

and a contriver, but still of a mind purposing something or a purposing mind, is as legitimate as ever. And so there lies enveloped in the watch this consequent—the adaptation of parts for *the* end—but there also lies enveloped there, the adaptation of parts for *an* end—and the latter we distinctly perceive to be in the music-box as well as in the time-piece. When we look to the latter machine we feel sensible that we never before witnessed the putting forth of intelligence in the adaptation of parts for *the* end. In this respect there is novelty, because we never before saw a machine made for the performance of tunes. But we at the same time are abundantly sensible, that whether in the example of a watch or of something else, we have a thousand times witnessed the putting forth of intelligence in the adaptation of parts for *an* end. In this respect there is no novelty; so that whether it be the watch that we have seen made or the music-box that we have not seen made, there is the same firm basis of a sure and multiplied experience on which to rest the conclusion of an Intelligent Maker for both.

25. And thus it is that we do not even require a special experience in watch-making to warrant the application of this argument from final causes either to this or to any other machines whatever. There may be a thousand distinct products of art and wisdom in which our observation has been restricted to the posterior, and has never reached to the prior term of the sequence—that is, where we have seen the product, and never either witnessed the production nor seen the producer—and yet we