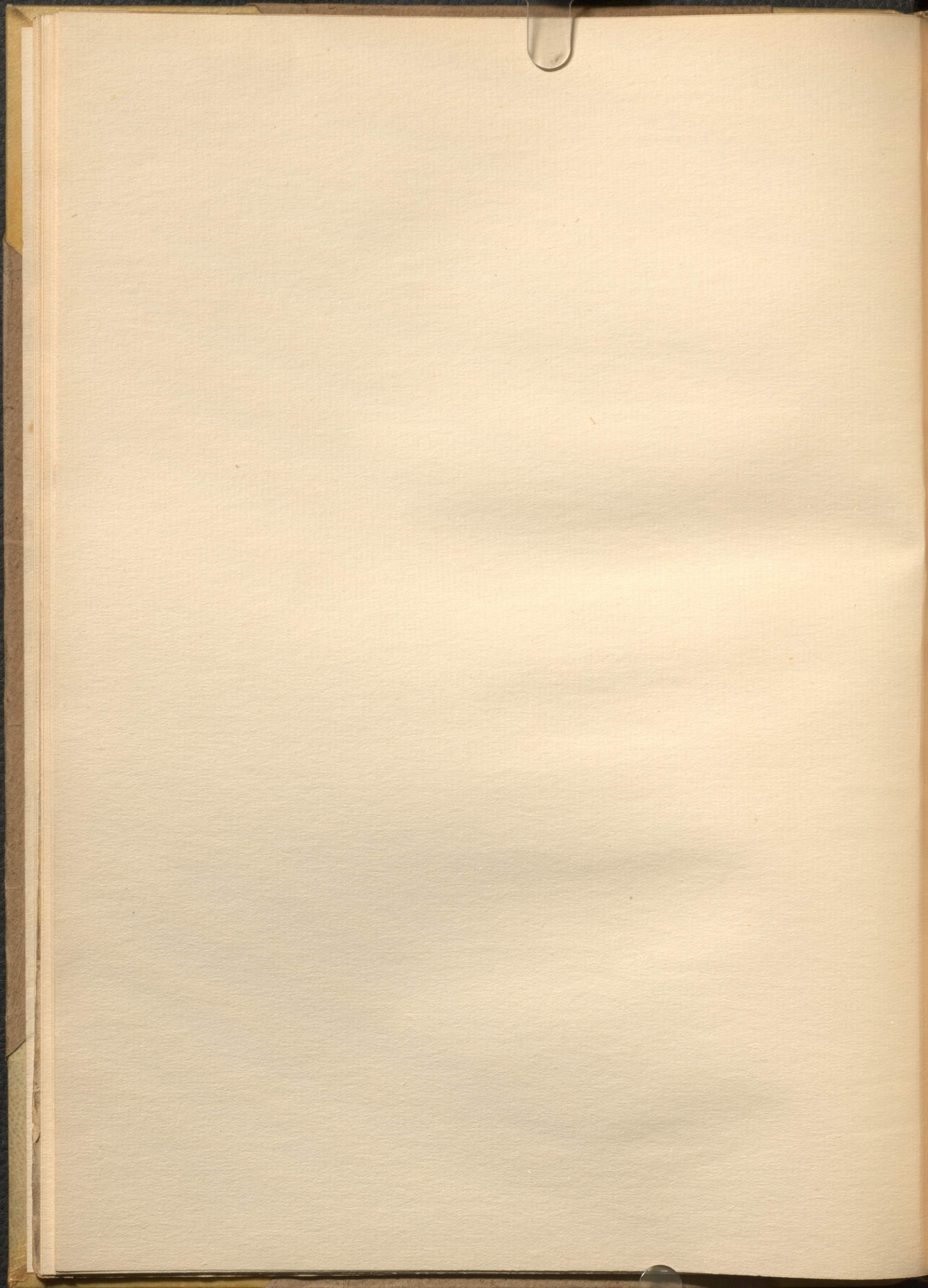
Found among the *Perry* papers 1869

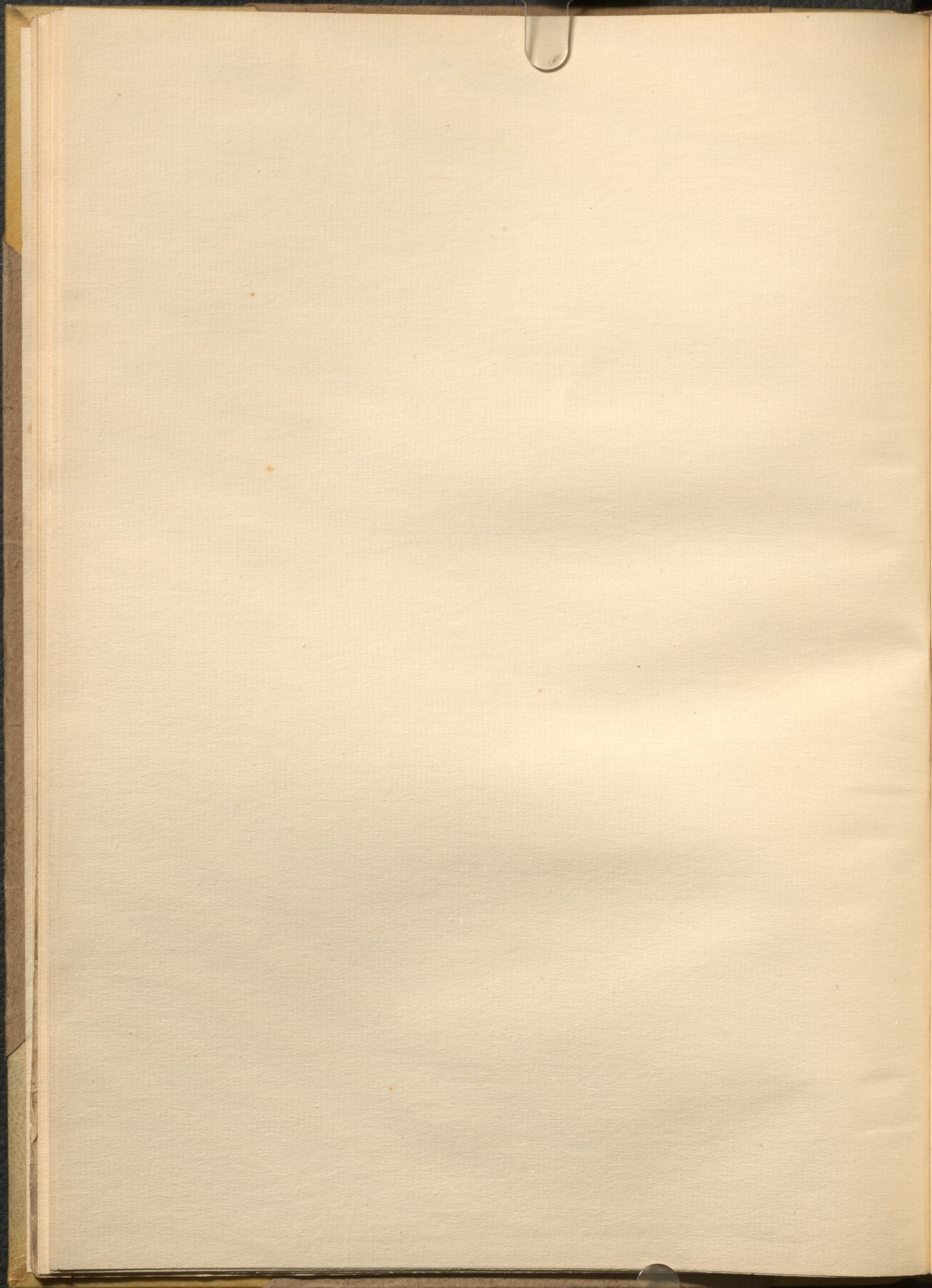


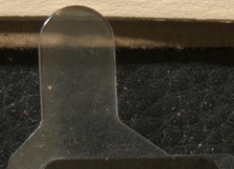
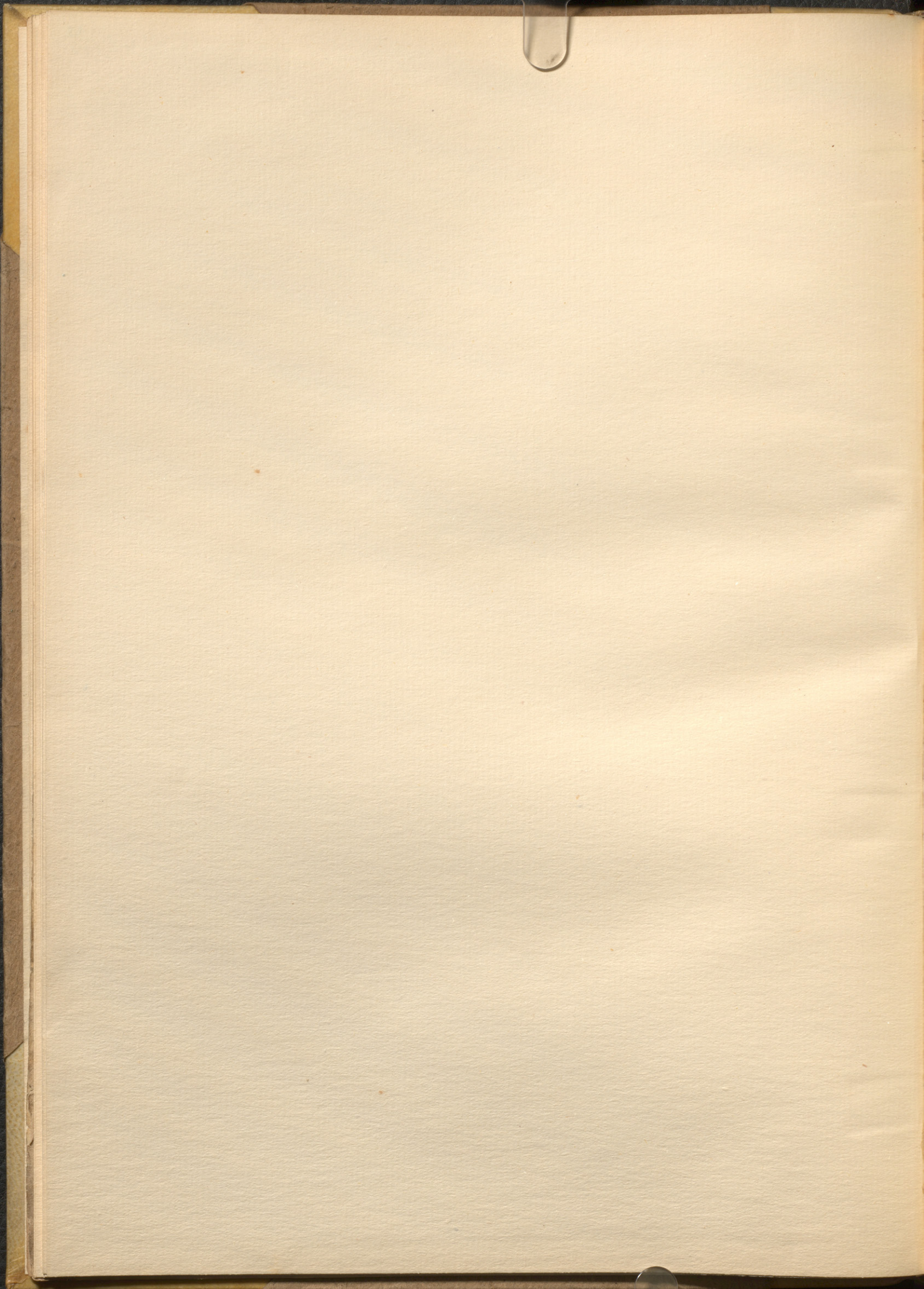












16 (alt.)

